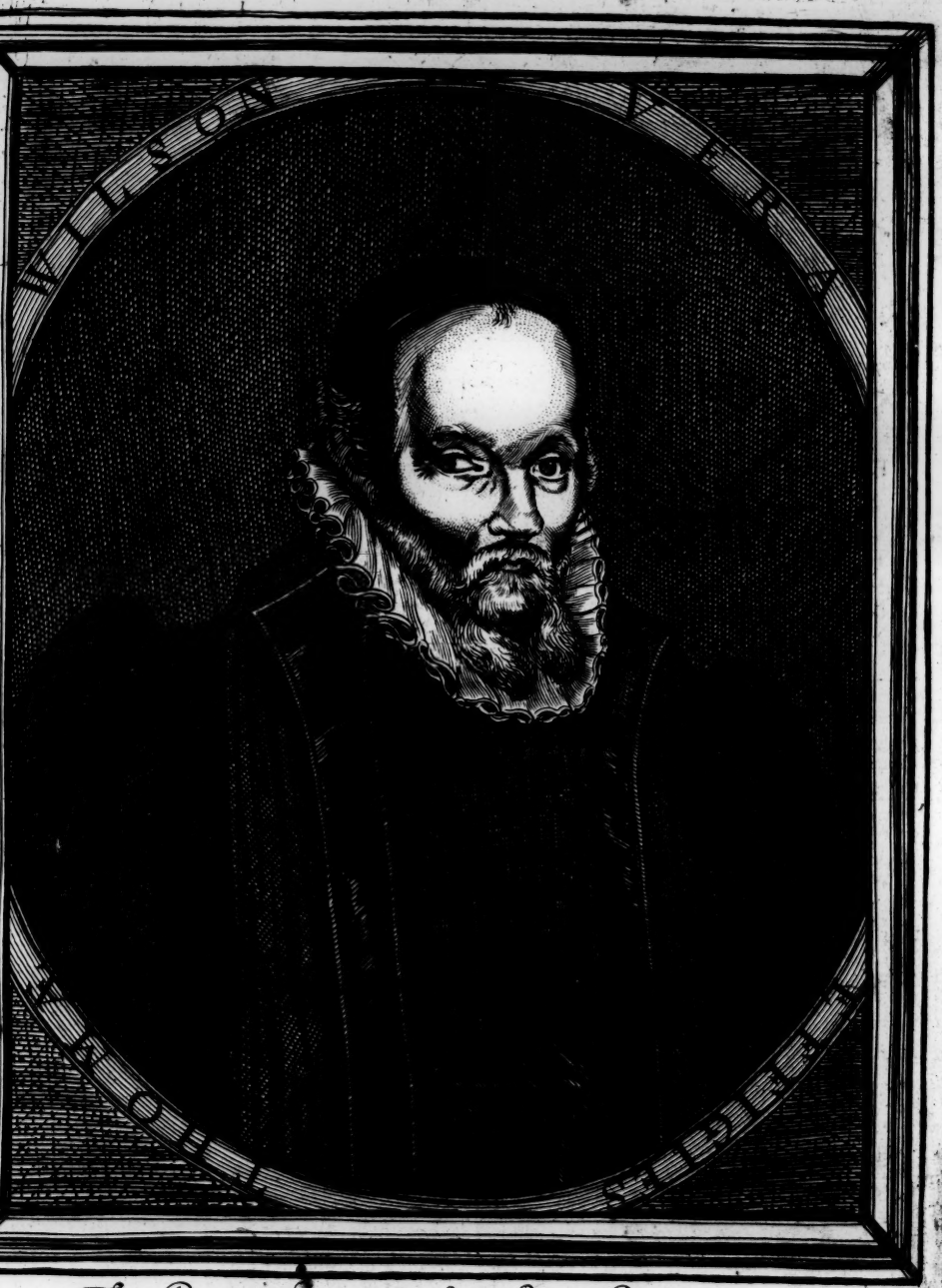

This Picture heere presented to thine eye,
Doth represent the comely Gravity
Of Wilsons Countenance: but oh! his Worth!
What Pen, besides his Owne, can set it forth
Ile cease, Heres' but the Shadow of his Face
His Workes doe shew his Learning Vertue, Grace. Hoefs sculpsit

A Complete

Christian Dictionary:

WHEREIN

The Significations and severall Acceptations of *all* the *Words* mentioned in the HOLY SCRIPTURES of the *OLD* and *NEW-TESTAMENT*, are fully opened, expressed, explained.

Also, *very many* Ambiguous *Speeches*, Hard and difficult *Phrases* therein contained, are plainly interpreted, cleered, and expounded.

WITH

A Particular Dictionary for the { *Canticles*, or *Song of Solomon*. / *Epistle to the Hebrews*. / *Revelation of St. John*. }

All tending to the increase of Christian knowledge, and serving for the use of All; especially the Unlearned, who have no skill in the Originall Languages, *Hebrew* and *Greek*, wherein the Scriptures were first written; and may be

Unto { *Ministers of the Gospel* / *Masters of Families* / *Private Christians* } in stead of a { CONCORDANCE, / COMMENTARY *on* / *all the Scriptures*. }

Begun by that famous and worthy Man of God, Mr. THOMAS WILSON, Minister of the Word at St. *Georges* in *Canterbury*, and one of the *Six Preachers* there.

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By the diligent care and industrious pains of *ANDREW SYMSON*, Minister of Gods Word.

Ὁι ἀν τὰ ὀνόματα εἰδῶσι, ἴσασι καὶ τὰ πράγματα. Plato in Gorgia.

Ἀρχὴ παιδεύσεως ἡ τῶν ὀνομάτων ἐπίσκεψις. Epictetus.

LONDON, Printed by *E. Cotes*, and are to be sold by *Thomas Williams* at the *BIBLE* in *Little-Britain*. M. DC. LV.

Jas Walson V.D.M.

The Generall Preface to the Chriſtian Reader.

THe end of teaching is to cauſe others to learn; and to learn, is to know things to be be, what they are. Now, of things to be known, words are notes or marks, leading the minde to the comprehenſion of the things. It cannot be then but a great hinderance to the underſtanding of things, when words which betoken and ſignifie things are not underſtood, and a great furtherance when they be underſtood. Wherefore as it is neceſſary in Grammar Schooles, that children which learn French, Latine, or Greek, have their Dictionaries and Lexicons allowed them, to interpret ſuch hard and ſtrange words, by knowledge whereof things to be learned become more eaſie; and their labours which have compoſed ſuch Books, are much to be commended: So I have wondred, that of ſo many worthy, learned, and godly Divines, which are as willing for their love to the good of the Church, as able for their ſufficiency of gifts, not one, no not one (that I know) have attempted to provide our Chriſtian Scholar ſuch a Chriſtian Dictionary of words, as contain the ſecrets of our heavenly profeſſion and Art. Many have framed and ſet forth Primers and A. B. Cs. for beginners; I mean Catechiſmes, to enter them into the knowledge of God; but not any (as yet) have ſet to their hands, to interpret in our Mother-tongue (in Alphabet order) the chief words of our Science, which being very hard and darkſome, ſound in the ears of our weak Scholars as Latine or Greek words, as indeed many of them are derived from theſe Languages; and this I have eſteemed as no ſmall let to hinder the profiting in knowledge of holy Scriptures amongſt the vulgar; becauſe when in their reading or hearing Scriptures, they meet with ſuch principall words as carry with them the marrow and pith of our holy Religion, they ſtick at them, as at an unknown language. *Matthias Flaccius Illyricus* (whom I did not look upon, nor upon *Enchiridion Marlorati*, untill I had welnigh done this work) hath worthily performed this in Latine, by whoſe help it is eaſie for a Divine to do ſome ſuch work in Engliſh: I, the unmeeteſt and unworthieſt of all my Brethren, not one of a thouſand, but the meaneſt of ten thouſand, have attempted this enterpriſe, and performed a poor ſomething, ſufficient onely, to give the more learned ſome occaſion to do ſome more exact thing in this kinde. Therefore for their better encouragement thus to do (beſides the breach of the Ice unto them) I have briefly ſet down before them the great and manifold profits that would ariſe out of ſuch a work, being ſubſtantially done. Firſt of all, thy ſelf being a Miniſter of the Word, it will bring thee this fruit, that thou ſhalt teach with more facility, having ready and at hand, the true and right definition of things. Secondly, the diſtinguiſhing of words of divers acceptions, lying alwayes by thee, will eaſe thee of ſome labour in ſearching, when thou art enforced by occaſion of the Text, to interpret ſuch words. Thirdly, the people committed to thy charge, being by means of ſuch a Book, well acquainted with the chief words which contain any Doctrine, thou ſhalt not need in the courſe of thy Teaching, to be alwayes troubled with the opening of ſuch words; but preſuming upon their knowledge, mayſt the more inſiſt and dwell in the preſſing and urging the doctrine and practiſe of the things ſo well underſtood before. Now as touching the hearers, their growth and proceeding in Chriſtianity, will be greater and more ſpeedy, by the help of ſuch a Dictionary; which having given light unto them, to know the principall words of their Art, the matter of Doctrine contained in theſe words, and raiſed out of them, will be ſooner perceived, and take better impreſſion. Again, the right diſtinguiſhing of things, the one from the other, when the nature and due bounds of every word is declared, would prove ſome preſervative againſt errors and hereſie, which commonly ariſe upon the ignorance of things, while they are ſhuffled confuſedly together, one thing being taken for another; or ſomething being taken to be that it is not. I could ſhew this in ſundry particulars, one in ſtead of all: [*Juſtification*] this word not rightly underſtood, what

errors hath it bred? whileſt ſome take it to be the making of our ſelves juſt, by infuſion of grace in the hearts of the elect. Others, to be nothing elſe but a making of our actions to become juſt and holy; whereas it is an abſolution of a ſinner from his guiltineſſe, and pronouncing him righteous before God, when he beleeves in his Son Chriſt Jeſus. Laſtly, it will provoke Chriſtians more willingly to read Scriptures, when they have at hand a Dictionary, to declare and expound ſuch words as they underſtand not. For, as men adventure to crack that Nut, whoſe kernell by cracking is to be obtained; ſo the Chriſtian is much moved to read, when he hath as it were a Cracker to get him the kernell; that is, a Dictionary to give him the ſenſe of the words which he reads. To conclude, it may prevent ſcruples, which may ariſe in ſome conſcience, through ignorance of words, and their true and fit meanings.

Now a few advertiſements will be requiſite to be added about this my ſimple endevour. Firſt, my care was to put in no words but ſuch as were material, and of ſome moment and uſe. Secondly, if either I have left out ſome materiall words, or not given all the ſignifications of thoſe whereof I have made choyce, or given more then they have, or not ſet down the ſignifications for order, ſo preciſely as ſhould be; let theſe faults (if any ſuch be) be pardoned by thee, till they be ſupplyed by ſome more ſufficient: for whom (as I have ſaid) I do herein but break the Ice. Yet hereof I would have them take knowledge, that ſuch ſignifications as I give, I find them in the Word, but if any word have other or more, it is more then I finde. Thirdly, I would have none to think that my meaning were to give an exact definition of every thing (let him be thought very wiſe and happy that can do this) but ſome true and familiar explanation or deſcription of words to make things that be obſcure, to become ſomewhat plainer to the ignorant. Fourthly, theſe explanations which I do give, may differ in tearms from ſuch explanations, as ye ſhall finde in other mens writings of the ſame words. But I verily truſt, that you ſhall find for the moſt part, an agreement in ſubſtance of truth. Moreover, in citing Scriptures, I have ſometimes noted ſuch places wherein the word which I do interpret is onely named; ſometime the place where the interpretation is found with the word, and ſome places which only have the interpretation, and not the word. I cite few places, becauſe a light given to a word in one place, will clear other places, where that word is uſed in the ſame ſenſe; which the adviſed Reader ſhall diſcern by the circumſtance of the place. Beſides, I have put ſome Eccleſiaſticall words, which be not found in Scripture, in ſo many ſyllables, yet are there for the matter, as [*Trinity*] and [*Sacrament*] *&c.* Again, ſometime ye ſhall finde the word, and ſometime the thing, and ſometime both opened. Finally, my requeſt is, that no Miniſter do by this Book hinder his owne ſearching, it being intended to be a mean rather to whet his diligence to ſearch more narrowly: nor any hearer uſe it to contention, but to edification; not for matter of idle diſpute, but for needfull direction. And if I be longer in the explication of ſome words, then the nature of a Dictionary will bear, or do open ſome words, which (to ſome) may ſeem needleſſe: impute it either unto the weightineſſe of the things, which being dark and important, need opening; or unto the dulneſſe of common capacities, which ſee little in Divine matters; or if ye will, to want of dexterity in my ſelf, who have been but of late acquainted with this Trade. Thus intreating thee (Courteous Reader) to have conſideration of my weakneſſe, and of the newneſſe and ſtrangeneſſe of the work, favourably to pardon wants, which in ſuch a Foreſt of words and things, cannot but be many, I commend thee unto the merciſull goodneſſe and protection of the Almighty.

Thine to do thee good,

Tho. Wilſon.

To all that hold faſt the form of ſound Words, according to the Scriptures, and are deſirous to know the minde of God therein;

The Saving knowledge of the Truth, with ſtedfaſt perſeverance therein, even unto the end.

CHRISTIAN READERS,

SO needfull is the knowledge of God, ſo abſolutely conducing unto mans wel-being, as whereby alone true happineſſe is to be attained, and without which, unſpeakable miſery. The former is implyed in that of our Saviour, *This is life eternall that they might know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent.* The latter, in that of the Apoſtle, *The Lord Jeſus ſhall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God.* Both, in that of the Lord by *Jeremiah*, *Let not the wiſe man glory in his wiſdome, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that gloryeth, glory in this, that he underſtandeth and knoweth me.* Hence it is, that as the Lord doth frequently in Scripture upbraid his people for the want hereof, (as by *Iſaiah*, *The Oxe knoweth his Owner, and the Aſſe his Maſters crib, but Iſrael doth not know, my people doth not conſider*; by *Jeremiah*, *My people is fooliſh, they have not known me, they are ſottiſh children, and they have none underſtanding*; by *Hoſea*, *My people are deſtroyed for lack of knowledge*) ſo he doth as well by his Servants the Prophets and Apoſtles exhort hereunto (ſtore of ſuch Exhortations might be produced) as propound the means whereby to obtain the ſame. Thoſe are ordinarily and eſpecially theſe two; *the Book of Gods Works*, and *the Book of Gods Word*; or, *the Book of the Creatures*, and *the Book of the Scriptures*; on either of which this Leſſon may be read, and by both profitably learn'd.

That the *knowledge of God* is needfull. Job. 17. 3. 2 Theſſ. 1. 7, 8. Jer. 9. 23, 24. Iſa 1. 3. Jer. 4. 22. Hoſ. 4. 6. See Deut. 4. 39. & 7. 9. 1 Chr. 1 Chr. 28. 9. Col. 1. 10. The means whereby to attain unto the knowledge of God.

The former is a very large Volume, or rather containeth πολλὰ βιβλία, *many Volumes*, a whole Library; (which may not unfitly be tearmed Ψυχῆς ἰατρεῖον, * *the Medicinary, or Phyſick-ſhop of the minde*, which was the inſcription of *Simandius*, or *Oſymandius* his Library) Books of all ſorts, the print of their ſeverall leaves being ſo great, that it may be ſeen afar off, and even he that runneth may read therein. Oh! what profitable Leſſons may be learned by the conſideration of Angels, Devils, Men? What by the Heavens, Earth, Waters, Fire, Air? What by Froſt, Snow, Heat, Drough, Moyſture, Night, Day? What by Wind, Rain, Seed-time, Harveſt, Summer, Winter? What by the Sun, Moon, Stars, Fowls, Fiſhes, Beaſts, Creeping things, Graſſe, Corn, Trees, Hearbs, Seeds, Stones, Metals, *&c.*? Do not ſome of them teach us Humility? Others, Patience, Obedience, Diligence, Sobriety, Love, Thankfulneſſe, *&c.*? Do not all of them point out unto us the glorious Majeſty of God; his Power, Wiſdome, Goodneſſe, Providence, and other attributes? May not ſomething of God be ſeen in the very meaneſt Creature? Much may, yea ſo much, as to leave the greateſt part of the world without excuſe; but the All of all, that *one* thing which is *neceſſary*, the ſaving *knowledge of God in Chriſt*, is not either taught, or to be learned herein.

1. The Book of the Creatures. *Purch. Pilgr. lib. 6. cap. 1. p. 737. *Preſentemque refert qualibet herba Deum.*

The latter, divided into the Old and New Teſtament (whereof each admitteth ſeverall ſub-diviſions) though in ſhow of a very ſmall bulk, yet not only teacheth what the former teacheth, and to make a profitable uſe thereof, but plainly (yet briefly) whatſoever is neceſſary to ſalvation. Oh the ſweetneſſe hereof! oh how precious! *The Law of thy mouth* (ſaith *David*) *is better unto me then thouſands of gold and ſilver.* And again, *How ſweet are thy words unto my taſte! yea, ſweeter then honey to my mouth. More to be deſired are they then gold, yea then much fine gold; ſweeter alſo then hony, and the hony-combe.* What's affirmed of

2. The Book of Gods Word. See *Zanch. de Sac. Scrip. Quæſt.* 1. Pſal. 119. 72, 103. Pſal. 19. 10.

Prov. 3. 14, 15. of *Wiſdome*, may be fitly applyed hereunto. *The merchandiſe of it, is better then the merchandiſe of ſilver, and the gain thereof, then fine gold. It is more precious then Rubies, and all the things thou canſt deſire are not to be compared unto it.*

Arguments commending Gods Word.

What Arguments might not be alledged in *commendation* hereof?

1. Antiquity. *Zanch. de Sac. Script. Quæſt. 4.*

Is *Antiquity* of force? It was for the ſubſtance thereof, from the beginning of the world, firſt inſpired and revealed to *Adam*, and many other Fathers, and then unto *Moſes* the firſt Pen-man thereof, who wrote what was before ἀγεγραμμένον. Whatſoever *Orpheus*, *Homer*, *Solon*, *Pythagoras*, *Plato*, and other *Grecians*, Philoſophers, Poets, Hiſtorians, have left in record concerning God, and Divine things, they took all out of the Books of *Moſes*, yet not without adding and interlacing their own inventions.

2 Authority. *Idem Quæſt. 3.* 1 Tim. 3. 16. 2 Pet. 1. 21. Pſal. 19. 7. Iſa. 30. 2. Luk. 11. 49. *Valer. lib. 1. c. 3. Plutar. in Lycurg. Eraſm. Adag.*

Is *Authority?* It's not onely in reſpect of it ſelf ἀξιόπιστον, *deſerving* all *credit* and *reſpect*, but for that God is the immediate Author, θεόπνευστον. *All Scripture* (ſaith the Apoſtle *Paul*) *is given by inſpiration of God; for the propheſie came not in old time* (or *at any time*) *by the will of man*, (ſaith the Apoſtle *Peter*) *but holy men of God ſpake as they were moved by the holy Ghoſt.* Hence it is tearmed *his law, his mouth, his wiſdome.* If the Heathen *Cretians*, *Romanes*, *Lacedemonians*, accepted, received, obeyed the Laws propoſed unto them, as injoyned by *Jupiter*, the Nymph *Ægeria*, *Apollo*, as was pretended; If *Pythagoras* his Scholars did ſo highly reſpect and admire him, that his αὐτὸς ἔφα, *he hath ſaid it*, was unto them as a Law; And if the followers of *Ariſtotle*, *Galen*, *Paracelſus*, &c. readily yeeld unto their Opinions, Dictates, Concluſions, Determinations; in what eſteem ſhould the holy Scriptures be with Chriſtians? Again, *Thus ſaith the Lord*, *This is the Word of the Lord*; Thus and thus is it written by *Moſes*, *David*, *Solomon*, the *Prophets*, *Evangeliſts*, *Apoſtles*, there muſt be no contradiction.

3. Neceſſity. Pſal. 119. 92. Prov. 29. 18. Iſa. 8. 20. Joh. 5. 39. Jude v. 3. Joſh. 1. 8. 2 Chron. 15. 3. Amos 8. 11.

Is *Neceſſity?* *Unleſſe thy Law had been my delights* (ſaith *David*) *I ſhould then have periſhed in mine affliction. Where there is no Viſion* (is there any other now?) *the people periſh*, ſaith *Solomon*. *To the Law, and to the Teſtimony*, ſaith *Iſaiah*. *Search the Scriptures*, ſaith our Saviour. *It was needfull for me* (ſaith the Apoſtle *Jude*) *to write unto you, and exhort you, that ye ſhould earneſtly contend for the Faith, which was once delivered to the Saints. The Book of the Law* (ſaid the Lord unto *Joſhua*) *ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayſt obſerve to do according to all that is written therein.* That was a ſad time, wherein *for a long ſeaſon Iſrael* was *without the true God, and without a teaching Prieſt, and without Law.* Oh what a *famine*, the *famine* of the *Word* is!

4. Perfection. Pſal. 19. 7. Rev. 22. 18. Prov. 30. 6.

Is *Perfection?* *The Law of the Lord is perfect*, from which, as *there is nothing to be taken away*, ſo thereunto is *nothing to be added*. Herein there is no error, falſhood, imperfection, contradiction. Herein nothing that needs to be *repealed*, becauſe of ſome inconvenience, unneceſſarineſſe; or *added*, by reaſon of any defect. It teacheth not ſome things onely, but all things neceſſary to be known of God, or our ſelves, for faith or obedience unto ſalvation. Is any delighted with Hiſtory, Poetry, Propheſies, Parables? Any with Arithmetick, Muſick, Logick, Rhetorick? Any with Aſtronomy, Aſtrology, Chronology, Geography? Any with Natural or Moral Philoſophy? with matters of Peace or War, &c. Here's matter for each of them, even the greateſt Scholars, how excellently ſoever qualified for learning, may here find enough (haply in one word, or ſhort ſentence) wherein to exerciſe themſelves, and the utmoſt that is in them.

5. Purity. Gen. 4. 1. & 17. 11. & 45. 4. 1 Sam. 24. 3. Pſal. 50. 1. *title.*

Is *Purity?* As the Scripture requireth that *neither filthineſſe, nor fooliſh talking, nor jeſting, which are not convenient, ſhould be once named amongſt us*; ſo there's neither word nor phraſe therein which juſtly can offend any chaſte ear. Let theſe few inſtances be as ſo many witneſſes. *And Adam knew his Wife. Ye ſhall circumciſe the fleſh of your foreskin. Thou wenteſt up to thy Fathers bed, then defiledſt thou it. Saul went in to cover his feet. After he had gone in to Bathſheba.*

Let

Let the Husband render unto the Wife due benevolence, and likewise also the Wife unto the Husband. 1 Cor. 7. 3.

Is *Certainty, Infallibility, Faithfulneſſe, Truth?* Such are the holy Scriptures, ſuch the Word of the Lord, moſt certain, infallible, faithfull, true. *The judgements of the Lord are true,* ſaith the Pſalmiſt. And, *Thy Word is true from the beginning: Thy Word is truth,* ſaith our Saviour. *The Word of truth,* ſaith the Apoſtle. The Scripture muſt be fulfilled. *God is not a man that he ſhould lie, neither the Son of man, that he ſhould repent: hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good? Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away,* ſaith our Saviour. As *all the promiſes of God, are in Chriſt Jeſus, yea, and in him, Amen*; ſo are alſo his *threatnings.* As *he is faithfull that promiſed,* ſo is he alſo having *threatned.* Both have been, are daily, and ſhall be accompliſhed, according to the Scriptures. 6. Infallibility. Pſal. 19. 9. Pſal. 119. 160. Joh 17. 17. 2 Tim. 2. 15. Mar. 14. 49. Numb. 23. 19. Mat. 24. 35. 2 Cor. 1. 20. Heb. 10. 23.

Is *Perſpicuity? The commandement of the Lord is pure, enlightening the eyes,* ſaith *David.* And in the foregoing verſ. *The teſtimony of the Lord is ſure, making wiſe the ſimple.* And, *Thy Word is a lamp unto my feet, and a light unto my path.* And, *The entrance of thy words giveth light, it giveth underſtanding unto the ſimple.* Accordingly *Solomon, The commandement is a lamp, and the Law is light, and reproofs of inſtruction are the way of life.* Accordingly the Apoſtle *Peter, We have a more ſure word of propheſie, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place.* 7. Perſpicuity. Pſal. 19. 8, 7. Pſal. 119. 108, 130. Prov. 6. 23.

Is *efficacy?* On whom doth it not work; either for *life,* as unto the *Receivers*; or for *death,* as unto the *Rejecters* thereof? Doth it not convert the unregenerate, reſtore the regenerate? Do not the plagues, judgements, terrors, wrath, &c. therein mentioned, ſerve to humble thoſe, as the promiſes, comforts, rewards, to refreſh theſe? Not the greateſt Swearer, Drunkard, Adulterer; not the oldeſt Oppreſſor, Extortioner, Perſecuter; not the fierceſt Lyon, proudeſt Peacock, ſubtleſt Fox; not the moſt covetous, licentious, rebellious, injurious, malicious, envious, ambitious, ſuperſtitious, idolatrous, &c. whoſe *hard* hearts this *hammer* cannot ſoften, whoſe *corruptions* this *axe* cannot *pare* away. Not the moſt dejected, whom it cannot raiſe up; the moſt ſorrowfull, whom it cannot comfort; the moſt doubtfull, whom it cannot confirm; the moſt weary and laden with ſin, whom it cannot eaſe by ſending them to Chriſt. 8. Efficacy. Pſa. 19. 7. mar.

Is *Utility?* This containeth the *form of ſound words.* Is *profitable for Doctrine, for Reproof, for Correction, for Inſtruction in righteouſneſſe; that the man of God may be perfect, throughly furniſhed unto all good works.* The *holy Scriptures are able to make wiſe unto ſalvation, through faith which is in Chriſt Jeſus. Whatſoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures, might have hope. Theſe things are written* (ſaith the beloved Diſciple) *that ye might beleeve that Jeſus is the Chriſt, the Son of God, and that beleeving ye might have life through his name.* By *this* we are regenerated. *Of his owne will begat he us, with the Word of Truth. Being born again not of corruptible ſeed, but of incorruptible, by the Word of God which liveth and abideth for ever.* By *it* we are delivered from the bondage of ſin. *If ye continue in my word* (ſaith our Saviour) *ye ſhall know the truth, and the truth ſhall make you free. This* maketh happy. *Bleſſed is the man that meditateth in the Law of the Lord day and night. This* is a *word* of *illumination.* A *word* of *reconciliation.* A *word* of *life.* The *inſtrument* begetting *faith*; for *faith* cometh by *hearing,* and *hearing by the Word of God.* A *word* of *ſalvation*; for *the Goſpel of Chriſt is the power of God unto ſalvation, to every one that beleeveth. Receive with meekneſſe* (ſaith the Apoſtle *James*) *the ingraffed Word, which is able to ſave your ſouls. This* containeth in it (ſaith one) *florem delibatum,* the flower and very quinteſſence of ſoul-ſaving wiſdome; that we may ſay of it as the Philoſopher ſometime ſpake concerning the knowledge of the ſoul of man; *A ſmall and dim knowledge of it, is to be valued far above a greater meaſure of cleerer inſight in any other ſcience.* For the inſpired Scripture is the infallible rule of faith, the unmovable 9. Utility. 2 Tim. 1. 13. & 3. 16, 17. V. 15. Rom. 15. 3. Joh. 20. 31. Jam. 1. 18. 1 Pet. 1. 23. Joh. 8. 31, 32. Pſal. 1. 2. & 119. 165. 2 Cor. 5. 19. Phil. 2. 16. Rom. 10. 17. Rom. 1. 16. Jam. 1. 22. See Dr. *Featly* his Advertiſement to the Reader, prefixed to *Newman*'s Conc.

Quicquid ibi docetur, est veritas; quicquid præcipitur, bonitas; quicquid promittitur, fœlicitas.

ble ground of hope, the perfect guide of life, the souls storehouse of provision, the spirituall Arsenall of munition, the sacred fuel of devotion, the divine subject of contemplation, the everlasting spring of celestiall consolation. *All that's there taught is Truth; All that's there commanded, is Goodnesse; All that's there promised, is Happinesse.* This is to the *blind*, a *light*; to them that *wander*, a *guide*; to them that are in *distresse*, a *comfort*; to them that *doubt*, a *counsellour*; to the *unlearned*, a *Teacher*. This is the only *seed* whereby we are *begotten*, the only *balme* whereby we are *refreshed*. As the *Sun* to the *world*, so is the *Word* to the *Church*, *the light of our lives*, *and life of our souls*. But for this, we could not but continue in our *unregenerate condition*, lie *under the power of darknesse*, be *dead in trespasses and sins*, live *without Christ*, *being aliens from the Common-wealth of Israel*, *and strangers from the covenant of promise*, *having no hope*, *and without God in the world*. This is *bread* to feed us, *drink* to *quench* our *thirst*, *fire* to *purge* us, *oyl* to *soften* us, a *staffe* to *uphold* us, a *treasure* to *enrich* us, a *lanthorn* to *direct* us, a *guide* to *conduct* us, a *weapon* to *defend* us, *salt* to *season* us, *flaggons of wine* and *apples* to *comfort* us, a *key* to *direct* us to *Christ*, and a *rule* according to which we are to *walk*, the *treasury* of all *happinesse*; *meat for men*, *milk for babes*. By it there is no *error* in *judgement*, which may not be *confuted*; no *corruption* in *life*, which may not be *redressed*; whereby as all *sound* Doctrine may be *proved*, and *good* Duties *warranted*, all of us are *directed* in the performance of the same.

See Eph. 2. 1, 12.

10. Gods providence in continuing and preserving the Scriptures in their purity.

Finally, the All-seeing, ever watchfull, and most gracious *providence* of God, in the *preservation* and *continuance* of the *holy Scriptures*, in their original *integrity* and *purity*, notwithstanding all *opposition* to the contrary, is no small ground for their *commendation*. It's well known that the Old Testament was first (for the most part) written in *Hebrew*, as the New Testament in *Greek*: And that the *Jews* on the one part, and not a few of the most learned *Grecians* on the other, were bitter enemies both unto *Christians* and *Christianity*; yet hath it not been found, that either phrase, word, letter, or so much as one point, hath been by them depraved, corrupted. Even yet we have the same Authentick Scriptures, as they were at first inspired by the Holy Ghost. And being the *fountains*, it must needs be granted of them, that * *their waters when drunk at the spring-head, are both sweeter and purer, then when conveyed unto us through the channel of Translations.* But most having been, being still ignorant of the *Hebrew* and *Greek*, and knowing no other language but their Mother-tongue, Gods goodnesse is even herein conspicuous, that the Scriptures have been and are by the learned daily translated into all languages, *Latine*, *Dutch*, *French*, *Spanish*, *Italian*, *Welsh*, *English*, *&c.* that all may make use of them, none pretend ignorance any more, as else they might.

In *Job* there are some *Arabick* terms; In *Ezra* certain Epistles in *Syriack*; some of *Daniel's* Visions in *Chaldee*, as one verse is in *Jeremiah*, chap. 10. v. 11. *Broughton.*

* *Dulcius ex ipso fonte bibuntur aquæ. Glass. Philol. Sac.*

The *adversaries* of the Holy Scriptures both now and heretofore.

It may seem strange (and so it's indeed) that the Holy Scriptures (being of such Antiquity, Authority, Necessity, Perfection, Purity, Infallibility, Perspicuity, efficacy, Utility) should notwithstanding meet with *Adversaries*. They have met with such, daily do, and those not a few of all sorts, as may thus appear.

1. The *Libertines.* See *Polan. Synt. lib. 1. cap. 32.* where he confuteth the *Anti-Scripturists.*

1. The Frantick and giddy-brain'd *Libertines* (who tearm themselves *Spirituall*) denying the Scriptures to be Divine or Authentick (which in contempt they call, *The written letter*) fly unto the private Revelation of the Spirit, whereon (say they) they are to *rest*, as being all *taught of God.*

2. The old *Anabaptists.*

2. The old *Anabaptists* acknowledged the Books of the New Testament to be necessary, but upon frivolous grounds, rejected the Books of the Old Testament.

3. The *Manicheans*, with others.

3. The *Manicheans*, *Marcionites*, and some others, rejected the Books of *Moses*, (as one *Ptolemeus* also did) and likewise the *Prophets.*

4. The *Sadduces.*

4. The *Sadduces* acknowledged the Books of *Moses* for Divine, but rejected all the other *Prophets* (and therefore our Saviour to prove the *Resurrection*

rection of the *dead*, alledged againſt them onely the words of *Moſes*) whom *Theodorus* Biſhop of *Mopſueſta* denyed to have ever propheſied of Chriſt.

5. The *Jewiſh Rabbines* (for the moſt part) reject the Book of *Job*, as if there had never been any ſuch man. 5. The *Jewiſh* Rabbins.

6. The *Nicolaitans* and *Gnoſticks* rejected *Davids Pſalms*, as humane, or rather profane Songs, not writ by any Divine inſtinct; And *Paulus Samoſatenus* took ſuch of them as concerned Chriſt out of the Church, as if they had been newly invented. 6. The *Nicolaitans* and *Gnoſticks*.

7. Some rejected the Book of *Eccleſiaſtes*, for that *Solomon* ſeemed to have made it in his old age, when he was corrupted by the love of women, and placed true happineſſe in bodily pleaſures, thereby making way for the Philoſophy of *Epicurus* and *Ariſtippus*. 7. Such as rejected the Book of *Eccleſiaſtes*.

8. Certain *Hereticks* rejected the *Song of Songs* as profane, and not written by the Spirit of God, but through the inſtinct of *Cupid*, and that nothing elſe is contained therein, but love-ſpeeches of *Solomon* the King, and the Daughter of *Pharaoh* his Wife, and that therefore in that whole Book the name of God is not to be found. 8. Such as rejected the *Song of Songs*.

9. The Propheſie of *Daniel* is rejected by *Porphyrius*, as not written by *Daniel*, but one in *Judea*, in the time of *Antiochus Epiphanes*. And that it doth not ſo much foretell what was to come, as relate what was paſt. 9. Such as rejected the propheſie of *Dan.*

10. There were that rejected all the *New Teſtament*, as being a ſpirituall doctrine, onely to be written in the heart; and that for being written, it is a *killing letter*. Others rejected onely the Epiſtle to the *Hebrews*, the Epiſtle of *James*, the *ſecond* of *Peter*, the *ſecond* and *third* of *John*, with that of *Jude*, and the *Revelation*. Some rejected onely ſome parcels thereof, as the *laſt chap.* of *Mark*, the *Hiſtory of Chriſts weeping over Jeruſalem*, Luk. 19. and of *his ſweating Agony*, and the *Apparition of the Angell comforting him*, Luk. 22. and the *Hiſtory of the Woman taken in adultery*, Joh. 8. and the *ſeventh verſe* of 1 Joh. 5. 10. Such as rejected all the New Teſtam. or onely the Epiſt. to the *Hebr.* the Epiſt. of *James*, &c.

11. All *Hereticks* maintain *Opinions* contrary to the Scriptures, which yet they pretend to be agreeable thereunto, and goe about to prove thereby. 11. Hereticks of all ſorts.

12. There are who pretend, That the *underſtanding* or *interpreting the Word of God*, or *knowing of his will*, *is not imputable to the uſe of ordinary means*, (ſuch are the aſſiſtance of Gods Spirit, joyned with the uſe of learning, ſtudy, meditation, rationall inferences, collation of places, conſulting of the Originall languages, and ancient Copies, and Expoſitions of the Fathers of the Church, analogie of received doctrine, together with unbyaſſed affections, and ſincere deſire of finding out the truth; and conſtant prayer for Gods bleſſing on, and co-operation with theſe and the like means) referring the ſame either *to the extraordinary gift of the Spirit in propheſying*, *preaching*, or *expounding*; or to *illumination*, not propheticall, or ſimply extraordinary, but *ſuch as is thought to be promiſed to a new life*, *the work of the Spirit of God in the heart of every Saint of his*, which conſequently ſuperſedes the uſe of all externall Ordinances to ſuch, even of the Word of God it ſelf, contained in the Canon of the Scripture. The Scriptures which they produce in favour of this, are either out of the Old, or out of the New Teſtament. Out of the *Old*, Pſal. 25. 9, 12, 14. & 111. 10. & 119. 18. Prov. 2. 7. & 3. 32. & 28. 5. Iſa. 35. 8. Ezek. 11. 19. Hag. 2. 5. Joel 2. 28. Out of the *New*, Joh. 6. 45. & 7. 17. & 8. 31, 32, 43. 1 Cor. 12. 7. Gal. 3. 14. Eph. 1. 17. 1 Joh. 2. 20. & 3. 24. All which are anſwered by Dr. *Hammond*. 12. Such as are againſt the ordinary means, *&c.* Dr. *Hammond* in his Poſtſcri. concerning *New light*, or *Divine illumination*.

13. There are, who though they can read, and have the Bible in their houſes, yet ſeldome or never read therein, either in private, or for the edification of their families, but ſpill much precious time upon *vile Pamphlets*, *curious* 13. Such as ſeldome or never read the Scriptures.

Dr. Featly's Advertif. to the Reader before Newm. Conc.

curious Arts, profane Stories, lascivious Poems, &c. Whereas they should sequester (if God were in all their thoughts) all their spare time from the necessary duties of their Calling, to the reading, hearing, and meditating upon the Word, which through the Spirit of grace will *inlighten their understanding with the knowledge of God, inflame their affections with the love of God, establish their hearts with the promises of God, moderate their joyes with the fear of God, mitigate their affliction with the comforts of God,* and *regulate all their thoughts, words, and deeds, with the precepts of God.*

14. The Papists. Which is proved 1. By their Tenents.

14. The *Pontificians* or *Papists*, above all others, do most manifest their enmity hereunto. They teach, That *it was not meet all mysteries should be written in Scripture, lest every ordinary person should come to the knowledge of them,* and *because of the commonnesse of them, contemn them.* That *the Vulgar Latine is to be preferred before, at least equalled with the Hebrew and Greek.* That *it is not meet and expedient, that the Bible should be translated into the known languages of the common people.* That *the holy Scriptures, though truly and Catholickly translated, may not be indifferently read of all men, no not of any other then such as have expresse licence thereunto.* That *the holy Scripture, even where it seems most plain, is yet so hard and obscure, that it stands in need of a set Interpreter, who may open unto us the meaning of it.* That *it's an heresie for any to affirm, that the Scriptures should be translated into Vulgar languages.* That *it's the invention of the Devil, that the people should be permitted to read the Bible.* That *that curiosity of reading the Scriptures, is not only not necessary for people, but destructive, whereby rather* Babylon *then* Jerusalem *is built up*: And *the reading of the Bible makes rather Heretical* Lutherans, *then* Romane Catholicks. That *the Book* of Tobit, Judith, *the* Wisdome of Solomon, Ecclesiasticus, *the two Books of the* Maccabees, *the seven Chapters annexed to* Esther, *the Stories of* Bel and the Dragon, *of* Susanna, *and the* Song of the three Children, *with the Epistle of* Baruch *joyned to* Jeremiah, *are canonicall, and of as firm authority as any part of the Scripture.* That *though the Scriptures are in themselves perfect, sufficient, authenticall, yet* (because they appear not so to us) *we are not bound to take them for Scripture, without the authority of the Church*; so that *in respect of us, the Church hath absolute authority to determine which is Scripture, which n t.* That *the Scriptures are so hard, doubtfull, and uncertain, that like a leaden rule, or nose of wax, they may be turned every way.* That *the Scriptures may have divers senses and meanings in the same place*; namely, *the Literall, Allegoricall, Tropological, and Anagogical.* That *the sense of the Scriptures must be learned of the Fathers and Pastors of the Church: If the Fathers agree not, the matter must be referred to a General Councel,* and *if there it be not determined, recourse must be had to the Pope and his Cardinals.* That *the Scriptures containe not all things necessary to be known concerning faith and manners, not all things necessary to salvation,* nor *are sufficient without Traditions*; yea, that *their approved Traditions are of equall authority with the Scriptures.* That *all Traditions agreed in Councel, and judged Apostolical* (by *Traditions*, they understand Doctrine, Precept, and Ceremonies, with other Usages of the Church, which are not written in the Scriptures) *and whatsoever the Church of Rome receiveth as Apostolical, are not to be doubted to be Apostolical indeed*: And, that *all Apostolical Traditions are of equall authority with the writings of the Apostles*: And, *are that part of the Word of God which is unwritten, as well as the Scriptures are the part which is written.* Baronius proceedeth yet further, and is not ashamed to prefer *Tradition* before *Scripture*; saying, *Consider of what force and authority Tradition is, seeing that the New Testament is authorized by it*: And, *the ground or foundation of Scripture is Tradition*; *and herein doth excell it,* because *Scripture cannot stand without Tradition*; but *Tradition can stand without Scripture.* Answerable unto their Doctrines are their Practises, nor is their enmity lesse conspicuous by these then by those. They mangle the Scriptures (Satan-like) in their quoting them, by leaving out some words which make against them. Thus Cardinall *Hosius*, and Bishop *Canus*, in way of proving that *we may beleeve in Saints*, alledge the words of *Paul* to *Philemon* (Phil. 4. 5.) *Gratias ago Deo meo audiens fidem, quod habes in Domino nostro, & in omnes Sanctos*: I give thanks to my God, hearing of the faith which

Hist. Jesuit. p. 428.
Bellar. de Verb. Dei. lib. 4. c. 4.
Stapleton, lib. 9 Doc. princ. c. 1.
Rhemist. Annot. on 2 Pet. 3. 16.
Bellar. de Scrip. lib. 3. cap. 3.
Rhemists Præf. Sect. 18.
Bellar. Ibid. cap. 3, 4.
Tilman. de Verb. Error. 2.
Bellar. lib. 4. cap. 2. & 9.
Concil. Trid. Sess. 4. Decret. 2.
An. 53.
Musgraves Motives, chap. 6.
2. By their mangling the Scriptures. Mat. 4. 6. comp. with Psa. 91. 11.
Gretser. Defens. Bellar. fol. 181.
Defensio Eccles. Anglic. contra Archiep. Spalat. p. 61.
Mr. Alex. Cook his Yet more work for a Mass-Priest, p. 20

which thou haſt in the Lord Jeſus, and in all Saints; leaving out the word *charitatem*, love, or charity. Thus Cardinall *Bellarmine*, to prove that *inherent righteouſneſſe is the formall cauſe of our juſtification*, alledgeth theſe as the words of St. *Paul*, Tit. 3. 5. *Cum apparuit benignitas, & humanitas Salvatoris noſtri Dei, non ex operibus quæ fecimus nos, ſed ſecundum ſuam miſericordiam ſalvos nos fecit, &c.* When the bountifulneſſe and love of God our Saviour appeared, not by the works which we had done, but according to his mercy he ſaved us, *&c.* Yet the Apoſtle ſaith not barely, *not by the works which we had done*, but *not by the works of righteouſneſſe which we had done*. So that the Cardinal *unrighteouſly* leaves out the word *righteouſneſſe*. They mingle them, by adding ſome words of their own, which are not in the Text. Thus *Bernaldus* a Prieſt of *Conſtance*, writing in defence of *Gregory* the Seventh, his prohibition of Prieſts Marriage, affirms that St. *Peter* commanded even the Laity (1 Pet. 3. 7.) *ut parcant uxoribus ſuis*, they ſhould forbear companying with their Wives, leſt their prayers ſhould be interrupted; whereas in St. *Peter* there are no ſuch words as *ut parcant uxoribus*, they ſhould forbear companying with their Wives. Thus Biſhop *Gardiner* to prove the *Carnall preſence*, alledgeth theſe as the words of Pſal. 11. 5. *Eſcam ſe dedit timentibus eum*, He gave himſelfe for meat to them that feared him; adding of himſelf, *ſe*, himſelf, to the Text. They both *mangle* and *mingle*, taking away ſome word or words in the Text, and placing ſome of their own in the room. Thus Cardinall *Hoſius* to prove *Satisfaction*, alledgeth theſe as the words of St. *Paul*, Rom. 6. *Exhibeamus membra noſtra ſervire juſtitiæ in ſatisfactione*, Let us exhibit our members to ſerve juſtice unto ſatisfaction. And Dr. *Harding* for proof of the ſame point, alledgeth theſe as the words of S. *Paul*, 2 Cor. 7. 1. *Let us cleanſe our ſelves from all filthineſſe of the fleſh and Spirit, making perfect our ſatisfaction in the fear of God.* Both of them putting the word *ſatisfaction* in place of the word *ſanctification*, uſed by the Apoſtle. Thus *Bellarmine* in way of proving *Purgatory* out of Iſa. 4. 4. changeth the words *abluerit*, *laverit*, and *ardoris*, which are in the *Vulgar Latine*, into *purgabit*, *emendabit*, and *combuſtionis*, thoſe not ſuiting ſo well with *fire* (which the Papiſts maintain to be found in Purgatory) as theſe do. They pervert them, taking ſome paſſages therein *literally* which are *figuratively* to be underſtood; as, *This is my body*; and ſome *figuratively*, which are meant *literally*; as, *Here are two ſwords*. They willingly, and of ſet purpoſe miſapply them. Thus, where *David* ſaith, *O Lord my God in thee do I put my truſt*; and *Zacharias*, *Bleſſed be the Lord God of Iſrael: Bonavenure* thus rendreth and applyeth them, *O thou good Lady! in thee have I put my truſt*; and, *Bleſſed be our Lady, the Mother of our Lord God of Iſrael*. They ridiculouſly abuſe and wreſt them: Thus they alledge for *Peter's* Supremacy, *Launch into the deep. Couldſt thou not watch one hour with me? Follow me, Peter cut off Malchus his ear.* For the Popes omnipotency, Gen. 1. 1, 16. Jer. 1. 10. Alſo theſe, that *the ſpirituall man judgeth all things, and himſelf is judged of no man. Lo, two ſwords here. Return thy ſword into his place. Know ye not that we ſhall judge the Angels? Kill and eat.* For *communicating in one kind. Give us this day our daily bread.* And that our Saviour multiplyed *loaves*, but multiplyed no *drink*. So in way of proving that *Boyes and Wenches may enter into Monaſteries againſt their Parents mindes. Get thee out of thy Countrey, and from thy kindred, and from thy Fathers houſe. Forget thine own people, and thy Fathers houſe. He that loveth Father or Mother more then me, is not worthy of me. Let the dead bury the dead.* So in way of proving that *ignorant perſons may not read the Scriptures. Give ye not that which is holy to dogs.* And that *it is lawfull for a man to eat fiſh in Lent, but not fleſh.* God for *Adams ſin curſed the earth, but not the water.* Not to multiply more (though many more might) they have burned the Bible themſelves, have burnt ſome that were detected to have read therein (as *William Hunter* and others) and not many yeers agoe, one *John Murre* a Merchant of *Aberdeen*, for having but a New Teſtament in his Ship, was by the cruelty of the mercileſſe Inquiſitors, deprived both of goods and life.

That thoſe errors and hereſies have been by the Orthodox and learned throughout all ages detected, diſcovered, and the light of the truth (which their

3. By mingling them.

Mr. *Cook* his *Yet more work for a Maſſe-Prieſt*, p. 36.

Fulk's Anſwer to *Martin's* Preface in the Defence of Tranſlat. Numb. 4. 1.

4. By both mangling and mingling.

Mr. *Cook* in his forementioned Book, p. 34, 35.

Ibid. p. 37.

5 By perverting them.

6. By miſapplying them. Pſal. 7. 1. Luk. 1. 68.

7. By abuſing and wreſting them.

Mr. *Cook* his *Abatement of Popiſh Brags*, p. 5, 6, 7. Act. 10. Joh. 6. Gen. 12. Pſal. 45 10. Mat. 10. 37. Luk. 9. 60. Mat. 7. 6. *Acts and Mon.* Vol. 2. p. 516. Vol. 3. p. 190. *&c.*

Epiſc. Eliens. in Reſp. ad Apol. Bell. c. 11.

Gods goodneſs in raiſing up ſuch as have detected and confuted thoſe errors and hereſies.

their wicked authors and Broachers have every way endeavoured to obſcure and extinguiſh) recovered, is no ſmall demonſtration of Gods love and care of his people, nor can we expreſſe too much thankfulneſſe for the ſame.

The grounds of thoſe errors.

Whence thoſe and the like ſtrange Doctrines, Errors, Hereſies, Blaſphemies (which have been (and yet are) held, upheld, vented, taught, beleeved, entertained) have had, have their original, is queſtionable. That *covetouſneſſe* in ſome, *ambition*, *pride*, *vain-glory*, *ſelf-love*, *diſcontent* in others, have as bitter roots produced thoſe bitter fruits, hath been of old, is even yet experimentally found. Hereunto may be added the *perverſneſſe*, *rebellion*, *blindneſſe*, and *propenſity* unto *error*, which are naturally in all the Sons of *Adam*. But * *ignorance*, or the *not knowing of the Scriptures*, may be conceived as the eſpeciall and chief ground hereof. What our Saviour ſaid unto the *Sadducees*, who denyed the *Reſurrection*, may be fitly applyed unto thoſe ſwervers from the truth, *ye do erre, not knowing the Scriptures*. What the Apoſtle ſpeaketh of the Crucifiers of Chriſt, *Had they known it, they would not have crucified the Lord of glory*, may in charity be ſpoken of many of them; were they ſenſible of the greatneſſe, danger, and nature of their ſin; did they know what diſhonor doth hereby redound unto God, what offence unto the godly, and what wrong and damage unto ſilly ones, voyd of judgement, who wanting the Spirit of diſcerning, are unable to try the ſpirits; they would embrace the truth, forſake their errors, diſclaim their hereſies, be as eager to gain ſouls unto Chriſt, as now they are in compaſſing Sea and Land to make Proſelytes; but as yet *theſe things are hid from them, they know not what they doe*.

See *Lamberti Danæi* his *Prolegom.* unto his Commentaries on *Aug. de Hæreſibus. cap. 6.*

*Ignorance the chief cauſe. Mat. 22, 29. 1 Cor. 2 8.

This is natural in all. 1 Cor. 2. 14. Eph. 4. 17, 18.

This is *naturally* in all, whileſt they abide in their *naturall* condition. For *the naturall man receiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him*; neither can he *know* them, *becauſe they are ſpiritually diſcerned. They walk in the vanity of the minde, having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſſe of their heart.* And yet how many are there, even whileſt thus, who are wiſe in their owne eyes, boaſting that they are in the right, they have the truth, they onely? but *the wiſdome of this world is fooliſhneſſe with God. He taketh the wiſe in their own craftineſſe. He knoweth the thoughts of the wiſe, that they are vain.*

1 Cor. 3. 19, 20.

Voluntary and affected in ſome. Joh. 3 18. 2 Theſſ. 2. 10, 11, 12.

This is in ſome *voluntary*, affected; they are *ignorant*, and notwithſtanding of all the endevours that are uſed, whether by word or deed for their recovery therefrom, will *ſo* abide. *Light is come into the world, but they love darkneſſe rather then light.* May it not be ſaid of ſuch, *Becauſe they received not the love of the truth, that they might be ſaved, even for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie, that they all might be damned who beleeved not the truth, but had pleaſure in unrighteouſneſſe?*

The holy Scripture the means to prevent and recover from error. Dan. 10. 21. 2 Tim. 1. 13. See *Glaſſ. Phil. Sac. p.* 236. *&* 241, *&c.*

The *means* whereby to remove, to recover from error, hereſie, ignorance, are acknowledged by moſt to be the holy Scriptures (the Scripture of truth) containing *the form of ſound words*; but not a few have, do, complain of their *obſcurity*.

Herein (ſay they) there are many places which ſeem contrary to each other. There are many Words and Phraſes very ambiguous and doubtfull. There are many Words whoſe Significations are not only divers, but contrary.

Unto thoſe it may be anſwered:

Anſwer to them that alledge their obſcurity. Mr. *Greenhill* his *Expoſ.* of *Ezek.* the Epiſt. to all well-wiſhers of truth.

1. That (though all things neceſſary to be known for the attainment of ſalvation, be plainly and perſpicuouſly laid down in the holy Scriptures, as alſo ſuch things as pertain unto true godlineſſe, yet) as in moſt Arts and Sciences there are Difficulties, ſo in Divinity there are Depths. The *holy Scriptures* have their δυσνόητα. *In them are dark ſayings*, Pſal. 78. 2. *Wonders*, Pſa. 119. 18. *Riddles*, Ezek. 17. 2. *Great things*, Hoſ. 8. 12. *Myſteries*, Mat. 13. 11. *Parables*, Mat. 13. 35. *Hidden and manifold wiſdome*, 1 Cor. 2. 7. Epheſ. 3. 10. *The deep things of God*, 1 Cor. 2. 10. *Things hard to be uttered*, Heb. 5. 12. *Hard to be underſtood*, 2 Pet. 3. 16. But, are we not hereby led up to conceive there be infinite depths in God, which eternity muſt take us up to ſtudy? Do not they convince us of our incapacity of high things, prevent our undervaluing of divine truth? Hath not God therefore hid ſome truths under the rocks,

Joh. 16. 12.

Prov. 2. 4.

laid

laid them deep, that ſo there might be *digging and ſearching as for treaſures?* Do not difficulties quicken and whet endevours? Do not the rocky and knotty things in the Prophets and Apoſtles, ſuffice to exerciſe the greateſt abilities and graces which are ſeated in humane Nature, and keep mens thoughts from ſwelling into a conceit of Omniſciency, making us long to be where we ſhall *know as we are known*; and in the mean time to pray with *David*, *Open thou our eyes that we may ſee the wonders of thy Law?* 1 Cor. 13. 12. Pſal. 119. 18.

2. That if the Goſpel be hid, it is hid to them that are loſt. If *ſome things be hard to be underſtood*, it's unto them that are *unlearned* and *unſtable*; that is, unto them that are unskilfull in the Scriptures, not taught of God, and ſuch as are not ſtedfaſt in the faith, nor perſevere in the reading and ſtudy of the Scriptures, even ſuch as are without the Spirit of God. 2 Cor. 4. 4. 2 Pet. 3. 16.

3. That the Scriptures ſeem obſcure unto us through our own default. For if we come with prejudice to the hearing and reading of them, as if their meaning muſt needs be ſo and ſo, for that ſuch and ſuch have ſo expounded them, though erroneouſly; if with impiety and impenitency, perſevering in our ſins without any true turning unto God; if rather out of cuſtome, then any regard or love of the truth; if without any reſolution to yeeld obedience unto them, or be bettered by them; if we neglect, and without any juſt cauſe, intermit the reading of them; if we are ignorant of the Acceptations of Words, Figures of Speeches, and Proprieties of Phraſes; if we take no notice of the ſcope of the Scriptures; if we know not the difference between the Law and the Goſpel, and the end of either of them; if we interpret them contrary to the analogie of Faith, nor will take pains to compare Scripture with Scripture; if we do not contain our ſelves within the bounds and limits of the Scriptures themſelves; if we contemn and deſpiſe the labours of the learned, who have exerciſed themſelves about the Interpretation of the Scriptures; if we do too much ſtick unto the bare letter, looking after no more, or neglecting the Literall ſenſe, look after the Allegoricall, or Tropologicall ſenſe; whereas haply in that the Spirituall, in this the Literall is moſt agreeable to the place; Finally, if we are not unthankfull to God for the meaſure of knowledge which he hath already beſtowed upon us, and do not pray unto God for the continuance and increaſe thereof in the underſtanding of the Scriptures, it's no wonder that the Scriptures both ſeem and are indeed obſcure unto us. *Zanch. de Sac. Scrip. Quæſt. 12.*

4. That God of his goodneſſe hath both of old and of late afforded us excelent Helps for our underſtanding of the Scriptures, ſuch are the *Concordances* of the *Bible*, *Hebrew*, *Greek*, *Latine*, *Engliſh*, *&c* being of very great uſe for the unfolding of difficult texts, by referring to parallel Scriptures, whereby, where, and how often every word in the Bible is ſet down therein, may be readily found; *ſuch* many ſeverall Treatiſes wherein all the pertinent Scriptures unto any particular head or common place are ſummed up; *ſuch* thoſe Treatiſes that handle the *ſeverall* acceptions of *Words* and *Phraſes* in Scripture; *ſuch* they who explain peculiar Subjects diſperſedly contained in the ſeverall parts of Scripture; ſuch the *Commentators* upon the whole Bible, by their Annotations, Expoſitions, Notes, *&c*. *Such* they that have commented upon ſome *particular* Books or Texts; *ſuch* they who inſiſt on *practicall* Divinity, who *unfold* and *reconcile* ſuch Scriptures as ſeem *oppoſite* to one another; who *catechetically* explain the grounds of Chriſtian Religion, who *reſolve* Caſes of Conſcience, who *confute* the Adverſaries of the truth, who cleer ſuch *doubts* as are propounded out of the Scriptures; thoſe (I ſay) and the like *helps* are not wanting unto us. See Mr. *Wilk.* his *Eccleſiaſtes*, wherein there is a Catalogue of ſuch Books as are of moſt uſe for the underſtanding of the Scriptures.

Amongſt *others*, the faithfull and painfull Labourers in the Lords Vineyard, this our Author was of ſpecial note, eminent in his time, famous in that Generation. Ordinarily, he preached *thrice* every Week (above an hundred and fifty Sermons yeerly) often *every day*. As he was of a ſtrong *conſtitution*, ſo was he of a good *memory*, retaining what he had read, and able even on the ſudden to make uſe thereof for the edification of others. As his *gifts* were Mr. *Tho. Wilſon* Miniſter of the Word at S. *Georges* in *Canterbury*, and one of the ſix Preachers there.

Information was given me of these particulars, by such as were familiarly acquainted with him, being his next neighbors, and living under his Ministery, and his especiall Benefactors.

more then ordinary, so were his *tryals, temptations*; he had open enemies, false Teachers and Hereticks, against whom he stood stoutly in defence of the truth, detecting and confuting their errors. There were also certain *false Brethren*, who did privily endevour his ruine, by articling against him unto the then Archbishop *Abbot*, for his *Non-conformity, &c.* but by the means of the Lord *Wotton* (whose Chaplain he then was) he was not questioned for the same. His words, that *till Idolatry were publickly tolerated in this land, publick judgements should not seise thereon*, have proved too true. As he endevoured the good of his people by Preaching, Expounding, Catechising, Writing, even till he begun to cease to be, so on his Death-bed he was not unmindfull of them, for on Dr. *Jackson* then present (who was one of the Patrones of his Place, and had then the sole disposall thereof) he laid this charge, that *as he would answer unto God on the dreadfull day of Judgement, he should place an able, sufficient Pastour over his people, &c.* which the *Doctor* promised, but withall added, that *not one of a thousand could be had, such as he himself was*. Besides his diligence and frequency in *Preaching*, he also *wrote* many Books; as *An Exposition of the Epistle to the Romanes*, this *Christian Dictionary*, *A Dialogue about Justification*, *A Receipt against Heresie*, *Scripture Riddles*, *&c.* (one I have under his owne hand on the *Ten Commandements*, and some Sermons on severall Texts, not yet published) In all which, though now dead, he still speaketh.

See Heb. 11. 4.

What his aim and end was in writing and publishing this *Dictionary*, as also the manifold use and utility hereof, he himself sheweth both in his *Generall* and *Particular Preface*; therein as he professeth himself but to have broke the ice (he hath done much more) so he seemeth to invite others to supply what should be found defective herein. This hath been in part performed by Mr. *John Bagwell*, but is now in this Sixth Edition more fully and largely, by a sixfold Addition, *viz.*

The Additions in this Impression.

1. Of *above four thousand Words, with their severall Acceptations*, all wanting in the former Editions: For the Words, I extracted them for the most part out of *Newman's Concordance*, and what I found not therein, out of the *Bible* it self, as *Altashith*, *Maschil*, *Neginoth*, *Nehiloth*, *&c.* And for the Acceptations, they are taken out of *Aynsworth*, the *Annotations on the Bible*, *Bernard's Thesaurus Biblicus*, Dr. *Hammond's Annotations on the New Testament*, *Leigh's Critica Sacra*, *Ravanellus* his *Bibliotheca Sacra*, and divers others; of whom I conceived that I might as well make use, as they have of former Writers, especially *Ravanellus* of *Wigandus*, and *Flaccius Illyricus*, and Mr. *Bernard* of this Work of Mr. *Wilson's*, as (if need were) might be instanced in many particulars.

2. 2. Of *many more Acceptations, of the same Words which are handled by* Mr. Wilson *and* Mr. *Bagwell in the former Impressions*; for which I also am indebted to the forementioned Authors.

3. 3. Of *a great number of hard and difficult Phrases, cleered, and plainly expounded to the capacity and understanding of the meanest Reader*: As also, *Additions unto the Phrases formerly printed, for their further explanation.*

4. 4. Of *the proper Names of Men, Women, Cities, Countreys, Rivers, &c. mentioned in the holy Scriptures, with their severall Interpretations* (where also if more were of one name, all are mentioned) for which I am beholding unto *Robert F. Herrey his first Alphabet of directions to Common places*, *Buxtorfius his Hebrew Lexicon*, *Pasor his Etyma Nominum Propriorum*, *Alstedius his Paratula Theologica*, *Chytreus his Onomasticon Theologicum*, with some others.

5. 5. Of *the Nature and properties of such Beasts, Fowls, Fishes, Trees, Plants, Fruits, Herbs, Seeds, Stones, &c. as are mentioned in the Scriptures*; extracted out of *Bercorius his Reductorium Morale*, *Wolf. Franzius his Historia Animalium, &c. Geminianus de Similitud. Hieronymus Laureius his Sylva Allegoriarum*, *Levinus Lemnius de Plantis Sacris*, *Mouffetus his Theatrum Insectorum*, *Symsoni Hieroglyphica Animalium Terrestrium, Volatilium, Natatilium, &c.* *Topsell his History of four-footed Beasts*, with divers others.

6. 6. Of *the divers Readings set down in the Margents of the Bibles of the last Translation*, every of which I compared with the Text it self, and finding the same to be of great

great uſe, and very helpfull for the attaining of the true ſenſe and meaning of the Text, I have hereupon inſerted the ſame. Beſides, now and then ſome words are by other words in other texts expreſſed, for the better unfolding of the meaning thereof, as ſome for the ſame purpoſe, backt by ſignificant phraſes.

Let not any think that hereby any wrong is or can be done to our worthy Author, any detriment or prejudice to this his Work; for whatſoever herein is *well done* will be aſcribed unto him, as who firſt laid the foundation; and the Work it ſelf, how uſefull ſoever before, will now by ſuch as ſhall make uſe of it, be found much more uſefull. Nor is there any thing of the Authors in the former Impreſſions, in this willingly either depraved or omitted. No wrong hereby done either to the Author or his Work.

Nor let any take exception, that a great number of words are here ſet down which ſeem needleſſe, uſeleſſe, or ſo plain that they need no explication; for, Why all Scripture words are ſet down in this Impreſſion.

1. Thoſe words may be found in Concordances, *Hebrew*, *Greek*, *Latine*, *Engliſh*, *&c.*

2. No Word is wanting in *Complete Dictionaries*, of what language ſoever.

3. Thoſe Words are but briefly touched, others more materiall, handled more at large.

4. What are plain unto ſome, are obſcure unto others, till explained.

5. Some have been puzled to finde out what ſome ſuch Words meant, what a *Nave*, a *Spoke*, a *Tenon*, a *Rudder-band*, a *Main ſail*, *&c.* whereof the meaneſt Carpenter, Mariner can readily give information. If ſome have been thus puzled, may not others alſo?

Nor let any be diſcouraged from making uſe of this *Dictionary*, if upon the peruſall of ſome particular Words, he receive not full ſatisfaction; for as the Interpretation of ſuch Phraſes as are not ſet down in particular, may be eaſily underſtood by the Interpretation of the Words whereof they conſiſt; ſo the Expoſitions of many Words are included in the Phraſes expounded. The meaning of ſome *phraſes* may be found by the interpretation of the words, as of ſome words by the phraſes.

Nor let any complain of the multiplicity and variety of Interpretations which may be found herein, as if one were enough, and ſo many did but weary and puzle the Reader: For,

1. If thoſe Interpretations be conſonant unto the truth, agreeable to the Scriptures, *Store is no ſore*. Variety of Interpretations juſtified.

2. All Readers are not of one minde, one approves of this Interpretation, another of that, another of a third.

3. Hereby Gods wiſdome appears in the various diſpenſation of his gifts.

4. Divers places of Scripture are diverſly read; one follows the Text, another the Margent, both which are juſtifiable.

5. Who ſo is ſatisfied with any one Interpretation, needs trouble himſelf no further in the peruſall of more.

Nor let any think it ſtrange, if herein he miſſe ſome Words, and finde others but briefly touched: For, Some words included in others, and why ſome are but briefly handled.

1. I have herein followed the *laſt*, whereas our Author followeth the *Geneva* Tranſlation.

2. Many words are included in others, as *he*, *ſhe*, *they*, *them*, *their*, *&c.*

3. The meaning of many Words is apparent by the words prefixed or annexed unto them, or both.

4. Many Words in the Bible are ſupplyed, not being in the Originall, which are therefore printed in a different character.

5. Many Words are alike in ſignification, and that being ſet down in any one of them, it may ſuffice to referre the others thereunto; if any thing be ſet down more then once, it's more then needs, more then was intended.

6. The Words which are miſſing in the *Dictionary*, may be found in the *Suppl.*

I know that there are not a few who would not that ſuch Books as this ſhould be publiſhed in *Engliſh*, or made ſo common for the *common people*: But, Againſt ſuch who would not have ſuch Books (as this is) in Engliſh.

1. If ſuch Books be printed and publiſhed in other Languages, why may they not alſo be in ours?

2. If Books of all Arts and Sciences (Logick, Rhetorick, Phyſick, Arithmetick,

metick, Muſick, Aſtronomy, Geometry, Alchumy, &c.) are daily tranſlated and publiſhed in *Engliſh*, why not alſo ſuch as this?

3. Is knowledge, or the means of knowledge to be confined only unto the learned? Is there no regard to be had unto the ſimple? *Solomon* was of another minde in publiſhing his *Proverbs*, his was, *To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.* Accordingly he bringeth in *Wiſdome*, thus crying unto the ſimple, *O ye ſimple, underſtand wiſdome.* And again, *Who ſo is ſimple, let him turn in hither, &c. Paul* alſo was of another mind, *I would* (ſaith he) *that ye all ſpake with tongues, but rather that ye propheſied*, were indued with ſuch knowledge and underſtanding, that ye might expound and interpret the Scriptures. And doth not the holy Ghoſt by the Word (expounded and explained) intend *the making wiſe the ſimple, the giving underſtanding to the ſimple?*

Prov. 1.4. Prov. 8.5. Prov. 9.4. 1 Cor. 14.5. Pſal. 19.7. Pſal. 119.130.

4. Though even the Learned may be much holpen hereby (if they pleaſe) both they who being well ſtricken in yeers, finde a decay in their memories, and a diſability to ſtudy, as they who are but Beginners, and have made no great progreſſe in the ſtudy of Divinity; yet this was and is principally intended for the benefit of the *unlearned* (whether Maſters of families, Lay-preachers (as they are called) or others) which may be unto them not onely a *Dictionary* for the underſtanding of every Scripture-word, but a *Concordance*, a *Commentary*, a whole *Library*. As herein the Notions, Expoſitions, Interpretations of many learned and worthy Authors are in few words laid open unto the view of all, ſo hereby there's a remedy provided, as well for ſuch as want money to buy thoſe Authors (if they could underſtand them) as for ſuch (who though they had them, and could underſtand them, yet) have little or no time to make uſe of them; yea, as by this *erroneous judgements* may be reformed, ſo (through Gods bleſſing upon the ſerious and diligent peruſal hereof) *errors in judgement* may be prevented.

The moſt elaborate works of the moſt learned have been ſleighted by ſome.

I make no queſtion but that not a few of the ſurviving brood of (the long ſince dead) *Momus*, *Zoilus*, will carp, kick, ſpurn at this Work, condemn, contemne, diſgrace, and ſleight it, caſting thereon what aſperſions they can (as they have done on the more elaborate Works of others, excelling in piety, and moſt eminent for learning) but (having conſulted with divers Neighbor-Miniſters and others, both godly, and of ſound judgement, both before I undertook it, and all along the doing therof, and been by them not onely encouraged, but by one of them, my dear friend, Mr. *John Crawford* Miniſter of *Halden*, much aſſiſted, whoſe (for the moſt part) are the *Additions* in the *Dictionary* unto the *Words* and *Phraſes* which our *Author* publiſhed, of the letters *S. T. V. W. Y. Z.*) I ſhall not be much either troubled or moved.

It's held, that *facilè eſt inventis addere*, but ſuch as ſhall undertake the like Work, will find it *valdè, maximè, difficile.*

Quandoq; bonus dormitat Homerus: præſertim opere in magno, in quo fas eſt obrepere ſomnum. Rivet. Cri. Sac. p. 317.

To conclude, ſeeing there are few Books of any bulk, wherein ſome faults, ſome miſtakes may not be found, either through want of judgement in the *Authors*, miſtake of the *Compoſers*, or overſight in the *Correctors*; *Sicubi hallucinati ſumus aut aberravimus, vos quicunq; eſtis hæc noſtra lecturi, candidè animadvertite noſtra nobiſcum communicate, & ad placidam emendationem vos nobiſcum accingite. Homines ſumus; humanis erroribus humana detur venia.* This is the earneſt deſire and requeſt of

March 25. 1655.

Your Friend and Servant

in the Lord

Andrew Symſon.

To the Christian Reader, studious of the Scriptures.

THou art much bound to blesse God for the great plenty and abundance of excellent Books, which by the hands of his painfull and godly Servants he hath afforded thee, as helps and furtherances to bring thee to the sound knowledge, and right understanding of his sacred Word. But among them all (in my judgement) there is no one in our Native tongue, that doth more oblige thee to true thankfulnesse, then the Book thou now beholdest, in regard of the great necessity, and manifold use of the same; as also the exceeding rich profit and benefit, which by Gods blessing (if thou make the right use of it) thou mayst reap thereby. For beside the multiplicity and great variety of wholesome matter, which thou shalt finde scattered through the whole Work, here thou hast most of the dark words and phrases contained in the Scripture, in Alphabetical order, plainly, briefly (yet fully) and soundly unfolded; and in most places, the corrupt glosses of the Papists upon them, compendiously discovered and confuted. Here thou mayst at one view see the diverse Acceptations and Significations of Words, with the Figures and Tropes denoted, in which the Scripture useth them. By this Book thou shalt be made able to distinguish of Words, which in Scripture are ambiguous, to explain Words and Phrases obscure, and easily to understand such as be hard and unknown. By this Book, if thou be a Minister, thou shalt become Bonus Textuarius (for what is that but to be able to give the true meaning and genuine sense of the Scripture?) and Bonus Textuarius est Bonus Theologus. This Book will make thee a more profitable Teacher: for qui bene distinguit, bene docet. By this Book (whosoever thou be) thou shalt be fortified to shield thy self, and haply others too, from error; as also to see when others doe erre, and to draw them out of error, for error springs from ignorance, that is, from misunderstanding the Scripture, Matth. 22. 29. By this thou shalt be made skilfull to discern the voyce of thy Shepheard Christ Jesus, from the voyce of a stranger, Joh. 10. 3, 5. In a word, by this Book in short space, and with no great labour, thou mayst plentifully abound in all heavenly wisdome and knowledge. So that, as one says of Cicero, Sciat se multum profeciſſe, cui Cicero unice placet: In like manner it may more truely be affirmed of this Book, whosoever he be that delighteth much in it, shall thereby gain infinite benefit. The Author hath been pleased to entitle this Book, A Christian Dictionary; and so it is, for it interprets words. But it may also be worthily called, The Key of the Treasures hid in holy Scriptures, The enemy of Ignorance, The high and ready path to Knowledge, The Discloser of Gods holy Secrets; A Light for Ministers, whereat they may borrow light; A Lanthorn for the people to direct them in the light. And to be short, the way to make all the Lords people to prophesie, as Moses wished. Then Gentle Reader be not without it, let it be continually by thee; yet buy it not for novelty, because it is the first of this kind that ever saw the light, but for the unvaluable worth of it. Sit tibi charus, non quia rarus, sed amatus, quod amabilis; i. amari dignus. Seneca saith, Nova, quamvis non magna miramur: That we make much of new things, though they be not great. Loe, in this Book they both meet together, here is newnesse, and here is goodnesse. This work is new, and it is precious, how then should it not much inamour thee?

Omne tulit punctum, qui miscuit utile dulci.

J. B.

An Epiſtle to the Reader.

THe holy Scriptures *are the* inditement *and* invention *of the* holy Ghoſt, *and therefore full of* infinite wiſdome and eloquence, *even the* wiſdome and eloquence of God. *They contain (as one ſaith)* Cor & animam Dei, *the very* heart *and (as it were) the* ſoul of God. *They are the Saints* counſellors and comforters in the houſe of their pilgrimage. *And therefore it is not onely our duty to read them, but our great priviledge and unſpeakable happineſſe that we have them to read.* No man ever drank too much of this water of life, or fed too much of this bread of life. *Better want the light of the Sun, then the light of the holy Scriptures.*

Gregor. Magnus. Pſal. 119.

But yet it cannot be denyed, but that there are many who ſpider-like *ſuck the poyſon of ſin and error out of theſe* ſweet and precious flowers. *There are many that are* unlearned and unſtable, who *(as the Apoſtle ſaith)* wreſt the Scriptures unto their owne deſtruction. *But this muſt not diſſwade nor diſcourage us from reading and ſearching into them. The* Bee *muſt not refuſe to ſuck* ſweetneſſe *out of a* flower, *becauſe a Spider ſucks poyſon out of it.* Non debet Ovis pellem ſuam deponere, quia Lupus ea ſe aliquando contegit: *We muſt not ceaſe from reading the Scriptures to our owne ſalvation, becauſe ſome men abuſe them to their owne deſtruction. We read that the Devill brings Scripture againſt Chriſt, and yet for all that Chriſt brings Scripture againſt him. Chriſt did not refuſe to uſe it, becauſe the Devill abuſed it, but he confutes him with his own weapon. The reading of the Scriptures is not a cauſe of error, but rather the not reading of them, as Chriſt expreſly ſaith,* Mark 12. 24. *Chriſt doth not ſay (as the Papiſt)* You erre becauſe you know the Scriptures; *But,* You erre not knowing the Scriptures. *The* light *cannot cauſe* darkneſſe, *but the abſence of light. The* rule *doth not make the work go wrong, but the want of it. The* armour *doth not cauſe a wound, but the abſence of it. Now the* Scriptures *are the* Chriſtian *mans* rule, light, *and* ſpiritual armour. *The Law of God makes* ſimple men wiſe, *Pſal.* 19. 7. not wiſe men ſimple. *It is a ſoul-murdering practiſe of the Papiſts, to deny the reading of the Scriptures to common people, becauſe ſome ſometimes abuſe them. By this Argument they muſt alſo keep* learned men *from* reading them, *becauſe many of them do ſometimes* wreſt them to their owne deſtruction. *Moſt of the* hereſies *that have been in the* Church, *have come in by* learned men, *rather then by ignorant men.* Things that are of neceſſary uſe, the ill uſing of them muſt not take away the right uſing of them, but quicken us to uſe them rightly. *We muſt not forbear eating and drinking becauſe ſome abuſe their meat to gluttony, and drink to drunkenneſſe; but we muſt labour to eat and drink with ſobriety and temperance. We muſt not refuſe to read the Scriptures (which are more neceſſary then our appointed food) becauſe ſome abuſe them, but we muſt therefore labour to read them with an* humble and ſelf-denying heart, *with* prayer to God that made them, that he would reveal to us the meaning of them, *with a* Goſpel fear and trembling, *leſt we ſhould wrack and torture them, and make them ſpeak what they never meant; And alſo we muſt* thankfully *and* diligently *make uſe of all thoſe helps which* God *hath afforded us for the right underſtanding of them.*

Mat. 4. 6. Job 23 12.

Of which ſort there are many in Latin, *none that I know in* Engliſh *of this nature, but this enſuing Treatiſe. A Book of* ſingular uſefulneſſe *for all* Miniſters *of the* Goſpel, Maſters *of* families, *and* private Chriſtians. *I may very well call it,* A Key of the Bible, *becauſe it unlocks to us the rich Treaſury of the holy Scriptures:* A Divine Dictionary, *teaching us the* language *of the* holy Ghoſt *in our own* native tongue, *and expounding to us the moſt obſcure and difficult Phraſes and Words of the holy Scriptures. The former Book was ſo acceptable unto the Church of Chriſt, that it was five times printed. But this will be far more uſefull and beneficiall, becauſe it doth not onely contain what was in the former Editions, but adds, (to make it a* Complete Chriſtian Dictionary) 1. *The ſeverall acceptations and ſignifications of above* 4000 *words and phraſes.* 2. *All the proper names of the Scripture, with their interpretation.* 3. *Severall words and phraſes more fully explained.* 4. *Divers readings.* 5. *The nature of the Birds, Beaſts, Fiſhes, Precious ſtones, Trees, Hearbs, Seeds,* &c. *mentioned in the holy Scriptures.*

The perfecting of this Work coſt (no doubt) the Reverend Miniſter *the Enlarger and Completer thereof, much time and pains. It is very well worthy the* publick view; *Let me heartily commend it (Chriſtian Reader) to thy diligent peruſall; and the rather, becauſe thereby thou ſhalt come to know the meaning of thoſe Books* which will make thee wiſe unto ſalvation.

Your Servant in the work of the Miniſtery

EDM. CALAMY.

A COMPLETE CHRISTIAN DICTIONARY:

WHEREIN

The ſignification and ſeverall acceptations of *all the words* mentioned in the HOLY SCRIPTURES of the *OLD* and *NEW-TESTAMENT*, are fully opened, expreſſed, and explained.

Alſo, *very many* hard and difficult *Phraſes* therein contained, cleered and expounded.

A A. *A B.*

Aaron] The Son of *Amram*, Exod. 6.20. The name ſignifies a *mountain*, or *of* or *belonging to a mountain*, of הרר or הר a *mountain*; *the mountain of praiſe*, or *Prince of divine praiſes*, from הר a *mountain*, and רנן, to *ſing*; *conceiving* either *in the wombe*, or *in the minde*, (that is, to *underſtand*) of הרה to *conceive*; a *teacher*, or *teaching*.

Aaron, though excellently qualified, admirably endued with gifts, yet entred not upon the Prieſts office without a calling thereunto, Heb. 5.4. Comp. Jer. 23.21. Zac. 13.4,5.

The *Arke* is termed ארון in the Hebr. Numb. 4.5. which being neer the ſame with אהרן, might put him in mind of his place: That *Aaron* was to attend the ſervice of *Aron* the *Arke*.

Moſes had a ſpirit of Government; *Aaron* from the ſame ſpirit had a faculty of ſpeech, which *Moſes* had not, each ſtood in need of the other. *Aaron* muſt gratifie *Moſes* by his utterance and promptneſſe of ſpeech; and *Moſes* muſt fortifie *Aaron* by the authority of his place, and efficacy of his power. *Annot.* on Exod. 4. 16.

Heb. 5. 4. & 7. 11. ſeem to be abſolutely contrary, as if *Chriſt* were called to be a Prieſt as was *Aaron*, and yet not called to be a Prieſt as was *Aaron*; but they may be thus reconciled: *Chriſt* himſelf was called of *God* to his Miniſteriall office. How? As *Aaron* was. How he? *God* gave *Aaron* inward gifts, Exod. 4. 14. and an outward call by *Moſes*, who admitted him into his office, Lev. 8. 2. So *Chriſt* was called of *God*, Heb. 5. 10. who alſo filled him with inward gifts, Luk. 2. 52, Joh. 3. 34. And was owned into his office by the means of *John* the *Baptiſt*, Mat. 3, 2, 3, 11, 15. Joh. 1. 15---37. But on the other ſide, *Chriſt* was not called to his office under the particular notion of a Prieſt, after the order of *Aaron*; that is, 1 *Chriſt* was not of the ſame Tribe with *Aaron*, *Aaron* being of *Levi*, *Chriſt* of *Judah*. 2 *Chriſt* was not to offer Aaronical ſacrifices, but to offer up himſelf. 3 *Aaron* was a Prieſt but for his life, *Chriſt* a Prieſt for ever, after the order of *Melchiſedec*. Theſe with other differences are ſet forth by the Apoſtle, in Heb. ch. 8, 9, 10.

Abaddon] Rev. 9. 11. The King of the locuſts, the Angel of the bottomleſſe pit, whom *Paul* nameth the Son of perdition, 2 Theſſ. 2. 3. The Deſtroyer, from אבד, to *periſh*, *deſtruction*, Prov. 15. 11.

Abagtha] One of the ſeven Chamberlains or Eunuchs, that ſerved in the preſence of *Ahaſuerus* the King, Eſt. 1. 10. *Father of the wine-preſſe*, from אב a *Father*, and גתא a *wine-preſſe*.

Abana] *Stony*, or *a building*, or *Father*, or *I beſeech now*. A River of *Damaſcus*, which *Naaman* objected was as good as *Jordan* to cleanſe his leproſie, 2 King. 5. 12.

Abarim] Of the plurall number, for they were many mountains, of which in particular *Nebo* was one, on which *Moſes* ſaw *Canaan* afar off, and then and there by the command of God dyed, Numb. 27. 12. Deut. 32. 29. The word ſignifies, either

Paſſing along, becauſe thoſe mountains ran along the Countrey; or, Paſſing over, becauſe over them was ſome rode, from עבר, to *paſſe over*.

Abaſe] In common uſe it ſignifieth *vilifying*, but in propriety of the word, a *bringing low*, or *caſting down*, of the Gr. word βάσις the *bottome*, as of a pillar or ſuch like thing. It's ſometime taken properly, for Couching or Lying downe on the ground, as Iſa. 31. 4. Sometime Metaphorically: as 1. To be brought low in ones outward condition, reputation, &c. or inward ſorrow and terrors of heart, Job 40. 11. Eze. 21. 26. Dan. 4. 37. Mat. 23. 12. Phil. 4. 12. 2. To put ones ſelf on mean wayes and things, to ſerve others, as for a Miniſter to take benevolence of others, or to work with his owne hands, that he may preach to this or that people *gratis*, 2 Cor. 11. 7, 8, 9. Act. 20. 34.

It's ſpoken of God abaſing Man, Dan. 4. 37. Of Man abaſing man, Job 40. 11. Of Man abaſing himſelf, 2 Cor. 11. 7.

Abate] It ſignifieth, to Diminiſh, Aſſwage, Weaken, make Leſs; and is ſpoken of a Price, Lev. 27. 18. of a mans Strength, Deut. 34. 7. of Waters, Gen. 8. 3. of Anger, Judg. 8. 3. of grief, Job 16. 5, 6.

Abba] Father: Thus Chriſt expounds it, Mar. 14. 36. and *Paul*, Rom. 8. 15. *To cry Abba, Father*: the doubling of the word joyning to the *Syriack* [*Abba*] the *Gr.* word πατὴρ ſerving to teach, that God is not God of the Jews onely, but of the Gentiles alſo, and will be called upon in all languages, requiring of his people a ſtrong confidence in his fatherly goodneſſe through Chriſt.

The repetition of the ſame word (in ſenſe) ſerveth to ſtir and expreſſe the vehemency which is in fervent prayer, Gal. 4. 6. Pſal. 22. 1. *My God, my God*, Matth. 25. 11. *Lord, Lord open, &c.* See Dan. 9. 19. Alſo, it ſheweth the great conſtancy and aſſurance of the faithfull, that he is their Father indeed.

Hebrew and *Syriack* words, as *Abba*, *Sabbath*, *Hoſanna*, *Hallelujah*, &c. and ſundry more, are retained, as familiarly known to the Chriſtians, whoſe faith is derived from the Jews, ſo the words alſo. Alſo note, that theſe ſtrange words were not uſed of ſuperſtition, as though more holyneſſe were in the words; as Romaniſts may ſeem for that end to commend the uſe in a ſtrange tongue in their Service.

Abba. It's onely thrice mentioned in the New Teſtament, and in each place the word *Father* is added by way of explanation. *God* ſo ſtyled by *Chriſt*, Mat. 14. 36. So by the *Faithfull*, Rom. 8. 15. Gal. 4. 6. It's uſually the firſt word that Children ſpeak, and which their Fathers willingly hear. In the *Hebrew* אב ſignifieth *Father*, from אבה, to *will, acquieſce*.

Abda] *A ſervant* (or in the *Syrian* tongue, *this cloud*) from עבד to *ſerve*, 1 King. 4. 6. Neh. 11. 17.

Abdi] *My ſervant.* The Father of *Kiſh*, 2 Chr. 29. 12.

Abdiel] *A ſervant of God*, or a *cloud of Gods ſtore*, 1 Chr. 5. 15. Jer. 36. 26.

Abdon] *A ſervant*, or *a cloud of Juſtice.* The name of a City, Joſh. 21. 30. The name alſo of one of the Judges, Judg. 12. 13. And the firſtborn of *Jehiel*, 1 Chron. 8. 30. & 9. 36. And the Son of *Micah*, 2 Chr. 34. 20. called *Achbor*, the Son of *Michaiah*, 2 King. 22. 12.

Abednego] *Servant of light*, from נגה, to *ſhine*. Called alſo *Azariah*, Dan. 1. 7.

Abel] With א in the beginning of the *Hebrew* word (הֶבֶל or חֶבֶל) ſignifieth *vanity*, from the root הבל, *he was vain*; and is the name of *Adam* his ſecond Son, Gen. 4. 2. But with א in the beginning of the *Hebrew* word (אבלה) it ſignifieth *mourning*, from אבל, to *lament* or *mourn*. The place where the Ark of God was ſet down by the *Levites*, 1 Sam. 6. 18. A City beſieged by *Joab*, 2 Sam. 20. 15. preſerved by the counſell of a wiſe Woman that was therein, Ibid. 22. Smitten by the Forces of *Benhadad*, 1 King. 15. 20. afterward taken by *Tiglath Pileſer*, 2 King. 15. 29. Hence *Abel-beth-maachah* (mourning to the houſe of *Maachah*, 1 King. 15. 20.) *Abel-maim* (mourning of waters, 2 Chr. 16. 4.) *Abel-meholah* (Sorrow of weakneſſe, Judg. 7. 22.) *Abel-mizraim* (the mourning of the *Egyptians*, Gen. 50. 11.) *Abel-ſhittim*, Sorrow of thorns, Num. 33. 43. It ſignifieth alſo a Plain, Judg. 11. 33.

Abez] *An egge, dirty*; or *of linnen.* A City in the Tribe of *Iſſachar*, Joſh. 19. 20.

To abhor] To have a thing in utter deteſtation and loathing. Iſa. 1. 13. *I abhor your Sabbaths and New moons*, Job 42. 6. *I abhor my ſelf.* Sometimes Abhorring ſignifies Loathing, in ſhew and profeſſion onely, and not in truth, as Ro. 2. 22. *Thou abhorreſt Idols*, that is, ſeemeſt to deteſt them. Sometimes alſo Abhorring is applyed to Inanimate things, as Job 9. 31. *Mine owne cloaths ſhall abhor me*; or, make to be abhorred. This word is ſpoken both of God and Man. Of God abhorring, 1. Idolaters, Lev. 26. 30. Deut. 32. 19. Pſal. 78. 58, 59. & 106. 38.

2. Such

2. Such as live in pleasure, and remember not the affliction of *Joseph*, Amos 6. 6. 3. The bloody and deceitfull man, Psa. 5. 6. 4. The Heathens manners, Lev. 20. 23. 5. The covetous, Psal. 10. 3. 6. His Ordinances abused, Isa. 1. 13.

Of Man, who abhorreth, I. What he ought not as 1. God himself, Zech. 11. 8. 2. Gods Statutes and Judgements, Lev. 26. 15, 43. 3. Gods People, 1 King. 11. 25. 4. The man that speaketh uprightly, Amos 5. 10. 5. Judgement and Equity, Mic. 3. vers. 9. 6 The Offering of the Lord, 1 Sam. 2. 17. 7. Friends, Job 19. 19. 8. The Afflicted, Psal 22. 24.

II. What he ought; as 1. Idols, Deut. 7. 26. Rom 2. 22. 2. A man his owne self, for his owne evils, adding repentance for the same, Job 42 6. 3. Lying, Psal. 119. 163 4. Evill, Psal. 36. 4. Rom. 12. 9. 5. He that flattereth a wicked man, and saith he is righteous, Pro. 24. 24.

It's also applyed unto such as being grievously afflicted, loath food, Psal. 107. 18. Job 33. 20.

Abi] The Daughter of *Zechariah*, Mother of *Hezekiah* 2 King. 18. 2. The word signifieth *My father*.

Abia, Abiah, Abijah] The Will of the Lord, or, My Father the Lord. The Son of *Samuel*, 1 Sam. 8 2. The Son of *Rehoboam*, 1 Chr. 3 10 called also *Abijam*, 1 King. 14. 31. The Son of *Becher*, 1 Chr. 7. 8. A Priest, 1 Chr. 24. 10. The name of another Priest, Neh. 10. 7. The Wife of *Hezron*, 1 Chr. 2. 24. The Daughter of *Zechariah*, 2 Chr. 29. 1. called also *Abi*, 2 King. 18. 2. The Son of *Jeroboam*, 1 King. 14. 1.

Abi-albon] The Father of great Understanding; or, the Father of much Building, or Wrong; one of *David's* Worthies, 2 Sam. 23. 31. called also *Abiel*, 2 Chr. 11. 32.

Abiam, Abijam] The Father of the Sea. The Son of *Rehoboam*, 1 King. 14. 31. called also *Abijah*, 2 Chr. 14. 1.

Abiasaph] A gathering, or consuming Father One of the Sons of *Korah*, Exod. 6. 24.

Abiathar] Father of the Remnant; or, excellent Father; or, Father of Contemplation. The Son of *Ahimelech* 1 Sam. 22. 20. called also *Ahimelech* as his Father *Ahimelech*, *Abiathar*, 2 Sam. 8. 17. Also, one of *Solomon's* Priests, 1 King. 4. 4. who seems not to be the *Abiathar* already mentioned, for *Solomon* had thrust him out from being Priest unto the Lord, 1 King. 2 27.

Abib] A green Ear (or Stem) of Corn. From hence the moneth *Abib* (which answereth to part of *March*, and part of *April*, (as we call the moneths) had its denomination, because in those Countreys corn was eared, and began to be ripe in this moneth, Exod. 9 31. And because in this moneth the Children of *Israel* went out of *Ægypt*, the yeer (which before began in *September*, Ex. 23. 16.) had its beginning to the *Jews* Ecclesiastically in this moneth of *Abib*; but for the Jubilees and Civill affairs, it began as it had done before, Lev. 25. 8, 9, 10. And because this Release of *Israel* was a figure of the Churches Redemption by Christ, who reneweth the world, 1 Cor. 5. 7, 8. 2 Cor. 5. 17. and who was to suffer death also in this moneth, Joh. 18. 28, &c. therefore God made it the head and first of the yeer; that by it the Church might be taught to expect the acceptable yeer of the Lord, which Christ preached, Luc. 4. 19. This moneth was also called *Nisan*.

Abida] The Father of Knowledge: one of the Sons of *Midian*, the Son of *Abraham* by *Keturah*, Gen. 25. 4.

Abidan] Father of Judgement; or, My Father a Judge. Prince of the Tribe of *Benjamin*, Num. 1. 11. & 2. 24. & 7. 60, 65.

Abide] It signifieth, to Stay or Tarry, Gen. 22. 5. To Dwell, Gen. 29. 19 To Be, Gen. 44. 33. To Joyne or Cleave to, Ruth 2. 8. To Continue, Eccl. 1. 4. To Endure or Passe through without Hurt, Numb. 31. 23. To be sufficient to Bear, Joel 2. 11. To Live, Phil. 1. 24. To remaine Firm and Strong, Gen. 49. 24. To Wait for, Act. 20. 23. See the margin.

To abide in Christ] signifieth,

1. To be in, continue, and remain in Christ by a lively faith, without falling therefrom, by security, pride, or profanenesse, Joh. 15. 4. *Abide in me and I in you.* This perseverance is wrought by the Spirit of Christ, through the holy Ministery, not without the endevours of the Faithful, Joh. 15. 4, 5, 6.

2. A Beleevers (that cannot lose the habit of faith) actually Adhering to, Contemplating of, Rejoycing in, and Obediently acting communion with Christ; whereby he receiveth actuall quickenings and flowings in of Christs love into the Beleever. For though a Beleever hath influences from Christ, whilest he is asleep, or in some lawfull worldly imployment, in way of maintenance of his habit of spirituall life; (for a Beleevers graces, and spirituall life, are a fluxive habit, as the beams of the Sun are continued by the continual

emission of light from the Sun, and the stream is perpetuated by the constant flowing of the fountain;) yet in every serious duty, use of an Ordinance, and act of obedience to God in Christ, a Beleever hath speciall flushings and irradiations of Divine light, life and love; so that the more constant our acting is towards Christ, the more continued is our actuall enjoyment of speciall communion with Christ, Joh. 15. 10. *If ye* (speaking to the beleeving Disciples, for *Judas* was gone out, ch. 13. 30.) *keep my Commandements, ye shall abide in my love; even as I have kept my Fathers Commandements, and abide in his love.* Christ could not be separated from God; but by continuall acting towards God, he had a continuall actuall enjoyment of the shining of his Fathers love; so, proportionably Beleevers.

See, In, and Dwell, House.

To abide in the Word] To persevere in the Doctrine, both in the faith and practise of it unto the end, Joh. 8. 31. 2 Joh. 9.

Abjects] Psal. 35. 15. Men of no fame, Base men, Men viler then the Earth, Job 30. 8. Such as for their wickednesse are, or deserve to be smitten by the Magistrate, as *Paul* was by the Jews, though without cause, 2 Cor. 11. 24. Such as speak they care not what or how falsely against the people of God, Jer. 18. 18. See *Schindler's Pentaglott in* נכה.

Abiel] My Father is God. The Father of *Kish*, the Father of *Saul*, 1 Sam. 9. 1. and of *Ner*, the Father of *Abner*, 1 Sam. 14. 51. Also one of *David's* Worthies, 1 Chr. 11. 32. called *Abi-albon*, 2 Sam. 23. 31.

Abiezer] My Fathers help. One of *David's* Worthies, 1 Sam. 23. 27. Also the Nephew of *Manasseh*, 2 Chr. 7. 18.

Abigail] My Fathers joy. The Wife of *Nabal*, 1 Sam. 25. 3. Also the Daughter of *Nahash* the Mother of *Amasa*, 2 Sam. 17. 25.

Abihail] My Fathers strength. The Father of *Zuriel*, Numb. 3. 35. The Son of *Huri*, 1 Chr. 5. 14. The Wife of *Rehoboam*, 2 Chron. 11. 18. The Father of *Esther*, Esth. 2. 15. The Wife of *Abishur*, 1 Chr. 2. 29.

Abihu] He is Father, or, My Father himself. The Son of *Aaron*, Exod. 6. 23.

Abihud] The Father of Praise, or Confession. The Son of *Bela*, the Son of *Benjamin*, 1 Chr. 8. 3.

Abilene] The Fathers mansion, or habitation. A Country (neer *Libanus*) whereof *Lysanias* was Tetrarch, Luc. 3. 8.

Ability] Aptnesse and strength of Wit and Memory to comprehend and retaine Sciences, beside a great towardnesse, and withall industrious and vigorous bodies and mindes, Dan. 1. 4. *And such as had ability.* See Might, Mean, Power, Strength, New-heart, Conversion.

Ability is applyed to God, Ephes. 3. 20. To Christ, Heb. 2. 18. To the holy Scriptures, 2 Tim. 3. 15. To the Word of God, Jam. 1. 21. To Man, according to his power in bodily strength, Numb. 13. 30. Ability of estate, Deut. 16. 17. Gifts of minde, 2 Tim. 2. 2. Capacity, Mar. 4. 33. Grace received, Phil. 4. 13.

Abimael] A Father from God; or, My strong Father. The Son of *Joctan*, Gen. 10. 28.

Abimelech] My Father the King. The King of *Gerar*, Gen. 20. 2. A King of the *Philistims* in *David's* time, otherwise named *Achis*, Psa. 34. the title. Also the Son of *Gideon* by his Concubine, Judg. 8. 31.

Abinadab] A Father of a Vow, or, of a Free minde. The Son of *Saul*, 1 Sam. 31. 2. The Son of *Jesse*, 1 Sam. 16. 8. The Father of *Eleazer*, 1 Sam. 7. 1. The Son in law of *Solomon*, 1 King. 4. 11.

Abinoam] The Beauty of my Father: *Barak* was his Son, Judg. 4. 6.

Abiram] My high Father; or, A high Father. The Son of *Eliab*, Numb. 16. 1. The Son of *Hiel*, 1 King. 16. 34.

Abishag] My Fathers Ignorance, or Error. A *Shunamite* who cherished *David*, and ministred unto him when hee was old, 1 King. 1. 4.

Abishai] My Fathers Reward, or Offering. The Son of *Zeruiah*, and Brother of *Joab*, 1 Chr. 2. 16.

Abishua] My Father of Salvation. The Son of *Phinees*, 1 Chr. 6. 4. The Son of *Bela*, 1 Chr. 8. 4.

Abishur] The Father of a Song, or Wall; or, of Righteousnesse. The Son of *Shammai*, 1 Chr. 2. 28.

Abital] The Father of the Dew: *David's* Wife, 2 Sam. 3. 4.

Abitub] The Father of Goodnesse, 1 Chr. 8. 11.

Abiud] My Fathers Strength, or Beauty. The Son of *Zerobabel*, Mat. 1. 13.

Abner] My Fathers Lamp. The Son of *Ner*, 1 Sam. 14. 50.

Abolish] signifieth,

1. To make voyd, as the Pharisees and Scribes did the Commandement of God, that they might keep their owne Tradition, Mar. 7. 9.

2. To

2. To make the uſe of a thing to ceaſe, as of meats for the belly, and the belly for meats; for that in the life to come, the belly ſhall not need meat, 1 Cor. 6.13.

3. To do away; ſo Chriſt hath aboliſhed in his fleſh the enmity, even the law of Commandements contained in Ordinances, Eph. 2.15. the hand-writing of Ordinances, Col. 2.14. the Leviticall prieſthood, Heb. 7.11, 12.

4. To Deſtroy, 2 Theſſ. 2.8. 2 Tim. 1.10.

Abominable] Things Deteſtable, Unclean, Filthy, Abhorred, Loathſome; as, things forbidden Ceremonially, Lev. 7.21. & 11.43. & 19.7. Deut. 14.3. Iſa. 65.4. Jer. 16.18.

Things alſo forbidden Morally, as Heatheniſh cuſtomes, Lev. 18.30. Idols, 2 Chr. 15.8. Idolatry, Jer. 44.4. Works of wicked men, Pſal. 14.1. Iniquity, Pſal. 53.1. Scant meaſure, Mic. 6.10. So, men which drink in Iniquity like water, Job 15.16. which profeſſing to know God, in works deny him, Tit. 1.16. Murtherers, Whoremongers, *&c.* Rev. 21.8.

Abomination] 1. Some accurſed ſpiritual filthyneſſe, which deſerves to be fled from and abhorred of all men, as ominous, fearfull, and unhappy. Deut. 22.5. *The man that weareth womans apparell, and the woman that putteth on mans raiment, both are Abomination unto the Lord,* Prov. 12.22. *The lying lips are an Abomination unto the Lord,* Mat. 24.15. and often in *Moſes* and the Prophets. See Deut. 25.26. It importeth ſuch a vile thing as cauſeth us to turn our eyes from it, that wee cannot abide to look on it.

2. Some thing, which for the uncleanneſſe ſake might not be eaten or toucht, Lev. 11.10, 11.

Abomination is alſo taken, 1. For any impiety or ſin, Iſa. 66.3. Ezek. 16.50. 2. For Idolatry, Jer. 44.4. 3. For that which is hateſull and diſpleaſing, Lev. 11.20. To God, Deut. 27.15. To his Church, 1 King. 11.5, 7. So one to another, Prov. 29.27. 4. For the Abomination of Deſolation, or horrible Idolatry before Chriſt manifeſted, which was a type of Antichriſtianiſme, Dan. 9.27. 5. For that deſtruction of the Temple and Jewiſh policy by the *Romans*, not long after our Saviours aſcenſion, Mat. 24.15. 6. For Myſticall or Spirituall Abomination, Rev. 17.4. What things are Abominable or Abomination in Gods ſight, Deut. 7.25. & 25.16. & 27.15. Pſal. 5.6. Prov. 3.32. & 11.1. & 12.22. & 15.8. & 16.5. Iſa. 1.13. Luke 16.15.

The horrible Abominations of the *Iſraelites*, Gods own people, Ezek. 8.6. & 22.2, 3, *&c.*

The horrible Abominations of the Gentiles, Deut. 12.30. & 18.9. Joſ. 23.12. Rom. 1.29. Col. 3.5, 8. 1 Pet. 4.3.

To caſt Abomination upon one, is, to make him Filthy, Vile, and Unclean, Nah. 3.6.

To work Abomination, is, to bring in Idolatry, or the worſhip of falſe gods, 1 King. 11.7. and, to imitate the cuſtome of the Nations in ſinning, Jer. 32.35.

Abomination of deſolation] That, which all good men deteſt and hold accurſed, by reaſon of the ſhamefull and foul filthyneſſe of it, deſerving and bringing deſolation. And this is meant (as ſome doe think) of the Idols which the *Romans* not long after Chriſt his aſcenſion, ſet up in the Temple at *Jeruſalem*, whereupon followed deſolation, that is, the laying waſte and downfall of the Temple, City, and Nation of the *Jews*. This is the Abomination of deſolation foreſpoken by Dan. 9.17. and after ſpoken by Mat. 24.15. But Mr. *Junius* (not without great appearance of reaſon) interpreteth [*Abomination*] of the Army of the *Romans*, which conſiſted of abominable men, to wit, Infidels, who brought deſolation upon Temple, City and People. A deſolation to be executed by abominable men. (See Luk. 21.20. which expounds Matthew and Mark.)

Abound] ſpoken, 1. Of Earthly bleſſings, Prov. 28.20. 2. Spirituall grace and gifts, 2 Cor. 9.8. as in hope, Rom. 15.13. Conſolation ſuffering for Chriſt, 2 Cor. 1.5. Love, Phil. 1.9. Charitable relieving the poor members of Chriſt, 2 Cor. 8.7. Every good work, 2 Cor. 9.8. 3. Sin, Mat. 24.12. Rom. 5.20.

To abound] To know and feel the force of a thing abundantly and plentifully, Rom. 5.10. *Where ſin abounded.*

To abound: 1. To be in great meaſure or number. Sin is more then grace, for number of ſubjects on earth, more in operation upon thoſe ſubjects then grace. But the grace of Chriſt is more abundant then ſin: 1. In ſufficiency, to help and cure all; though not in efficiency to all, through the indiſpoſition of the ſubject: 2. In efficiency on the Elect, in whom grace prevaileth over ſin, Rom. 5.20.

2. To be felt and known in great meaſure; ſo where ſin (though leſſe then in

ſome other perſon) is more felt by repentance, than in other perſons, grace ſhall abound with comfort, more then ſin did before with ſorrow; godly ſorrow in him, or wicked joy in others, Rom. 5. 20.

More abundantly] With daily and great encreaſe, and profiting in all ſpirituall conſolations and bleſſings which are heaped on the ſheep of Chriſt, who with his life accumulateth and poureth Celeſtiall gifts in all plenty upon his, Joh. 10. 10. Col. 1. 19. Eph. 1. 3.

Abundance of the heart] An heart abounding and ſtored with things good or evill, Mat. 12. 24. *Of the abundance of the heart the mouth ſpeaketh.*

Abundance] The plentifull converſion of the Jews toward the end of the world. Alſo the encreaſe of moſt excellent grace in them after this generall converſion, Rom. 11, 12. *What ſhall their abundance be?*

From above, or above] That which is from heaven, Act. 2. 19. Eſay. 6. 11.

2. That which is excellent, and of great account, alſo heavenly and ſpirituall, Gal. 4. 26. *Jeruſalem which is from above.*

3. Things which belong to the heavenly life, Col. 3. 1. *Seek things which be above.*

4. Chriſt, Joh. 3. 31.

5. God the Father, Jam. 1. 17.

Above all] One, who hath the chief authority and rule over the Church, Eph. 4. 6. *Which is above all,* Joh. 3. 31.

Abram] An high Father. The Son of *Terah,* Gen. 11. 26. whoſe name was changed into *Abraham,* which ſignifieth, A Father of a great multitude, Gen. 17. 5. It's compounded of אב a Father, רם high, and המון a multitude.

Abraham] A Father of a multitude, and figured Chriſt in the ſacrificing of his ſon (in full purpoſe) for a whole burnt-offering, Gen. 22. 2, 9, 11, 12. which did lively expreſſe the delivering up his onely Son by God, as a ſacrifice for our ſins, and raiſed for our Juſtification, that he might be Lord both of dead and living. Compare theſe places, Gen. 22. with Heb. 11. 19. Joh. 3. 16. 1 Joh. 4. 19.

To doe the works of Abraham] By doing works to prove themſelves the Children of *Abraham,* as they profeſſed themſelves to be: Joh. 8. 19. Note, Good works make not the Children of *Abraham,* but witneſſe they are ſo: as good fruits approve the trees to be good, but do not make them ſo.

Abrahams ſeed] Chriſt the Principall and Authour of Salvation, and all the Faithfull by him ſaved, Gen. 22. 17. Act. 3. 25. Gal. 3. 16 29. In Gen. 22. 27. it ſignifies *Eſaus* poſterity.

To Abrogate] To make void or fruſtrate: to lay away as of no uſe and fruit, or to no end. Thus grace is ſaid to be Abrogate, when righteouſneſſe is ſought by the works of the Law: for then the grace of God in giving Chriſt unto death, to merit righteouſneſſe for beleevers in him, were made vain and of none effect, Gal. 2. 21. Alſo, thus the Law is ſaid to be Abrogate, Eph. 2. 15. See how in the word [Law.] See *Law, Ceremonies, Void.*

Abſalom] A Father of Peace. *David's* Son, 2 Sam. 3. 3. Alſo, the Father of *Maacah* whom *Rehoboam* marryed, 2 Chr. 11. 20.

Abſence, *referred to God*] His with-holding ſome ſigne of his favour, or, the ſending ſome judgement. For, as touching his eſſence and power, he is never abſent from his creatures, Pſ. 77. 7. *Will the Lord abſent himſelf for ever?* Hence comes thoſe phraſes in the Pſalms and elſewhere, of Hiding his face, Turning his back, Departing, Returning, and the like.

To Abſtain from] To Separate, or Eſtrange and turn our minde from a thing with an hatred of it, 1 Pet. 2. 11. *Abſtaine from fleſhly luſts,* that is, crucifie the wicked deſires of corrupt nature. See to Faſt, to Deny, or, Strives to Forſake, Eſchew, Mortifie; alſo, Temperance, Sobriety.

Abuſe] of Chriſtian Liberty, to be reſtrained, 1 Cor. 8. 9. and of Cloaths, Iſa. 3. 18. Ezek. 7. 20. 1 Pet. 3. 3.

Abuſe is put for to uſe a mans right when it may be with ſcandall taken or given, 1 Cor. 9. 18. To uſe a thing beſide the right uſe thereof, and not as it ought to be, 1 Cor. 7. 31. To commit whoredome with, or mock, Judg. 19. 25.

A C. A C.

Accept] Referred to God; Man. To God, and then it ſignifieth,

1. The acceptation of our perſons when he receives us into favour, and is well pleaſed with us, Eph. 1. 6.

2. The acceptation of our works, when (though defective and imperfect) he approveth graciouſly thereof, through Chriſt, Gen. 4. 4. Pſal. 51. 19. Either of which is without reſpect of perſons, Rom. 2. 11. as who receiveth all ſuch as obey his Word, without regard of perſons, Iſa. 66. 3. 8.

To Man: Taken ſometime in a good ſenſe,

ſenſe, as Gen. 32. 20. Dan. 4. 27. Rom. 15. 31. Sometimes in an evil, Job 13. 10. whom God accepteth, them he receiveth into grace and favour, loveth, regardeth, honoreth and highly eſteemeth.

To Accept us] 1. To receive into favour, and to be well pleaſed with our perſons, being before through ſin eſtranged from God, Eph. 1. 6. *He hath accepted us freely in his beloved:* this is the acceptation of our perſons.

2. To approve graciouſly our imperfect and ſpotted works, by the free forgiveneſſe through Chriſt, of thoſe wants and faults which ſtick unto them, Gen. 4. 7. 1 Pet. 2. 5. Pſal. 51. 19. *Then thou ſhalt accept our ſacrifice, &c.* This is the acceptation of our works. The word which is tranſlated [Accepted] in that place of Gen. 4. 7. being of divers ſignifications in the *Hebr.* tongue, hath cauſed that divers diverſly rendred it: Some doe Engliſh it [lifting up,] either of *Cains* countenance and conſcience which were caſt down, or of honouring of his Sacrifice. Others tranſlate it [remitted] as *Hierom*, & the *Chalde Paraphraſt* expounded it, of free forgiveneſſe of ſins upon his repentance. Others Engliſh it by [receive] to wit, a reward and recompence of his amendment, as the old Tranſlation readeth it. And laſtly, by others it is interpreted by accepting, meaning to become gracious and gratefull to God, as *Abel's* Sacrifice was, ſo he did beleeve as *Abel* did; as *Calvin*, and *Pareus*, and moſt Interpreters doe tranſlate. Howſoever, the ſumme is this, that good works which proceed from true belief, and a pure conſcience by forgiveneſſe of faults, pleaſe God; and with his favour have a bleſſing and free reward given to them.

Acception of perſon, or Reſpect of perſons] Reſpect or favour given to one before another for ſome outward quality, as of Nation, Riches, Kindred, Honour, Friendſhip, and ſuch like. Act. 10. 34. This is the uſe of men, Jam. 2. 1. 9. but not of God. *God is no Accepter of perſons. For in every Nation, he that feareth God is accepted*, Rom. 2. 11.

2. The favour or reſpect that is given to one before another, becauſe of his virtue or godlineſſe, Act. 10. 35.

There is then no cauſe why any ſhould deny the Eternall Election of God, depending upon his own good pleaſure alone, as the moving cauſe, leſt he be counted an accepter of perſons. See *Perſon.*

Acceptable] Applyed to a godly mans words and meditation, Pſal. 19. 14. Eccleſ. 12. 10. Time, Pſal. 69. 13. A day, Iſa. 68. 5. A yeer, Iſa. 61. 1. Good counſell, Dan. 4. 27. Gods will, Rom. 12. 1.

The things Acceptable to God, are, Doing of Judgement and Juſtice, Prov. 23. 3. Our preſenting our ſelves to God as we ought, Rom. 12. 1. To ſerve Chriſt, Rom. 14. 18. People won by the Goſpel, and ſanctified by the holy Ghoſt, Rom. 15. 16. Charitableneſſe, 2 Cor. 8. 12. All in Chriſt, Eph. 1. 6. Succouring Gods Miniſters in diſtreſſe, Phil. 4. 18. Praying for men in lawfull authority, 1 Tim. 2. 3. That Children do requite their Parents, 1 Tim. 5. 4. Spirituall ſacrifice by Jeſus Chriſt, 1 Pet. 2. 8. To ſuffer patiently for well doing, 1 Pet. 2. 5.

Acceſſe] A drawing toward, or coming neerer, not of our owne accord, but being of God brought freely to this dignity, Rom. 5. 2. *We have acceſſe unto this grace, &c.* that is, we may approach into his gracious preſence, being now reconciled to God, having our ſins forgiven unto us, through Chriſt apprehended and laid hold on even by faith, Eph. 2. 18.

Accompliſh] It's put for, To yeeld and condeſcend unto, 1 King. 5. 9. To fulfill, 2 Chr. 36. 22. To perform, Jer. 44. 25. To endure to the end, or finiſh, Luk. 9. 31. To obtain, or bring to paſſe, Prov. 13. 19. To leave nothing undone, Lam. 4. 11.

God doth accompliſh his Word, Joſh. 21. 45. 1 Sam. 3. 19. And that, both in predictions, promiſes, and threats.

One accord] Agreement or conſent of hearts, Phil. 2. 2. *Of one accord*, Act. 4. 32. that is, of one judgement and will.

Like-minded, Phil. 2. 2. Knit together as one man, Judg. 20. 11. Knit together in Love, Col. 2. 2, 19. Perfectly joyned in the ſame minde, in the ſame judgement, ſpeaking the ſame thing, without diviſion, 1 Cor. 1. 10.

According] ſignifieth, firſt, Likeneſſe, and that diverſly,

1. In Quantity.

2. In Quality, though not in Quantity, Eph. 4. 24.

3. In Proportion, or Relation, Rom. 12. 6.

According to the promiſe of life] To declare to men that promiſe of eternall life made of God in Chriſt, 2 Tim. 2. 1. It noteth the finall cauſe.

According to God] With God, or having God going before us, Joh. 3. 21. *That they are wrought according to God:*

1. According to his Will in his Word, which

which muſt go before us in doing Duties, as a guide or lanthorn.

2. According to his Example.

3. According to the Grace he giveth us.

Secondly, Reaſonableneſſe of a matter, or the reaſon and inducement of ſome action, 2 Pet. 1. 3. and is as much as Becauſe.

In that ſaying of the Apoſtle, Rom. 2. 6. [*According to works*] the word [*According*] noteth not the cauſe of that wherewith it is joyned, but the manner thereof: for good works in the order and meaning of attaining ſalvation, have a neceſſary ſtanding, but in the cauſe of ſalvation they are ſhut out.

According, hath relation to the Matter, Numb. 29. 40. To the Manner, Numb. 29. 6. To the Number, Numb. 29. 18.

Account] To be given unto God, Rom. 14. 12. by All, 2 Cor. 5. 10. at the Day of Judgement, 1 Pet. 4. 5. of all their Words, Mat. 12. 36. of all their Works & Thoughts, Eccleſ. 12. 14.

Accurſed] 1. Separate from all humane uſe, and appointed to temporall deſtruction, Joſh. 6. 20. 21. *Keep ye from the accurſed thing.*

2. Separate from Chriſt, and appointed to eternall deſtruction, Gal. 1. 9. *Let him bee accurſed*, Rom. 9. 3. *I would be accurſed* (or *ſeparate*) *from Chriſt for my kinſmen*. In theſe words holy *Paul* maketh no ſuch prayer or wiſh, that he might periſh (for this had been unlawfull and vain too, both againſt the conſtant purpoſe of God, and his own aſſurance, teſtified Rom. 8. 38, 39. Neither was *Paul* bound to love the Jews ſalvation more then Chriſt and his grace:) but by this manner of ſpeech being conditionall, he bewrayes his deep affection for the Jews his kinſmen, in that (if it could have been) he was ready to have redeemed their eternall deſtruction with his own. Like to that wiſh of *David* concerning *Abſalom*, 2 Sam. 18. 33.

3. Execrable, 1 Cor. 12. 3.

This word is applyed, to Place, Joſh. 6. 17. Perſon, Gal. 1. 8. Thing, 1 Chr. 2. 7.

To accuſe] To lay an evill or fault to ones charge: this is done either truely or falſely; ſecretly or openly. Joh. 8. 10. *Woman, where are thine Accuſers?* Act. 24. 13, 19. Men accuſe God, one man accuſeth another, and Satan accuſeth the Brethren; Alſo, our own thoughts do accuſe us, Rev. 12. Ro. 2. 5.

Accuſer] 1. Some man.

2. Satan, Rev. 12. 9. Who therefore is called the devill, becauſe he is a falſe accuſer, Rev. 12. As contrarily every falſe Accuſer may be called a Devil; and ſo is the *Greek* Etymologie of the word, 1 Tim. 3. 12.

Aceldama] *The field of blood*, Act. 1. 19. Of חלי a Field, and דם Blood.

Achaia] A Region of *Greece*, whereof *Corinth* was the chief City, 2 Cor. 1. 1. And for that the *Romans* by means of the *Acheans* had conquered the *Grecians*, *Gallio* is termed the Deputy, not of *Greece*, but of *Achaia*, Act. 18. 12. It's alſo taken for the Saints dwelling therein, 2 Cor. 9. 2. It ſeems to be derived from ἀχθ, which ſignifieth Sadneſſe, Grief. Hence *Achaicus* born in *Achaia*, 1 Cor. 16. 17.

Achan] Troubling, named alſo *Achar*, the Troubler of *Iſrael*, who tranſgreſſed in the thing accurſed, 1 Chr. 2. 7. and was ſtoned in the valley of *Achor*, (trouble) from whom it had its denomination, Joſh. 7. 26.

Achbor] A mouſe. Father to *Baal-hanan*, Gen. 36. 38. Alſo the Son of *Michaiah*, 2 King. 22. 12. called alſo *Abdon*, 2 Chr. 34. 20.

Achim] Riſing again, or confirming, or revenging, or their brother. The Son of *Sadoc*, Mat. 1. 14.

Achiſh] It is ſo, or, ſure it is. The King of *Gath* to whom *David* fled, 1 Sam. 21. 10. And another King of *Gath* in the dayes of *Solomon*, 1 King. 2. 39, 40.

Achſah] Trim, neat, deck'd; or, wantonneſſe, laſciviouſneſſe, diſhoneſty. The Daughter of *Caleb*, Judg. 1. 12.

Achſaph] A priſoner, ſorcerer, or witch. A City in the Tribe of *Aſer*, Joſh. 11. 1.

Achzib] A lyer. A City in the Tribe of *Judah*, Joh. 15. 44.

To acknowledge] To take knowledge of Gods Word, to rule our ſelves by it; Alſo of his providence, what it is that he doth to us either in anger or in mercy. Pro. 3. 6. *In all thy wayes acknowledge God.*

2. To joyn and adde knowledge unto knowledge, or to encreaſe our knowledge, when we know a truth more certainly and clearly then we were wont to doe, Luk. 1. 4. *That thou mayſt acknowledge*, &c. Tit. 1. 3.

3. Openly and frankly to utter and ſhew forth our known ſins, or Gods owne perfections, 1 Joh. 1. 6. *If we acknowledge our ſins*, Pſal. 32. 5. *Then I acknowledged my ſins unto thee.*

4. To take others for ſuch as they are, loving them, and having them in due account, 1 Theſſ. 5. 12. *Acknowledge them that admoniſh you, and have them in ſingular love for their work.* Note this generally, that words of knowledge doe many times comprehend affections in them.

It's put for to know and acknowledge,

Gen.

Gen. 38. 26. To take notice of, Deut. 33. 9. To confeſſe, Pſal. 32. 5. To think upon, Prov. 3. 6. To profeſſe to be, Iſa. 61. 9. To take them to be ſo, Jer. 24. 5. To make profeſſion of, Dan. 11. 39. Certainly knowing, to profeſſe that knowledge, Tit. 1. 1. To approve, 2 Cor. 1. 13.

Acts] applyed to God (whoſe acts are righteous, Judg. 5. 11. Mighty, Pſal. 106. 2. Great, Deut. 11. 7. Terrible, Pſal. 145. 6.) To men; but uſually to Kings, Princes, and great perſonages, as of *David*, *Solomon*.

A D.

Adadah] *The witneſſe of an aſſembly*; or, *adorned*. The name of a City, Joſh. 15. 22.

Adah] *An aſſembly of people*. The Wife of *Lamech*, Gen. 4. 23. The Wife of *Eſau*, Gen. 36. 2.

Adaiah] *The witneſſe of the Lord*; or, *everlaſtingneſſe of God*. A Levite, 1 Chr. 6. 41. *Ioſiah* his Grandfather by the Mother, 2 King. 22. 1. Alſo a Son of *Shimhi*, 1 Chr. 8. 21. Alſo the Son of *Jeroboam*, 1 Chr. 9. 12. The Father of *Maaſiah*, 2 Chr. 23. 1. The Son of *Bani*, Ezr. 10. 29.

Adalia] *Poverty*, or *drawing water*, or *any thing greedily*. The Son of *Haman*, Eſth. 9. 8.

Adam] Either the firſt man ſo called, being great parent, root and head of all mankinde, deriving into them as his branches and members, ſin and death, Rom. 5. 12, 13, &c. a body with life, ſenſe, motion, ſubject to naturall operations and affections, 1 Cor. 15. 45. Or elſe, Chriſt Jeſus, the root, head, and beginning of all the elect and beleevers, unto whom he conveyeth in this life, his righteouſneſſe by imputation, and his Spirit or grace by infuſion; and in the life to come, perfect glory both to ſoul and body, which by his quickning ſpirit he cauſeth to be ſpirituall and moſt glorious, free from all naturall infirmities, affections and actions, and filled with immortality and bliſſe, Rom. 5. 14, 15, &c. 1 Cor. 15. 46, 47.

As in the firſt *Adam* mankinde was made, ſo in the latter *Adam* it was reſtored: the Elect come from Chriſt by regeneration, as all men from *Adam* by generation.

The former *Adam* is called the firſt *Adam*, and Chriſt the laſt *Adam*, becauſe the former was a type of the latter, in the forenamed reſpects, Rom. 5. 14. ſo he was formed of clay, touching his body, before Chriſt as concerning the fleſh, was born of the Virgin. Hence it is, that the natural man being before the ſpiritual man, therefore the Saints have firſt naturall bodies in this life, and afterwards at the reſurrection they ſhall have ſpirituall bodies, full of glory, and wholly ruled and moved by the Spirit, not by the ſoul as now they be. For Nature in all things proceedeth from the leſſe perfect unto the more perfect; but the naturall body is more unperfect then is the ſpirituall, therefore the natural body wel fitteth this preſent life, and the ſpiritual will beſeem the future perfection in a life which is heavenly, 1 Cor. 15. 46.

Adam by notation of the word, is *red Earth*: and it is a name either Proper, as Gen. 2. 7, 17, 19, 20, 22, 23. or Appellative, as Gen. 2. 16. & Gen. 5. 2. noting ſometime the whole humane kinde, and ſometime that particular man ſo called. Alſo the name of a City, Joſh. 3. 16.

Adamah] *Earthly*, or *red*. A City deſtroyed with *Sodom*, called alſo *Admah*, Gen. 10. 19. Alſo a City in the Tribe of *Naphtali*, Joſh. 19. 36.

Adamant] A precious ſtone, which is of an exceeding hard temper. In alluſion hereunto it was ſaid unto *Ezekiel*, *As an adamant harder then flint have I made thy forehead*, Ezek. 3. 9. that is, I have put an invincible courage into thee, ſo as no force of theirs ſhall be able to prevaile againſt thee. And it is ſaid by *Zechariah*, *They made their hearts as an adamant ſtone*, Zech. 7. 12. that is, They wilfully hardened their hearts againſt the counſels given them by the Lord. As it is utterly impierceable, the fire not being able to conſume it, nor the hammer to break it: So their hearts were impenitent; which yet the blood of Chriſt could mollifie, as goats blood the adamant.

Adar] *High* or *eminent*.

1. The name of a moneth anſwering to our *February*.

2. The Son of *Iſhmael*, Gen. 25. 15.

3. A King of *Edom*, Gen. 36. 39. named alſo *Hadad*, 1 Chr. 1. 50.

4. The name of a place, Joſh. 15. 3.

Adbeel] *Vapour*, or *cloud with God*. The Son of *Iſhmael*, Gen. 25. 13.

Addan] *Foundation*, or *ground*. A mans name, Ezr. 2. 59.

Adde] 1. To put unto, Rev. 22. 18. *If any man ſhall adde to theſe things in this book*, &c. Prov. 30. 6. *Put nothing to his word*, Deut. 12. 32. Men adde to the Word of God, when they put ſomething to the ſervice of God which he hath not commanded for his ſervice: or do make that to be Scripture, putting to it ſomewhat which is falſe, or taking from it ſomewhat which is true. Thus do the *Romaniſts*, as a man half blind may ſee.

2. To

2. To encreaſe, Gen. 30. 24.

3. To caſt in ſomething as a ſurpluſage and overplus. Mat. 6. 33. *All other things ſhall be added, or miniſtred unto you.*

4. To inflict ſome heavy judgement; or, to plague one with the increaſe of wrath. Rev. 22. 10. *I will adde unto him all the plagues*, &c.

To adde nothing to one] Not to afford any the leaſt thing unto that which *Paul* had already learned from Chriſt by immediate and extraordinary enlightning. Gal. 2. 6 *They who ſeemed to be ſomewhat added nothing to me.* His meaning is, that other Apoſtles which had been familiar with Chriſt and his Diſciples long afore *Paul*, (for which matters, they had more account and opinion amongſt men) yet inſtructed him no whit at all either how or what to preach. This is ſpoken againſt ſuch corrupt and cunning Teachers, who commended the other Apoſtles, to diſgrace *Paul*, when as they cared for neither *Paul* nor them.

Adder] It's exceeding venemous, and ſo moſt dangerous whoſe poyſon is moſt deadly. Hereof *Jacob*: *Dan ſhall be an adder in the path*, &c. Gen. 49. 17. That phrale *adders poyſon is under their lips*, Pſal. 140. 3. may be applyed both unto Backbiters and Flatterers. So the immoderate drinking of wine ſtingeth like an Adder, Prov. 23. 32. As the Adder ſubtilly ſtoppeth her ears, the one on the earth, the other with her taile, that ſhe may not hear the voyce of the Charmer, Pſal. 58. 5. So the ungodly will not hear Gods Word. Where it's ſaid, *Thou ſhalt tread upon the lyon and adder*, Pſal. 91. 31. thereby is promiſed preſervation from danger, whether open or hid.

Adiel] *Witneſſe*, or *everlaſtingneſſe of God*, or *ornament of God*, 1 Chr. 4. 36.

Adin] *Delicious*, or *voluptuous*, Ezr. 2. 15. So *Adina* the Son of *Shiza*, 1 Chr. 11. 42.

Adithaim] An *aſſembly*, Joſh. 15. 36.

To adjure] 1. To command a thing by interpoſing the authority and name of *God* or *Chriſt*, Act. 19. 13. *We adjure you by Jeſus.*

See *Exorciſt*, *to Swear*, *Oath*.

2. To demand or command an oath of one for more ſafety and certainty, Mar. 5. 7. Where the ſame word is in the *Greek*, as in the former place of the Acts, to lay the oath of God upon one, Mat. 26. 63.

3. To ſwear earneſtly, or to affirm a matter with a great proteſtation of calling God to witneſſe for the better credit of that we ſay, Mat. 14. 7.

Adlai] *Witneſſe to me*, 1 Chr. 27. 27.

Adminiſtration] A publick function or charge, 1 Cor. 12. 5. *There are diverſities of adminiſtrations.*

Admire] They are ſaid:

1. Which doe approve, commend and prayſe any thing as excellent, Mat. 8. 10.

2. Who look upon any thing unuſuall and extraordinary, whereof they know not the cauſe, Gen. 43. 33. Mat. 8. 27. Mar. 12. 17.

3. Who diſlike or diſapprove of any thing as to be condemned, Mar. 6. 6.

4. Who are amazed and aſtoniſhed at the ſight and hearing of any thing, Pſal. 48. 6. Gal. 1. 6.

Admonition] Firſt, A warning by word or ſpeech; when we are wiſely, earneſtly, and lovingly put in minde of ſome duty to be done, or ſome ſin to be left undone, 1 Theſſ. 5. 14. *Admoniſh one another.*

This is private admonition. Verſ. 12. ſpeaketh of publick admonition. Alſo Tit. 3. 10. Rom. 15. 14.

There are two things required in him that ſhould admoniſh and inſtruct other.

1. Knowledge: That he be not ignorant what, and how, and when, and whom to admoniſh.

2. Goodneſſe: That he be not blameworthy in that wherein he will admoniſh another (that he may edifie by example as well as by words) eſpecially that he have a good charitable minde.

Secondly, A warning by example, 1 Cor. 10. 11. *Theſe things came for enſample, and were written to admoniſh us.*

Admonition of the Lord] Such inſtruction for warning our mindes, as is drawn out of the Word of the Lord, and is acceptable to him, Eph. 6. 4. *Bring up your children in the admonition of the Lord.*

Adna] *Everlaſting reſt*, or *pleaſure*, Ezr. 10. 30.

Adonijah] *A ruling Lord*; or, *The Lord is the Ruler*. *David's* Son. 2 Sam. 3. 4.

Adoni-bezek] *The Lord of thunder*. A tyrannicall King. Judg. 1. 6, 7.

Adonikam] *The Lord is riſen*. Ezr. 2. 13.

Adoniram] *The high Lord*. The Receiver of *Solomon's* tributes, 1 King. 4. 6.

Adoni-zedek] *The righteouſneſſe of the Lord*. A King of *Jeruſalem*, Joſh. 10. 1.

Adoption] 1. The purpoſe of God eternally decreeing to make ſome his children, Eph. 1. 5. *This is the adoption of God's purpoſe.*

See *Sons of God*, *Children*.

2. A taking or admitting one actually, to be a Son by favour, who is none by nature; and

and to adopt is actually to make him for a Son who is the childe of wrath by nature. Rom. 8. 15. *Ye have received the Spirit of adoption.* Actual adoption, which is all one with effectuall vocation, Rom. 8. 30.

3. The dignity of being Gods people. Rom. 9. 4. *To whom pertains the adoption.* This is externall adoption.

Spirit of adoption] A speciall gift of the Spirit, certifying us of our adoption, and whereby the elect be actually adopted to be Gods children. Rom. 8. 16. *We have received the Spirit of Adoption to cry Abba, Father.*

To wait for the adoption] Earnestly to look for the fruition and enjoying of our adoption, in a full restoring at the last day. Rom. 8. 23. *We wait for our adoption.* This is adoption compleat and perfect; to wit, glorification in heaven.

Adoption is (*forense verbum*) taken from civil Lawyers, who thus define it: A legitimate act imitating Nature, found out for the solace and comfort of such as want children. This being applyed unto God, is a favour vouchsafed to some of *Adams* posterity, to be accounted children of God through grace, which by nature were children of wrath. Foundation hereof, Gods love to mankinde, 1 Joh. 3. 1. and his love to his Son Christ, in whom others are beloved, Eph. 1. 6. And so much is this love the greater, because God needed not such a comfort, for he had a Son. Howbeit, having none in our kinde, which was wholly estranged from him in *Adam*, his mercy moved him both to purpose eternally, and perform in time actually, the adoption of some; to which end his Son was incarnate, and made our Brother, Heb. 2. and by his passion removed sin, the cause of hatred, Col. 2.

3. Sendeth his Word that immortal seed, causeth the promise of adoption to be preached.

4. Giveth his Spirit, Gal. 4. 5,6.

5. It ingendreth faith, whereby the elect are ingraffed into Christ the eldest Son, and so are justified by imputation, and thereupon enter into the adoption of Sons, which whilest they were enemies and unjust they could not be.

6. After this cometh regeneration, or renovation of the heart, giving inherent justice or holyness: whereof followeth

7. The earnest of the Spirit, a certain sense and perswasion of adoption, which yet is not perfect by reason of remaining sin, nor known to others by means of crosses: therefore,

8. Shall be both consummate and fully manifested at the resurrection, Rom. 8. 23. 1 Joh. 3. 2.

To receive the adoption of Sons] To obtain, enjoy and actually possesse the right and liberty of Sons; which is freedome from the tutorship of the Law: as an heir when he comes to full age, hath the fruition of the inheritance, from which (being a childe) he was detained under Governours. Gal. 4. 5. *That we may receive the adoption of Sons.*

To predestinate unto the adoption] To foreordain or appoint from everlasting, such as shall by an actuall calling believe in Christ, and by such faith be made of favour or adopted to be the Sons of God; for adoption doth here signifie effectuall vocation of Christ. Eph. 1. 5. *Having predestinated us to the adoption of children by Jesus Christ.* This sentence seemeth to be all one with that in Rom. 8. 30. *Whom he predestinated them he called.*

Adoraim] *The strength of the Sea.* A City, 2 Chr. 11. 9.

Adoram, or Hadoram] *Their praise.* *David's* Tribute-gatherer, 2 Sam. 20. 24. Also *Rehoboam's*, 1 King. 12. 18. Also the Son of *Jocktan*, Gen. 10. 27. and of *Tou* King of *Hamath*, 1 Chr. 18. 9.

Adorn] To deck, dresse, garnish, beautifie: Spoken of,

1. An earthly adorning of a place, Luk. 25. 5. or an outward state, Jer. 31. 4.

2. A corporall adorning, Isa. 61. 10. 1 Pet. 3. 3.

3. A moral adorning with virtues, 1 Tim. 2. 9. 1 Pet. 3. 4, 5.

4. A Christian adorning Religion by a good conversation, Tit. 2. 10.

5. A spirituall and heavenly adorning, as the Spouse of Christ, Rev. 21. 2.

Adramelech] *The greatnesse, power,* or *counsell of the King.* The Son of *Sennacherib*, 2 Ki. 19. 37. Also the name of one of the gods of *Sepharvaim*, 2 King. 17. 31.

Adramyttium] *A neat commonalty.* A City of *Mysia*, in a ship of which *Paul* sailed, Act. 27. 2.

Adria] The *Adriaticall* Sea, whereon *Paul* sailed as he went to *Rome*, Act. 27. 27.

Adriel] *The flock of God*, 2 Sam. 21. 8.

Advance] To lift up the head, Gen. 40. 13. To promote, Numb. 22. 17. To make high, Deut. 26. 19. To exalt, 1 Sam. 2. 1. To raise up, 1 Sam. 2. 8. To increase in glory, Psal. 49. 16. To set over, Heb. 2. 7.

Advantage] Gain, benefit, or profit, either spiritual or earthly. Phil. 1. 12. *Christ is to me advantage.* Mat. 16. 26. *What will it advantage (or profit) a man to win the world & to lose himself?*

Adversary]

Adversary] Either Satan, or the wicked, which be the instruments by whom he worketh, 1 Pet. 5. 8. 1 Tim. 5. 14. 1 Cor. 16. 9.

Such are they that afflict, Exod. 22. 22. Stand against, Numb. 22. 22. Provoke to ill, 1 Sam. 1. 6. Do mischief, 1 King. 11. 14. Abhor others, 1 King. 11. 25. Plot mens ruine, Neh. 4. 11. Reproach and blaspheme, Psal. 74. 10. Would hinder peace, 2 Sam. 19. 22. Craftily pretend friendship to do evill, Ezr. 4. 1, 2. Seek for hurt of another, Psal. 71. 23. Are haters, Psal. 81. 15. Speak against, use words of hatred, and fight against, Psal. 109. 2, 3, 4, 20.

Adultery] 1. Uncleanness about the act of generation between two persons, whereof one at the least is married. Heb. 13. 4. *Adulterers God will judge.* Joh. 8. 3. *A woman taken in adultery.*

See *To sin against the body; fornication.*

2. All manner of uncleanness about desire of sex, together with the occasions, causes, and means thereof, as in the seventh commandement, Exod 20. 14. *Thou shalt not commit adultery.* A Synecdoche.

Of this sin one may be guilty many ways:

First, of ignorance, Gen. 20. 2.

Secondly, in heart and desire, Gen. 39. 7. Prov. 5. 20.

Thirdly, in looking, Mat. 5. 27, 28.

Fourthly, in using allurements, Pro. 7. 18.

Fiftly, to occasion the sin, Man. 19. 9.

Sixtly, to partake with the adulterer, Psal. 50. 18.

Seventhly, to act the sin, Joh. 8. 4.

3. The immoderate love of pleasures and worldly profits more then God, Jam. 4. 4.

Idolatry which is called spirituall adultery, as corporal adultery is no lesse then covetousnesse a spirituall Idolatry, Col. 3. 5.

Advocate] 1. One that pleadeth for another at any Bar of Justice. This is proper signification.

2. One that pleadeth the cause of beleeving sinners at the Bar of Gods Justice. *Christ* alone performs this office by the everlasting merit of his death. 1 Joh. 2. 2. *We have an Advocate with the Father, Jesus Christ the righteous.* Here fall down the multitude of Advocates set up in the *Romish* Synagogue, to Christ his great dishonour, who onely is our Advocate, because he alone is our Propitiator or Reconciler. All words which concern Christ his mediation, are to be understood exclusively, shutting out all creatures.

Adullam] *Witnesse*; or, *an ornament to them.* A City, Josh. 12. 12.

Adummim] *Earthly, red*, Josh. 15. 7.

A E.

Aeneas] The proper name of a man, Act. 9. 33. ἀπὸ τοῦ αἶνος, *praise-worthy.*

Aenon] The name of a Town neer *Salim*, not far from *Jordan* where *John* did baptise, Joh. 3. 23. It signifieth a *little fountain*, from the root עין, *an eye.*

A F.

Affection] 1. Passions which affect the minde with some grief or pain, especially when they are strong and vehement. Rom. 7. 5. *The affections of sin wrought in us.* In the Originall text it is read, *the passions of sin.*

2. More entire feeling, and hearty love. 2 Cor. 7. 5. *His inward affection is more abundant to you.*

Affection] 1. Naturall, Rom. 1. 31. as of Parents to Children, Gen. 21. 15, 19. Grand-fathers, Gen. 48. 10. Brethren, Gen. 42. 24.

2. Pious for Religion, Ruth 1. 16.

3. Christian act, Act. 4. 32. Gal. 4. 15.

4. Heavenly, Col. 3. 2.

5. Corrupt and vile, Rom. 1. 26.

6. Inordinate, Col. 3. 5.

It's put for the Minde, Col. 3. 2. the Will, 1 Chr. 29. 3. Unnaturall lusts, Rom. 1. 26. Passions, Gal. 5. 24. Inward and hearty love, 2 Cor. 7. 15.

Affliction] Any trouble, grief, or evill whatsoever, that hapneth either to soul or body, name, goods, or estate, for correction of sin, or for tryal, as it doth to the godly; or for punishment and vengeance, as to the wicked. Rom. 2. 8. *Anguish, affliction.* Also ch. 5. 3.

Affliction is the evill of punishment, and with respect unto the life to come, is put for externall torments, Rom. 2. 8, 9. With relation unto this life, it's taken either properly, or lesse properly. More properly, and that either largely for any evill of punishment; or more strictly.

1. For oppression, injury, vexation, Gen. 26. 11. Exod. 4. 31.

2. Persecution, Act. 12. 19. Mar. 4. 17. Rev. 7. 10.

3. Extraordinary calamities, Mat. 24. 21.

4. Famine, Jer. 28. 8. and poverty, Isa. 58. 10.

5. Sadnesse and grief of mind, Neh. 2. 2.

6. Marriage troubles and cares, 1 Cor. 7. 28.

Lesse

Leſſe properly, and ſo it's taken for faſting, Ezr. 9. 5. Whence theſe phraſes, *To afflict our ſouls*, Lev. 16. 29. *To afflict our ſelves before God*, Ezr. 8. 21.

This is ſpoken of God afflicting Man, Numb. 11. 11.

Of Man afflicting Man, Heb. 11. 37.

Of Man afflicting himſelf, Iſa. 58. 3.

Afflictions of the Goſpel] Perſecutions raiſed againſt Chriſtians for the profeſſion of the Goſpel, 2 Tim. 1. 8.

Affirm] It's ſometime after a bare manner, Rom. 3. 8. Sometime with confidence, Act. 12. 15. and conſtancy, Tit. 3. 8. It's put for to teach, 1 Tim. 1. 7. for to maintain as a truth, Act. 25. 19.

Afraid] of Gods Preſence, Gen. 3. 10. Voyce, Mat. 17. 7. Anger, Deut. 9. 19. Puniſhments on others, 2. Sam. 6. 9. Threatnings, Jer. 36. 16. Divine viſions and dreams, Dan. 4. 5. & 8. 17. Diſpleaſure, Jonah 1. 5. Of our lives, Joſh. 9. 24. Death, Jer. 26. 21. Mocking, Jer. 38. 19. Great mens countenances, Ezek. 2. 6. Evill mens malice and envy, Gen. 31. 31. Perill, Gen. 42. 28. A powerfull enemy, Exod. 14. 10. A glorious countenance, Exod. 34. 30. Ill news, 1 Sam. 28. 20. Ungodly men, 2 King. 22. 5. The majeſty of a King, Neh. 2. 2. authority, Act. 22. 29. Troubles forecaſt, Job 3. 25. A ſpirit, Mar. 6. 49. Deſtruction, Job 5. 21. Angels, Mat. 28. 8. At a miraculous work, Mar. 5. 15. At an heavenly light, Act. 22. 9.

To come after one] To be manifeſted, and to have his Miniſtery or Propheticall office made known in time after the baptiſme and doctrine of *John*. Mat. 3. 11. *He that cometh after me*. Chriſt was before *John* by his Divinity or Godhead, but he was born man, and ſhewed himſelf in his Miniſtry after *John*, who was born before Jeſus, and began to preach and baptize ſome half yeer or thereabout before him.

After] It's put for according, Act. 15. 1. When, Act. 5. 4. To follow, Act. 20. 30. And noteth order of time, Mat. 3. 11. In growth, Mar. 4. 28. Of things done, Act. 13. 15. Of dignities, 1 Cor. 12. 28.

A G.

Agabus] *A locuſt, graſſe-hopper*, or *lobſter*, Alſo, *the pleaſantneſſe* or *joyfulneſſe of the Father*; or, from the *Syriack*, אגבא *A Commiſſary*, or *one who is in office*. A Prophet, Act. 11. 28.

Agag] *A garret*, or *upper room*. The King of *Amalek*, 1 Sam. 15. 8.

Again] 1. As before; to wit, when by the preaching of the Law the Spirit wrought ſervile fear in your hearts, Rom. 8. 15. *To fear again*, Heb. 6. 6. that is, the ſecond time, or any more.

2. Backward; whereas ye ought to have held on forward unto the mark of perfection, ye have ſtept back from Chriſtianiſme, and Judaiſme, Gal. 4. 9. *How turn ye again to impotent rudiments?* This cannot be meant in the former ſignification (but by an hard *Catachreſis*) becauſe the *Galatians* had been converted from Paganiſme, not from Jewiſh Phariſaiſme.

Againſt] It's put for, Toward, Act. 8. 26. Before, Numb. 25. 4. With, Gen. 14. 2. Contrarily, Gal. 2. 7. Over againſt, Act. 20. 15. Adverſary, Mat. 12. 30.

Againſt Chriſt] Haters of Chriſt, and open blaſphemers. Mat. 12. 30. *He that is not with me, is againſt me.*

This place and that in St. Luk. 9. 50. *He that is not againſt us is with us*, ſeem to be contradictory, but yet conſidered in the ſame matters, they are propoſitions convertible. The Phariſees were not with Chriſt in affection, but yet in company they were; the other ſpoken of Luk. 9. 49, 50. was not with Chriſt in fellowſhip or company, but yet he was in affection.

Or in the firſt place, and in Luk. 11. 23. we muſt underſtand,

1. A poſitiveneſſe of power in the perſon to doe good.

2. A privation or negation in doing of it.

(*i.*) He that can, and will not, or doth not do me good, is againſt me.

In the other place, Luk. 9. 50. we muſt underſtand,

1. A poſition or affirmation of power in the perſon to be againſt Chriſt.

2. A negation or privation of abuſing that power.

(*i.*) He that can be, and yet is not againſt me, he is with me.

They were not againſt Chriſt, which did think reverendly of him, and make open profeſſion of him; but ſuch as reproached him, his doctrine and works, are here ſaid to be againſt him. As appeareth by comparing together the 30, 31 & 32 verſes of the 12 Chap. of St. Matthew.

Againſt thee] Thee onely being privy and conſcious; or offended and ſcandalized. Mat. 18. 15. *If thy Brother treſpaſſe againſt thee.*

Agat] A precious ſtone, whereby the wearer ſhunneth dangers, hath his ſtrength en-

creaſed, and becommeth eloquent. Exod. 28. 19.

Age] It's put for time, Job 8. 8. Time apt for conception, Heb. 11. 11. Time of life or dayes, Pſal. 39. 5. Yeers, Joſh. 23. Oldneſſe, Gen. 48. 10.

Ages] ſignifie 1. Times which are, or have been, or be to come, ſucceeding times, Eph. 3. 5. & 2. 7.

2. Men which live in thoſe times, Luk. 1. 48. *All ages ſhall call me bleſſed.*

Agee] A *valley*, or *deepneſſe*. The Father of *Shammah*, 2 Sam. 23. 11.

Agony] 1. Any fight, conflict, wreſtling, or ſtriſe.

2. The deep ſoul-ſorrow, and extream anguiſh of Chriſt, wreſtling and ſtriving not onely with the terrour of death, but with the infinite juſtice and wrath of God, highly diſpleaſed with our ſins. Luk. 22. 44. *And he was in an agony, &c.* If any think this agony did ariſe meerly from a fear of naturall death in Chriſt, they think too unworthily of Chriſt his excellent fortitude, of his Fathers infinite juſtice, of mans moſt horrible and execrable ſins.

Agreement] See *Communion*, *One*, *Unity*, *Indifferent*, *Conſent*, *Like-minded*.

Agreement, in puniſhing ſin, Judg. 20. 1. Exalting and ſetting up a good King, 2 Sam. 5. 1. Helping the diſtreſſed, 1 Sam. 11. 7. Setting up the place of Gods worſhip, Ezr. 3. 1. The exerciſes of Religion, Neh. 8. 1. The open profeſſion and performance of the duties of Chriſtianity, Act. 2. 46 & 4. 32.

Agrippa] The ſurname of *Herod*, who beheaded *James*, and impriſoned *Peter*, Act. 12. 1.

So called from *the painfull travail of his Mother in childe-birth*, for that *not his head*, but *his feet came firſt out*; as if he ſhould have been named *Ægrippa*.

A H.

Ah] Indignation or grief of one exclaiming for injuries and abuſes done againſt him, Eſay 1. 24. *Ah, I will eaſe me.*

It's alſo of joy and deſire accompliſhed, Pſal. 25. 25. As is *Aha*, Pſal. 35. 21.

Ahab] *The Brothers Father.* A wicked King of *Iſrael*, 1 King. 16. 28, 30.

Aharah] *A ſmelling Brother*; or, *a ſweet ſavouring medow.* The Son of *Benjamin*, 1 Chr. 8. 1.

Aharhe] *Another hoſte*, or *the laſt hoſte.* The Son of *Harum*, 1 Chr. 4. 8.

Ahasbai] *Truſting in me*; or, *Brothers compaſſing.* The Son of *Maachathi*, 2 Sam. 23. 34.

Ahaſuerus] *A Prince*, or *head*, Dan. 9. 1.

Ahava] *An eſſence, being*, or *generation.* The name of a flood, Ezr. 8. 15, 31.

Ahaz] *Taking, apprehending, poſſeſſing*, or *ſeeing.* A King of *Judah*, 2 King. 16. 1. Alſo, the Son of *Micah*, 1 Chr. 8. 35.

Ahaziah] *An apprehenſion* or *poſſeſſion of the Lord* A wicked King of *Iſrael*, 1 King. 22. 40.

Ahi] *My Brother.* The Son of *Shamer*, 1 Chr. 7. 34. The Son of *Abdiel*, 1 Chr. 5. 15.

Ahiah] *The Lords Brother.* One of *Solomon's* Scribes, 1 King 4. 3. The Son of *Ahitub*, 1 Sam. 14. 3.

Ahiam] *Brother of the Mother.* The Son of *Sharar*, 2 Sam. 23. 33. A Son of *Jerahmeel*, 1 Chr. 2. 25.

Ahiah] *Brother of the Lord.* One of *David's* Worthies, 1 Chr. 11. 36. The Father of *Baaſha*, 2 King. 9. 9. A Prophet, 1 King. 11. 30.

Ahiezer] *Brother of help.* A Prince of the Tribe of *Dan*, Numb. 1. 12. A chief man that came to help *David*, 1 Chr. 12. 3.

Ahihud] *Brother of vanity.* The Prince of the Tribe of *Aſher*, Numb. 34. 27. The Brother of *Uzza*, 1 Chr. 8. 7.

Ahikam] *A Brother ariſing.* The Son of *Shaphan*, Jer. 26. 24.

Ahilud] *A Brother born.* The Father of *Jehoſaphat*, *David's* Recorder, 2 Sam. 8. 16.

Ahimaaz] *Brother of counſell.* The Father of *Ahinoam Saul's* Wife, 1 Sam. 14. 50. Alſo, the Son of *Zadok*, 2 Sam. 15. 27.

Ahiman] *A prepared Brother.* One of the Sons of *Anak*, Numb. 13. 22. Alſo, a Porter of the Temple, 1 Chr. 9. 17.

Ahimelech] *Brother mine the King.* The name of a Prieſt, 1 Sam. 22. 9. called *Ahiah*, 1 Sam. 14. 3. Alſo, the Son of *Abiathar*, 2 Sam. 8. 17. called *Abimelech*, 1 Chr. 18. 16.

Ahimoth] *A Brother of death.* A Son of *Elkanah*, 1 Chr. 6. 25.

Ahinadab] *A willing Brother.* The Son of *Iddo*, 1 King. 4. 14.

Ahinoam] *The Brothers beauty.* The name of *Saul's* Wife, 1 Sam. 14. 50.

Ahio] *His Brother.* A Son of *Abinadab*, 2 Sam. 6. 3. A Son of *Beriah*, 1 Chr. 8. 14. A Son of *Jehiel*, Ibid. 31. & 9. 37.

Ahira] *Brother of iniquity*; or, *my Brothers friend.* A Prince of *Naphtali*, Numb. 1. 15.

Ahiram] *Brother of craft.* The Son of *Benjamin*, Numb. 26. 38.

Ahiſamach] *Brother of ſuſtentation.* The Father of *Aholiab*, Exod. 31. 6.

Ahiſhahar] *Brother of the morning.* The Nephew

Nephew of *Benjamin*, 1 Chron. 7. 10.

Ahishar] *Brother of the Prince.* A Ruler of *Solomon*'s houſhold, 1 King. 4. 6.

Ahithophel] *Brother of ruine.* *David*'s Counſellour, 2 Sam. 15. 12.

Ahitub] *Brother of goodneſſe.* The Son of *Phinehas*, the Son of *Eli*, 1 Sam. 14. 3. The Son of *Amariah*, 1 Chr. 6. 52. The Son of *Huſhim*, 1 Chr. 8. 11. A Ruler of the Houſe of God, 1 Chr. 9. 11.

Ahlai] *Beſeeching*; or, *Brother to me.* The Father of *Zabad*, 1 Chr. 11. 41.

Ahoah] *A thiſtle*, or *thorn.* A Son of *Bela*, 1 Chr. 8. 4.

Aholah] *A manſion*; or, *dwelling in her ſelf*, Ezek. 23. 4.

Aholiab] *The Tabernacle*; or, *the brightneſſe of the Father.* The Son of *Ahiſamach*, Exod. 31. 4.

Aholibamah] *My tent*, or *famous manſion.* The Wife of *Eſau*, Gen. 36. 2. Alſo a Duke, 1 Chr. 1. 52.

Aholibah] *My manſion in her*, Ezek. 23. 4.

Ahumai] *A meadow*; or, *Brother of waters.* The Son of *Jahach*, 1 Chr. 4. 2.

Ahuzam] *Their taking*; or, *poſſeſſion*; or, *viſion.* The Son of *Naarah*, 1 Chr. 4. 6.

Ahuzza] *Poſſeſſion, apprehenſion, collection, viſion.* *Abimelech*'s friend, Gen. 26. 26.

A I.

Ai] *An heap.* A City, Joſh. 7. 2.

Aiah] *A vultur*, or *raven.* The Son of *Zibeon*, Gen. 36. 24. Alſo, the Father of *Rizpah*, 2 Sam. 3. 7.

Aialon] *An oake*; or, *ſtrength.* A City, Joſh. 19. 42. Alſo, a City built by *Rehoboam*, 2 Chr. 11. 10. Alſo, a valley, Joſh. 10. 12.

Aiath] *An hour.* A City, Iſa. 10. 28.

Aija] *An heap.* A City, Neh. 11. 31.

Aiſeleth Shahar] *The hinde of the morning.* The title of the 22 Pſalm.

Ain] *An eye*; or, *fountaine.* A City, Numb. 34. 11.

Air] Properly ſignifieth, that hot and moiſt element between the heaven and the earth, which is heavyer then the fire, lighter then the water and earth; wherein the birds flie, and the evill angels reſide, Eph. 2. 2. But myſtically, the Church, which is enlightned by Chriſt, as the air is by the Sun, Rev. 9. 2.

To beat the air, is, to labor in vain, 1 Cor. 9. 26

To ſpeak unto the air, is, to ſpeak unprofitably, without fruit or edification, 1 Cor. 14. 9.

A K.

Akan] *Troubling.* The Son of *Ezer*, Gen. 36. 27.

Akkub] *The print or mark of a foot, where any creature hath gone.* A Son of *Elioenai*, 1 Chr. 3. 24. One of the Porters, 9. 17. One that cauſeth the people to underſtand the Law, Neh. 8. 7.

A L.

Alameleth] *The Kingdome*, or *counſell of God.* A City, Joſh. 19. 26.

Alamoth] It ſignifieth *hid*; or, *Virgins.* Some think that it was a muſicall inſtrument of a cleer or ſhril ſound, which agreeth well with the voyces of Virgins.

Others will have it to be the beginning of a known ſong, 1 Chr. 15. 20. Pſa. 46. 1.

Alemeth] *A hiding*; or, *youth.* A City, 1 Chron. 6. 60. called *Almon*, Joſh. 21. 18. Alſo, the Son of *Becher*, 1 Chr. 7. 8. Alſo, the Son of *Jarah*, 1 Chr. 8. 36.

Alexander] *A ſtrong helper.* Of ἀλέξω *to help*, and ἀνὴρ *a man.* The Son of *Simon* the *Cyrenian*, Mar. 15. 21. One of the kindred of the High-prieſt, Act. 4. 6. *Alexander* the *Jew*, Act. 19. 33, 34. Whether the Copper-ſmith mentioned 2 Tim. 4. 14. who *concerning the faith had made ſhipwrack*, 1 Tim. 1. 20. is uncertain, but very probable.

Alexandria] The Metropolis of *Ægypt*, called of old (as ſome think) *No*, built or re-edified by *Alexander* the Great, whoſe body by *Ptolemeus Lagi* was there intombed in gold. It was a Sea town, Act. 28. 11.

Alian] *High.* A Son of *Shobal*, 1 Chr. 1. 40. called *Aluan*, Gen. 36. 23.

Alike] All men are alike: In the frame of the heart, Gen. 8. 21. Common caſualties and events, Eccleſ. 9. 2. Their natural eſtate, Eph. 2. 3. Death, Job 21. 26. It's put for both, Prov. 20. 10. No difference, Rom. 14. 5. After one manner, Pſal. 33. 15. Compared, equalized, Pſal. 27. 15.

Alive] Naturally, Gen. 43. 27. Supernaturally, being raiſed from the dead, Luk. 24. 23. Spiritually, Luk. 15. 24. Opinionatively, Rom. 7. 9. Eternally, Rev. 1. 18.

All] Every one, and then it is put univerſally, and abſolutely, Rom. 5. 12. *Death went over all*, 2 Cor. 5. 10. *We muſt all appear*, that is, all and every one.

It ſignifies whole, 1 Chr. 13. 2. 2 Tim. 3. 16.

Exod. 32. 3. compared, 1 Cor. 10. 7.

2. Many, or the moſt, and greateſt part, Phil. 2. 21. 1 Tim. 6. 10. Mat. 3 5. Joh. 10. 8. & 11. 48. and then it is put reſervedly or diſtinctly, for all of one ſort.

3. Some of all, but not the greateſt part, and then it is put indefinitely, 1 Tim. 2. 2. *God will have all to be ſaved*, Mat. 3. 5. & 4. 24. *And he healed all diſeaſes*: that is, ſome of all ſorts and kindes, Joh. 6. 45.

4. Every one, and all univerſally, but yet onely conditionally, as 1 Tim. 2. 2. 1 Pet. 3.

Theſe and ſuch like places therefore, are evilly cited in favour of univerſall election, to prove that all and every one were choſen: and that the cauſe of their damnation which doe periſh, is, becauſe they refuſed offered grace, which they might have received if they would.

5. Plentifull and perfect, Rom. 15. 13. *All joy*, 1 Cor. 13. 2.

All men, ſignifies all the Brethren, or all Chriſtians which knew him, 3 Joh. 12.

There are three ſorts of all men mentioned in the Scripture.

1. All humane reaſonable creatures on earth, Rom. 3. 23. 2 Pet. 3. 9.

2. All Nations, though not all perſons in them, 1 Tim. 2. 4, 6.

3. All godly people, or all that repent and beleeve the Goſpel, Rom. 10. 12.

The firſt is a generality of perſons according to their matter or eſſence; their quality, ſtate, age, ſexe, time, &c.

The ſecond is a generality of perſons, according to their place or countrey, as alſo their kindred.

The third is a generality of perſons, according to their morall and ſpiritual qualities.

The firſt is according to the ſtate of Creation or nature. The ſecond according to the ſtate of outward profeſſion in this world, and of glory in the next.

The firſt is to take away the diſtinction or difference of mens natures in the caſe of ſin, as being common to all ſorts of men.

The ſecond is to take away the difference of Nations, *viz.* Jews and Gentiles in the caſe of Gods grace, which is offered to both ſorts, and given alſo to, and received of perſons of either ſort of Nation, 2 Pet. 3. 9.

The third is to take away the difference of all worldly reſpect in the caſe of ſalvation, and eternall glory, which is common to all the godly, Act. 10. 34, 35.

This particle [*All*] is uſed by Scriptures in divers ſorts.

1. Moſt largely, for every one: as Rom. 5. 12. *All have ſinned*. Alſo, Rom. 3. 23. and elſewhere often.

2. Sometimes it is put reſtrictively, with limitation and determination, to certain perſons there meant, as Rom. 10. 12. *God is rich to All*, which hath his limitation added, *Who call upon him*: & Rom. 11. 32. *That he might have mercy on all*. This is reſtrained, Gal. 3. 22. *That the promiſe ſhould be given to all that beleeve*. Thus reſtrained [*all*] in 2 Pet. 3. 9. *Would all men come to repentance*: that is, all us (Peter and other beleevers) toward whom he is patient.

Likewiſe, where Chriſt is often ſaid to die for [*all*] take it reſtrictively, ſpoken with reference to the choſen, according to that, Rom. 8. 33. *Who ſhall lay ought to the charge of Gods choſen? It is Chriſt which died, roſe again, makes interceſſion for them.*

3. It is ſomewhere uſed diſtributively, and ſerves *ad ſtollendum diſcrimen nationum, ſexus, conditionis, &c.* as 1 Tim. 2. 5, 6. *Who will have all to be ſaved*: that is, ſome of all degrees, and of all languages, ſome both Jews and Gentiles, as Rom. 10. 12. *For there is no difference between Jews and Gentiles*; but Act. 10. 35. *In every nation, &c.* Therefore 1 Joh. 2. 2. Chriſt is ſaid to have made propitiation or atonement for the ſins of the whole world, which is expounded of ſome out of every nation and kindred, people and tongue, Rev. 7. 9. Gal. 3. 26. *Ye are all*: whether Jews or Gentiles beleeving. *All* may be underſtood either ſimply or univerſally, for every kinde, or perſon, but it is to be often contracted and limited unto the preſent matter, as 1 Cor. 1. 5. [*all knowledge*] is meant, not skill in Mathematicks, Phyſick, Metaphyſicks, &c. and in Arts, not in all Grammar, Logick, Rhetorick: but the Apoſtle ſpeaketh of all knowledge and ſpeech needfull for Chriſtians. So 1 Cor. 13. 2. [*all faith*] contains not every kinde of faith, but perfection of miraculous faith. And again, 1 Cor. 1. 3, 7. *Charity ſuffereth all things*, &c. it is to be thus reſtrained: all things which may be ſuffered, beleeved, hoped, and endured with truth, and reaſon, and with a good conſcience. See 1 Cor. 8. 1. & 9. 25. & 10. 33. & 15. 22. In all which places *all* is reſtrained to the preſent matter and thing which is there handled. Alſo 1 Cor. 10. 23. & 1 Cor. 6. 12.

All things] All creatures both reaſonable & unreaſonable, in heaven and in earth, and ſea. Col. 1. 16. *All things made by him*, Joh 1 3. where it ſignifieth ſuch creatures as have being only.

3. All

2. All reasonable creatures onely, especially men, Prov. 16. 4. *God made all things for himself.*

3. All persons, men and women, and whatsoever commeth from them, Gal. 3.22. Eph. 1. 10.

4. Those new works which God alone worketh in his elect at their regeneration or new birth. 2 Cor. 5. 18. *All things are of God:* These things here meant be a Calling to Christ, Faith, Remission of sins, Justification, Hope, Love, Repentance, Peace of conscience, Joy in the holy Ghost, Perseverance in grace.

5. Both the works of grace in the new born Children of God, and the works also of creation and divine government. Rom. 11.36. *All things are of him, by him,* &c.

6. Publick Ministeriall duties of all sorts, both of Teaching, ministring the Sacraments, Prayer, Censures by word and deed: all which must be directed to the building up and furtherance of the faithfull in godlyness. 2 Cor. 12. 19. *We doe all things for your edifying.*

7. Private duties (as wel as publick) both of generall and speciall vocations, Ecclesiasticall, Civill; in performance whereof love must govern us, as *Paul* saith, *Do all your things in love.* Also matters propounded of their Teachers, 1 Thess. 5. 21.

8. All people both Jews and Gentiles, without difference of Nation, Eph. 3. 9. *Who created all things by Jesus Christ.*

Generally observe, that [*all things*] must be interpreted (*secundum determinatam materiam*) according to the matter handled in the place where it is read; or else to be taken hyperbolically, by an excesse of speech, Gen. 33. 11. *Enough of all.* And Gen. 50. 7. *All* is used for a great multitude of them: as Mat. 3. *All Judea,* for many of them.

Allegory] A sentence consisting of sundry strange and borrowed speeches, which sound one thing, and covertly shew forth another. Gal. 4. 24. Mat. 7. 6. & Mat. 3. 10, 11. afford us examples hereof.

Allegories be either continued Metaphors, whereof many examples are in Scriptures, besides those here named: or a drawing of some words plainly uttered at first, from their naturall and proper meaning, to a strange sense for better instruction of our mindes in some points of faith or manners, as that in Gal. 4. 24. Here a bare history or plain narration of a thing done, is used to shadow a great mystery, even the two Covenants, Legall and Evangelicall, of Works and of Grace. Touching the latter kinde of Allegories, it is a safe thing to tread in the steps of the holy Ghost, not making Allegoricall senses of Scripture, where the Spirit hath made none.

Allon] *Oke,* or *strong.* A mans name, 1 Chr. 4. 37. Also a City, Josh. 19. 33.

Allowed of God] Esteemed and judged meet of Gods meer favour, 1 Thess. 2. 4. 2 Cor. 3. 5.

Almes] A relief given to the poor out of a pityfull heart, Mat. 6. 1. *When thou givest thy almes,* &c. It hath affection of mercy, and effect of succour; the heart touched with pitifulnesse, and a hand reached out to give, if we have wherewithall, See 2 Cor. 8.

Almes must be given, 1. With discretion. 2. Justice. 3. Compassion. 4. Cheerfulness. 5. Simplicity.

Almighty] One of infinite power, able to doe whatsoever he will, and to hinder whatsoever he will not have done, by his respective power; and by his absolute power, able to doe more then he will: such an one is God onely. 2 Cor. 6. 18. *Saith the Lord God Almighty.* Rom. 9. 19. *Who hath resisted his will?*

The Papists reason foolishly from Gods Almightynesse, to prove the reall presence of Christs body in the Supper: whereas they should rather prove it his revealed will to have it so, which they can never do. We may assure our selves that God is able to do, and doth whatsoever he is willing to do, but not on the contrary, that he will do whatsoever he can do.

Note further, that if God could do things against his nature, or things contradictory, or against his Word, it would bewray impotency and weaknesse, not omnipotency and almightynesse.

Almodad] *The measure of God.* The Son of *Joktan,* Gen. 10. 26.

Almon] *Hidden.* A City, Josh. 21. 18.

Almon Diblathaim] *Hidden in a heap of fig-trees.* A place where the *Israelites* incamped, Numb. 33. 46.

Almond] It flowreth before any other tree, Jer. 1. 11, 12. and pleasant to the eye, whose fruit is most precious.

Almost] A nighnesse, but yet in defect, Psal. 119 87. The perfection of it is, Altogether, Act. 26. 29. Quickly, Psa. 94. 17. margin.

Aloes] The juice of a certain hearb used in medicines. It's precious, Cant. 4. 14. Odoriferous, Psal. 45. 9. Preservative, Joh. 19. 39.

Alone] Either one which is ſafe without enemies, and ſo it is a bleſſing: See Deut. 33. 28. Numb. 23. 9. Pſal. 4. 10. Or elſe, one ſolitary left without friends, and then it is a note of affliction, Pſal. 102. 7. Jam. 1. 1.

Alone; for ſingle without another, Gen. 18. None beſides, Pſal. 86. 10. Solitary, and apart, Mat. 14. 23. Without help and aſſiſtance, Exod. 18. 14. By it ſelf without a concomitant, Jam. 2. 17. Not one moe of that number or company, Joh. 6. 22. Onely, Joh. 17. 20.

Alpha] That which is firſt among the Greek letters, as *Omega* is that letter which is laſt; whereby is meant that Chriſt is both beginning and ending. Rev. 1. 11. *I am Alpha and Omega, the firſt and the laſt.*

Alpheus] from אלוף, *A Captain.* The Father of *James*, Mat. 10. 3. The Father of *Matthew*, or *Levi*, Mar. 2. 14. or, *The thouſand*, or *learned.*

Al-ſufficient] One God moſt able to perform all promiſed good things, and to keep away all threatned evils, Gen. 17. 1. *I am God all-ſufficient.* God is named thus, not onely of his power to goe thorough with all things, but for waſting his enemies at the drowning of the world, Eſay 13. 6. Joel 1. 15.

Altar] The doctrine of free ſalvation by Chriſt crucified: or, the ſacrifice of Chriſt his death, Heb. 13. 10. *We have an altar*, &c. The meaning of this place is, that ſuch as remain (after due inſtructions) in the obſervations of Legall ſacrifices, ſhall not partake in the ſacrifice of Chriſts death, once offered on the Croſſe. What is this to Popiſh altars, whereon to ſacrifice Chriſt again in an unbloody manner for ſins of the quick in earth, and of the dead in Purgatory? Alſo the worſhip ſpirituall of the New Teſtament, Eſay 19. 10.

2. The ſacrifices and oblations ſlain and offered at the altar. 1 Cor. 9. 13. *They which ſerve at the altar, are partakers with the altar.*

3. Both the worſhip of the altar, or there performed to God; and alſo God, and Chriſt of whom the Altar was a token, being conſecrate to God, and appointed to be a figure of Chriſt, 1 Cor. 10. 18. *Are not they which eat of the ſacrifice partakers with the altar?* That is, by that their act of eating of the ſacred things, they all do profeſſe a ſociety in the worſhip of God, yea with God, to whom it was dedicate, and to Chriſt, of whom it was a ſigne.

There were three ſorts of Altars.

1. Religious and lawfull, as for Burnt-offerings, Exod. 29. 38. and the Altar of Incenſe, Exod. chap. 37. verſ. 25

2. Idolatrous and unlawfull being of an idolatrous form, 2 King. 10. and to an idolatrous end; as, to a falſe God, 1 King. 16. 32. To the true God in falſe repreſentations, 1 King. 13. 1, 2. Or to the true God, but ignorantly ſet up to him by Heathen Idolaters, Act. 17. 23.

In the New Teſtament it is taken Properly, Luk. 1. 11. Figuratively, 1 Cor. 9. 13. Myſtically, Rev. 6. 9. Spiritually, Heb. 13. 10.

Altar of Burnt-offering] The brazen Altar ſtanding in the open Court for all to ſee, whereupon the daily ſacrifices figuring Chriſts death and ſufferings were burned, to lead the expectation of his body to be offered for us, and our bodies by him unto God, Exod. 40. 29. Heb. 10. 5, 6, 7. Rom. 12. 11.

To offer or bring our gift to the Altar] To do and perform the duties of godlineſſe, which are unto God as an oblation or ſacrifice. Mat. 5. 22, 23. *Therefore if thou ſhalt bring thy gift to the Altar*, &c. It is a ſpeech borrowed from thoſe times, when the Temple, and Altars, and Sacrifices were in uſe. Therefore the Papiſts deal abſurdly, that upon theſe words would build their Altars for Maſſes, and their Purgatory: wofull Interpreters of Scriptures.

Altar of Gold] Chriſts mediation for his Church, whereby they and their prayers are preſented to God as ſweet odours, Exod. 40. 2.

To dig down Gods Altars] To overthrow the true worſhip of God, and in ſtead thereof to bring in and ſet up the ſervice of Idols and idolatrous worſhip, Rom. 11. 3. *They have digged down thine Altars.* A Synecdoche.

To build an Altar] That profeſſion of godlineſſe, and the whole exerciſe of Religion which ſtood in inſtruction, prayer, practiſes, ſacrifices, according to thoſe times, Gen. 7. 20. & 12. 7. & 13. 18.

Altaſhith] *Deſtroy not*, Pſal. 57. 1.

Altogether] It's put for at once, Exod. 11. 1. Nothing elſe, Numb. 23. 11. Wholly, Pſal. 39. 5. Fully, Act. 26. 29.

Alvah] *His riſing up.* A Duke of *Edom*, Gen. 36. 40.

Alvan] *Higher*, or *aloft.* A Son of *Shobal*, Gen. 36. 23.

Alush] *A mingling together.* A place wherein the *Iſraelites* encamped, Numb. 33. 13.

Always] To the end of the world, ſo long will Chriſt be preſent with faithfull Paſtors

Paſtors to direct and protect them, Mat. 28. v. laſt: Alſo Mat. 26. 10.

2. A very long time, even ſome thouſand years, though not for evermore and without an end, Rom. 11. 10. *Bow their backs alwayes.* The ſtrength and might both ſpirituall and temporall, as touching power, will, and endevour to doe good; and concerning the Temple, Religion, Order, and Form of the Church and Civill government, was taken away, as the ſtrength of ones back or loins, for an exceeding long time, but not everlaſtingly, for they muſt be graffed into the true Olive, becauſe God is able, and hath promiſed it, Rom. 11. 23, 24, 26, &c. Howbeit, without reſtitution of *Iſrael* to a Common-wealth, (for ought that I can ſee) though not without being reſtored to the Common-wealth of *Iſrael*, that is, the Chriſtian Church, from which the Jews have been caſt out now ſixteen hundred years.

It's taken alſo for the time of our life, Deut. 5. 29. At all times and ſeaſons, Job 27. 10. Continually, Exod. 25. 30. Night and day, Mar. 5. 5. Upon all occaſions, Luk. 18. 1. Conſtantly, Gal. 4. 18.

A M.

Am] *Exiſtence* or *ſelf-being*, Exod. 3. 14. *I am that I am*; that is,

1. I have my being from my ſelf, and from no other.

2. Continue for ever and fail not.

3. Am the ſame and change not, and am the cauſe of being to all things that be, both my words that they be performed, and all the creatures that they be not reduced to nothing.

I am] I will be; ſo is the Hebrew, *Ehei*, that is, I that give being to all things, and to my promiſes, I will be to them indeed what I am and was in promiſes. I will be their deliverer out of *Ægypt*, and cruel bondage; I will be God manifeſted in the fleſh, their great deliverer from eternall wrath. In a ſmall difference this name is repeated, Rev. 1. 4. & 11. 17. & 16. 5 *He which was, which is, and which is to come.*

2. Repreſenting or reſembling. Joh. 15. 1. *I am that vine*; that is, I repreſent, and am like unto a vine.

Amad] *People of witneſſe.* A City, Joſh. 19 26.

Amal] *Labour*, or *iniquity*. The Son of *Helem*, 1 Chr. 7. 35.

Amalek] *A licking, ſmiting*, or *ſtriking people*. The Son of *Eliphaz*, the Son of *Eſau*, Gen. 36. 10, 11, 12.

Amam] *Mother*, or *fear of them*. A City, Joſh. 15. 26.

Amana] *faith, truth*; or, *a mure*. A Hill in *Cilicia*, Cant. 4. 8.

Amariah] *The Lord ſaid*; or, *the excellency of the Lord*. The Father of *Ahitub*, 2 Chr. 6, 7. A Son of *Hebron*, 1 Chr. 23. 19. The chief Prieſt, 2 Chr. 19. 11. One that was ſet in truſt to diſtribute the oblations of the Lord, 2 Chr. 31. 15. Of the Sons of *Bani*, Ezra 10. 42. One that ſealed the Covenant, Neh. 10. 3. The Father of *Zechariah*, Neh. 11. 4. One that went up with *Zerubbabel*, Neh. 12. 2. of whom *Jehohanan*, Ibid. 13.

Amaſa] *Sparing the people.* The Son of *David*'s Siſter, 1 Chr. 2. 17. Alſo, the Son of *Hadlai*, 2 Chr. 28. 12.

Amaſai] *Strong.* A Son of *Elkanah*, 1 Chr. 6. 25. A chief Captain, Ibid. 12. 18.

Amaſhai] *The gift* or *preſent of the people.* The Father of *Mahath*, 2 Chr. 29. 12. The Son of *Azareel*, Neh. 11. 13.

Amaſhiah] *The ſtrength of the Lord.* The Father of *Joſhah*, 1 Chr. 4. 34.

Amazed] at ſome ſtrange, unſeen, and unheard of great work and judgement of God, Exod. 15. 14, 15. Iſa. 13. 8. Apparent and preſent deſtruction to themſelves, Judg. 20. 41. Unexpected abilities in another, beyond their owne expectation, Job 32. 15. Luk. 2. 48. The working of wonders and miracles, Mat. 12. 22, 23. Rare gifts, Act. 2. 12.

Amaziah] *The burden of the Lord.* The Son of *Jehoaſh*, 2 King. 12. 21. The Son of *Hilkiah*, 1 Chr. 6. 45. An idolatrous Prieſt of *Bethel*, Amos 7. 10.

Ambaſſadour] 1. Civill, about affairs of the world, ſent from Kings, 2 King. 10. 12. 2 Chr. 35. 21. or ſome State, Joſh. 9. 4.

2. Spirituall, concerning the Kingdome of Chriſt. Such were the Apoſtles, 2 Cor. 5. 20. Eph. 6. 20.

☞ **Ambition**] See *Love, Deſire, Praiſe, Vain-glory.*

Ambuſh] By men againſt their enemies, Joſh. 8. 2. 2 Chr. 13. 13. By God againſt his Churches enemies, 2 Chr. 20. 22. 2 King. 3. 20, 22, 23, 24.

Amen] In the end of a ſentence, or prayer, a wiſhing that it may be ſo as we ask, and a truſting that it ſhall be ſo: Gal. 1. 5. *To whom be glory for ever, Amen.*

2. Vehement aſſeveration (in the beginning of ſpeeches) when a thing is earneſtly and ſtrongly affirmed. Mat. 18. 3. *Amen, I ſay*

ſay unto you, Joh. 6. 26. Alſo, where the word *Amen* is doubled, he doth much commend and urge the thing ſo uttered, to their attention.

3. Certain, conſtant, or moſt firm, 2 Cor. 1. 20. *Yea and Amen.*

4. Truth it ſelf, or rather Chriſt himſelf, Rev. 3. 4. *Theſe things ſaith Amen.*

Amen is ſometimes the title of God himſelf, and of Chriſt, becauſe of his faithfulneſſe and truth in performing all promiſes, Rev. 3. 14. Eſay 65. 16.

☞ Alſo, the word is Hebrew, and is not tranſlated by the Apoſtles into Greek, but is uſed in all Languages, for the honor of the Hebrew tongue, to which it is proper.

2. Of the truth which it ſignifieth. *Vide Auguſt. in Tractat. 41. in Johannem.*

To amend] To redreſſe and reform faults. It is put for Repentance, Mat. 3. 8. Act. 26. 20. Bring forth fruits worthy of Repentance (or amendment.) Repentance is as the root, Amendment as the fruit. Firſt there muſt be a change of the heart from evill to good, by the gift of repentance put into it of God; and then will follow an amendment and redreſſe of our wayes and manners.

☞ See, *to Break off ſins, to Caſt away the old man, to Change, to Convert.*

Amethyſt] Exod. 28. 19. Rev. 21. 20. A precious ſtone which prevents drunkenneſſe, from *a privat.* and μεθύσος *drunken*, from μέθυ *wine.*

Ami] *Mother, fear, people*, Ezr. 2. 57.

Amihud] *People of praiſe*: or *Ammihud.* The Father of *Eliſhama*, Numb. 1. 10. The Father of *Shemuel*, Numb. 34. 20. The Father of *Pedahel*, Ibid. 28. A King of *Geſhur*, 2 Sam. 13. 37. The Son of *Laadan*, 1 Chr. 7. 26. The Son of *Omri*, Ibid. 9. 4.

Amittai] *True*; or, *fearing.* The Father of *Jonah*, 2 King. 14. 25.

Amizabad] *The dowry of the people.* The Son of *Benaiah*, 1 Chr. 27. 6.

Ammedatha, or Hammedatha] *Troubling the Law.* The Father of *Haman*, Eſt. 8. 5.

Ammi] *My people*, Hoſ. 2. 1.

Ammiel] *The people of God*, or *God with me.* The Son of *Gemalli*, Numb. 13. 12. Alſo, the ſixt Son of *Obed-Edom*, 1 Chr. 26. 5. Alſo, the Father of *Bathſhua, Solomon's* Mother, 1 Chr. 3. 5. Alſo, the Father of *Machir*, of *Lodebar*, 2 Sam. 9. 4, 5.

Amminadab] *A free people.* The Son of *Ram*, 1 Chr. 2. 10. The Son of *Kohath*, 1 Chr. 6. 22.

Ammiſhaddai] *The people of the Almighty.* The Father of *Ahiezer*, Numb. 1. verſ. 12.

Ammon] *A people*, or *the Son of my people.* A people that deſcended of *Ben-ammi* the Son of *Lot*, by his younger daughter, Gen. 19. 38.

Amnon] *Faithfull, true*; an *Artificer, Nouriſher, School-maſter.* The Son of *David*, 1 Chr. 3. 1.

Amos] *A valley* or *depth.* A Prieſt, Neh. 12. 7.

Amon] *Faithfull, true.* The Son of *Manaſſeh*, 2 King. 21. 18. The Governour of the City of *Samaria*, 1 King. 22. 26. Alſo, another mentioned, Neh. 7. 59.

Which is among you] Either, as much as in you is, as in you lieth; or, which doth depend on you. 1 Pet. 5. 2. *Feed the flock which is among you.* The full meaning is, that the flock committed to their truſt ſhould be greatly cared for, according to that, Act. 20. 28. For, not a Dominion and Kingdome, but a charge and care is committed to Paſtors, 1 Pet. 5. 3. Mat. 20. 25. 1 Tim. 3. 1.

Amorites] It is put either for a diſtinct people, or this one people is generally uſed for all the Heathen (whereof they were the worſt and wickedeſt) which poſſeſſed the land, Gen. 15. 16. Joſ. 2. 10. Amos 2. 9.

The word ſignifieth, *bitter people, cruel rebels, great prattlers*, or *talkative.*

Amos] *A burthen.* A Prophet, Amos 1. 1. Alſo the Son of *Naum*, Luk. 3. 25.

Amos] *Strong*, or *mighty.* The Father of *Iſaiah*, Iſa. 1. 1.

Amphipolis] *A compaſſed City*; of ἀμφὶ *about*, and πόλις a *City*, Act. 17. 1.

Amplias] *Make more*, *Paul's* friend, Rom. 16. 8. derived of *amplus*, large, great.

Amram] *A high people.* The Father of *Moſes, Aaron*, and *Miriam*, Exod. 6. 20.

Amran] *An aſſe*; or, *clay.* The Son of *Diſhon*, 1 Chr. 1. 41. called *Hemdan*, Gen. 36. 26.

Amraphel] *Speaking deſtruction*, or *ruine.* King of *Shinar*, Gen. 14. 1.

Amzi] *Strong*, or *mighty.* The Son of *Bani*, 1 Chr. 6. 46.

A N.

Anab] *A grape.* A City, Joſh. 15. 50.

Anah] *Anſwering, ſinging, afflicting*, or *poor.* The Father of *Aholibamah*, Gen. 36. 2.

Anaharath] *Dryneſſe, burning, wrath, neighing, hoarſneſſe.* A City, Joſh. 19. 19.

Anak] A Giant, Numb. 13. 23.

Anamelech] *An anſwer*; *the ſong, affliction*, or

or *poverty of the King*, or of *his Counsellour*. The god of *Sepharvaim*, 2 King. 17. 31.

Anan] *A cloud, prophesie*, or *divination* A mans name, Neh. 10. 26.

Anani] *A cloud*; or, *gracious*. A Son of *Elioenai*, 1 Chr. 3. 24.

Ananiah] *The cloud*, or *divination of the Lord*. A City, Neh. 11. 32. A mans name, Neh. 3. 23.

Ananias] *The grace of God*. The Husband of *Saphira*, Act. 5. 1. A Disciple, Act. 9. 10. The high Priest, Act. 23. 2.

Anath] *An answer, song, affliction, poverty*. The Father of *Shamgar*, Judg. 3. 31.

Anathema] One which is accursed, or an execration, separate and removed from the fellowship of the faithfull: Sometime also from the grace of Christ, and hope of salvation. *Anathema Maranatha* is one accursed for ever an a day, or eternall execration, 1 Cor. 16. 21. *If any love not the Lord Jesus Christ, let him be Anathema Maranatha. Anathema* belongs to all obstinate scandalous offenders. *Anathema Maranatha* belongs onely to blasphemers of the holy Ghost. Gal. 1. 9. *Let him be Anathema, accursed.* Rom. 9. 2. *I could wish to be Anathema for my kinsmen*, &c.

Note, that Anathema by use of Scripture, is either that which by separation from profane use, and dedication to God, is become holy and dreadfull: or contrariwise, that which is rejected from God, as accursed and detested.

2. A thing separate from common use, and given unto God to serve for holy uses, as being consecrate thereunto. Luk. 21. 5. *And with consecrate things*, the word is *Anathemata* in the Originall, and signifies *Donaria*, or gifts hanged upon the pillars of the Temple for ornament of the place, and to the honor of God. * *It may seem strange that one word should be put not onely in a diverse, but quite contrary signification.*

Some think it is because the verb whence it cometh, hath divers acceptations.

Others think the word which signifies things consecrated, in Luk. chap. 21. *to be writ with* (H) *and the word with* (E) *But I think they both are called thus of separating or setting apart, either to destruction, as the former; or to honorable use, as the latter.*

Anathoth] *Answers*, or *songs*. A City, Jer. 1. 1. A Son of *Becher*, 1 Chr. 7. 8.

Ancients of the people] Magistrates, Judges, and Governours of all sorts, which for the most part were chosen out of them which were ancient in years: thence Rulers called Ancients, and to put them in minde of gravity fitting for elder men. Esay 3. 14. *The Lord will judge the Ancients of the people.*

Ancient] Put for very old men, Job 12. 12. Men of former times, 1 Sam. 24. 13. Governours, Isa. 3. 14. Politicall and Ecclesiasticall, Jer. 29. 1.

And] Or, and sometime But, Gen. 2. 6. or there went up a mist: some read it (But:) the former better. Exod. 21. 15. *He that smiteth Father and Mother*, &c. for Father or Mother: and is sometime distinctive, and sometime exceptive, but mostly a copulative particle.

And: Because, 1 Cor. 8. 4. Col. 1. 24. Here it is a particle causall, as Mark 9. 49. *And every sacrifice*, &c.

2. It is a note of similitude, it is used for (But) Psal. 55. 13. and in stead of (For) Psal. 1. 3. Gen. 12. 19. Esay 39. 1. 2 King. 20. 12.

3. Therefore. Mark 10. 26. *And they were much more astonished.*

Here it is an Illative particle, 1 Cor. 15. 43. Rom. 15. 6. Gen. 31. 44. 2 Sam. 5. 9. 1 Chr. 11. 7.

4. That is to say; or, even. Eph. 1. 3. *Blessed be God and the Father*, &c. Col. 1. 3. Rev. 21. 22. as it is in 2 Cor. 1. 3. Gen. 13. 15. 1 Chr. 21. 2. 2 Sam. 17. 12. Here it is a particle exegeticall.

5. For the most part it is a copulative particle, to couple words and sentences together: also it is put disjunctively, Eph. 4. 11. Esay 7. 6. And this word noteth passion of minde, and is often used to signifie earnest affections of desire, joy, indignation and the like, Gen. 47. 15. Psal. 2. 6. Act. 23. 3. Mar. 10. 26. 2 Cor. 2. 2. 2 Sam. 24. 3.

☞ 6. It is put exegetically or expositively (by the figure *ἐπεξήγησις*) for [that is to say] or a note of explication, as Mat. 3. 11. Joh. 3. 5.

7. It is put for an adversative conjunction. But yet, nevertheless, &c. Joh. 7. 30.

Andrew] *Very strong*, or *manly*. An Apostle, Luk. 6 1, 14. *ἀπὸ τῆς ἀνδρείας.*

Andronicus] *A victorious man*, of *ἀνὴρ ἀνδρός, a man*, an *νίκη victory*. A mans name, Rom. 16. 7.

Anem] *An answer*, or *song of them*. A City; 1 Chr. 6. 73.

Aner] *An answer*, or *song of the candle*, or *light*. A mans name, Gen. 14. 24. A City, 1 Chr. 6. 70.

Angel] A messenger, or one sent of God. In this generall sense Christ is called the Angel of the Covenant, Mal. 3. 1. *The Angel of the Covenant whom ye desire*, Judg. 2. 1.

Likewise

Likewiſe in Act. 12. 15. it ſignifies a mortall man ſent as a meſſenger from *Peter*; for the Church there aſſembled could not be ſo ignorant, that an Angel heavenly could not enter in without having the dore opened, this were very abſurd. Angel likewiſe is put for God, as Gen. 22. 11. (the Angel) for he ſpeaketh as God, verſ. 12. ſweareth by himſelf, and is called *Jehovah*, which is the proper name of God, verſ. 16. wherefore this Angel was the Son of God, Chriſt himſelf, Gen. 16. 7. & 18. 2.

2. A Miniſter of the Goſpel authorized and ſent by Chriſt to publiſh the higheſt and moſt gladſome meſſage of reconciliation between God and man, Rev. 2. 1. *The Angel of the Church of Epheſus*, 2 Cor. 8. 20. Any Interpreter of the will of God is called an Angel, Judg. 2. 1. Mal. 2. 7.

3. A created good ſpirit, ſent forth of God to miniſter for the good of the elect, and for the puniſhment of the wicked. Heb. 1. 7. *Of the Angels*, he ſaith, *he makes the Spirits his Meſſengers*: alſo verſ. 14. 2 King. 19. 15.

A created wicked ſpirit; for ſuch alſo God ſends as meſſengers to do his will, for probation of the godly, and for plaguing of the ungodly, ſo oft as he pleaſeth. Mat. 25. 41. *prepared for the Devill and his Angels*, Joh. 1. 8, 9. The Sadduces denyed the being of Angels, ſaying, *There were none*.

Others held they were but motions. *Angels bread*, *tongues of Angels*. See *Manna* and *Tongue*.

Angels are deſcribed, Eſay 6. 1. with faces and feet, and wings to cover them, and to flie withall, to ſignifie their reverence to God before whom they miniſter in conſideration of his great majeſty, and their owne weakneſſe compared with him, Job 4. 18. & 15. 15. And alſo their readineſſe to execute Gods Commandements.

Angels deſire to look into them] The greedy deſire of Angels to know the myſtery of Chriſt, as it is in the Goſpel revealed. 1 Pet. 1. 12. *Which things the very Angels deſire to look into*. This is an alluſion to the Propitiatory or mercy-lid upon the Ark, whereupon two Angels, Cherubins, did abide with their faces one toward another, and their eyes bent down to the Ark-ward, to ſignifie and figure, that in Chriſt (whereof the Ark was a type) all the treaſures of knowledge and wiſdome ſhould be hid, to be manifeſted in the Goſpel; the very Angels coveting more and more to prie into ſuch ſecrets. Such manifold and admirable wiſdome doth the Goſpel contain.

Angel of the Covenant] One ſent with authority to preach reconciliation with God, and to merit it, Mal. 3. 1. 2 Cor. 5. 19.

Becauſe of the Angels] That women ought to uſe a decent habit upon their head in the publick meeting of the Church, in reſpect and for reverence ſake towards the Miniſters of the Word, and of God ſpeaking by them; (as by his meſſengers) who be very often called Angels, both with addition of God, or Jehovah, as Hagg. 1. 13. Mal. 3. 1, 27. Eccleſ. 5. 5. Lev. 27. (where it is given to the high Prieſt) and abſolutely without ſuch addition, as Rev. 2. 3. And here, where the plural number is uſed (Angels) becauſe through the aboundance of gifts in the Primitive Church, divers Churches (as at *Corinth*, *Philippi*, and elſewhere) had divers Teachers belonging to one aſſembly. 1 Cor. 11. 12. *Therefore a woman ought to have power on her head, becauſe of the Angels*. Such as underſtand this of bad ſpirits, do therein not well, without any good reaſon. With ſome more reaſon it may be taken of good Angels, who are preſent with, and Preſident over (as Countreys, ſo) Churches, beholding and liking the good order therein, diſliking all unſeemlyneſſe and diſorder: by the conſideration whereof, it is likely *Paul* would perſwade women to comely and reverent behaviour, leſt they offended the Angels, but chiefly to ſhew fear to God, ſpeaking in his Ambaſſadors: and to Chriſt, who is elſewhere waited upon by his Angels.

Angel of light] A good and holy Angel: or one which doth counterfeit himſelf to be ſo, and is not, 2 Cor. 11. 14. *For Satan himſelf is transformed into an Angel of light*.

If I or an Angel] Suppoſe, or put the caſe, that I *Paul*, or a Celeſtial ſpirit ſhould corrupt the doctrine of ſalvation never ſo little, a curſe ſhould hang over our head, Gal. 1. 8. *If I or an Angel from heaven*, &c. All Miniſters or others, learn how holily and inviolably the doctrine of the Goſpel is to be kept, ſithence God will ſeverely be revenged upon even the leaſt corruption thereof; therefore all are to beware of this ſin, and by teaching and profeſſing the truth, ſincerely, conſtantly, and throughout, to glorifie God.

Anger] A deſire of being revenged upon the perſon of our Neighbour, either by our words or deeds. Mat. 5. 22. *He that is angry with his brother*, &c. Here it is taken in ill part.

2. A diſpleaſure, not againſt the perſon, but againſt the ſin of our neighbour, or againſt

gainſt our owne ſins. This kinde of anger if it be moderate, and joyned with compaſſion, it is an holy affection. 2 Cor. 7. 11. *In that ye were godly ſorry, what anger hath it wrought?* Eph. 4. 21. *Be angry and ſin not.* Here it is taken in good part. In Gen. 4. 5. & 45. 5. Anger is put for grief and diſpleaſure: and in the latter place, *Joſeph* would have his brethren moderate their ſorrow for their ſin in ſelling him, by conſideration of Gods providence turning it to good.

3. In God, it is his juſt diſpleaſure againſt ſin and ſinners: or the puniſhment which proceeds from him diſpleaſed, Pſal. 2. 12. *Leſt he be angry*, Pſal. 90 7, 8. God is angry when he doth ſuch works as angry men do: who puniſh and take away ſignes of favour from ſuch as they be angry withall. *Anger* in the *Hebrew*, cometh from a word which ſignifieth the *Noſe*, by which one breatheth: & it importeth anger, which appeareth in the ſnuffing or breathing of the noſe, as *Saul* is ſaid to breath out threatnings, Act. 9. 1. Pſal. 2. 5.

4. The decree and threatning of God to puniſh men, Pſal. 2. 16. *Leſt he be angry.*

☞ There are two degrees thereof,

1. A leſſer againſt leſſer ſinners, and ſuch as are repented; this hath an end.

2. A greater againſt great ſins, eſpecially if they be continued and not repented; this turneth into fury, Jer. 10. 24.

Anguiſh] A narrow ſtrait, or perplexity, when one knows not what counſel to take, or which way to turn himſelf. Rom. 8. 35. *Shall anguiſh*, &c.

Not onely extream pains which accompany ſinners in this life, but eternall torments in hell. Rom. 2. 9. *Tribulation and anguiſh upon the ſoul of every one who doth evill.*

Anker] Taken properly for the anker of a ſhip, Act. 27. 30. figuratively, for *hope*, Heb. 6. 19

Aniam] *A people*, or *the ſhip*, *ſorrow*, or *ſtrength of people.* A Son of *Shemida*, 1 Chr. 7. 19.

Anim] *Anſwerings*, *ſingings*, *afflicted*, *poor.* A City, Joſh. 15. 50.

Anna] *Mercifull*, *taking reſt*, *gracious.* The daughter of *Phanuel*, Luk. 2. 36.

Annas, *as* **Anah**] An high Prieſt, Luk. 3. 2.

Anointed] Ordinarily, extraordinarily: Ordinarily, the bodies of men and women, or ſome particular parts thereof. Alive, Ruth 3. 3. 2 Sam. 12. 20. Ezek. 16. 9. Dead, Gen. 50. 2. Kings, 1 Sam. 10. 1. Prophets, 1 King. 19. 16 Prieſts, Exod. 29. 7. Extraordinarily: The Tabernacle, Altar, &c. Exod. 40. 9. *Cyrus*, Iſa. 45. 1. *Chriſt*, Pſal. 45. 7. Iſa. 61. 1. The ſick, Jam. 5. 14. All Chriſts faithfull members, 2 Cor. 2. 21. 1 Joh. 2. 20. 27.

Another] ſignifieth either many, or any of many, indefinitely, Joh. 5. 43. & 4. 37. 1 Cor. 12. 8.

It's put for a ſecond, a third, a fourth, 1 Cor. 15. 39. Diverſe, or different, 1 Cor. 12. 9. When *one* goeth with it immediately together, it noteth a mutuall reciprocation in the thing, Joh. 13. 14, 34. Act. 7. 26.

To anſwer] 1. To reply to ſome queſtion propounded. Luk. 2. 3. *Jeſus anſwered them.*

2. To witneſſe a thing, Gen. 30. 33. *My righteouſneſſe ſhall anſwer for me.* Anſwering is for witneſſing both for and againſt one, Eſay 59. 12. Exod. 20. 16.

3. The hearing and granting one prayers, Iſa. 58. 9. *Thou ſhalt call, and the Lord ſhall anſwer.*

4. The beginning of any ſpeech, when one Queſtion or ſpeech went before. Mat. 11. 25. *At that time Jeſus anſwered and ſaid*, Mat. 17. 4. Joh. 2. 18.

This is an Hebraiſme, the reaſon whereof is, becauſe ſuch as begin to ſpeak, do either anſwer the neceſſity of the matter, or the deſire of the hearers; ſometime this word *anſwer* is ſuperfluously added, as Job 9. 2. Mark 11. 13. Dan. 2. 26.

5. The obedience yeelded to Gods commandement, when that is done indeed which was given in charge. Eſay 65. 12. *I ſpake, ye would not anſwer*; (that is) ye would not obey.

6. Any divine oracle or direction, either by dream or other revelation, as Mat. 2. 11. Heb. 11. 7. Rom. 11. 4. but more eſpecially and properly the oracle of God given in the Tabernacle, from the Mercy-ſeat.

7. Laſtly, ſuch anſwers whereby Converts at their baptiſme witneſſed their faith in Chriſt, 1 Pet. 3. 21.

☞ An anſwer in Logick is made three wayes, *viz* either

1. By denying the propoſition: or,

2. By granting it: or,

3. By both together; which is called Diſtinction, or Limitation: which is the granting of it in one part or ſenſe, a denying of it in another part or ſenſe.

An anſwer in Law to a preſentment, or accuſation of abſence, is made either

1. By excuſe of [illegible]r: or,

2. By traverſing [illegible]dence of the matter: or,

3. By ſubmiſſion to the mercy of the Judg.

Ant] A ſmall weak creature, yet in the ſummer provideth for the winter, Pro. 30. 25 And that rather of the grain of wheat then of barley, layeth it up ſafely leſt either the winde

winds ſhould ſcatter it, or the fowles devour it: and if at any time the rain wet their ſtore, they bring it forth and dry it in the ſun; and leſt the grain ſhould grow and ſo rot in the heap, they firſt bite off the ends of it. Hereunto *Solomon* ſends us to learn wiſdome, Prov. 6. 6, 7.

Antichriſt] Every one who is an adverſary to Chriſt, fighting againſt his Doctrine by mouth, pen, or ſword. 1 Joh. 2. 18. *Ye have heard that Antichriſt ſhall come: Even now are there many Antichriſts.*

Antichriſt (if the notation of the word be followed) ſignifies either *the vicar of Chriſt*, or *one in ſtead of Chriſt*.

Places where the propoſition (*anti*) ſignif. *for*, or *in ſtead*, Mat. 2. 22. Act. 13. 7. & 18. 12.

Secondly, a falſe Chriſt which boaſteth himſelf to be Chriſt, and is an *æmulus* of Chriſt, as many have done, according to that prediction, Mat. 24.

Thirdly, one that is an adverſary to Chriſt, whereof ſome be profeſſed to the name of Chriſt, as *Turks*, *Jews*, *Pagans*: ſome ſecret adverſaries covered with the name of Chriſtians, as Papiſts and other Hereticks; among which there is one chief one, not individually or perſonally, but by ſucceſſion and order, having an Univerſality and Kingdome whereof he is head ſucceſſively; and is called *the Man of ſin*, *the Son of perdition*, *the ſecond Beaſt*, *the Apoſtata*, *the King of locuſts*, *that Antichriſt*, who under pretence of preaching Chriſt ſhall bee contrary unto Chriſt, ſo as Chriſt be denyed even then when he is beleeved to be preached, as ſaith *Hilary*.

That Antichriſt] One ſingular and ſpecial enemy of Chriſt, who pretending himſelf to be Chriſts Vice-gerent, doth in a notable, ſtrange, and diſguiſed manner, impugne and ſtrive againſt his Goſpel and glory. This is now revealed more fully then ever, to be the Papacy (that is) the head and body of that (commonly, but falſely ſo called) *Romiſh Catholick Church*. 2 Theſſ. 2. 8, 9. 1 Joh. 2. 22. *The ſame is that Antichriſt*. All the marks of *Antichriſt*, as they are ſet down, 2 Theſſ. 2. and in the Revelation, do not agree unto any other, ſave to the Biſhop of *Rome* and his Clergy, who are the Ringleaders of that generall apoſtaſie and defection from the faith, which ſhould reign, and now long hath reigned in the Kingdome of *Antichriſt*. How therefore be Papiſts deceived, which will have *Antichriſt* to be one man; a Jew, of the Tribe of *Dan*, and that he ſhall come but three years and a half before the end of the world, and ſhall kill *Henock* and *Elias*, who ſhould return again to live here in the world? with innumerable other fabulous and falſe things, wherewith their eyes being blinded, they cannot perceive themſelves to be Antichriſt, though they do all the parts and offices of Antichriſt.

Antioch] *For*, or, *in ſtead of a chariot*, or, *waggon*. A City in *Syria*, Act. 11. 22, 26. and in *Piſidia*, Act. 13. 14. It's derived of ἀντὶ *for*, or, *in ſtead of*, and ὄχος, a *chariot*, or *waggon*.

Antipas] *For*, or, *againſt all*. A faithfull Martyr, Rev. 2. 13.

Antipatris] *For*, or *againſt the Father*. A City, Act. 23. 31.

Antothijah] *Anſwers*, or *ſongs of the Lord*. The Son of *Shaſhak*, 1 Chr. 8. 24.

☞ **Animall**] See *Naturall*.

Anub] *A grape*. The Son of *Coz*, 1 Chr. 4. 8.

Any] See *All*.

Any man] 1. A generall word belonging to all men good and bad, Luk. 9. 23.

2. A leſſe generall word belonging to one ſort of men, as obſtinate and wilfull perſons in their ignorance and ſins, as 1 Cor 14. 38. Revel. 22.

3. A particular word belonging to ſome one of many, or to many of all.

Not any] None of the elect and beleeving perſons, whom *Peter* ſevereth, and diſtinctly divideth from theſe ſcoffers, meant verſ. 3. 2 Pet. 3. 9. *Not any periſh*, not any of us, the godly which fear his Word, and look for his coming, all ſuch he will have ſaved by repentance.

A P.

Ape] Hereof mention is made, 1 King. 10. 22. & 2 Chr. 9. 21. called in Hebrew קוף from יקף of its volubility, not continuing long in one place, but going about. It's a ſubtle, ironicall, ridiculous and unprofitable beaſt; whoſe fleſh is not good for meat, as a ſheep, nor back for burthen as an aſſe, nor commodious to keep an houſe as a dog; termed of the *Grecians* γελωτοποιὸν, *made for laughter*: In many parts of its body it reſembleth a mans body; ſtriveth to imitate men in their actions and carriage; but rather the evill then the good. Its deſire to imitate men uſually bringeth it into bondage; for men before it waſhing their eyes, putting on their ſhooes, &c. after their departure it waſheth its eyes with glew or honey left for that

that purpoſe, putteth on ſhooes alſo full of glew or ſuch ſtuffe, whereby it's ſoon caught. By hard embracing of its young ones it often killeth them. In its flight it carryeth one in its forepart which it loveth beſt, the other on its back, which it leſſe reſpecteth; but being hardly purſued, it's forced to throw its beloved one, and ſo eſcapeth ſafe with the other. Herein reſembling Parents, who often love that childe beſt who cometh to leaſt good; that childe leſſe, who proveth beſt. It's malicious, harmfull, luſtfull, revengeful. If the young ones want any thing, the male puniſheth the female. By eating hereof the Lyon is cured of his feaver. Flatterers may be fitly compared hereto. And the Devill may fitly be termed Gods Ape, as whom he endevoureth to imitate in what he can.

Apharſites, Apharſathkites, Apherſathites] *Dividing*, or *tearing in pieces*, Ezr. 4. 9 & 5. 8.

Aphek] *Strength*, *vigour*, or a *river*. A City, Joſh. 12. 18. Alſo *Apheca*, Joh. 15. 53.

Aphia] *Speaking*, or *blowing*. The Son of *Becorath*, 1 Sam. 9. 1.

Aphrah] *Duſt*. A City, Joſh. 18. 23.

Apollo] *A Deſtroyer*, or *deſtroying*, ἀπὸ τῦ ἀπολλύειν, from *deſtroying*, *waſting* (whence *Apollonia* a City, Act. 17. 1.) A *Jew* born in *Alexandria*, Act. 18. 24. *Apollyon* ſignifieth the ſame, Rev. 9. 11.

Apoſtaſie] See *to Depart*, *to Fall from grace*.

Apoſtle] One that is ſent as a Meſſenger about any affairs. In this large ſenſe, *Epaphroditus* is called the Apoſtle of the *Philippians*; being ſent by them unto *Paul* to carry their benevolence, Phil. 2. 28. *Even your Apoſtle*, alſo chap. 4. 18. 2 Cor. 8. 23. Rom. 16. 7.

2. A Miniſter immediately ſent from Chriſt to preach the Goſpel in the whole world. Hereof there were at firſt 12. Mat. 10. 1. & 28. 19. Gal. 1. 1. This is the ſtricteſt ſenſe. *Paul* and *Barnabas* were added unto the 12 Apoſtles, whoſe charge was to plant Churches by preaching Chriſt.

3. Any Meſſenger or Interpreter of Gods will unto his Church. In this large ſenſe Chriſt is called an Apoſtle, Heb. 3. 1. *Conſider the Apoſtle Jeſus Chriſt.*

Note: as the Tabernacle was a figure of the publick Aſſemblies; ſo *Bezalael* and *Aholiab*, two chief work-men about it, filled with wiſdome and underſtanding, the one to finde out curious works to work in Gold, and to carve in Timber: the other to make the reſt of the parts of the Tabernacle, Exod. 31. 4, 5, 6, 7, 8, &c. did figure the Prophets and Apoſtles of Chriſt as Arch-builders and Maſter-workmen, 1 Cor. 3. 10. upon whoſe foundation the Church is ſaid to be built, Epheſ. 2. 20.

There were two ſorts of Apoſtles.

1. Holy, Eph. 3. 5. who were all of equal authority, 2 Cor. 11. 5. In their election by Chriſt, Act. 1. 2. In their names, all Apoſtles, Mat. 10. 1, 2. In their miſſion, Mat. 28. 19. In Chriſts giving the ſame Spirit, Joh. 20. 22. and the ſame gifts of the Spirit, Act. 2. 3, 4. In the ſame power of binding, looſing, Joh. 20. 23. In *Paul's* judgement, who being an Apoſtle, did equall himſelf with thoſe, which were accounted chiefeſt, 2 Cor. 11. 5. whoſe office was to preach the Word, Mar. 3. 14. plant Churches, 1 Cor. 3. 6. ordain elders, Act. 14. 23.

2. Falſe Apoſtles, 2 Cor. 11. 13. Rev. 22.

Commandement of the Apoſtles] The Doctrine of Repentance and remiſſion of ſins, committed to the Apoſtles of Chriſt to teach the Church, which in ch. 2. v. 21. is called a Commandement delivered, *viz.* a written tradition, 2 Pet. 3. 2. *The commandement of us the Apoſtles.*

Apoſtleſhip] Not only the function of an Apoſtle, but the ability from God, worthily to execute it to the edification of the Church, Rom. 1. 5. *By whom we have received grace and Apoſtleſhip*: that is, the free gift of being an Apoſtle, and of ability to diſcharge it.

Apparel] Conſidered in reſpect

1. Of perſons, as Mans, Deut. 22. 5. Womans, Ibid. Virgins, 2 Sam. 13. 18. Widows, Gen 38. 14. Harlots, Pro. 7. 10. Chaſte matrones, 1 Tim. 2. 9. Eccleſiaſticall perſons who had both common garments, Lev. 6. 11. and ſuch as they put on in adminiſtration of holy things, Lev. 6. 10. called Prieſts garments, Neh. 7. 72. which being uſed to the true God, were called ſacred or holy garments, glorious and beautifull, Exod. 28. 2. but to *Baal* and falſe gods, veſtments, 2 King. 10. 22. Civill perſons, and of them, the vulgar and meaner ſort, whoſe apparell is called cloathing, or clothes, covering, Job 24. 7. Exod. 12. 34. Thoſe of better eſteem, whoſe clothes are ſaid to be goodly, deſirable, Gen. 27. 15. Gay, Jam. 2. 2. The higheſt rank, whoſe rayment is ſaid to be royall, Eſt. 6. 8. glorious, Iſa. 63. 1.

2. Of matter, as of skins, Gen. 3. 21. Hair, Mat. 3. 4. Woollen, Levit. 13. 59. Linnen, Deut. 22. 11. Fine linnen and ſilk, Gen. 41, 42. Silk and purple, Prov. 31. 22. Needle-work and wrought gold, Pſal. 45. 13, 14.

3. Of the colour, White, Act. 1.10. Dyed, Ezek. 23. 15. Red, Isa. 63. 2. Blew, Est. 8. 15. Purple, Luk. 16. 19. Scarlet, Dan. 5. 7. Divers colours, Judg. 5. 30.

4. Of time, mourning, 2 Sam. 2. 14. Wedding, Mat. 22. 11.

To appear] To come before one, to be present, to answer unto matters objected. Thus men appear before men.

2. Not onely to be present, but to be enquired into, and laid open, & made manifest to our selves and others, what we have been, and what we have done. 2 Cor. 5. 10. *We must all appear.* Thus we shall appear before God.

3. To present ones self as an Advocate or Spoaksman, by his intercession to appease God for us, so often as we do any sin of weakness. Heb. 9. 24. *He is entred into the heavens to appear in the sight of God for us.* Thus Christ daily appears before his Father, for the elect beleevers.

4. To shew a thing that it may be seen. Act. 2. 3. *There appeared unto them cloven tongues.* Thus things visible and sensible appear to our eyes and senses.

5. To come into Gods presence in his Temple to worship him. Exod. 23. 15, 16. *None shall appear before me empty*, chap. 34. 23.

☞ 6. *To come unto, and be with Christ in glory*, Col. 3. 4.

As the appearance of a man] One in shape and form of a man. Dan. 8. 15. *stood before me as the appearance of a man*: This was *Gabriel* the Angel. See vers. 16. & chap. 10. vers. 18.

Appearance of evill] That which in it self is not evill, yet beareth a shew of evill, and seemeth to be a sin, 1 Thess. 5. 22. How much more ought Christians to avoyd evill it self, when they must shun the very shadow of sin?

Appearance of Christ] The manifestation of Christ, either at his first coming in the flesh, 2 Tim. 1. 10. or at his second coming in glory, Heb. 9. 28. Tit. 2. 13.

Apelles] The proper name of a man, Rom. 16. 10. It cometh of α & πολὸς or πίλος, *black*, or *swart*; *not black*: or of the *Latine* word *apella*, which signifieth *circumcised*, or *dark*, from חָפַל; or, *the ruler of wrath*, from אַף & חָלַל

Apphaim] *A countenance*, or *face*. The Father of *Ishi*, 1 Chr. 2. 30.

Apphia] *Bringing forth*, or *encreasing*. A godly woman supposed to be the Wife of *Philemon*, Philem. 2.

Appii forum] A Town of *Italy* distant from *Rome* a dayes journey, where was a great market, Act. 28. 15.

Apple] Put for the fruit of the Apple tree, Cant. 7. 8. That which is made like an apple, Prov. 25. 11. Holy words and promises of Christ, Cant. 2. 5. The Apple tree here is taken for Christ, Cant. 2. 3. and is commended for shadow, Ibid. for sweet fruit, Ibid. for delight some smell, Cant. 7. 8. and for the more variety of fruit, then of any other trees bearing fruit: All to set out Christ.

Applie] we must our hearts to, Wisdome, Psal. 90. 12. Understanding, Prov. 2. 8. Knowledge, Prov. 22. 17. Instruction, Pro. 23. 12. Every good work, Eccles. 8. 9.

To appoint] To decree, will, or purpose a thing certainly from everlasting, 1 Thess. 5. 9. *We are appointed not to wrath, but to obtain salvation.*

2. To set apart to some office, as Deacons, Act. 2. 4. *Which we may appoint*, &c.

☞ 3. To determine or allow the good use, or end of an evill, which one doth not allow or appoint, Act. 2. 23.

It's also put for, to Ordain, Psal. 78. 9. Assigne, Numb. 4. 19. Set over, Lev. 26. 16. Command and enjoyn, Mat. 27. 10. Allot, Luk. 3. 13. Promise and dispose, Luk. 22. 29. Set down and name, Act. 28. 23. Chuse, 2 Sam. 15. 15. Lay, settle, Prov. 8. 29. Set or place, Neh. 7. 3. Limit, 1 Sam. 13. 11. Give, Isa. 61. 3.

☞ See *to Decree, to Choose, Predestinate, Priest.*

One appointed] One prepared as by certain arguments and demonstration: or by nurture and chastisement, Gen. 24. 14.

Apollonia] A City of *Macedonia* not far from *Thessalonica*, so named, ἀπὸ τῦ ἀπολλύειν, from *destroying*, *wasting*, Act. 17 1.

Apprehend] It's put for, to lead aside, Mar. 7. 33. To take by force, Rev. 19. 20. To attain to, or preach unto, Phil. 3. 12. Whole taken hold of, of Christ, without any defect on Christs part, Ibid.

Approach] It's put for, to goe nigh to, 2 Sam. 11. 20. Marry, Lev. 18. 6. Lie with one, Lev. 18. 19. Commit filthynesse, Lev. 20. 16. Worship God, 2 King. 16. 12. Isa. 58. 2.

To approach to none neer of kin] To marry or take to wife none which are within the degrees expresly forbidden, or by comparison and proportion from them be found unlawfull. Lev. 8. 6. *None of you shall approach to any neer of kin to them.* Whether Cousen-germanes be of that kin which one may not approach

approach unto, it is a queſtion which hath not onely exerciſed the pens of the learned, but the conſciences of the unlearned and weak: for my part, howſoever, I cannot ſee it to be prohibited either expreſly or by analogy, and it ſeemeth to be warranted by that example of *Zelophehads* Daughters marrying the Uncles ſons by Gods appointment, Numb. 36. 11. Alſo ſundry learned men judge it lawfull, and godly perſons have done it as a thing lawful; yet it were expedient to keep further off, and to launch our ſhip into a channell where there is ſea-room enough; for it is *vicinum malo*.

To approve] To declare and ſhew himſelf indeed to be ſuch an one as he is taken for, and ſhould be, 2 Cor. 6. 8. *In all things we approve our ſelves as the Miniſters of Chriſt.*

It ſignifieth alſo, To accept, Eccleſ. 9. 7. Allow, Luk. 11. 48. Like, Amos 4. 5. Commend, Gen. 12. 15. Conſent to, Gen. 34. 22. Incline to, Judg. 9. 3.

A Q.

Aquila] *An Eagle.* The Husband of *Priſcilla*, Act. 18. 2.

A R.

Ar] *A rearing up*, or *watches*, or *an adverſary.* The Metropolis of *Moab*, Numb. 21. 28.

Ara] *Curſing*, or *ſeeing.* A Son of *Jether*, 1 Chr. 7. 38.

Arab] *Multiplying, ſowing ſedition, a lyer in wait, a window*, or *locuſt.* A City, Joſh. 15. 52.

Arabah] The plain, Joſh. 18. 18. The margin.

Arabia] *Evening, ſweetneſſe*, a *crow*, or *deſert*, from ערב *waſte.* A Countrey in *Aſia* the greater, between *Judea* and *Ægypt*; wherein dwelt the *Moabites, Ammonites, Idumeans* and many others, Ezek. 27. 21. 2 Chr. 21. 16. Beſide the *ſtony*, and *deſert*, there was alſo *Arabia* the *happy*, where the *Sabeans* dwelt, 2 Chr. 9. 14. where *Paul* preached, Gal. 1. 12. From thoſe Conntreys the inhabitants were named *Arabians.*

Arad] *A wilde aſſe.* A City, Judg. 1. 16. Alſo a mans name, 1 Chr. 8. 15.

Arah] *A way*, or *a traveller.* A Son of *Ulla*, 1 Chr. 7. 39.

Aram] *Syria*, as *Mizraim Ægypt*, and *Cuſh Æthiopia*, Gen. 22. 21. and often elſewhere.

Aram: *Highneſſe, ſublimity, deceiving*; or *their curſe.* The Son of *Shem*, Gen. 10. 22. The Son of *Kemuel*, Gen. 22. 21. The Son of *Shamer*, 1 Chr. 7. 34. The Son of *Eſrom*, Mat. 1. 3. The name of a place, Num. 23. 7.

Aran] *An arke*; or, *their malediction.* The Son of *Dishan* Gen. 36. 28.

Ararat] *A malediction of trembling.* A Mountain, Gen. 8. 4.

Araunah] *An arke, ſong, rejoycing.* A mans name, 2 Sam. 24. 16.

Arap] Uſed properly for to put on cloaths upon the body, 2 Chr. 5. 12. Figuratively, for taking & carrying away ſpoils, Jer. 43. 12

Arba] *Four.* The Father of *Anak*, Joſh. 15. 13. A City called *Hebron*, Gen. 35. 27.

Archangel] Prince of Angels (as *Archipoimen* the Prince of Paſtors) Jude 9. *Yet* Michael *that Archangel.* This is Chriſt Jeſus, who is ſtrong as God: as alſo the doubling of the *Greek* article doth declare.

Archelaus] *The Prince of the people*, ἀρχὸς λαῶν. The Son of *Herod*, Mat. 2. 22.

Archers] *Joſeph's* enemies; as his Brethren that hated him, and ſold him into *Ægypt*: alſo his Miſtreſſe which tempted and falſely accuſed him; and his Maſter that impriſoned him, Gen. 49. 23. Gen. 39. 7, 17, 20.

Uſed properly for thoſe that uſe the Bow, Jer. 51. 3. Figuratively, for all other Souldiers, Judg. 5. 11.

Archippus] *A Prince*; or, *Maſter of horſes*, ἀρχὸς ἵππων. A mans name, Col. 4. 17.

Arcturus] The originall עש or עיש ſignifieth *a gathering together*, from עוש to be *gathered together.* It's a ſtar by the taile of *Urſa major*, or *Charls wain*, and is of the firſt magnitude, Job 9. 9. And for that being a great ſtar, it is ſtill joyned with leſſer ſtars, whom it conducteth as a Father doth his children; hence is that phraſe (as I take it) *Canſt thou guide Arcturus with his ſons?* Job 38. 32.

Ard] *Ruling*; or, *deſcending.* The Son of *Benjamin*, Gen. 46. 21.

Ardon] *The ſame*; or, *the judgement of malediction.* The Son of *Caleb*, 1 Chr. 2. 18.

Are] Repreſenting, or betokening, or being like. Gen. 41. 26, 27. *The ſeven good kine* are *ſeven yeers of plenty*, &c. The like phraſe in Rev. 17. 10. & Rev. 1. 10.

Alſo, having their being, 1 Cor. 1. 2, 8. Come, or have authority and guidance, 1 Joh. 4. 1. Held, reputed, judged, eſteemed, 1 Cor. 7. 14.

Areli] *The Altar light*, or *ſight of God.* The Son of *Gad*, Gen. 46. 16.

Areopagus] *Mars hill.* The higheſt Court in *Athens*, Act. 17. 19.

Aretas] *Virtuous.* A King of *Damaſcus*, 2 Cor. 11. 32.

Argob] The Region of the Kingdome of *Og*; which was called, *The land of Gyants*, Deut. 3. 13. Alſo a mans name, 2 King. 15. 25.

Ariel] *The altar, light, lyon of God.* A mans name, Ezr. 8. 16. Alſo, a City, Eſay 29. 1.

Arimathea] *A little hill*; of the *Syriack*, רמתא with א prefixed: or, *a dead lyon*, of ארי *a lyon*, and מות *to die*. A City of the *Jews*, Luk. 23. 51.

Arioch] *A long lyon.* The King of *Ellaſar*, Gen. 14. 1. The Captain of *Nebuchadnezzar*'s guard, Dan. 2. 14.

Ariſe] It's put for a word of encouragement, and to ſtir up one to a thing, Gen. 13. 17. & 27. 19. Come forth, Act. 20. 30. Shew ſpiritual life and grace of converſion, Eph. 5. 14. Be raiſed and comforted, Amos 7. 2. Is begun, Mat. 13. 21.

Ariſtarchus] *The beſt Prince*, of ἄριστος *beſt*, and ἀρχὸς *Prince*. One of *Paul*'s companions, Act. 19. 29.

Ariſtobulus] *The beſt Counſellour*, of ἄριστος *beſt*, and βουλὴ *counſell*. A mans name, Rom. 16. 10.

Arke] A cheſt, or coffer, wherein to keep things ſure or ſecret, Exod. 2. 3.

2. The great veſſell or ſhip wherein *Noah* and his family lived ſafe during the flood, Heb. 11. 7. Gen. 6. 14.

Arke of the covenant *or teſtimony*] A cheſt wherein were put the two Tables of the Law, containing the articles of the Covenant between God and his people, Exod. 26. 3. *Aaron*'s rod and pot of Manna alſo, Exod. 25. 21. This Arke, with the Mercy-ſeat upon it, did repreſent Chriſt, being made man: both becauſe the Godhead was after a ſort incloſed in him (as in an Arke) and at the beholding of him, God is become propitious to us: And laſtly, by him the Covenant with all the articles thereof are eſtabliſhed.

☞ 3. The Church of God, which hath in it (as the firſt and typicall Arke) the rod of Diſcipline for ſinners, the pot of Manna for repenters, the table of the Law for all.

4. It may ſignifie the heart of a godly perſon which is in the Tabernacle; that is to ſay, the Church of God, and in which Arke is the Covenant of God; that is to ſay, the ſanctifying and ſaving grace of God mentioned, Jer. 31. 33. Ezek. 37. 16, 27. & Hebr. 8. 10. & 10. 16, 17.

The Arke made in the wilderneſſe by *Bezaleel*, Exod. 37. 1. is called, *The Arke of God*, 1 Sam. 3. 3. *The Arke of the Lord*, Joſh. 3. 13. *The Arke of the Covenant of the Lord*, Numb. 10. 33. *The Arke of his ſtrength*, Pſa. 132. 8. *The Arke of the teſtimony*, Numb. 4. 5. *The Arke of the teſtament*, Rev. 11. 19. *The glory of Iſrael*, 1 Sam. 4. 21, 22.

Arke covered] Exod. 40. 21. that is, hid, the veil hanged before, a figure of Chriſts fleſh veiling the divine thing in him, Heb. 10. 19, 20.

Armageddon] *A curſed warriour*, of הרם and גדד; or, *a mountain of the beſt fruits*, of הר and מגד. The name of a place, Rev. 16. 16.

Arm] That part and member of the body which is ſtrongeſt and readyeſt to doe things withall. It ſignifies alſo great warlike forces, as in Dan. 11. 22, 31. Alſo virtues, wiſdome, patience chaſtity, by which *Joſeph* reſiſted all his enemies, Gen. 49. 24. Pſa. 18. 33, 35.

Arm of the Lord] The mighty power of God eſpecially working in the Goſpel for the converſion of the elect, Eſay 53. [1. *To whom is the arm of the Lord revealed?*

2. The great power of God generally uttered, either for ſaving the good, or deſtroying the wicked, Pſal. 93. 13. *Mighty is thine arm, and ſtrong is thy right hand*, 1 King. 8. 42.

Arm of fleſh] Moſt feeble and weak help, ſuch is all help from man without God. Jer. 17. 5. *Curſed be hee that makes fleſh his arm.*

Armour] Weapons, or warlike furniture for our owne defence, and offence of our enemies. 1 Sam. 17. 38. *David* put on *Sauls* armour.

2. Thoſe ſtrong and powerful luſts of ſin, whereby Satan conquereth naturall men, and holdeth them faſt under his banner and dominion. Luke 11. 21. *When a ſtrong man armed keeps his Palace*, &c.

Armour of God] Spirituall furniture of weapons, given us of God alone for our defence againſt our ſpirituall enemies, Eph. 6. 11. *Put on the armour of God.*

Armour compleat] All manner of kindes of ſpirituall weapons, ſerving to fence the Chriſtian Souldier on all ſides, and to all purpoſes, Eph. 6. 11, 12, &c.

Armour of light] The graces of the New man, ſuch as accompany the effectuall preaching of the Goſpel (which is likeunto light:) and theſe graces are called (*armour*) becauſe they are our defence againſt the aſſaults of ſin and Satan. Rom. 13. 12. *Put on the armour of light.* What theſe graces be, and what defence they afford us in our ſpirituall battle. See Eph. 6. verſ. 11, 12, 13, 14, 15, 16, 17.

Note: *Graces of the Spirit are offenſive and defenſive both, as weapons and armour be.*

Armour of righteouſneſſe] Uprightneſſe or

or integrity of conſcience, which is like armour or weapons, wherewith the godly Apoſtle *Paul*, and other his companions in labour, did defend themſelves and their functions againſt Satans malice, 2 Cor. 6. 7. *Armour of righteouſneſſe on the right hand, and on the left.*

Arnon] *Rejoycing*, or *leaping for joy*; or, *their Arke*. A flood, Deut. 2. 24.

Arodi] *Ruling*, or *deſcending*, or *a domineering lyon*. The Son of *Gad*, Gen. 46. 16.

Aroer] *The watch of watches*, or *raiſing up of watches*, A city Deut. 32. 34.

Arpad] *A Gyant*, *Redeemer*, or *Deliverer*. A Region of *Syria*, 2 King. 18. 34.

Arphaxad] *Healing*. The Son of *Shem*, Gen. 10. 22.

Arrogancy] ſhewed in lookes, Prov. 6. 17. & 11. 4. Iſa. 2. 11. Geſture, attire, and train, Act. 25. 23. Speech, 1 Sam. 2. 3. Judg. 8. 1.

Arrows] An inſtrument of war, which ſhot out of a bow, wound and pierce deep into the body: and generally the inſtruments of Gods wrath and judgement, either to afflict his children, or to wound his enemies, Pſal. 38. 3. Job 6. 4. Pſal. 45. 6. & 64. 8.

2. Deep and moſt grievous calamities, which like ſharp arrows pierce even the godly to the quick, for the probation and tryall of their faith and patience. Alſo for chaſtiſement. Job 6. 4. *Thy arrows are in me*; expounded, verſ. 2. Pſal. 38. 2. *Thine arrows light upon me.*

3. The effectual working of the Goſpel, piercing mens conſciences, either to their killing or quickening ſpiritually. Pſal. 45. 5. *Thine arrows are ſharp to pierce to the heart*, &c. Rev. 6. 2.

4. Malicious ſlanderous tongues, which wound and pierce like arrows, Pſalme 120 3. 4. & 64. 3. *And ſhot for their arrows bitter words.*

5. The heavy judgements of God upon the wicked for their deſtruction, Pſal. 64. 7. *But God ſhall ſhoot an arrow at them*, &c.

There be arrows of peſtilence, Pſalme 91. 5. and of famine, Ezekiel 5. verſ. 16. of ſickneſſe, Pſalme 91. 5. *Arrows* are alſo taken for Thunderbolts, 2 Sam. 22. 15. Hailſtones, Hab. 3. 11. with Joſh. 10. 11. Hurtfull means, Pro. 26. 18. Evils from miſchievous intents and purpoſes, Pſal. 58. 7.

Artaxerxes] *A ſtrong warriour*. The King of *Perſia*, Ezra 4. 7. & 6. 14. Some think that this was a common name to all the Kings of *Perſia*, as *Cæſar* to the *Roman* Emperours.

Artemas] *Whole*, *ſound*, of ἀρτεμὴς. A mans name, Tit. 3. 12.

Artificer] Taken properly for one that uſeth any art, trade, or occupation, Act. 19. 24. whence Workman, Jer. 10. 3. Occupyer, Ezek. 27. 27. Crafts-man, 2 King. 24. 16. Chapmen, 2 Chr. 9. 14. of which divers ſeverall kinds are mentioned in the Scriptures, as Bakers, Carpenters, Smiths, *&c.* Improperly it may be applyed to God, who is termed a Husband-man, Joh. 15. 1. a Builder, Heb. 11. 10. So alſo unto ſuch as are skilfull to deſtroy, Ezek. 21. 31.

Arvad] The name of a City, Ezek. 27. 8. The inhabitants thereof came of *Canaan*, Gen. 10. 15, 18.

Aruboth] The name of a place, 1 King. 4. 10.

Arumah] The dwelling place of *Abimelech*, Judg. 9. 41. *High*, *exalted.*

Aza] The Steward of the houſe to *Ela* King of *Iſrael*, 1 King. 16 9.

A S.

As] ſignifieth Likeneſſe in quality, and not in quantity, Matt. 5. 48. *Be perfect as your Father is perfect*, 1 Cor. 3. 15.

As by fire] noteth no true fire, but that which hath reſemblance with fire, that is, to make a thing certainly known like to fire.

2. Equally. Joh. 5. 21. *All ſhould honour the Son as they honour the Father.* This particle [*As*] ſignifieth,

Firſt, the likeneſſe of a thing, but not the truth of that thing, Matt. 26. 55.

Secondly, the truth of a thing, but not likeneſſe, Joh. 1. 14. Eph. 5. 8.

Thirdly, both the likeneſſe and truth of a thing, Heb. 2. 7.

Fourthly, the quality, but not the equality, Luk. 6. 36. Matt. 22. 39.

3. Becauſe, Joh. 15. 12. & 17. 2.

☞ 4. A *Sicut*, not of proportion but of condition, Matt. 6. 12. 14.

Note: *As* is ſometimes a ſure affirmation, Gen. 27. 12. As a deceiver, *i. e.* a very deceiver or mocker, Neh. 7. 2. 2 Joh. 1. 14.

It's put alſo for While, Act. 20. 9. Like, 1 Pet. 3. 8. According, Mat. 15. 28. For, Mat. 6. 12. With, Luk. 11. 4.

Aſa] *A Phyſician*, or *healer of ſickneſſes.* The King of *Judah*, 1 King. 15. 8.

Aſahel] *The work of God. Joab*'s Brother, 2 Sam. 2. 18. A Levite, 2 Chr. 31. 13. The Father of *Jonathan*, Ezr. 10. 15.

Aſaiah] *The Lord hath wrought*, A Ser-

vant of *Josiah*, 2 King 22. 12. A *Simeonite*, 1 Chr. 4. 36. A *Merarite*, 1 Chr. 6. 30. A *Shilonite*, Ibid. 9. 5.

Asaph] *Gathered.* The Brother of *Heman*, 1 Chr. 6. 39. The Father of *Joah*, 2 King. 18. 18. The Keeper of the Forrest to King *Artaxerxes*, Neh. 2. 8.

Asareel] *The beatitude of God.* The Son of *Jehaleleel*, 1 Chr. 4. 16. *Azarael* a Priest, Neh. 12. 36.

Asarelah] The Son of *Asaph*, 1 Chr. 25. 2. *The blessednesse of God.*

To ascend into heaven] To goe up into heaven bodily and visibly, Act. 1. 9, 10. Eph. 4. 9, 10. *When he ascended.*

2. To be perfectly indued with light of spirituall understanding. Joh. 3. 13. *No man ascended up*, &c.

☞ 3. Referred to men, signifieth,

First, to study, seek, and desire the way to heaven, Rev. 8. 4.

Secondly, to go up in soul alone, or both in body and soul to heaven, Psal. 24. 3.

See *Translation.*

Thirdly, to go up to an higher place or state on earth, Luk. 18. 10.

Ascend] Spoken of God, Gen. 17. 22. Christ, Eph. 4. 10. Gods anger and wrath, Psal. 78. 21, 31. Angels, Gen. 28. 12. The soul out of the body of man, Eccles. 3. 21. Vehement prayer, Exod. 2. 23. The minde to pierce into the heavenly light for spirituall understanding of the mysteries of God, Joh. 3. 13. Vapors, mist, and smoke, Jer. 10. 13. Gen. 2. 6. Stink, Joel 2. 20. Wickednesse, Jonah 1. 2. It signifieth also to grow or Increase, Jer. 46. 7. Vanish away, or come to nothing, Esay 5. 24. Cease or leave off, 1 Sam. 14. 46.

Ascending] Gen. 28. 12. The Angels looking with desire into the mysteries of Christ, 1 Pet. 1. 12. ministring to him, and through him to his people, Mark 1. 13. Heb. 1. 14. now in speciall guarding *Jacob* from all perils in his journey, see Genes. 32. 1, 2.

Angels ascending and descending] The Angels ministring to Christ in his doing of strange works, and unto the Church for Christ his sake, Joh. 1. 51.

Ascending into heaven, and going down into the deep] That righteousnesse and salvation cannot any more be in us by the works of the Law, then either we are able to climbe up into the heavens to fetch a thing which is there, or to go down to the bottom of the deep seas to fetch something that is there, Rom. 10. 6, 7.

Ascending lamps] Exod. 40. 25. To burn and shine, as vers. 4. representing the seven spirits of Christ, whereby his Word shineth to his Church.

Asenath] *A perill*, or *thing infortunate. Joseph's* Wife, Gen. 41. 45.

Aser, or Asher] *Happy.* The Son of *Jacob*, Gen. 30. 13.

Ashamed] Abashed, or one that is waxen pale and wan, as when the colour fadeth and withereth: it noteth both disappointment of hope, and confusion or destruction. Psal. 6. 10. *Let mine enemies be ashamed*, &c. See Joh. 6. 20. & Jer. 48. 1, 20. Esay 1. 29. When we look for help from whence we obtain none, then followeth shame: as Idolaters from their idols, and superstitious forms of worship: which in the evill day being not onely unable to help, but pulling down much hurt and punishment, it caused such persons as trusted therein, to be ashamed of their temerity, impiety and obstinacy, especially if they have been forewarned.

Ashamed we must be, not of Christ, or his Word, Mar. 8. 38. the Gospel, Rom. 1. 16. Affliction for it, Rom. 5. 5. Beleeving in Christ, Rom. 9. 33. Praising a godly man, 2 Cor. 7. 14. Such as suffer for Christ, 2 Tim. 1. 16. Suffering as a Christian, 1 Pet. 4. 16. The testimony of our Lord, 2 Tim. 1. 8. But of sin (of what kinde soever) Rom. 6. 21.

Ashan] *Smoke.* A City, Josh. 15. 42.

Ashbel] *An old fire.* The Son of *Benjamin*, Gen. 46. 22.

Ashdod] *Robbing of a Countrey; the fire of the beloved*, or *of the Fathers brother.* A City, Josh. 15. 47.

Ashes] A thing vile and brittle, being the remainder of some better matter, as wood or other stuffe consumed by fire, 2 Pet. 2. 6.

2. The frailty and extreme vilenesse of man, being considered in comparison with his Creator, Gen. 18. 27. *And behold I am but dust and ashes*, Job 13. 12. Your memories may be compared to ashes; that is, they shall be most vile, never to be remembred but with loathing.

To eat ashes] To be cast down into a base and miserable condition, so full of sorrow, as for excessive mourning bread did relish no better then ashes, Psal. 102. 9. *I have eaten ashes*, &c.

To repent in ashes] To mourn and lament grievously in the sense of some sins against God, and for deserved judgement. Jon. 3. 6. The King of *Nineveh* sate in ashes,

Matt.

Matt. 11. 21. They had repented in ſack-cloth and aſhes. It was the cuſtome of Jews and Gentiles in any deep heavyneſſe, to declare their grief by putting on ſack-cloth, and ſprinkling of aſhes on their heads, or ſitting in them; and after this faſhion Gods people did witneſſe their great abjection and vileneſſe, when by faſting and prayer they extraordinarily humbled themſelves before God to turn away ſome vengeance; which of ſome was done in truth and ſincerity, as Dan. 9. 3. and of others in ſhew onely, and in hypocriſie, as *Ahab*.

To become like duſt and aſhes, ſignifieth a mans dejected condition, Job 30. 19.

To conſume to aſhes] That the Sacrifice which Chriſt offered of himſelf, prefigured in thoſe of the Law, was moſt gratefull and acceptable unto God, Pſal. 20. 4. *And turn thy burnt Sacrifices to aſhes*, Lev. 6. 10.

The turning of the ſacrifices to aſhes, was a ſign of acceptation, that it had a ſweet ſmell, as turning of the ſacrifices to our uſe.

Aſtima] *The fire of the ſea*; or, *the offence*. The Idols of *Hamath*, 2 King. 17. 30.

Aſhelon] *The fire of infamy*. A City of the *Philiſtims*, 2 Sam. 1. 10.

Aſhenaz] *Fire as it were diſtilling*, or *ſpringing*. The Son of *Gomer*, Gen. 10. 3. Alſo a Countrey, Jer. 5. 27.

Aſhnah] *Mutation*. A City, Joſh. 15. 33, 43.

Aſhpenaz] The Maſter of the Eunuches to the King of *Babylon*, Dan. 1. 3.

Aſhriel] *The beatitude of God*. The Son of *Manaſſeh*, 1 Chr. 7. 14.

Aſtaroth] *Flocks*, or *riches*. A City, Deut. 1. 4. Alſo an Idol, 1 Sam. 7. 3.

Aſhtemoh] *The fire of divination, conſummation*, or *perfection*. A City, Joſh. 15. 50.

Aſhuath] *Doing*, or *making veſtments*. The Son of *Japhlet*, 1 Chr. 7. 33.

Aſhur] 1. The man ſo called, Gen. 10.

2. The poſterity of *Aſhur*, or *Aſſyrians*.

3. The Region or Countrey ſo called.

4. The King of *Aſhur* with his army, Iſa. 10. 5.

Aſia] *Full of mire*, or *dirty*, of אסה *dirt, ſlime*; or of the *Syriack* word ܐܣܝ *he healed*; accounted of old the third part of the world, and greater then both the others, *Europe* and *Africa*. This was the place of the firſt Men, firſt Religion, firſt Cities, Empires, Arts; where the moſt things mentioned in Scripture were done. The place where Paradiſe was ſeated, the Ark reſted, the Law was given, and whence the Goſpel proceeded. The place which did bear Him in his fleſh, that by his Word beareth up all things.

The word is uſed in the New Teſtament ſometimes for all the *Leſſer Aſia*, Act. 19. 26, 27. & 27. 2. Sometimes for ſome particular places thereof, Act. 16. 6. Act. 2. 9. & 6 9.

Aſiel] *The work of God*. The Father of *Seraiah*, 1 Chr. 4. 35.

To aske] To put a queſtion, Luke 20. 8. *I alſo aske you*, &c.

2. To move a petition, or to deſire ſomething in prayer, Mat. 7. 7.

When man asketh God, then it's put for to enquire, and aske counſell, Judg. 20. 23. Pray for, and beg of God, 1 Sam. 1. 20. Jam. 1. 7. Say, or tell, 1 King. 3. 5. When of man, then it's put for, to impoſe upon, Gen. 34. 12. Enquire as to learn of another, Deut. 32. 7. Crave, Joſh. 15. 18. Requeſt, 1 King. 2. 16. Demand of, Joh. 9. 21. Learn of, 1 Cor. 14. 35. Propound a queſtion, Matt. 22. 46. When it's ſpoken of Beaſts, it's put for, to learn, Job 12. 7. When it's applyed unto God, it ſheweth his offer both unto Chriſt our head, Pſal. 2. 8. and us his members, Matt. 7. 7. and is his queſtioning of man, Job 38. 3. Luk. 20. 3.

To ask amiſſe] To pray they know not what, nor as they ought, without referring their prayers unto Gods glory, and charity towards their neighbour, Jam. 4. 3. *To aske amiſſe*.

Aſmabeth] *A ſtrong death, the ſtrength of death*; or, *a Buck-goat*. One of *David*'s Worthies, 2 Sam. 23. 31. The Son of *Alemeth*, 1 Chr. 8. 36.

Aſnapper] A great Noble man, who peopled the Cities of *Samaria*, Ezr. 4. 10.

Aſpatha] One of *Haman*'s Sons, Eſt. 9. 7.

Aſpe] is a venemous and dangerous creature, having its eyes not in its forehead, but in its temples; ſo that it perſues its adverſary rather by its hearing and ſmelling then by ſeeing; herein reſembling the envyous, who look aſide on others, and upon hear-ſay or unwarrantable ſuſpicion conceive hatred againſt them. Its fellow being kill'd, it furiouſly perſueth its ſlayer, ſetting upon him whether he be alone or with others, without any regard unto its own danger; herein reſembling the wrathfull, who out of a deſire of revenge, expoſe themſelves to any danger. One kinde killeth by thirſt; thus doth Covetouſneſſe: Another by ſleep; thus do the Slothfull ſlay their owne ſouls: A third by blood, the parties ſtung therewith bleeding till they die; and thus do the luxu-

rious

rious deſtroy themſelves by waſhing their bodies. The wicked are ſaid to have *the gall of Aſpes within them*, Job 20. 14. *to ſuck the poyſon of aſpes*, Ibid. 16. to *have the poyſon of Aſpes under their lips*, Rom. 3. 13. Whereby may be perceived that they are malicious, dangerous. But *the ſucking child ſhall play on the hole of the Aſpe*, Iſa. 11. 8. God will deliver his from the greateſt dangers, and the ungodly when once converted to Chriſt, ſhall harm them no more.

Aſſe] Hereof frequent mention is made in the Scriptures, which ſhew the manifold uſe thereof; as whereon men and women rode, Exod. 4. 20. Numb. 22. 21. Joſh. 15. 8. or were drawn in a chariot, Iſa. 21. 7. which bare burthens, Gen. 42. 26. which was uſed in plowing the grounds, Deut. 22. 10. and grinding of corn in mills, Mat. 18. 6. Luk. 17. 2. The mil-ſtone there ſpoken of, was ſuch (as the Original importeth) as was turned about by an Aſſe. Touching it, God commanded that it ſhould reſt on the Sabbath, Deut. 5. 14. be brought home if found going aſtray, Deut. 22. 3. And forbid his people to covet one anothers Aſſe, Exod. 20. 17. It's a dumb beaſt, 2 Pet. 2. 16. brayeth, Job 6. 5. It's a vile baſe beaſt, of ſmall account; whence that phraſe, *To be buried with the buriall of an Aſſe*, Jer. 22. 19. Though ſtrong, yet it is a laſie beaſt, Gen. 49. 14, 15. It's unruly and ſullen; hence, *a bridle for the Aſſe*, Prov. 26. 3. The Prophet hereby upbraideth the peoples ingratitude, Iſa. 1. 3. Chriſt to ſhew his humility *rode on an Aſſe*, Joh. 12. 15. By this beaſt are ſignified, men ignorant of manners, the immoderate riot of ſtubborn perſons, their impudency and ſhameleſneſſe. Once an Aſſe ſpake, 2 Pet. 2. 16. and once an Aſſes head was ſold at a deare rate, 2 King. 6. 25.

Aſſembly] A place for ſolemn meetings, either Civill or Eccleſiaſticall, Mat. 23. 6. *The chief ſeat in Aſſemblies*, Iſa. 14. 5. where it ſignifieth ſacred miniſteries and meetings: It is alſo uſed for a multitude of people, Gen. 28. 3. Ezek. 23. 24.

This is done either by command of authority, as Num. 1. 18. 2 Sam. 20. 4, 5. or voluntarily; which is, either lawfully, Judg. 20. 1. or unlawfully, Pſa. 48. 4. Act. 4. 27.

Paſtors of the Aſſemblies] Paſtors or Teachers which governe Aſſemblies, Eccleſ. 12. 11.

Aſſir] *Bound*, or *impriſoned*. The Son of *Korah*, Exod. 6. 24. The Son of *Jeconiah*, 1 Chr. 3. 17.

To aſſiſt] To miniſter aid or help, as it were to ſtand to one in his danger. 2 Tim. 4. 16, 17. *No man aſſiſted, yet the Lord aſſiſted me.*

Aſſos] *A coming neer to.* A City, Act. 20. 13.

Aſſurance] That infallible certainty which an elect ſoule hath by faith of her own ſalvation, and of the promiſe of grace, that it is true, and belongeth to her ſelfe. Heb. 10. 22. *Draw neer in aſſurance of faith.* Rom. 4. 21. *Being aſſured*, &c. The Papiſts are enemies to this aſſurance: they grant a probable and conjecturall, but deny infallible aſſurance; becauſe mans will (ſay they) is mutable, whereas our aſſurance depends upon the unchangeable will of God.

2. Charitable perſwaſions of other mens ſalvation. 2 Tim. 1. 5. *I am aſſured it is in thee.*

Aſſurance is either Corporall, concerning the bodies ſafety, Deut. 28. 66. Spirituall, touching the ſouls ſafety, Heb. 6. 11. Which is of underſtanding, Col. 2. 2. The divine truth of the Goſpel, 1 Theſſ. 1. 5. Hope, Heb. 6. 11. Faith, Heb. 10. 22. or mixt, partly Corporall, partly Spirituall, Eſa. 32. 17.

Full aſſurance] A certain and ſtrong perſwaſion of our owne ſalvation by Chriſt, Rom. 4. 21. *Being fully aſſured*, Col. 2.

It is a ſpeech borrowed from ſhips which be carryed with full ſails.

Aſſyria] A moſt fruitfull and fertile Countrey, Iſa. 36. 17. called alſo *Aſſhur*, Gen. 2. 14. & 25. 18. from *Aſſhur*, the Son of *Shem*: The inhabitants traffiqued in the Fairs of *Tyrus*, Ezek. 27. 23. were rich, and deſirable, Ezek. 23. 6, 17, 21. were proud, Zech. 10. 11. were a formidable people, Iſa. 18. 2, 7. were injurious unto all, Nah. 3. 19. were Idolaters, Ezek. 16. 28.

Aſtonied] Amazed, wondred, confounded and troubled in minde at terrible judgements, Ezek. 26. 16. & 27. 35. Great ſins committed after extraordinary deliverances, Ezr. 9. 3. The extraordinary humiliation of moſt excellent men, Iſa. 52. 14. Job 2. 13. The Churches forſaking of God, and following idols, Jer. 2. 12. The obſtinacy of Gods people while they be under the heavy wrath of God, Ezek. 3. 15. A ſtrange deliverance, Dan. 3. 24. Some fearfull judgement foreſeen, Dan. 4. 19. Some wonderful ſight, Dan. 5. 9. Great and admirable gifts unexpected in one, Mat. 7. 28. Supernaturall acts and miracles wrought, Mat. 28. 4. Mar. 5. 42.

Aſtray] Taken Corporally, Mat. 18. 12. Spiritu-

Spiritually, Prov. 5. 23. The wicked do ſo from the wombe, Pſal. 58. 3. The godly of infirmity, Pſal. 119. 176.

Aſtrologers] They were of old held in high eſteem with the *Babylonians*, Dan. 1. 20. & 2. 2. & 4. 7. & 5. 7, 11, 15. with other Nations, Dan. 2. 10. and with the ungodly *Jews*, Iſa. 47. 13, 14, 15. with whom they did conſult about their weighty affairs. They took upon them to prognoſticate of things to come, and are mentioned with *Star-gazers*, *Monthly Prognoſticators*, Iſa. 47. 13. *Magicians*, *Sorceres*, *Caldeans*, Dan. 2. 2, 10. *Southſayers*, Dan. 4. 7. *Wiſe-men*, Dan. 15. 15.

Aſſuppim] *The counſell of Elders*; or, *gathering*, 1 Chr. 26. 15.

Aſyncritus] *incomparable*, of α & συγκειτος, and this of συν & κειμαι, *to diſcern, judge*. A mans name, Rom. 16. 14.

A T.

Ataraḥ] *A crown*. The Wife of *Jerahmeel*, the Mother of *Onam*, 1 Chr. 2. 26.

Ataroth] *Crowns*; or, *a quill to make one drink*. A City, Numb. 32. 34.

Ater] *The left hand*, Ezr. 2. 16.

Athaḥ] *Thy hour*, or *time*. A City, 1 Sam. 30. 30.

Athaiah] *The hour*, or *time of the Lord*. The Son of *Uzziah*, Neh. 11. 4.

Athaliah] *The hour*, or *time for the Lord*. The Mother of *Ahaziah*, 2 King. 8. 26. The Son of *Jeroham*, 1 Chr. 8. 26.

Athens] A moſt noble City of *Grecia*, called Ἀθῆναι, ἀπὸ τῆ Ἀθήνης, of *Minerva*, the Builder or Patroneſſe thereof, Act. 17. 15.

Athlai] *My hour*, or *time*. A mans name, Ezr. 10. 28.

Attai] The ſame. The Son of *Jarah*, 1 Chr. 2. 35.

To attain] To lay hold on, or receive. Rom. 9. 30. *They attained righteouſneſſe*; a Metaphor or ſpeech borrowed from a bodily hand apprehending a gift offered, ſo faith apprehends Chriſt as he is given of the Father.

2. To hold out till one come to the mark or goal. Rom. 9. 31. *They attained not the law of righteouſneſſe*: A metaphor or ſpeech borrowed from ſuch as run in a race, and faint or fail in the middle courſe ere they come to the end; ſo did theſe *Jews* fail of righteouſneſſe, whereunto they ſtrove (as runners) to come, becauſe they could not exactly keep the Law, and withall contemned the grace of Chriſt, being puffed up with pride of their own good works.

Attalia] *Encreaſing*, or *nouriſhing*. A City of *Pamphylia*, Act. 14. 25. It may ſeem to be thus named of עתליהו *an hour*, or *time to the Lord*, of עת and ל the article of the Dative caſe, and יהו which uſeth to be put for יה which ſeems to be abbreviated of the proper name of God יהוה.

To attend] Earneſtly to bend the minde unto a thing, taking great care of it, and heed unto it. Act. 20 28. *Attend therefore to all the flock, whereof the holy Ghoſt*, &c.

So we muſt attend to wiſdome and underſtanding, Prov. 2. 2. The words and ſayings of wiſdome, Prov. 4. 20. The Preachers of the Goſpel, Act. 16. 14. The ſpeech of the wiſe, Job 33. 31. Wiſe men in great authority, Job 29. 21. The Teachers of the Word, Neh. 8. 3. Luk. 19. 48.

To make attonement] To declare one to be purged from his ſins, and reconciled to God. Levit. 5. 10. *The Prieſt ſhall make attonement for*.

Attonement was either *Moſaicall* under the Law, which was typicall, and made for ſin, Exod. 29. 36. Souls, Exod. 30. 16. Perſons, either generally, for all the Children of *Iſrael*, Lev. 16. 33. Specially, for ſome, as the high Prieſt and his houſe, Lev. 30. 33. The Levites, Numb. 8. 11. or particularly, for the Ruler, Lev. 4. 22. One of the common people, Ibid. 27. A man, Lev. 1. 2, 4. A woman, Lev. 12. 7. Places, and things, as the Tabernacle, Lev. 16. 16. The Altar, Ibid. 33. Being made by the high Prieſt, Exod. 30. 10. with ſacrifices of beaſts, Ibid. & 32. 30. Lev. 6. 7. which being accepted for the party offering to make an attonement, Lev. 1. 4. Every ſin was forgiven, what ever it was, Lev. 6. 7. Or Evangelicall, under the Goſpel, made by our high Prieſt once for us all, Rom. 5. 11. Col. 1. 20. Heb. 10. 12, 14. & 9. 28.

A V.

Ava] *Iniquity*. A City, 2 King. 17. 24.

Aven] *Iniquity*, called *Heliopolis*, the City of the Sun, Ezek. 30. 17. Alſo an Idol, Hoſ. 10. 8.

Avenge] Spoken of God, with relation unto his people, Luk. 18. 7. Prophets, 2 King. 9. 7. Himſelfe, Jer. 46. 10. His anointed, 2 Sam. 22. 48. his Covenant, Lev. 26. 25. His ſoul upon his owne people rebellious againſt him, Jer. 5. 9. & 9. 9. The houſe of *Jehu*, Hoſ. 1. 4. Spoken of men lawfully in Gods quarrell, Numb. 31. 2. Defence of themſelves by warrant of authority,

Eſt-

Eſt. 8. 13. In a juſt war, Joſh. 10. 13. Unlawfully, in a mans owne private quarrell, Lev. 19. 18. Rom. 12. 19.

Auguſtus] Σεβαστὸς, *luckie, worſhipfull, worthy to be reverenced.* The ſurname of the *Romane* Emperours, Luk. 2. 1.

Avim] *Wicked,* or *perverſe.* A City, Joſh. 18. 23.

Avith] ſignifieth the ſame. A City, 1 Chr. 1. 46.

Author] The beginner or firſt Inventer and maker of a thing. Heb. 12. 3. *Jeſus the Author of our faith.*

It's ſpoken of God the *Author of peace.* 1 Cor. 14. 33. *Jeſus Chriſt the Author of our eternall ſalvation.* Heb. 5. 9. Faith, Heb. 12. 2. Life, Act. 3. 15. Men, ſuch as be the beginners of any thing, Judg. 6. 9. Ezr. 5. 4. or the head and chief ſtirrer, mover to a thing, Act. 24. 5.

Authority] Good eſtimation and opinion, gotten by wiſdome and well doing.

2. Lawfull power enabling to do ſome publique works. Luke 20. 2. *Tell us by what authority thou doſt theſe things.* Mat. 20. 25. Luke 7. 8.

3. Majeſty, power and efficacy. Mar. 1. 22. *He taught them as one that had authority.*

4. Juriſdiction, dominion, or power, both lawfull and unlawfull. 1 Cor. 15. 24. *All rule, and all authority, and all power.* Some Interpreters do largely conſtrue theſe words, of all good and lawfull degrees, diſtinction of orders, dignities, and authorities in this world, whether Oeconomicall, Politicall, or Eccleſiaſticall: all which ſhall ceaſe at the laſt reſurrection, and be wholly aboliſhed; There ſhall be no more any difference of Husband and Wife, Maſter and Servant, Father and Children, King and Subjects; Doctors, Paſtors ſhall no more bear ſuch office as now they do in the Church: the like is to be ſaid of all Officers and Governours, of all Honours and Powers, which ſerve only for the preſervation of this life, and therefore be temporary. Yea, it may reach unto the principality of the good Angels and their office, ſo far forth as they be our Miniſters to look unto private perſons, or whole States; yea the powers of heaven, to wit, Sun, and Moon, and Stars, and other celeſtiall creatures at the end of the world ſhall loſe their functions which now they have, as to chaſe away darkneſſe, to cheriſh and comfort inferiour bodies, to expell cold, &c. Howbeit (though all this be true, and the place by this generall expoſition may comprehend all lawfull powers and authorities ordained of God) the fitteſt interpretation is to underſtand it more ſtrictly of all rule, authority and power which is contrary to Chriſt; namely of Tyrants, Perſecutors, Hereticks, wicked enemies, yea of Sin, Satan, Death: All which now wreſtle and riſe up in arms (as it were) againſt the Kingdome and glory of Chriſt, at whoſe coming (their ſubſtances ſtill remaining) yet their power and authority ſhall be quite taken away, as they ſhall never be able any more to aſſail and hurt the people of Chriſt: and thus to expound it, I am induced by comparing the verſ. 24. with verſ. 25, 26. where *Paul* limiteth theſe authorities and powers to the enemies of Chriſt, naming death at the laſt; either for that at the fall of *Adam* death came in the laſt of all, Satan tempting, man conſenting, ſin acted going before, and death following after as a ſtipend of ſin: or elſe it is ſaid to be laſt, becauſe of his continuance and durance in reſpect of the reſt of the externall enemies of Chriſt, who by raiſing up the bodies of the Saints from bodily death, did ſo overcome death in the laſt place.

It's either Domeſticall, Mar. 13. 34. Politicall, Supreme, 1 Pet. 2. 13. Subordinate, Ibid. 14. or Eccleſiaſticall, humane, and of men, Act. 9. 14. Divine, from God, 1 Cor. 9. 18. Heavenly, in Chriſt, in Word, by Preaching, Mat. 7. 29. Commanding, Mat. 8. 27. as alſo in executing judgement, Joh. 5. 27. Antichriſtian, and ſo Diabolicall, 2 Theſſ. 2. 4. Rev. 13. 2.

A W.

To awake] To come, or get out of ſleep, Mat. 8. 25.

2. To come out of the ſleep of ſin by repentance, as he that comes out of bodily ſleep by awaking. Eph. 5. 14. *Awake thou that ſleepeſt, and ariſe from the dead.*

3. To be prompt and ready with a watchfull minde to perform good duties, Pſal. 108. 2. *I my ſelf will wake right early,* Pſal. 139. 18.

4. To miniſter and give preſent ſuccour after it hath been long kept from us, as though God had been aſleep and forgotten us, Pſal. 7. 6. *Awake for me, O Lord.*

5. To riſe from death as from a ſleep, Pſa. 17. 15. Dan. 12. 2.

It's ſpoken Corporally, of the living, Gen. 28. 16. Of the dead reſtored to life, Joh. 11. 11. Mentally, when the ſpirit is

made cheerfull, Pſal. 108. 2. or the minde brought to a ſerious conſideration of that it ſhould think upon, Joel 1. 5. Spiritually, to leave ſin, Rom. 13. 11. It's ſpoken of God figuratively, Pſal. 7. 6. Of Chriſt myſtically, Cant. 2. 7. Of other things alſo improperly, as of the tongue or ſoul, Pſa. 57. 8. Inſtruments of muſick, Pſal. 108. 2. The ſword, Zech. 13. 7. Wood, Hab. 2. 19.

To ſtand in awe] To be moved with the fear of the anger of God, who is wrathfully diſpleaſed with all unjuſt dealers. Pſal. 4. 4. *Stand in awe.* Some Interpreters thinking this to be ſpoken to the godly *Iſraelites*, take this to be the meaning, that in their anger againſt wicked perſecuters they ſhould not exceed meaſure, leſt they ſinned; and indeed the tranſlation of the *Septuagint* is, *Be angry and ſin not*; which *Paul* followed, Eph. 4. 26. following not the genuine ſenſe, but the common Greek verſion, as *Piſcator* judgeth, upon this reaſon, becauſe the courſe and order of *David's* words ſhew this ſpeech to be directed to the Counſellers and Courtiers of *Saul.*

A X.

Axe] An inſtrument to hew or cut down trees withall.

2. The Word of God, which (as a ſpirituall Axe) cutteth down ſpirituall wicked men and hypocrites, like rotten and barren trees. This is it which is elſewhere meant by plucking up, deſtroying, hardning, binding, retaining ſins, making the ears heavy, and the heart fat, &c. Mat. 3. 10. *Now is the Axe laid to the root of the trees*, &c. Some expound this, not of ſpirituall judgements threatned in his Word againſt unrepentant ſinners; but of the power of the *Romans*, which were the inſtruments of God, to deſtroy utterly the unfaithfull and wicked generation of the *Jews*, with a worldly deſtruction. The former is the better expoſition.

3. King of *Aſſyria*, who was as an Axe in the hand of God, to uſe as he would; yet was ſtout, and ſpake proud things againſt God, Eſay 10. 14. 2 King. 19. 22.

A Z.

Aza] *Strength*, or *a goat.* The Father of *Bela*, 1 Chr. 5. 8.

Azaliah] The Father of *Shaphan*, 2 King. 22. 3.

Azaniah] *Hearkning*; or, *the weapons of the Lord.* The Father of *Jeſhua*, Neh. 10. 9.

Azareel] *The help of God.* The chief of the Eleventh order of Singers, 1 Chr. 25. 18. One of them that marryed ſtrange Wives, Ezr. 10. 41. The Father of *Amaſhai*, Neh. 11. 13. *Azariel* ſignifieth the ſame, 1 Chr. 27. 22.

Azariah] *Help of the Lord.* The Son of *Amaſiah* King of *Judah*, 2 King. 14. 21. called alſo *Uzziah*, 2 Chr. 26. 1. and *Ozias*, Mat. 1. 8. A Prophet, 2 Chr. 15. 1. An high Prieſt, 2 Chr. 20. 17. Divers others alſo are thus named.

Azgad] *A ſtrong hoſte.* The Father of *Johanan*, Ezr. 8. 12.

Aziza] *Strength.* The Son of *Zattu*, Ezr. 10. 27.

Azmaveth] *A ſtrong death.* The Son of *Adiel*, 1 Chr. 27. 25.

Azmon] *Bone of a bone*, or *our ſtrength.* A City, Numb. 34. 5.

Aznoth Tabor] *The ears of election, purity, contrition*, or *breaking.* A City, Joſh. 19. 34.

Azor] *A helper, entry*, or *court.* The Father of *Sadoc*, Mat. 1. 13. It ſignifieth alſo a girdle.

Azotus] A City, Act. 8. 40. In *Hebrew Aſhdod*, Joſh. 11. 22.

Azriel] *The help of God.* A mans name, 1 Chr. 5. 24. The Father of *Jerimoth*, Ibid. 27. 19. The Father of *Seraiah*, Jer. 36. 26.

Azrikam] *Help, riſing up*, or *revenging*, or *void-ſtrength.* The Son of *Neariah*, 1 Chr. 3. 23. The Son of *Azel*, 1 Chr. 8. 38. The Son of *Haſhabiah*, 1 Chr. 9. 14. The Governour of King *Ahaz* his houſe, 2 Chron. 28. 7.

Azubah] *Forſaken.* The Wife of *Caleb*, 1 Chr. 2. 18. *Jehoſaphat's* Mother, 2 Chr. 20. 31.

Azur] *Holpen*, or *helper.* The Father of *Hananiah*, Jer. 28. 1. and *Jaazaniah*, Ezek. 11. 1.

Azzah] *Strong*; or, *a buck-goat.* A City, Deut. 2. 23.

Azzan] *Their ſtrength.* The Father of *Paltiel*, Numb. 34. 26.

Azzaziah] *The ſtrength of the Lord.* A Muſician, 1 Chr. 15. 21. The Father of *Hoſhea*, 2 Chr. 27. 20.

Azzur] *Holpen*, or *helper.* One that ſealed the Covenant, Heb. 10. 17.

Baal] *A Lord, a Maſter, Husband* or *Patron*: It was a common name whereby the Heathens called their God, 2 King. 1. 2. Judg. 8. 33. and ſo *Iſrael* alſo called their true God, Hoſ. 2. 16. But for the ſhamefull abuſe of Gods worſhip, the Scriptures turn (*Baal*) a *Lord* into (*Boſheth*) a *Shame*, Pſal. 106. 28. Hoſea 9. 10. and ſo *Jeremy* calleth Idols a ſhame, or confuſion, Jer. 3. 24. & 11. 13.

The Idol of the *Zidonians*, 1 King. 16. 31. which had his diſtinctive titles, and different rites of worſhip, ſometimes occaſioned by the place, where he was worſhipped, ſometimes from the Benefits aſcribed to him by his worſhippers. Alſo the name of a place, 1 Chr. 4. 33. And of two ſeverall men, 1 Chr. 5. 5. & 8. 30.

Baalah] *Ruling him, his idoll, ſubjected*, or *poſſeſſed*. A City in the Tribe of *Judah*, Joſh. 15. 9. Another in the Tribe of *Dan*, Joſh. 19. 44.

Baalath-beer] *Subjected pity*. A City, Joſh. 19. 8.

Baal-berith] *The idol of the Covenant, governing*, or *poſſeſſing the Covenant*. The God of the *Schechemites*, Judg. 9. 4.

Baal-gad] *The idol of fortune*, or *felicity*. A City under Mount *Hermon*, Joſh. 11. 17.

Baal-hamon] *The Maſter of a multitude*: namely, of *wine*, and ſo a place abounding in *wine*, for that *Solomon* had a vineyard there.

Baal-hanan] A King of *Edom*, Gen. 36. 38. One of *David*'s officers, 1 Chr. 27. 28.

Baal-hazor] *A poſſeſſor of grace*, or *of a gift*. The place where *Abſalom* had Sheepſhearers, 2 Sam. 13. 23.

Baal-hermon] *A poſſeſſor of deſtruction*, or *of a thing curſed, dedicated*, or *conſecrated*, *viz.* to God. A Mount, Judg. 3. 3.

Baali] *My Idol, Maſter*, or *Lord over me*, or *governing, poſſeſſing me*, Hoſ. 2. 16.

Baalim] The names of certain idols, 1 Sam. 7. 4. 2 Chr. 28. 2. Jer. 2. 23. Hereby in generall are ſignified the tutelar and leſſer gods, or all the gods and all the idols of the Nations which bordered upon the *Iſraelites*, Judg. 2. 11, 12. & 3. 7. & 8. 33. 1 Sam. 7. 3, 4. & 12. 10. Hoſ. 11. 2.

Baalis] *A rejoycing Lord*. A King of the *Ammonites*, Jer. 40. 14.

Baal-meon] *The Lord* or *Maſter of the houſe*. The name of a place, Numb. 32. 38.

Baal-peor] *The Idol* or *Lord of Peor*. An *Idol*, Numb. 25. 3. ſuppoſed to be the beaſtly *Priapus*.

Baal-perazim] *The idol of diviſions*, or *governing, poſſeſſing diviſions*. The place of breaches, where *David* overcame the *Philiſtins*, 2 Sam. 5. 20.

Baal-ſhaliſha] *The threefold*, or *principall idol*. The name of a place, 2 King. 4. 42.

Baal-tamar] *The idol of the Palm-tree*. A village, Judg. 10. 33.

Baalzebub] *The Lord of flies*, ſo called, either of contempt of his idolatry; or rather of the multitude of flies which attended the multitude of his ſacrifices; or for that he was their larder-god to drive away their flies; or for that form of a flie in which he was worſhipped: at *Acaron*, a City of the *Philiſtims* he was adored for their God, 2 King. 1. 2. By this name the Prince of Devils (to whom all impure ſpirits are ſubject, as the elect be to Chriſt the head) is called, Mat. ch. 12. v. 25. He was to them of *Ekron* their *Æſculapius* or phyſick God, as appeareth in 2 King. 1. 2. For the King ſent to conſult with him for his ſickneſſe.

Baal-zephon] *The South*, or *hidden idols*: A City, Exod. 14. 2.

Baanah] *In affliction*, or *anſwering*. One of *Iſhboſheth*'s Captains, 2 Sam. 4. 2. The Father of *Heleb*, 2 Sam. 23. 29. Alſo one of *Solomon*'s officers, 1 King. 4. 12. Another, Neh. 7. 7.

Baaſiah] *In making* or *preſſing together*. The Son of *Melchiah*, 1 Chr. 6. 40.

Baaſha] ſignifieth the ſame with the former word. A wicked King of *Iſrael*, 1 King. 15. 17.

Babes] Infants, whileſt they be young and tender, unweaned from the breaſt, Mat. 2. 20.

2. Such as be weak in faith and knowledge, whether they be newly regenerated, or long ſince. 1 Cor. 3. 1. *Even as unto Babes in Chriſt*. Heb. 5. 13. *Every one that uſeth milke is a Babe*; that is, one who is not ripe in knowledge.

3. Inſolent, reproachfull, and ſcornfull men, Eſa. 3. 4.

Babe, ſpoken of one in the wombe, Luk. 1. 41, 44. One newly or lately born, Ex. 2. 6.

A young childe of one or two yeers old, Mat. 2. 9. Children older or younger, Pſal. 17. 14. Childiſh perſons, Iſa. 3. 4. Such as are weak in the knowledge of ſpirituall things, Heb. 5. 13.

Babylon] A famous City in *Aſſyria*, whence *Peter* wrote his firſt Epiſt. 1 Pet. 5. 13.

2. *Rome*, even the Eccleſiaſticall *Rome*, where the Pope ſits as head. Rev. 18. 2. *It is faln, Babylon that great City.* In *Rome* are found the vices which were in *Babylon*: Therefore by reſemblance it bears the name of *Babylon*. Metaphor. See fallen.

The Papiſts in their Teſtament printed at *Rhemes*, (to prove *Peter* to be at *Rome*) doe take *Babylon*, in 1 Pet. 5. 13. to be *Rome* (myſtically) for reſemblance to *Babylon* in Idolatry and cruelty; yea, and confeſſe alſo, that *Rome* is meant by *Babylon*, in the 16, and 17. of Rev. Therefore muſt needs be the Sea of Antichriſt, even by their owne confeſſion.

Babylon and *Babel*, ſignifie, *confuſion, mingling*, or *tranſlation*.

Baca] *Mulberry trees*, Pſal. 84. 6.

Back] That part of mans body wherein conſiſts the chief ſtrength, eſpecially in his thighes and loyns adjoyning to the back.

2. The ſpirituall might of the ſoul, the power of God, enabling both reaſon and will to conceive and chooſe good things; alſo the Temporall ſtrength of good laws, Magiſtrates, Civill authority, and whatſoever elſe is famous, or flouriſhing, or of force in the Common-wealth, to make it glorious, and ſtrong or unconquerable: all this the Jews loſt for their unbelief and contempt of Chriſt. Rom. 11. 10. *Bow their backs alwayes*, Pſal. 69. 23.

Put for that part of the body behinde, 1 Sam. 10. 9. The place for correction, Prov. 19. 29. Behinde, Gen. 19. 17. To forget, Iſa. 38. 17. Subjection and ſlavery, Pſal. 69. 23. Neglect and contempt, Neh. 9. 26. A low and dejected eſtate, Pſal. 129. 3. Out of remembrance, Iſa. 38. 17. Diſpleaſure, Jer. 18. 17. Wilful contempt, Jer. 32. 33.

Back parts] So much of Gods glory, as in this life we are able to ſee, Exod. 33. 23. *Thou ſhalt ſee my back parts, but my face thou ſhalt not ſee*; that is, (ſaith *Luther*) Here we behold God in his Word, and in his creatures, and in the face of Chriſt Jeſus our Mediator: *But when this body is diſſolved by death, then we ſhall ſee him face to face, and know him as we are known*, 1 Cor. 13. 9, 10, 12.

Back-biters] They which by falſe, or true reports, hurt the credit of their neighbor in his abſence, and behinde his back. Rom. 1. 30. *Backbiters. Bad*, See *Evill*.

Backſlider] One that falleth away, revolteth, turneth aſide, goeth backward, forſaketh, departeth from the Faith. And that in heart and affection, 1 King. 11. 9. Rev. 2. 4. Doctrine, Gal. 5. 4. The worſhip of God, Gal. 4. 9. His words, Mat. 10. 33. Life and converſation, Prov. 2. 13. But ſome are thus onely in part, and for a time, as *Peter*, *Manaſſes*, &c. Some wholly and finally, 2 Pet. 2. 1, 21. Heb. 3. 12. & 6. 6. & 10. 39.

Badger] It ſleepeth in the day, and cometh abroad in the night; and hence it's called *Lucifuga*. The Fox in her abſence having laid his excrement at the entry of her den, cauſeth that ſhe forbeareth to enter into it as noyſome, whereupon the Fox maketh uſe of it. The skin was employed for the covering of the Tabernacle, Exod. 36. 19. And of the Ark of Teſtimony, Numb. 4. 5, 6. So the Candleſtick and his lamps, &c. verſ. 8, 10, 11, 14, 25. It was alſo employed for Shooes, Ezek. 16. 10.

Bags which wax not old] Heavenly treaſures which periſh not as earthly goods doe, but endure alwayes, Luk. 12. 33.

To put wages in broken bags] To bee unable to keep what one earns or gets, no more then one can keep what he puts in a bag which wants a bottome, or is ful of rents and holes. Hag. 1. 6. *Ye put your wages in a broken bag.* It is a proverbiall ſpeech, to ſignifie that ones ſubſtance waſteth ſuddenly, in a moment.

Bahurim] *Choice, warlike, valiant.* A place in the Tribe of *Benjamin*, 2 Sam. 3. 16.

Baith] *A houſe.* City of the *Moabites*, Iſa. 15. 2

Bakbakker] A Levite, 1 Chr. 9. 15.

Bakbuk] *A narrow mouthed bottle.* A Nethinim, Ezr. 2. 51.

Bakbukiah] A Levite, Neh. 11. 17.

Bake] Bread leavened, Lev. 23. 17. Unleavened, 1 Sam. 28. 23. Cakes, 2 Sam. 13. 8. In a pan, Numb. 11. 8. Oven, Lev. 2. 4. On the hearth, Gen. 18. 6. On the coales, 1 King. 19. 6.

Balaam] *The antiquity* or *ancient of the people, the devourer* or *deſtruction of them. A confuſed people, without the people.* The Son of *Beor*, a falſe Prophet, Numb. 22. 5, 6.

Baladan] *Without rule* or *judgement*, or *ancient in judgement.* King of *Babylon*, 2 King. 20. 12.

Balah] *Old, worn.* A City, Joſh. 19. 3.

Balak] *Covering* or *deſtroying.* The King of *Moab*, Numb. 22. 2, 5.

Baldneſſe] All tokens of mourning, Iſa. 15. 2. Iſa. 3. 4.

This may be, by a Diſeaſe, Lev. 13. 42.

Age, 2 King. 2. 23. Cutting or ſhaving off, Jer. 16. 6. which in ſome caſes was forbidden, Lev. 21. 5. & 10. 27. Being practiſed of the Heathen, Jer. 9. 26. & 25. 23. & 49 32.

Ballance] Even, Job 31. 6. and juſt, Prov. 16 11. Commanded, Lev. 19 36. as being the Lords, Prov. 16. 11. and wherein he delighteth, Prov. 11. 1. The falſe, Prov. 20. 23. Wicked, Mic. 6. 11. Of deceit, Hoſ. 12. 7. being an abomination to the Lord, Prov. 20. 23.

Balme] A precious healing oyl, which was carryed by Merchants into *Ægypt*, Gen. 37. 25. Sold in *Tyre*, Ezek. 37. 17. Sent for a preſent by *Jacob*, Gen. 43. 11. Uſed by Phyſicians for healing, Jer. 8. 22. Whereof the beſt was in *Gilead*, Jer. 46. 11. It's put figuratively for means and remedy of recovering a State to her former glory, Jer. 8. 22. & 46. 11. The bark of the Balm tree being pierced with an iron, out of the wound ſo made the oyl iſſueth: If it be not ſophiſticated, being put in water it preſently ſinketh to the bottome. It's moſt odoriferous, preferred before all other odours. It bringeth forth the dead birth, keepeth dead bodies from corruption: Is good againſt the bitings of venemous beaſts.

Band] Put for the reſtraining power of authority, Jer. 5. 5. The means by which people are miſerably kept under, Lev. 26. 13. Iſa. 58. 6. Kindeneſſe of love, Hoſ. 11. 4.

Band: ſpoken of men, 1 Sam. 10. 26. Rovers, 1 Chr. 12. 21. Souldiers, 1 Chr. 7. 4. Locuſts, Prov. 30. 27. Wicked, Pſal. 119, 61.

Bani] *Sons.* One of *David's* Worthies, 2 Sam. 23. 36. The Son of *Shamir*, 1 Chro. 6. 46. The Father of *Rehum*, Neh. 3. 17. The Father of *Uzzi*, Ibid. 11. 22.

Banner] Put for a Standard, Iſa. 13. 2. Victory, Pſ. 60. 4. Love, Cant. 2. 4.

Banquet] Gen. 23. & 29. 22. It is a word which cometh of drinking, both in *Hebrew* and *Greek*, becauſe large drink is uſed in Banquets. Hereupon it is called, *the Banquet of wine*, Eſt. 5. 5. & 7. 7. *And the King and* Haman *came to drink with Queen* Eſther, that is, to Banquet, Eſt. 7. 1. & 3. 15. Such we call a Bride-ale: a Marriage is ſometime uſed for a Banquet or feaſt, Luk. 14. 8. So the *Syriack* turneth it.

To be baptized with the holy Ghoſt] To receive the gifts of the holy Ghoſt, which ſometime were in a viſible manner beſtowed in the Primitive Church, before or after baptiſme, Act. 1. 5. Act. 10. 44. & 19. 5.

Baptiſme] is to be two wayes conſidered, either as it is the ſeal of Juſtification, and remiſſion of ſins, Act. 2. 38. or of Sanctification and inherent righteouſneſſe, Rom. 6. 3, 4. but our whole Sanctification is given in this place of *Paul*, not to Baptiſm, which is but the ſeal of it, but to the death and reſurrection of Chriſt.

Baptiſme, *what it is*] The Sacrament of our Initiation or firſt entrance into the Covenant of grace: not that then we firſt begin to be of the Covenant, but our being in it, is thereby ſealed and aſſured. Rom. 4. 11. *Circumciſion as a ſeal of the righteouſneſſe of faith.* It is an error in Popery, to hold, that in Baptiſme we are firſt made partakers of the Covenant, or that naturall concupiſcence is taken away, not onely touching guilt, but touching corruption too, to be no ſinne.

More fully thus: it is the ſolemn dipping into, or waſhing in water at the commandement of Chriſt, in the name of the bleſſed Trinity; by this outward ſigne of waſhing with water, to aſſure us of our entrance into fellowſhip with Chriſt, for our Juſtification, and Sanctification by his death and Spirit, unto eternal ſalvation in heaven, Rom. 6. 23. 1 Cor. 12. 13.

Baptiſme without faith in the party baptized, doth not work Grace, Act. 8. 36, 37. Neither doth it become effectuall by any virtue inherent in the ſigne, or action, or Miniſter, but by the power of Chriſt who is made all things to the true beleevers, even without baptiſme as well as by baptiſme; for Chriſt being a moſt free agent, is not tyed neceſſarily to his own Ordinance, which we have need of, and may not contemn upon pain of damnation, but he may give grace by it, or without it, as he pleaſeth.

Baptiſme of repentance, Act. 19. 4. So called, becauſe repentance with faith was required before the adminiſtration of Baptiſm in all of yeers, Act. 2. 38. 41.

Baptiſme: Dipping into water, or waſhing with water, 1 Pet. 3. 21. *Whereof baptiſm*, &c.

2. Pouring out, or ſhedding abroad the gifts of the Spirit. Act. 11. 16. *Ye ſhall be baptized with the holy Ghoſt*, Mat. 3. 11. Act. 1. 5. To baptize with the Spirit, is to beſtow the graces of the Spirit.

3. Miniſtry and doctrin of *John*, Act. 19. 3. *Unto* John's *baptiſme.*

To baptize] To dip into water, or to plunge one into the water.

2. To plunge into afflictions or dangers (as it were into deep waters. Matt. 20. 22. *Can ye be baptized with the baptiſme wherewith I am baptized?* that is, Can ye ſuffer afflictions?

3. To

3. To ſprinkle or waſh ones body Sacramentally. Thus the Miniſter baptizeth. Mat. 3. 11. *I baptize you with water*, that is outward Sacramentall waſhing.

4. To waſh the Conſcience ſpiritually, purging it from the guilt and corruption of ſin, by Juſtification and Sanctification, that it neither reign nor be imputed. Thus Chriſt baptized. Mat. 3. 11. *Chriſt ſhall baptize you with the holy Ghoſt, and with fire.* This is inward ſpirituall waſhing.

Chriſt is ſaid to baptize with the holy Ghoſt generally, becauſe Baptiſme is made effectuall by his holy Spirit: but more eſpecially theſe two wayes both by the extraordinary gifts of his Spirit, which he miraculouſly in a viſible manner poured downe upon his Diſciples on the day of Pentecoſt, Act. 2. 2, 3, 4. and upon others, as Act. 10. on *Cornelius*, and Act. 19. Alſo by effectuall regeneration of the Spirit in the ordinary Miniſtry of the Church, whereby the Father and the Son, by the Spirit, which proceedeth from them both, doth work effectually to the ſalvation of the elect.

The Miniſter baptizeth by ſprinkling with water, God baptizeth by beſtowing the gifts of his Spirit. The baptiſme of *John* and Chriſt were all one for Ceremony, Action, Subſtance, and and Effect: difference was in the perſons; Chriſt being man and God, who could from himſelf give the thing betokened in Baptiſme; ſo could not *John*, to whom did appertain the adminiſtration of the outward ſigne.

Where the Word is truely preached, and Baptiſme purely adminiſtred, we may be ſure there is a Church; there is alſo Chriſt, remiſſion of ſins, the holy Ghoſt, and eternall life; and none of all theſe be where the purity of the Word and Sacraments be not: for Chriſt and his things are no where to be ſought or found, but where he doth manifeſt himſelf in his Word and Sacraments. To ſay there is no Church where theſe be received, is to ſay, it is not day where the Sun ſhineth, or no man where the body is quickened with a ſoul. For Baptiſm is a Symbole and pledge of Chriſt and his benefits, remiſſion of ſins, regeneration, and eternal life, Mark 1. 4. Therefore *John* ſaith, that he *came baptizing, to manifeſt Chriſt to Iſrael*, viz. to the loſt ſheep of *Iſrael*, Joh. 1. 31.

To be baptized in the cloud, and in the ſea] Their communion with Chriſt, ſealed to the *Iſraelites*, by that extraordinary Sacrament of being under the Cloud, and paſſing through the Sea, as the ſame grace is ſealed to Chriſtians by Baptiſme, 1 Cor. 10. 1, 2, &c. See Exod. 13. 21, 22. Numb. 9. 19, 20, 21, 22.

To be baptized for dead] Not, for the dead, or over the graves of the dead, but as dead even to deſtroy and mortifie ſin, which is the true end of Baptiſme, and neceſſarily proveth the hope of the reſurrection; for it were loſt labour to crucifie ſin if no reſurrection. 1 Cor. 15. 29. *Which are baptized for dead.*

There is another ſignification, as if waſhing or ablution of dead bodies were here meant: (as *Theodoret*, *Beza*,) it is certain that baptizing is put generally for waſhing, Mark 7. 4. And that mortuall ablution was common to Jews out of charity and hope of reſurrection, and Gentiles out of ſuperſtition; yea, and that it was already received of Chriſtians, Act. 9. 37. Now if no reſurrection, this ceremony and labour had been in vain. The opinion of Baptiſme over the graves of Martyrs: alſo that it is underſtood of ſuch as were baptized at the point of death; or, in ſtead of the dead; or upon profeſſion of the Article of the reſurrection of the dead, be not to be liked of; leſſe for mortall ſins, or prayer for the dead. *Luther*, *Epiphan.* *Ambroſe*, *Aquinas*, *Stapleton.*

Or thus: *Baptized for the dead*, 1 Cor. 15. 29. that is, afflicted, perſecuted (as the Apoſtle ſpeaketh of himſelf) every hour ſtanding in jeopardy, &c. as it were daily dying for the hope of the reſurrection of the dead; without wch hope all ſufferings were in vain.

To be baptized into the death of Chriſt] To receive baptiſme as a teſtimony of mortification, and as an inſtrument of the holy Ghoſt, for the extinguiſhing, and the killing of ſin by the death of Chriſt. Rom. 6. 3. *Have been baptized into his death.*

To be *baptized unto John's baptiſme*, Act. 19. 3. that is, unto *John's* doctrine, which was *to beleeve in Chriſt Jeſus unto ſalvation*, whereof *John's* Baptiſme was a ſeal.

Baptized unto Moſes, 1 Cor. 10. 2. that is, To be obſervers of the doctrine and law delivered by *Moſes*, as we by Baptiſme are bound to the doctrine of the Goſpel.

Baptized in the name of the Father, &c. Mat. 28. 19. that is, To be dedicated and conſecrated into it, of the Father, as his Sons: the Son, as his redeemed ones; the holy Ghoſt, as his ſanctified ones.

Baptized into one body, 1 Cor. 12. 13, 27. that is, ingraffed ſpiritually into the myſticall body of Chriſt, which is his Church.

Baptized for the remiſſion of ſins, Act. 2. 38. that is, in witneſſe that our ſins are remitted.

Barabbas] *The Son of the Father*, or, *of*

confuſion, reproach. A murtherer, Mat. 27. 20.

Barachel] *Bleſſing, or ſpeaking well of God, or bowing the knee to God.* Father of *Elihu*, Job 32. 6.

Barachia] The ſame. The Father of *Zechariah*, Zech. 1. 1, 7.

Barak] *Lightening.* The Son of *Abinoam*, Judg. 4. 6.

Barbarian] One rude and unlearned. Rom. 1. 14. *To the Grecians and Barbarians.*

2. One w^ch ſo ſpeaketh as he is not underſtood. 1 Cor. 14. 11. *Shall be a Barbarian to me.*

Bare] Make bare, put for, To ſtrip and uncloath the body, Iſa. 32. 11. Stretch out, Iſa. 52. 10. Violently take away, Jer. 13. 22. marg. Deprive of outward comforts, Jer. 49. 10.

Bariah] *A Fugitive*; or, *a bar to bolt the dore.* The Son of *Semaiah*, 1 Chr. 3. 22.

Bar-Jeſus] *The Son of Jeſus*, or *Joſhua.* A falſe Prophet, Act. 13. 6.

Bar-Jona] *The Son of Jonas*, or *of a dove.* *Peter* thus named by Chriſt, Mat. 16. 17.

Barkos] A mans name, Ezr. 2. 53.

Barley] Thereof made, Numb. 5. 15. Loaves, 2 King. 4. 42. Cakes, Judg. 7. 13. It was the moſt uſuall and common bread, 2 King. 7. 1. 2 Chr. 2. 10.

Barnabas] *The Son of conſolation*, Act. 4. 36. or, if compounded of בר & נביא, it ſignifieth, *The Son of the Prophet.*

Barn] A place to put Corn in, Gen. 41. 35. taken for heaven, Mat. 13. 30.

Barſabas] of בר & שבא, *the Son of reſt*; or of בר & שוב, *the Son of converſion*, ſurnamed *Juſtus*, Act. 1. 23.

Bartimeus] of בר & טמא, *the Son of the unclean*; or, of the *Syro-chaldaick* טם *the Son of mourning.* A blinde man, Mar. 10 46.

Bar] Put for that which is made as a rafter to faſten boards unto it, Exod. 26. 26. That by which dores and gates are made faſt, Neh. 3. 3, 13. Rocks in the Sea, Jonah 2. 6. The boundary of the waves of the Sea, which it cannot paſſe, Job 38. 10.

Barren] Either a woman which hath no husband, nor childe: or a forſaken City without a Prince and inhabitant: or the Church of the Jews, being leſſe fruitfull in begetting children to God, then the Church of the Gentiles, Gal. 4. 27. Iſa. 54. 1.

Spoken of Land, 2 King. 2. 21. Cattell, Deut. 7. 14. Trees, Luk. 13. 7. Women, Gen. 11. 30. and 25. 11. And figuratively, of the Church, Iſa. 54. 1. of Chriſtians, 2 Pet. 1. 8.

Bartholomew] of תלם & טים *a Son drawing waters.* An Apoſtle, Mat. 10. 3.

Baruch] *Bleſſing*, or *bending the knee.* *Jeremiah's* Scribe, Jer. 36. 12.

Barzillai] *As hard as iron.* The Father of *Chimham*, 2 Sam. 19. 31, 32.

Baſe] So indeed, Job 30. 8. Iſa. 3. 5. So in ſome mens account, though not ſo indeed, 2 Cor. 10. 1. So in mans owne eyes, 1 Sam. 15. 17. Spoken of men, Dan. 4. 17. Kingdomes, Ezek. 17. 14. Things, 1 Cor. 1. 28.

Baſhan] *In the tooth, ivory, ſleep, ſlumbering, confuſion*, or *ſlander*, Deut. 1. 4.

Baſhemath] *Things aromatical, confuſion of death*; or in *deſolation.* *Eſau's* Wife, Gen. 26. 34. being the Daughter of *Elon.* Alſo another of his Wives, the Daughter of *Iſmael*, Gen. 36. 3.

Baſket] Put for that wherein things are carryed, as meat, Mat. 14. 22. Firſt fruits, Deut. 26. 2. Waters, &c. to the high Prieſt, Exod. 29. 3, 23. And for the whole proviſion of food, Deut. 28. 5, 17.

Baſmath] See *Baſhemath.* The Daughter of *Solomon*, 1 King. 4. 15.

Baſons] There were, for common or civill uſe, 1 Sam. 17. 28. for ſacred, or holy uſes, Exod. 27. 3. both of ſilver, 1 Chron. 28. 17. and of gold, Ezr. 1. 10. & 8. 27.

Baſtard] One begotten in whoredome, Deu. 23. 2. Such as God ſuffers to run on in ſin, without his fatherly chaſtiſement, Heb. 12. 8.

Bath] A meaſure uſed among the Jews, for liquid things, as wine and oyle, Ezra 7. 22. It contained foure gallons and a half.

Bathe] Spoken, properly for throughly waſhing, Lev. 16. 46. figuratively of the ſword, when it's all over blood, Iſa. 34. 5.

Bath-ſheba] *The ſeventh Daughter*; or, *the Daughter of an oath*, called alſo *Bathſhua, the Daughter of nobility.* The Daughter of *Eliam*, 2 Sam. 11. 3. or, *Ammiel*, 1 Chr. 3. 5. The former name was given to her by *David*, who to comfort her ſware that *Solomon* ſhould reign, 1 King. 1. 13.

Bathrab bim] *Daughter of many.* A gate frequented of many, where it's like the Judges ſate, Cant. 7. 4.

Bat] A Sordid blinde creature loving darkneſſe, which was not to be eaten, Deut. 18. Hence idols, as ſordid, blinde, and which are worſhipped of the blinde, are ſaid *to be caſt into the Bats*, Iſa. 2. 20. It ſhunneth the light, licketh the duſt, hideth it ſelf in the day time in the clefts of walls, ſeeth not by day, and is of a moſt cold nature.

Battel] Put for War, 1 Sam. 17. 13. The Army, 1 Sam. 14. 23. The fighting of the Armies, Deut. 2. 9. The aſſault, 2 Sam. 11. 25. Victory, Eccl. 9. 11. Battels are either, Mens, as, The enemies of God againſt his Church, Joſh. 8. 14. The enemies one againſt another, Gen. 14. 8. The wicked in the Church againſt

her, 2 Sam. 17. 11. or, The *Lords*, when his people goe out againſt their enemies, 1 Sam. 18. 17.

Bay-tree] A tree alwayes green, both Summer and Winter; ſaid to be free from lightening. The wicked in reſpect of their flouriſhing eſtates compared to it, Pſal. 37. 35.

Bdellium] An odoriferous tree, growing in the land of *Havilah*, Gen. 2. 12. Of whoſe colour the Manna was, Numb. 11. 7. Some think it to be a kinde of pearl.

B E.

To be] To be made, Mat. 19. 5. *Shall be one fleſh.* Jer. 32. *They ſhall be my people*

2. To be known and apparently ſeen. 1 Cor. 15. 28. *That God may be all in all.* Luk. 6. 5. 3. *Ye ſhall be the children of the moſt High*: that is, made known to be ſo. Rom. 14. 9. *Might be*; viz. manifeſted and known to be; then a thing is ſaid to be, when it is made manifeſt.

3. To be eſteemed and accounted ſomething; as not to be, ſignifies to be vile, and to be had in no account. 1 Cor. 1. 28. *And things which be not to bring to nought things that are*, or *be.*

4. To work effectually and immediately, or to ſhew his power and preſence by working ſo, 1 Cor. 15. 28.

5. It ſignifies ſomething not to be, but an objection, as though it bee. So Joh. 20. 17. *I am, &c.* Rom. 6. 16.

6. To continue in the former eſtate or dignity to be remembred: as not to be, is taken for decayed or forgotten, or of no reputation, Deut. 32. 21.

There is to man a being,

1. In the predeſtination or purpoſe of God, Rom. 9. 11. before he was born.

2. In our faith, hope, and deſire. So the dead are alive, and they on earth are in heaven, Heb. 11. 12. Rom. 9. 24. Mat. 6. 21. Phil. 3. 20.

3. In deed, 1. in earth: 2. in heaven.

Be with Chriſt] 1. By faith and deſire, or mediately.

2. By ſight and immediate preſence, Phil. 1. 23. this is perſonall and locall.

To be the Lords] To conſecrate or ſet apart as holy to the Lord, Judg. 11. 11. So was *Jephthah* his Daughter dealt withal, as appeareth by verſ. 29. and not ſlain, which the Law forbad.

To be with one] To be preſent, not onely in generall, but with ſpeciall preſence of favour, for aſſiſting and proſpering one in the work of his calling. Joſh. 1. 9. *For I the Lord will be with thee whitherſoever thou goeſt.* Gen. 39. 2. *The Lord was with* Joſeph *and he proſpered.*

That promiſe of God to *Jacob*, Gen. 28. 15. *I will be with thee*; it is by *Jacob*, in Gen. 32 9. underſtood, I will do thee good. *See* Exod. 33. 15, 16. and Gen. 46. 4. Matt. 28. 20.

Not to be in the wind, earth-quake, fire.] *Jehovah* not to have appeared and ſhewed his preſence unto *Eliah* untill the earth-quake, wind, and fire were ceaſed; to teach, that weak men cannot abide the preſence of God in his full ſtrength and majeſty. 1 King. 19. 11. 13. *And Jehovah was not in the fire.*

A beam] Either ſome crime and great ſin, or ſome leſſer ſins neglected, often gone over, and long dwelt in. Mat. 7. 4. *And haſt a beam in thine own eye, firſt caſt out the beam*, &c.

Properly, it's put for a beam of a Weavers loom, 1 Sam. 17. 7. Or, for ſome piece of timber to build with, 2 King. 6. 2.

A Bear] The Kingdome of *Perſia*, called a Bear, for the barbarous and ſavage cruelty exerciſed in it; whence it is ſaid to be like ſilver, as being of leſſe eſteem then the *Babyloniſh* Monarchy, which is likened to Gold, Dan. 2. 32. This Kingdome is ſaid to raiſe it ſelf, Dan. 7. 5. becauſe, out of ambition and reſtleſſe deſire to rule over others, it united to it ſelf, firſt the Kingdome of the *Medes*, and then of the *Babylonians*, forraging into the three coaſts of the habitable world, as Dan. 8. 4. which are termed three ribs in Dan. 7. 5. *Like to a Bear.*

It's very ſtrong, yet hath a very weak head. In the Winter time, ſleepeth much, and groweth fat. The female is very libidinous, and greatly loveth its young ones, being then moſt fierce, eſpecially, if any ſhould take them from her, Prov. 17. 12. Hoſ. 13. 8. 2 Sam. 17. 8. It loveth lurking places; is wonderfully delighted with honey, being skilfull for the getting thereof to climbe the higheſt trees. Is revengefull, yet being delighted with muſick, doth often let goe his prey. It's ſubtle, ſo entring into its den, that its footſteps are not diſcerned. It drinketh not water as the Dog doth, nor after the manner, as other creatures doe, but doth greedily bite it when hunted: By its breath and vomit it often ſaveth it ſelf from the dogs and Hunters. It preyeth not uſually on any thing that's dead. So that if a man can hold his breath, as if he were dead, it will not harm him. Forty and two children that mocked

Eliſha, were torne by two ſhee-bears, 2 King. 2. 24.

To bear] To take away ſins, by ſuffering the puniſhment of them. 2 Pet. 3. 24. *He did bear our ſins in his body upon the tree*, Eſay 53. 4. *He did bear our infirmities*, Mat. 8. 17.

2. To ſtay and keep a ſinner from falling, lovingly ſupporting his weaknes by prayers, counſels, and exhortations. Gal. 6. 2. *Bear ye one anothers burden*, Rom. 15. 1. It is a Metaphor or ſpeech borrowed from a burden or weight ſuſtained by pillars or ſupporters.

It's alſo put for, to Bring forth, as women doe children, Gen. 17. 17. Trees, fruit, Jam. 3. 12. Suſtain, Gen. 36. 7. Bee puniſhed, Numb. 14. 33. Undergoe, for ruling, ordering, deciding, and peaceably keeping the people, Deut. 1. 12. Speak and utter, Deut. 5. 20. Tell, 2 Sam. 18. 19. Be anſwerable in payment, 2 King. 18. 14. Suſtain and ſupport, Pſal. 75. 3. Patiently to diſſemble and hide, Pſal. 89. 50. Jer. 31. 19. Safely to uphold, Pſal. 91. 12. Light upon and receive puniſhment, Prov. 9. 12. Quietly endure, Prov. 18. 14. Undergoe, Ezek. 14. 10. Receiving puniſhment, Ezek. 23. 35, 49. Carry, Mat. 3. 11. Forbear, patiently ſuffering, Luk. 18. 7. Perform, Act. 15. 10. Patiently to tolerate, paſſing by, and pardoning, Rom. 15. 1. Gal. 6. 2. Take into ones hand for good uſe, Rom. 13. 4.

To bear his judgement] To have puniſhment certainly and juſtly laid on him by God, Gal. 5. 10. Judgement or puniſhment for ſin, is often in Scripture compared to a load or burden, heavy and weighty, preſſing down him that beareth it, as many ſheaves preſſe a Cart, or as a weight preſſeth down the ballance. See Eſay 13. 1. and 15. 1. and oftentimes alſo *David* in the Pſalmes complaineth thereof, eſpecially, Pſal. 38. 4. The reaſon is, becauſe afflictions being grievous in themſelves, Heb. 12. 11. they alſo draw with them the conſcience and remembrance of ſin committed, (as in *Joſeph*'s Brethren) which is an heavyer burden then the pain which cometh of it, as Hebr. 12. 1.

To bear their names before God] That Chriſt alwayes hath in remembrance his Church and all the members of it, ever appearing for their ſakes before God, Exod. 28. 12. Heb. 7. 25, 26. & 9. 24. The ſame thing ſignified by ſetting us a ſeal on his heart, Can. 7. 11. and by ſetting *Zerubbabel* as a ſignet, Hab. 2. 23.

Beaſt, or beaſts] All wilde creatures which are upon the land. Pſ. 8. 7. *And beaſts of the field*

2. Some one ravenous or cruel beaſt. Gen. 37. 33. *Some evill beaſt hath devoured him.*

3. One of bruſiſh underſtanding, having no more reaſon then a beaſt. Pſa. 73. 21. *I was a beaſt before thee*, &c.

4. Men of bruſiſh and beaſtly qualities, like unto beaſts for fierceneſſe, uncleanneſſe, and obſtinacy. 1 Cor. 15. 32. *I have fought with beaſts at Epheſus.* Some expound this place literally, that *Paul* for defence of his life, did encounter with wilde beaſts, as Bears, Lyons, &c. by the ſentence of the Magiſtrate, to ſatisfie the cruelty of the people: for under the *Romans*, as ſome were caſt to beaſts naked, *Daniel* by the *Perſians*, *Ignatius* by Tyrants; ſo others were condemned to fight armed with Wolves, &c. Howſoever the Text bee taken (figuratively or literally) it ſignifieth the extreme difficulties which *Paul* did undergoe for the hope of a bleſſed reſurrection, otherwiſe he had loſt his labour in ſtriving. See Act. 19. 9. Tit. 1. 12. A Metaphor.

5. Fierce, ſavage, and unpure Heathens and Nations. Pſa. 80. 13. *The wilde beaſt of the field hath eaten it up.*

6. Civill *Rome*, cruelly perſecuting the Saints: alſo eccleſiaſticall *Rome*, treading in the ſteps of that barbarous cruelty. Rev. 17. 18. *The beaſt which thou haſt ſeen was and is not*, Rev. 13. 1, 4, 17. In which place it ſignifies *Rome*, as it is reſtored by the Pope, unto the Idolatry and tyranny of the ſuperſtitious perſecuting Emperours, and made the ſeat of Antichriſt.

7. Empires and Kingdomes raiſed up and maintained after a beaſtly manner, with oppreſſion, cruelty, war and bloudſhed. Dan. 7. 3. 17. *And four great beaſts came up*, &c.

Beat] put for, to Bruiſe, or bray, Exod. 30. 36. Make thin, Exod. 39. 3. Smite or ſtrike, Deut. 25. 3. Batter, Judg. 8. 17. Get victory, 2 King. 13. 25. Trample upon, overcome, Pſal. 89. 23. Threſh, Ruth 2. 17. Turn, alter, make one thing into another, Iſa. 2. 4.

Beauty] Applyed to the face and countenance, Prov. 6. 25. Attire, Exod. 28. 2. Gray head, Prov. 20. 29. A royall ſeat, Iſa. 13. 19. Princely magnificence, Iſa. 33. 17. Great perſons in a ſtate, 2 Sam. 1. 19. Place of Gods worſhip, 2 Chr. 20. 21. Churches grace in her ſpirituall happineſſe, Ezek. 16. 14.

Beautifull] Applyed to the countenance, Gen. 12. 14. Good works, Eccl. 3. 11. Garments, Iſa. 52. 1. Flocks, 13. 20. A rod, Jer. 48. 17. *Jeruſalem*, Pſal. 48. 2. A crown, Ezek. 16. 12.

Ezek. 16. 12. The Temple and Houſe of God, Iſa. 64. 11. The feet of faithfull preachers, Rom. 10. 15.

Bebai] *Void*, or *empty*. The Father of *Zechariah*, Ezr. 8. 11.

Becher] *The firſt begotten*, or *firſt fruits*. The Son of *Benjamin*, Gen. 46. 21. The Son of *Ephraim*, Numb. 26. 35.

Bechorath] The ſame. The Son of *Aphiah*, 1 Sam. 9. 1.

Bed] Taken for that wherein they did lie, and ſleep in the night, 1 Sam. 19. 13. A couch on which they reſted in the day time, 2 Sam. 4. 5. That whereon they did eat in ſtead of a table, Eſt. 7. 6. The lawfull uſe of wedlock, Heb. 13. 4. Puniſhment, Rev. 2. 22.

Bedad] *Solitary*. The Father of *Hadad*, Gen. 36. 35.

Bedaiah] *The onely Lord*, or *dore-bar of the Lord*. The Son of *Bani*, Ezr. 10. 35.

Bedan] A *Judge*, or *Judicature*. The name of a Judge, 1 Sam. 12. 11.

Bee] The *Bees* have a well ordered Common-wealth, whereof the King is the chief, the reſt are his obedient Subjects. The King is not choſen by voyces, lot, ſucceſſion, but being of more beauty, greatneſſe, mildeneſſe, attaineth this dignity; who though he hath a ſting (as moſt hold) yet uſeth it not: Chuſing rather to rule by gentleneſſe then by force. He overſees the reſt, and encourageth them by his preſence in their work, whereunto he appointeth them. Till he go before, the reſt goe not out of their hive; whom, when old and weak, they help with their wings. He is content with his owne portion, taketh not from the reſt what's their due. The King excepted, all the reſt wear one livery, no ſtrange apparell amongſt them. They are diligent in their work, abroad in gathering, at home in diſpoſing what they have gathered from the trees and flowers. Each provides for its owne cell, and fills it with honey. The Kings cells are higheſt built, thoſe next being for the aged, as his Counſellers; the reſt for the younger and ſtronger. Whileſt the King lives, ſo long the Hive proſpers. Upon his death, troubles ariſe. They are much addicted to cleanneſſe, and neatneſſe. They are courageous in battel againſt their enemies; nor can endure that any of their number ſhould be lazie and idle. They moleſt not any, till moleſted, but then are very revengeful. They are naturally Geometricians, Muſicians. Their Hive being full, they ſend out their young, to provide for themſelves. They delight in ſweetneſſe, and drink of the pureſt fountains; cannot abide bitter hearbs; cannot abide ſuch places as ſmell fat, or of oyntment; are called home by beating on a baſon. In Summer they provide for Winter. The *Pſalmiſt* complaineth, that his *enemies compaſſed him about like Bees*, Pſal. 118. 2. And *Moſes* ſaith, that the *Amorites* came out againſt the *Iſraelites*, and chaſed them as Bees doe, Deut. 1. 44. And hereunto the Prophet *Iſaiah* compareth the Churches enemies, Iſa. 7. 18.

Beelzebub] The ſame with *Baalzebub*. The Prince of the devils, Mat. 12. 24.

Beer] *A well*; or *declaring*, Numb. 21. 16

Beera] The ſame. The Son of *Zophah*, 1 Chr. 7. 37.

Beerah] The ſame. The Son of *Baal*, 1 Chr. 5. 6.

Beer-elim] *The well of Elim*, Iſa. 15. 8.

Beeri] *A well explaining*, or *declaring*. An *Hittite*, Gen. 26. 34. The Father of *Hoſea*, Hoſ. 1. 1.

Beer-lahai-roi] *The well of him that liveth and ſeeth me*, Gen. 16. 14.

Beeroth] *Wells explaining*, or *declaring*. The name of a City, Joſh. 9. 17.

Beer-sheba] *The well of the oath*, Gen. 26. 33. A City, Joſh. 19. 2. The utmoſt bounds of the holy land towards the South and Weſt, as *Dan* was towards the North, 1 Sam. 3. 20.

Before] Applyed to time paſt, or long ſince, Joh. 8. 58. Time, a little before, Mar. 1. 2. The order of time, Gal. 1. 9. The order of dignity, Joh. 1. 15. 27. The order of place, Luk. 22. 47.

Before God, or in his ſight] In his preſence. 2 Cor. 5. 10. *We muſt all appear before Chriſt*, Rev. 20. 13. *I ſaw the dead ſtand before God*. It ſignifies before the cloud, a token of Gods preſence, Exod. 18. 12. 2 King. 22. 19. Eph. 1. 4.

2. Sincerely, ſo as God doth allow of us in mercy. Luk. 1. 6. *They were both juſt before God*: that is, upright, though not perfect. Gen. 7. 1. *Noah an upright man*.

3. Perfectly, ſo as God may allow of us in his ſtrict juſtice. Pſa. 143. 2. *None living ſhall be juſtified before thee*, or *in thy ſight*, Rom. 3. 20.

4. As God can witneſſe. Here it is the form of an oath. Gal. 1. 20. *Before God, I lie not*; that is, I call God to witneſſe, that this is truth. See *God*, Gen. 27. 7. it ſignifieth, in his preſence, by his authority and power and for ever: and being done a little before his death, it was with more power, care and reverence, and by his laſt

Will

Will and Teſtament, Gen. 27. 7. 1 Sam. 26. 19. Deut. 33. 1.

Note: All Teachers which make themſelves or others the dore whereby to enter into the Church and Kingdome of God, theſe come before Chriſt. Therefore this concerneth not *Moſes* and the Prophets, who made not themſelves the dore, but rather ſhewed to the ſheep Chriſt to be the onely dore, by whom we have acceſſe and entrance to God.

Before one] Without him, Joh. 10. 18. *All that come before me are theeves*; that is to ſay, without me, or not by me, who am the onely dore; or without a calling, not ſent of God; alſo in preſence, Dan. 5. 1. Alſo one being alive and preſent, Gen. 11. 7, 8.

2. Firſt, in order of time. Joh. 8. 58. *Before* Abraham *was, I am.* Rom. 16. 7. *And were in Chriſt before me.*

3. Of greater dignity and more honorable place, though in time he be after me, Joh. 1. 27. 38. Alſo before one, ſignifieth, with one, as a Leader and Protector, Gen. 24. 7, 40. Alſo, free for him to chuſe where he liked, and to poſſeſſe it, Gen. 13. 9. & 20. 35. & 34. 10.

Beg] To crave and expect relief of others, Mar. 10. 46. Act. 3. 3. To ask alms, Joh. 9. 8. To crouch for a peece of ſilver, and a morſell of bread, 1 Sam. 2. 36. To wander abroad for bread, Job 15. 23. This is cauſed by ſloath, Prov. 20. 4. and is a puniſhment for ſin, 1 Sam. 2. 36. Pſal. 109. 10.

Beggerly] Wanting power to enrich with ſpirituall grace, Gal. 4. 9.

To beget] To perform to his childe all things belonging to his education. Gen. 25. 19. *Abraham begat Iſaac*, &c. See the like in Gen. 50. 2, 3. Alſo in Gen. 3. 16. Conception (by a Synecdoche, the part put for the whole) the whole care of a Mother in bearing, birth, bringing up, is contained.

It's ſpoken alſo of God, in reſpect both of his naturall Son, Heb. 5. 5. and his adopted children, Jam. 1. 18.

Beginning] The time whence any thing hath its firſt being. Gen. 1. 1. *In the beginning God created the heavens and the earth.* Joh. 1. 1. that is, not from the firſt point or inſtance of the creation, but from before the creation, and therefore eternally. Alſo at the firſt, Prov. 20. 21.

2. That which is chief or moſt excellent: as Prov. 1. 7. *The fear of God is the beginning of wiſdome.* Pro. 4. 7. *Wiſdome is the beginning*; that is, their chiefeſt ſtrength.

3. A principle of Religion, or Catechiſing Doctrine. Heb. 6. 1. *Leaving the beginning of the doctrine of Chriſt*; that is, the plain familiar manner of teaching Chriſt.

4. An entrance into a thing. Gal. 3. 3. *Are ye ſo fooliſh, that after ye have begun in the ſpirit*, &c.

5. That which is firſt, Exod. 12. 2.

Beginning of my ſtrength] The firſt effect of the ſtrength of my body, Gen. 46. 3. So are all the firſt-born called, Deut. 21. 17.

In or **from the beginning**] Everlaſtingly, before all time, Joh. 1. 1. 11. *See* Pro. 8. 22, 23, 24, *&c.*

2. From the firſt creation of man, Joh. 8. 7. for before the time that man was, Satan could not be a Man-killer.

3. From the time that Marriage was firſt ordained. Matt. 19. 8. *From the beginning it was not ſo.*

This phraſe or kinde of ſpeech when it is referred either to Gods ordinances or creatures, doth include time, and doth point out the very point of time when ſuch things did begin, as Matt. 19. 8. Joh. 8. 7. But when it is applyed to God, or any perſon in the Deity, then it doth exclude all moments of time, and lead our thoughts back unto eternity, beyond the world, and all ſpace of time, as Joh. 1. 1.. 1 Joh. 1. 1. which places are by *Paul* and *Peter* expounded, to note Everlaſtingneſſe, Eph. 1. 4. 1 Pet. 1. 20. Therefore *Servetus*, *Arius*, and other Hereticks, which appoint unto Chriſt a beginning in time, and will not have him to be eternal, or more ancient then the world, or then *Mary* (as *Ebion* and *Cerinthus* thought) they do great wrong to the Son of God, who was, and had a being, ere he did appear in his work of creation, or was manifeſted in the wombe of his Mother; he was alwayes (*Intus*) in the Divinity (as in a boſome) Joh. 1. 18. before he ſhewed himſelf (*Extra*) in his operations or incarnation.

Begotten] Properly and naturally, Mat. 11. 11. Supernaturally, Heb. 11. 17. Spiritually, 1 Cor. 4. 15. Eternally, Joh. 1. 14. Act. 13. 33.

Beguile] To go beyond, over-reach, defraud, 1 Theſſ. 4. 6. Deceive, 2 Sam. 3. 25. Deal treacherouſly, Iſa. 41. 2. Falſely, Jer. 8. 10. Subtilly, 2 King. 10. 19. Corruptly, Neh. 1. 7. which is done, by words, Gen. 3. 13. 1 King. 22. 20, 21. 2 Cor. 11. 3. Deeds, Gen. 29. 25. Joſh. 9. 22. Words and deeds, 2 Pet. 2. 18.

Behave] Mentioned with wiſely, Pſal. 101. 2. Holily, juſtly, and unblameably, 1 Theſſ. 2. 10.

1 Theſſ. 2. 10. not diſorderly, 2 Theſſ. 3. 7. And ſo in good part. Alſo, with ſtrangely, Deut. 32. 27. Proudly, Iſa. 3. 5. Unſeemly, 1 Cor. 13. 5. Ill in their doings, Mic. 3. 4. Uncomely, 1 Cor. 7. 36. *In ill part.*

Behemoth] *The multitude of earthly beaſts.* The Elephant, as ſome think, Job 40. 15.

Behinde] To come after one, alſo that which is done already, Phil. 3. 13, 14.

It's put for After, 2 Sam. 3. 16. Remain, Lev. 25. 51. Backward, Judg. 20. 40. At naught, Pſal. 50. 17. Unexpected, Iſa. 30 21.

To behold] To look upon a thing with our fleſhly and bodily eye, this is the proper ſignification.

2. To think upon a thing, with conſideration and due regard. Rom. 11. 22. *Behold therefore the bountifulneſſe and ſeverity of God.* Look *See.*

There's a Beholding *bodily*, Deut. 3. 17. *Mentally*, with conſideration, Luk. 20. 17. Deep meditation, Rom. 11. 22. *Spiritually*, by an holy rapture, Rev. 6. 5, 11. *Celeſtially*, Mat. 18. 10.

To behold: To conſider diligently: and is referred either to God or men, Rom. 11. 22. Pſal. 10. 14.

Behold] A wonder worthy the beholding, (as ſome think) or (as others think) a thing commonly known, well may be, or ſhould be known. Pſal. 51. 5. *Behold I was born, &c.*

A note of admiration, Iſa. 7. 14. Joy and gladneſſe, Mat. 21. 5. Obedience, Iſa. 6. 8. Aſſeveration, Gen. 1. 29. Exhortation unto a provident charitable care, Joh. 19. 27. Attention, Mat. 12. 2. Luk. 1. 36. Sadneſſe [illegible]ed, Mat. 1. 20. Certainly, Mat. 23. 38. [illegible].

[illegible] contract of **Bebel**, *which cometh of* **Babel**] *A Lord.* It was not onely the particular Idol of the *Babylonians*, but a generall name to the Idols in the Eaſt, agreeing to all the Idols of the Gentiles, as ſome write, Jer. 19. 5. 1 King. 18. 25. It ſignifieth, old, ancient, or nothing.

Bela] *Deſtroying.* A City, called alſo *Belha*, 1 Chr. 4. 29. Gen. 14. 2. Alſo, the Son of *Beor*, Gen. 36. 33. The Son of *Benjamin*, Gen. 46. 21. The Son of *Aza*, 1 Chr. 5. 8.

To Believe] To know the Scriptures to be true, barely and ſpeculatively, Jam. 2. 19. *The Devils beleeve and tremble*, Exod. 4. 31. Thus the Devils beleeve.

Alſo it ſignifieth to know a thing experimentally, Joh. 17. 21, 23.

2. To aſſent willingly, and with ſome kinde of joy to the truth of the Scripture, when we read of hear it, becauſe it comes from God, and brings glad tidings, Act. 8. 13. *He beleeved and did cleave unto Philip.* Act. 28. 27. Mat. 13. 20. *They received the Word with joy.* Thus Hypocrites beleeve.

3. To put confidence in the Doctrine which we know and aſſent unto our ſelves, Mark 16. 16. *He that beleeveth ſhall be ſaved.* Joh. 3. 18. *He that beleeveth in the Son ſhall never be condemned.* Thus the regenerate beleeve. Gal. 2. 20. *Chriſt loved me, and gave himſelf for me.* Papiſts deny application of the Doctrine to be any part of beleef in God.

In holy Scripture, true beleef or faith is put two wayes; firſt, abſolutely, as it is occupyed about the Word of God in generall; or in particular (excepting the Word of promiſe, touching forgiveneſſe of ſins for the merit of Chriſt:) and being conſidered as it is abſolute, ſo there are three things belonging unto it, 1. Knowledge, 2. Aſſent. 3. Perſwaſion, and certainty, as appeareth by Rom. 14. where that which is called beleeving, in verſ. 2. *One beleeveth*, &c. is in verſ. 14. of the ſame Chapt. expounded by theſe two words of (*knowledge* and *perſwaſion*) *I know and am perſwaded.* Therefore in the language of the Apoſtle, ſuch do truly beleeve as unto knowledge of the thing beleeved, doe joyn aſſent with perſwaſion.

Secondly, true beleef, or faith is put and uſed with relation to the promiſe of ſalvation by Chriſt, as in the Epiſtle to the *Romans*, Ch. 3. 4. & 5. and often elſewhere; and then it is by Divines called *Juſtifying* faith, which beſide the three former, hath a fourth thing belonging unto it, and that is confidence (*pepoithesis*) Eph. 3. 12. Hereof it is plain, that corrupt and falſe is that definition of *Bellarm. lib.* 1. *cap.* 5. *de Juſtif.* defining Faith to be an aſſent only to the Word written, (and to the Word unwritten, Traditions of the Church) unto Apocryphall word, as well as to Canonicall, denying knowledge and full aſſurance to appertain to Faith; ſo as with Papiſts, hee is a Beleever which onely aſſenteth to the doctrine of the Church, though he be ignorant of it, whence ariſeth their implicit faith.

To beleeve, ſignifieth either to begin to beleeve, Rom. 13. 11. or, to grow in beleef, Joh. 2. 11. Here the encreaſe, not the beginning of faith is meant: and in the former place beginnings of faith be compared with the increaſings. So in Joh. 11. 15. *That ye may beleeve*, i. e. that your faith may bee ſtrengthened and increaſed; for they were Beleevers already.

It's alſo put for, to Credit, Prov. 14. 15.

Truſt,

Truſt, Prov. 26. 25. Be perſwaded thorowly, Pſal. 27. 13. Rely upon, 2 Tim. 1. 12. Put confidence in, 2 Chr. 20. 20. Expect with patience, Iſa. 28. 16. Receive for truth, Iſa. 53. 1. Reſt and relie upon Chriſt for life, and ſalvation, Joh. 3. 15, 16, 36.

Belial] *Wicked.* Deut. 13. 13. Jud. 19. 22. *Men of Belial,* or wicked men. The word in the *Hebrew* noteth extreme wickedneſſe, and moſt miſchievous wicked men, 1 Sam. 1. 16. & 25. 25. Nah. 1. 15. It is alſo applyed to ſpeciall ſins and ſinners, Prov. 19. 28. One without a yoke, or who is not profitable to any, or, without the moſt high.

2. The Devill, that wicked one. 2 Cor. 6. 15. *Chriſt with Belial. With Satan,* ſaith the Syriack.

Belly] Carnall pleaſures, and all lawful honeſt pleaſures of life being inordinately loved. Phil. 3. 19. *Whoſe belly is their God.* So are all pleaſures, when men too much love them, and with immoderate affections follow after them, as if all their felicity were placed in enjoying of them.

2. The heart, as in Pſal. 4. 8. Alſo Joh. 7. 38. 8. *Out of his belly ſhall flow, &c.* an Hebraiſme.

Belly] Put alſo for the place in the body, the reception of meat, Mat. 15. 17. The place of the bowels, Ezek. 3. 3. The place of the Babe till it be brought forth, Luk. 1. 41, 44. The whole man, Tit. 1. 12. And is taken myſtically, Joh. 7. 38. Cant. 5. 14.

☞ **To belong,** *or* **belonging unto**] See *My, Own, Your, Peculiar, Proper, God, My God, Power.*

Beloved] One moſt dear to God, by a moſt ſpecial love, for whoſe ſake others be loved of God alſo: thus is Chriſt onely beloved, Mat. 3. 17. 1 Pet. 2. 17. Col. 1. 13. Eph. 1. 6. Alſo very dear to his ſervants, Iſa. 5. 1.

This is ſpoken of Chriſt, Mat. 3. 17. The Church, Cant. 5. 1. A wife, Deut. 21. 15. One dear to God, Pſal. 60. 5. Chriſtian Saints, 1 Joh. 4. 7.

Belſhazzar] *Without treaſure,* or a *ſearcher of treaſures.* A King of *Babylon,* Dan. 5. 1. *Belſhazzar,* the name of *Nebuchadnezzar*'s God, after which he named *Daniel,* Dan. 4. 8. is of the ſame ſignification.

Ben] *A Son, building,* or *underſtanding.* A Levite, 1 Chr. 15. 18.

Benaiah] *The Lords building.* The Son of *Jehoiadah,* 2 Sam. 8. 18. The name of another, 1 Chr. 4. 36. And 2 Chr. 31. 13.

Ben-ammi] *The Son of my people.* The Son of *Lot* by his ſecond Daughter, Gen. 19. 38.

Beneath] put for the loweſt part of a garment, Exod. 28. 33. Bottome, Exod. 33. 19. Under, Deut. 4. 18. Below, Deut. 4. 39. A valley, Judg. 7. 1. And is applyed to the earth in oppoſition to heaven, Exod. 20. 4. And to hell, Prov. 15. 24.

Benefit] put for Gods favour, 2 Chron. 32. 25. Gods bleſſings, Pſal. 68. 19. The calling to Chriſtianity, 1 Tim. 6. 2. Favour, grace and acceptance, Phil. 14.

Benevolence] 1. Good will, or readineſſe of will, to help ſuch as we may help, 2 Cor. 9. 5. *And come of benevolence, not of nigardneſſe.*

2. The gift of Almes, which comes of benevolence, and is freely beſtowed. 2 Cor. 9. 5. *To finiſh your benevolence appointed before.*

3. All Conjugall or Marriage duties, but eſpecially bed-company between man and wife for juſt ends, in chaſte and ſober manner. 1 Cor. 7. 3. *Let the Husband give unto the Wife due benevolence,* &c.

Benhadad] *The Son of noyſe,* or a *crie.* The King of *Syria,* 1 King. 20. 1. Alſo, the Son of *Hazael,* 2 King. 13. 3.

Benhail] *The Son of ſtrength, of an Army, of riches,* or *of grief.* One of *Jehoſaphat*'s Princes, 2 Chron. 17. 7.

Benhanan] *The Son of grace, godlineſſe* or *ſeparation.* The Son of *Simeon,* 1 Chr. 4. 20.

Bene-berak] *Sons of lightening.* The name of a place, Joſh. 19. 45.

Bene-iaakan] *The Sons of ſorrow, labour;* or, *builder up of ſorrow, labour.* The name of a place, Numb. 33. 31.

Benjamin] *The Son of my right hand. Jacob*'s youngeſt Son, Gen. 35. 18.

Benuu] *Our ſons,* or *our builder* [illegible] the name of one that ſealed the Covenant, Neh. 10. 13.

Beno] *His Son,* or *building.* The Son of *Jaaziah,* 1 Chr. 24. 26.

Benoni] *The Son of ſorrow. Benjamin,* ſo named by *Rachel,* Gen. 35. 18.

Benzoheth] *The Son of ſeparation;* or, *of that fear.* The Son of *Iſhi,* 1 Chr. 4. 20.

Beon] *In affliction;* or, *anſwering.* The name of a place, Numb. 32. 3.

Beor] *A flame;* or, *mad.* The Father of *Balaam,* Numb. 22. 5.

Bera] *A well ſhewing,* or *declaring.* The King of *Sodom,* Gen. 14. 2.

Berachah] *Bleſſing,* or *bending of the knee.* The name of a man, 1 Chr. 12. 3. Alſo of a valley, 2 Chr. 20. 26.

Barajah] *The chooſing of the Lord.* The Son of *Shimhi,* 1 Chr. 8. 21.

Berea] as if it were *βαρεῖα weighty*, or *βαθύῤῥοια a deep flux*. A City of *Macedonia*, Act. 17. 10, 13.

Bereave] put for to Kill, Rom. 1. 20. Rob, Hoſ. 13. 8. Leave deſtitute, Jer. 18. 21.

Beriah] *In fellowſhip*, or *in envy*. The Son of *Aſher*, Gen. 46. 17. The Son of *Ephraim*, 1 Chr. 7. 23. An head of the Fathers of the inhabitants of *Ajalon*, Ibid. 8. 13. A Levite, Ibid. 23. 11.

Berod] *Hail*. A City, Gen. 16. 14. Alſo a mans name, 1 Chr. 7. 20.

Beri] *My ſon*, or *pure*, *choſen*, or *my corn*. The Son of *Zophah*, 1 Chr. 7. 36.

Beril] A precious ſtone, in faſhion ſix quare, in colour, like oyle or water in the ſea: It is ſaid to make a man valiant in battel, to produce a good wit, to heal moiſt eyes, to burn the hand of him that holdeth it, if oppoſed unto the ſun beams; to procure love between the Husband and Wife, to make a man courteous and meek. Hereof, Exod. 28. 20. Ezek. 1. 16. & 28. 13. Rev. 21. 20.

Berites] *Choſen men*, 2 Sam. 20. 14.

Bernice] *A ſage victory*, or *the weight of victory*. The name of a Woman, Act. 25. 13.

Berodach] *The Son of death*. The Son of *Baladan* King of *Babylon*, 2 King. 20. 12.

Berothah] *Of a well*, or *purity*; or, *a Cypreſſe tree*. A Town, Ezek. 47. 16.

Berothai] *Wells*; or, *a Cypreſſe tree*. A City, 2 Sam. 8. 8.

Beſai] *A deſpiſing*, *egges*, *full of mire* or *dirty*. A mans name, Neh. 7. 52.

Beſide] put for Moe, Gen. 19. 12. Except, 2 Sam. 7. 22. By one, 1 King. 13. 31. Another, 1 King. 22. 7. More then, Pſal. 73. 25. Other then, Iſa. 43. 11. But, Hoſ. 13. 4.

Beſide thee] Not after that form and manner of government which God had preſcribed in mercy and truth; but which cruelty and injuſtice. Iſa. 26. 13. *Other Lords beſide thee have ruled over us.*

Beſodeiah] *The counſell of the Lord*. The Father of *Meſhullum*, Neh. 3. 6.

Beſome] put for *Judgement*, Iſa. 14. 23.

Beſor] *The wing*, *glad news*, or *incarnation*. A brook, 1 Sam. 30. 10.

Beſt] put for that of moſt value, Exod. 22. 5. The chieſeſt and moſt commodious, Eſt. 2. 9. Principall, Gen. 43. 11. The fatteſt, Num. 18. 12. and faireſt, 1 Sam. 15. 9. Moſt ſetled, Pſal. 39. 5. Seeming moſt upright and juſt, Mich. 7. 4. Moſt excellent, 1 Cor. 12. 31. Good, Rom. 8. 28. Very profitable, Phil. 1. 23. And is applyed to men, Mic. 7. 4. Land, Gen. 47. 11. Vineyards and fields, Exod. 22. 5. Oyl, wine, Numb. 18. 12. Fruits, Gen. 43. 11. Gifts, 1 Cor. 12. 31. Gold, 1 King. 10. 18. A place, Eſt. 2. 9.

Beſtow] put for, to Give, Mat. 28. 34. Lay aſide in ſome place, 2 King. 5. 24. Lay out, 2 King. 12. 15.

Betah] *Confidence*. A City, 2 Sam. 8. 8.

Beten] *The belly*. A place, Joſh. 19. 25.

Bethabara] *A houſe paſſed over*; or, *houſe of anger*. The name of a place, Joh. 1. 28.

Beth-arah] *The houſe of affliction*. A City, Joh. 19. 38. called *Beth-anath*, Judg. 1. 33.

Beth-anoth] The ſame. A City, Joſh. 15. 59.

Bethania] *The houſe of obedience*, *affliction*, *of a ſong*, *of the grace of the Lord*; or, *of a poor man*, of בית & עניא. The name of a village, Luk. 19. 29.

Beth-arabah] *The houſe of ſweet ſmell*. The name of a place, Joſh. 15. 6.

Beth-aram] *The houſe of height*. The name of a place, Joſh. 13. 27.

Beth-arbel] *The houſe of the ſtrong ambuſhment*. The name of a place, Hoſ. 10. 14.

Beth-aven] *The houſe of vanity and grief*. The name of a place, Hoſ. 4. 15.

Beth-armaveth] *The houſe of deaths ſtrength*. The name of a place, Neh. 7. 28.

Beth-baalmeon] *An idol of the dwelling place*; or, *the Lord by ſin*. A place, Joſh. 13. 17.

Beth-barah] *The houſe of his Son*; or, *the choſen houſe*. A place, Judg. 7. 24.

Beth-birei] *The houſe of my Maker*. A place, 1 Chr. 4. 31.

Beth-car] *The houſe of knowledge*. A place, 1 Sam. 7. 11.

Beth-dagon] *The houſe of wheat*; or, *of a ſcaled fiſh*. A place, Joſh. 19. 27.

Beth-diblathaim] *The houſe of dry-figs*. A place, Jer. 48. 22.

Beth-eden] *The houſe of pleaſure*. The name of a place, Amos 1. 5.

Bethel] *The houſe of God*; for the religious houſe of that place at firſt, Gen. 28. 17. God himſelf approved of, Gen. 35. 1. afterwards called of the Prophets *Bethaven*, i. e. *the houſe of iniquity*, upon the monument of ſtrange worſhip ſet up by *Jeroboam* there, Hoſ. 4. 15. 1 King. 12. 28, 29, 30.

Beth-emek] *The houſe of deepneſſe*. A place, Joſh. 19. 27.

Bether] *Diviſion*; or, *in ſearching*, or *beholding*. A place, Cant. 2. 17.

Bethesda] *The houſe of effuſion*; becauſe thither

thither did rain waters assemble from divers places; Or, *the house of mercy*; namely, which God there manifested on them that were diseased. A pool, Joh. 5. 2.

Beth-ezel] *My neighbours house*, Mic. 1. 11.

Beth-gader] *A house for a mouse.* The Son of *Hareph*, 1 Chr. 2. 51.

Beth-gamul] *The house of a camell.* The name of a place, Jer. 48 23.

Beth-haccarem] *The house of the vineyard.* The name of a place, Neh. 2. 14.

Beth-hanan] *The house of grace or mercy.* A place, 1 King. 4 9.

Beth-haran] *The house of a hill.* A City. Numb. 32. 36.

Beth-hoglah] A place, Josh. 18. 19.

Bethoron] *The house of anger*, or *of liberty.* A place, Josh. 16. 3. 5.

Beth-jeshimoth] *The house of solitarinesse* A place, Josh. 12. 3.

Beth-lehem] *The house of bread.* A City in the Tribe of *Zebulon*, Josh. 19. 15. Another in the Tribe of *Judah*, Luk. 2. 4. Also, the name of a man. The Son of *Salma*, 1 Chr. 2. 51. The Son of *Ephratah*, Ibid. 4. 14.

Beth-lebaoth] *The house of lionesses.* A City, Josh. 19. 6.

Beth-maacah] *The house of bruising.* A place, 2 Sam. 20. 14.

Beth marcaboth] *The house of horsemen*; or *of bitternesse wiped out.* A place, Josh. 19. 5.

Beth-meon] *The house of the dwelling place.* The name of a place, Jer. 48. 23.

Beth-nimrah] *The house of rebellion.* A City, Numb. 32. 36.

Beth-palet] *The house of expulsion.* A City, Josh. 15. 27. See Neh. 11. 26.

Beth-pazzez] *The house of contrition*; or, *of dividing asunder.* A place, Josh. 19. 21.

Beth-peor] *The house of Peor*, which signifieth, a *gaping* or *opening.* A place, Deut. 3. 29.

Beth-phage] *The house of the mouth of the valleys*; or, *the house of unripe figs.* A little village, Mat. 21. 1.

Beth-rapha] *The house of health.* The Son of *Eshton*, 1 Chr. 4. 12.

Beth-rehob] *The house of enlargement.* A City, Judg. 18. 28.

Beth-saida] *The house of fishing, hunting*, or, *of fruits.* A City, Luk. 9. 10.

Beth-shan] *The house of ivory*, or *altering.* A City, 1 Sam. 31. 10. *Bethshean* signifieth the same. A City, Josh. 17. 11.

Beth-shemesh] *The house of bondage*, or *ministery*; or, *the City of the Sun.* A City in the Tribe of *Judah*, Josh. 21. 16. Another in the Tribe of *Issachar*, Josh. 19. 22. Another in the Tribe of *Naphtali*, Josh. 19. 38.

Beth-shittah] *The house of going out of the way*; or *of thorns.* A place, Judg. 7. 22.

Beth-tappuah] *The house of an Apple tree.* A City, Josh. 15. 53.

Bethuel] *The measure of God.* The Father of *Rebekah*, Gen. 22. 23. A City, 1 Chr. 4. 30.

Bethul] *A virgin.* A City, Josh. 19. 4.

Bethzur] *The house of a rock.* A City, Josh. 15. 58.

Bettonim] *Bellies.* A place, Josh. 13. 26.

Betroth] Spoken of man betrothing a maid, promising marriage, Lev. 19. 20. God betrothing to him his Church, Hos. 2. 19.

Better] Lesse sinfull, or morally and actually inconvenient. 1 Cor. 7. 28. *Better to marry then to burn.*

2. Lesse penall, or passively evill and inconvenient, Matt. 18. 6.

3. More convenient, 1 Cor. 7. 38. *He that giveth not his virgin in marriage, doth better.*

4. More good and profitable, Phil. 1. 23. *Having a desire to depart, and to be with Christ, which is much better.*

It's put also for more acceptable, 1 Sam. 15. 22. More safe, Psal. 118. 8, 9. More precious, Prov. 8. 11. More comfortable, Prov. 15. 16. More value, Eccl. 7. 1. More happy, 1 Pet. 3. 17.

☞ **To beware**] See, *to take Heed, to Watch, to Keep, to See, to Look unto, to Fear, Flee, Avoid, Eschew, Distrust, Watch.*

Wee are to beware of forgetting God, Deut. 6. 12. Evill thoughts, Deut. 15. 9. Things forbidden, Judg. 13. 4. Dangers foretold, 2 King. 6. 9. Gods wrath, Act. 13. 40. False teachers, Mat. 7. 15. Men, Mat. 10. 17. Evill workers, Phil. 3. 2. Errour of the wicked, 2 Pet. 3. 17.

To beware of men, (Mat. 10. 17.) is not to beleeve but to fear or suspect them; to refuse and not to entertain their fair and false speeches, gifts, or company.

See Mat. 24. 4, 25, 26. 16, 17.

To bewitch] To kill and destroy with the cast of the eye. (That some Witches have such force in their eyes to kill, both *Virgils Georgicks*, 3. & *Plin. lib. 7. cap.* 2. witnesseth, and by example proves.) Or doe so binde men by their enchantments, that they cannot do as they would, nor are sound in their minde; or so delude the eyes, that things seem to be that they are not.

2. To deceive and beguile the souls of men by cunning, that they should beleeve lies in stead

ſtead of truth, to their ſpirituall deſtruction. Gal. 3. 1. *Who hath bewitched you?*

Beulah] *Inhabited*, Iſa 62. 4.

Bezai] *Egges*. A mans name, Ezr. 2. 17.

Beza'leel] *In the ſhadow of God*. The Son of *Uri*, 1 Chr. 2. 20. The name alſo of another, Ezr. 10. 30.

Bezek] *Lightening*. A City, Judg. 1. 5.

Bezer] *Munition*, or *vine branches*. A City, Deut. 4. 43. A mans name, 1 Chr. 7. 37.

B I.

Bichri] *The firſt born*, or *firſt fruits*. The Father of *Sheba*, 2 Sam. 20. 1.

Bid] put for, to Command, Luk. 12. 13. Invite, Mat. 22. 9. Wiſh, Joh. 2. 10, 11.

Bidkar] *Coldneſſe alone*. *Jehu* his Captain, 2 King. 9. 25.

Bigtha] *A piece of bread*. One of *Ahaſuerus* his Chamberlains, Eſt. 1. 10.

Bigthan] *Giving meat*, Eſt. 2. 21. named alſo *Bigthana*, ch. 6. 2.

Biguai] One that returned from *Babylon*, Ezr. 2. 2.

Bildad] *Old love*, or *without love*. One of *Job*'s friends, Job 2. 11.

Bileam] Look *Balaam*. A City, 1 Chr. 6. 70.

Bilgah] *Ancient countenance*. A mans name, 1 Chr. 24. 14.

Bilhah] *Old*, or *fading*. *Rahels* Hand-maid, Gen. 29. 29.

Bilhan] *Old*, or *troubled*. The Son of *Ezer*, Gen. 36. 27.

Bilſhan] *In the tongue*. A mans name, Ezr. 2. 2.

Bind] put for Incloſing, Job 28. 11. Impoſing by teaching and commanding, Mat. 23. 4. To binde *corporally*, as with Cords, Judg. 15. 10. Withes, Judg. 16. 8. Ropes, Ibid. 11. Strings, Deut. 14. 25. Chains, Fetters, Pſal. 105. 18. *Figuratively*, as to bind by a Vow, Numb. 30. 2, 4. So by Promiſe or Oath, verſ. 13. *Spiritually*, as Gods Miniſters, by the Word of denuntiation, Mat. 16. 26. Information and nurture, Pſ. 105. 22. Reſtraining from vices, as bound by the Word, Pſal. 149. 8. Comforting and healing, Iſa. 61. 2. Compared with Luk. 4. 18. Pſal. 147. 3.

Binding the broken] The whole cure or healing of ſorrowfull ſinners, both by forgiveneſſe of the guiltyneſſe, and mortifying their corruption. Iſa. 61. 1. *He hath ſent me to bind up the broken hearted*. In Luk. 4. it is called, *The healing of the broken hearted*.

Binding on earth] A ſolemn denuntiation of judgement by the Miniſter againſt impenitent Sinners, according to the Word of God; which is as a binding him in the fetters of his ſins. Matt. 16. 19. *Whatſoever thou ſhalt bind on earth, ſhall be bound in heaven*. And Matt. 18. 18. Papiſts by *Binding*, underſtand, not onely cenſures of the Church, but corporall pains and corrections, the inflicting whereof, belongs not to Miniſters, but to Magiſtrates, Rom. 13. 3.

Binding and looſing] in Mat. 16. & Joh. 20. A miniſteriall power to pronounce thoſe bound or looſe whom the Lord before by the preaching of the Word, had bound or looſed. This was given no leſſe to other Apoſtles then to *Peter*; or to other Miniſters, then to the Biſhop of *Rome*; and it is the ſame that the power of the Keyes be.

To bind Gods Word] for, to ſtop the free paſſage thereof, or bring it under, 2 Tim. 2. 9.

Binea] *The Son of the Lord*; or, *in moving*. The Son of *Moza*, 1 Chr. 9. 49.

Binnui] *Building*. A Levite, Ezr. 8. 33.

Binui] *Building in my houſe*, or *in fairneſſe*. One of the Sons of *Pahath-Moab*, Ezr. 10. 30.

Birſha] *In evill*. The King of *Gomorrah*, Gen. 14. 2.

Birth] Naturall, Exod. 28. 10. Unnaturall, abortive or untimely, Job 3. 16. Supernaturall, as was the birth of Chriſt of a Virgin, Mat. 1. 18. The word is figuratively taken for Regeneration, Tit. 3. 5. Heavy anguiſh and diſtreſſe, Iſa. 37. 3. Beget and neer deliverance, Iſa. 66. 9. Naturall ſtate before God, Ezek. 16. 3, 4. Vehement ſpirituall care to gain to Chriſt, Gal. 4. 19.

Birthright] ſtood in a right of ſuperiority over the other Brethren, Gen. 4. 7. Conſecrated to God, Exod. 22. 29. Next in honour to Parents, Gen. 49. 3. Had a double portion, Deut. 21. 17. Succeeded in the government of the family and Kingdome, 2 Chr. 21. 3. Adminiſtration of the Prieſthood, Numb. 8. 14, 17.

Biſhop *or* **Biſhops**] Any that hath the charge to overſee and provide things neceſſary.

1. It was a name at firſt given to Clerks of the Market, to ſuch as were Overſeers of things to be bought and ſold, as a learned man writeth. And in this large ſignification is noted any man that hath charge and office for any buſineſſe Civill or Eccleſiaſtick: the word in the Greek is *Epiſcopos*, in Hebrew *Pakid*. It is the word which is uſed, Numb. 31. 14. 2 King. 11. 16. 2 Chr. 34. 12. for

Civill Overſeers: ſo among the Prieſts and Levites, Numb. 4. 16. Neh. 11. 9. & 1 Tim. 3. 1, 2.

2. A ſpirituall Overſeer, or one that hath the charge and overſight of ſouls, by the word to inſtruct and rule them. 1 Tim. 3. 1. *If any man deſire the office of a Biſhop, he deſires a worthy work.* See Act. 20. 28. The inſpection into, and charge over the flock for doctrine and manners, doth (by Gods commandement) belong to a Biſhop, whereof the Greek name (*Epiſcopos*) doth admoniſh us. It is the name of a function and office, joyned with care of inſpection and viſiting.

3. Paſtors, Teachers, Elders, even whoſoever had in the Primitive Church any Eccleſiaſticall power, either for doctrine or regiment of the Church, Phil. 1. 1. *To the Biſhops and Deacons of Philippi.*

4. Chriſt Jeſus, who becauſe he hath chief care, charge, and overſight of the Church, for feeding and ruling it, and he onely hath upon him the charge of ſaving ſouls by his mediation, is therefore (by an excellency) called the Biſhop of our ſouls. 1 Pet. 2. v. laſt, *Yee are returned to the Biſhop of your ſouls.*

Bithiah] *The Daughter of the Lord.* The Daughter of *Pharaoh*, 1 Chr. 4. 18.

Bithron] *The houſe of liberty.* A Countrey, 2 Sam. 2. 29.

Bithynia] A Province of *Aſia the leſſer*, 1 Pet. 1. 1. It ſeems to be originally *Greek*, of βαθυς a cave, or den, or of βία & θύνω, which is of θύω, *a violent haſtening.*

Bitterneſſe] Taken properly for that which is oppoſed to ſweetneſſe, Exod. 15. 23. Improperly, for extreme indignation, the root of wrath, anger, clamour, ill ſpeaking, Eph. 4. 31. which bitterneſſe is the inward offence of the minde with grief and anguiſh. See Hoſ. 12. 14. Deep anguiſh and ſorrowfull heavyneſſe of ſpirit, Job 7. 11. Prov. 14. 10. The higheſt degree of grief, Prov. 17. 25. Deſperate impiety, and deadly poyſon of malice, Act. 8. 23.

Bittern] A kinde of Eagle which keepeth commonly about lakes and fens, and liveth chiefly upon ducks: It loveth ſolitarineſſe. And therefore *to make a City to be a poſſeſſion for the Bittern*, Iſa. 14. 23. & 34. 11. is, *utterly to deſtroy it.* See Zeph. 2. 14.

Bizjothiah] *Deſpite.* A City, Joſh. 15. 28.

Bizjtha] The ſame. A mans name, Eſt. 1. 10.

B L.

Blackneſſe] Afflictions, or Perſecutions, which diminiſh the outward beauty and glory of the Church, Cant. 1. 4. *I am black, O Daughters of Jeruſalem.*

It's alſo put for a dejected, mournfull, and heavy countenance, Joel 2. 6. Nah. 2. 10. *Job* complaineth, *that his ſkin was black upon him*, Job 30. 30. And the Church, *our ſkin was black like an oven*, Lam. 5. 10. Whereby is noted, *their poor and afflicted ſtate, the grievous calamities which they ſuſtained.*

See *Blackneſſe* in Cant.

Blaſphemy] An hurtfull word, or any evill ſpeech.

Albeit the word (Blaſphemy) in the uſuall acception of the word with approved Greek Authors, do ſignifie any evill ſpeech or calumniation, (as *Beza* notes) yet by a phraſe peculiar unto ſacred Writers, the Penmen of the holy Ghoſt, it importeth alwaies an ungodly ſpeech, which though it be uttered againſt men, yet reacheth and is carryed to the contumely of God himſelfe, Rom. 14. 16. Mat. 9. 3. Tit. 3. 2. And it is twice uſed by *Plato* in this Eccleſiaſtical ſenſe; firſt, in *Alcibiade poſteriore*: ſecondly *in lib. de repub. ſecundo.*

Every reproachfull word tending to the hurt and diſgrace of any other mans name and credit. Tit. 3. 2. *Speak evill of no man.* In the Originall it is, *Blaſpheme no man.* Likewiſe, in 1 Pet. 4. 4. *Therefore ſpeak they evill of you.* This is blaſpheming of men. Mar. 3. 2. *And blaſphemies wherewith they blaſpheme.*

It's alſo put for ſuch injurious, ſlanderous, and opprobrious words as are uttered unto the reproach of God, Religion, Gods Word, Ordinances, Creatures, Works, Miniſters, &c. As againſt God, Rev. 13. 6. his Name, Rom. 2. 24. his Word, Tit. 2. 5. Chriſt, Act. 26. 11. Us as Chriſtians, Jam. 2. 7. Doctrine, 1 Tim. 6. 1. Rom. 3. 8. Chriſtian liberty, Rom. 14. 16. Teachers, 1 Cor. 4. 13. Chriſtians for abſtaining from evill, 1 Pet. 4. 4. The holy Ghoſt, or his work, Mat. 12. 31.

A more ample deſcription of the ſin againſt the holy Ghoſt, for help of weak tempted Chriſtians.

Blaſphemy againſt the Spirit, it is ſin not in deeds and actions, but in a reproachfull word (Mat. 3. 30.) uttered not out of fear, nor other infirmitie, as *Peter* did, and ſick and frantick perſons may doe; but out of a malicious hatefull heart, 1 Cor. 16. 22. & Heb. 10. 16, 36. Not by one that is ignorant of Chriſt, as *Paul* was being a blinde Phariſee; but by one enlightened through the holy Ghoſt with the knowledge of the Goſpell, (Heb. 6. 4.) Not of raſhneſſe, but of ſet purpoſe,

purpoſe, to deſpite Chriſt his known Doctrine and works, Heb. 10. 29. Being accompanyed with an Univerſall defection or falling away from the whole truth of God, Heb. 6. 6. Alſo with a generall pollution and filthyneſſe of life, Mat. 12. 45. 2 Pet. 2. 20. Finally, being unremiſſible, becauſe ſuch as commit this ſin, cannot repent, Mat. 12. 32. Heb. 6. 6. How are the Papiſts out of the way touching this point, in that they will have this blaſphemy to have ſix parts or ſignes? whereof the chief is final impenitency, which doth accompany every ſin in the wicked. See their Note on Mat. 12. 45. yea, and teach that it may be forgiven.

Note: when the Scripture ſpeaketh of this ſin, that it is never forgiven, and that it is impoſſible they ſhould repent that commit it: the Papiſts write that it is hardly forgiven and repented of. A moſt abſurd interpretation.

Blaſt] put for fearfulneſſe of heart, 2 Kin. 19. 7. The violent and ſudden force of the wicked mighty ones, Iſa. 25. 4. Gods power, ſtorm or whirl-winde, Job 4. 9.

Blaſting] is a puniſhment for ſin, threatned, Deut. 28. 22. happening upon the fruits of the earth, 2 King. 19. 26. and that by the eaſt-wind, Gen. 41. 6, 23, 27.

Blaſtus] *A branch of a tree*, or *hearb*, of βλαστὸς, for which is uſed βλαστάνω *to branch out*. *Herod's* Chamberlain, Act. 12. 20.

Blemiſh] Spoken of an hurt, Lev. 29. 19, 20. by which cometh a blemiſh, as lameneſſe, blindneſſe, Deut. 15. 21. A ſpot, Numb. 19. 2. Unſavouredneſſe, Deut. 17. 1. Blot, Prov. 9. 7. are blemiſhes.

To bleſſe] To give thanks, or to prayſe God in a ſolemn manner. Matt. 26. 26. *And when he had bleſſed*, that is, when he had given thanks, as it is in Luke 22. 19. Cor. 11. 24. And in all places where the Saints are ſaid to bleſſe God, there it is meant of their thankſgiving, and of ſpeaking well of God.

We bleſſe God when we praiſe him; God bleſſeth us, either when he ſendeth good things unto us, or removeth evill things from us, or turneth all to our good: wee bleſſe one another by our mutuall prayers, Eph. 1. 3. Rom. 12. 14.

The Papiſts by bleſſing underſtand not a ſolemn bleſſing, by giving thanks to God, to the conſecrating or preparing the creatures to an holy action; but an operative bleſſing of the bread, making it to be the body of Chriſt ſubſtantially and corporally. See the *Annot.* on Matt. 26. 26.

This word (bleſſe or bleſſing) when it is ſpoken of God toward men, it ſignifies a plentifull bellowing of good things, earthly or heavenly, Gen. 24. 35. Deut. 28. 2, 3, 4. Pſal. 31. 9. Eph. 1. 3. Gal. 3. 8. But when it is ſpoken of men towards God, it betokeneth prayſe or thankſgiving by word or deed, Deut. 8. 10. Pſa. 103. 1, 2. Luk. 1. 64. & 2. 28. And when it is ſpoken of men toward men, it ſignifieth ſometime ſalvation, as Gen. 47. 7. 1 Sam. 13. 10. Sometime a gift or benevolence, as 1 Sam. 25. 27. 2 Cor. 9. 5. 2 King. 5. 15. Sometime a pronouncing (by way of prayer or propheſie) of good things in the name of God, as Gen. 14. 19, 20. Num. 6. 23. In this ſignification the leſſe is bleſſed of the greater, Heb. 7. 7. Heb. 11. 21. And note further, that the ſolemn bleſſing in Numb. 6. 23, 24, &c. did figure that bleſſing of Chriſt, and laying on of hands, whereof we read, Luk. 24. 50.

Gen. 12. 2. Gen. 22. 17. Heb. 6. 14. Where the promiſe of eternall life is meant, Pſal. 54. 1. Gen. 24. 60.

2. To wiſh and pray for good things to others. Gen. 48. 20. *Jacob bleſſed the Sons of Joſeph.* Such was the Prieſts bleſſing the people in the Law, and parents bleſſing their children, even their good prayers to God for their welfare: In Miniſters with ſhewing forth Gods promiſes, Numb. 6. 22. Bleſſing put for ſaluting, Gen. 37. 7. Num. 6. 23, 24. for praying and for thankſgiving, Matt. 26. 26. Luk. 22. 19.

3. To increaſe that which is little, and to make it much, as when God is ſaid to have bleſſed the widow of *Sarepta*, her oyle and meal in her cruſe, 2 King. 17. 16. And when Chriſt bleſſed the five loaves and two fiſhes in the Goſpel, this bleſſing was operative indeed, and wrought a ſenſible multiplication of the Loaves and Fiſhes; ſo was not there a ſenſible mutation of the Bread and Wine into the body and blood of Chriſt, by that bleſſing, Matt. 26.

4. To give good things unto us, and to do us good in proſpering our affairs and labors, Pſal. 67. 1. *God be mercifull unto us, and bleſſe us*: & verſ. 6. Prov. 10. 22. *The bleſſing of the Lord maketh rich.* Thus the word *Bleſſe* is taken in good part.

5. To flatter and pleaſe ones ſelf, and to boaſt of his doings to others. Pſal. 10. 2. *The covetous bleſſeth himſelf.* Here it is taken in evill part.

6. The contrary; namely, curſing: an *Euphemiſmos*, when unſeemly things are ſpoken in ſeemly words. Job 1. 5. *Leſt my Sons have bleſſed God*, (ſo it is in the Originall)

that is, blaſphemed. 1 King. 21. 10. *He hath bleſt God and the King* (ſo it is in the Original) for he hath blaſphemed. Here alſo it is taken in ill part.

This is uſuall in other tongues, as in Greek, *Euonyma* and *Eumenides*, good names for worſe, as *Furies*, &c. old Latines for *Nothing* would ſay *Well*; Italians call loathſome diſeaſes *Gods diſeaſe*.

7. To ſalute or wiſh health unto, Gen. 47. 7. 1 Sam. 13. 10. & 25. 19. In all which places the Originall hath *bleſſe*.

8. To endow and furniſh one with an heroicall and valiant ſpirit; alſo with extraordinary bodily ſtrength. Judg. 13. 24. *The childe* (Samſon) *grew, and the Lord bleſſed him.*

9. To do one good by filling them with earthly and ſpirituall gifts, as *Abraham* was, Gen. 12. 2. See Rom. 4. 11, 12. & Gen. 13. 2. & 14. 14. & 24. 35.

☞ 10. The work of God in regenerating or converting men from their naturall and habituall corruptions, Act. 3. 26.

Or thus: To *bleſſe* may be referred,

Firſt, to God, with relation unto Man; and ſo it ſignifieth,

1. To make him bleſſed, happy, proſperous and fortunate, Gen. 12. 2.

2. To encreaſe, multiply, or make fruitfull, Gen. 9. 1.

3. To reward or honour, Gen. 12. 3.

4. To proſper our affairs and labours, Pſal. 67. 1.

5. To endue and furniſh one with an heroicall and valiant ſpirit, Judg 23. 24.

6. To beſtow the gifts and graces of his Spirit, Eph. 1. 3. So unto that ſolemn time of his worſhip, namely, the Seventh day, noting his ſanctifying and ordaining the ſame to an holy uſe, Gen. 2. 3. So with relation unto the creatures, pointing out his care and providence for their preſervation, Gen. 1. 22. & 8. 17.

Secondly, to Chriſt, as it reſpecteth God, noting,

1. His giving thanks, or praiſing God after a ſpeciall manner, Mar. 6. 41.

2. His calling upon God his Father for his mercies on the behalf of others, Mar. 10. 16. As it reſpecteth man; his effectuall and powerfull working on men for their converſion, Act. 3. 26.

Thirdly, to Man, with relation firſt unto God, ſignifying,

1. To praiſe or give him thanks, 2 Cor. 1. verſ. 3.

2. To curſe, 1 King. 21. 10, 13.

Secondly, to himſelf, ſignifying,

To flatter and pleaſe ones ſelfe, and to boaſt of his doings to others, Pſal. 10. 3. Deut. 29. 19. Alſo in good part, when he holdeth himſelf happy in the God of truth; Iſa. 65. 16.

To others, ſignifying,

1. To wiſh and pray for good things to others, Gen. 48. 20.

2. To ſalute, Gen. 47. 7.

3. By way of prayer or propheſie to pronounce good things in the name of the Lord, Numb. 6. 23, 24.

4. To conſecrate, or prepare, 1 Cor. 10. 16.

5. To congratulate or praiſe, Gen. 14. 19.

Fourthly, to other Creatures, noting that thankfulneſſe which they are to render unto God in their ſeverall kindes, Pſal. 103. 20, 21, 22.

Bleſſe and curſe not] Well wiſhing and ſpeaking. Rom. 12. 14. *Bleſſe and curſe not.* The repetition of this precept, by the contrary, ſhews that this duty cannot be done without difficulty; namely, to an enemy which ſhall curſe us: and alſo that it ought to be done with conſtancy, not once or twice, or by fits, but alwayes as occaſion is offered.

To bleſſe the Cup or Bread] Thankſgiving to God for the gift of his Son, with a requeſt to bleſſe the creatures to ſuch end as God ordained them.

To Bleſſe themſelves] By faith to apply to themſelves the bleſſedneſſe promiſed by Chriſt to *Iſaac*'s ſeed, Gen. 22. 18. Gal. 3. 8. 16.

Bleſſed] All them which be in the eſtate of an happy life, which conſiſts in Gods love and favour. Some be ſuch by nature, as *Adam* in Paradiſe had naturall happineſſe: Some are bleſſed by grace, as all the godly, even here in this preſent life. Matt. 5. 2, 3, 4. Some are bleſſed by glory, as the glorified Saints in heaven, Rev. 14. 13.

2. It ſignifieth God, Mar. 14. 61. Mat. 26. 63.

They that are ſaid to be bleſſed are,

1. God, 1 Tim. 1. 11.

2. Jeſus Chriſt, 1 Tim. 6. 15. both as he is God, Rom. 9. 5. and as he is Man, Luk. 1. 42.

3. The godly, Gal. 3. 9. Even they, which put their truſt in God, Pſal. 2. 12. which make the Lord their truſt, Pſal. 40. 4. Fear the Lord, and walk in his wayes, Pſal. 128. 1. Are choſen and called, Pſal. 65. 4. Know Jeſus Chriſt, Mat. 16. 17. Beleeve, Gal. 3. 9.

Gal. 3. 9. Sorrow for ſin, Luk. 6. 2. Feel the poverty of ſpirit, Mat. 5. 3. Hope in God, Pſal. 146. 5. Delight in his Commandements, Pſal. 112. 1. Are merciſull, &c. Matt. 5. 3, 5, 6, 7, 8. Keep Gods Commandements, Pſal. 119. 1, 2. Are charitable, Pſal. 41. 1, 2. Are Peace-makers, Mat. 5. 9. Dwell in the Church, Pſal. 84. 4. Are undefiled, Pſal. 119. 1. Avoid the wicked, Pſal. 1. 1. Hear wiſdome, Prov. 8. 34. Endure ſufferings for Chriſt, Mat. 5. 10. and temptations, Jam. 1. 12. Have their part in the firſt reſurrection, Rev. 20. 6. Have the pardon of ſins, Pſal. 32. 1. Have the Lord for their God, Pſal. 144. 15. Such are happy in their death, Rev. 14. 13. In their memory, Prov. 10. 7. At the laſt judgement, Matt. 25. 34.

Fourthly, The children of the juſt, Prov. 10. 7.

Fifthly, ſuch as have outward bleſſings, if they uſe them well, Pſal. 144. 12-15.

Bleſſednesse *or* **felicity**] The happy condition of ſuch as are in the favour of God, having their ſins forgiven them by faith in Chriſt. Rom. 4. 6. *Bleſſed is the man whoſe ſins are forgiven.*

2. The happy eſtate in which the *Galatians* once took and ſaid themſelves to be, by the coming and preaching of *Paul* the Apoſtle, Gal. 4. 15.

Bleſſed of the Lord, was a title of honour in thoſe times uſed of many, Gen. 24. 31. & 26. 39. It noteth the fountain of bleſſings and eternall life in heaven, becauſe it is the free benefit of God, it is therefore called bleſſing in the Pſal. 24. 5.

To bleſſe the ſeventh day] To ſanctifie and ordain it to an holy uſe, even for divine worſhip, by meditation of his works and words, and by other godly exerciſes; alſo by ceaſing from ſervile and ſinfull works, Gen. 2. 3. *God bleſſed the ſeventh day and hallowed it.* The ſacred reſt of a ſeventh day, both in Old and New Teſtament, is of divine inſtitution, Act. 1. 3. & 20. 7. 1 Cor. 16. 2. Revel. 1. 10. Elſe there were not ten but nine Commandements, if it were but a bare policy, or humane conſtitution, or Eccleſiaſticall tradition, as Rhemiſts ſay.

☞ Becauſe to Bleſſe and ſanctifie are ſeverall acts of God, as Gen. 2. 3. & Exod. 20. 11. and to ſanctifie is in God to ordain and dedicate to an holy uſe, in man to uſe a thing according to Gods Ordinance; we may take Gods bleſſing of the ſeventh day to be a beſtowing of honour or priviledge upon that day above other dayes, as freed from ordinary works, and dedicated to his ſervice; as alſo the promiſe of happineſſe to it, and all that ſhall rightly uſe it.

Bleſſing] Gods proſpering of us, and of our affairs and labours, when all have good ſucceſſe, and turn to our good. Pſal. 3. 8. *His bleſſing is upon his people.*

2. All good things, be they ſpirituall or bodily, earthly or heavenly: they are in Scripture phraſe called Gods bleſſings, even every good from God to Man. Epheſ. 1. 4. *Bleſſed be God who hath bleſſed us with all ſpirituall bleſſings.* Deut. 28. 2. *All theſe bleſſings ſhal come upon thee, bleſſed ſhalt thou be in thy cattle, &c.*

3. A gift from man to man. Gen. 33. 11. *I pray thee take my bleſſing.*

It is alſo taken for almes or benevolence, 2 Cor. 9. 5. Gods favour, Pſal. 3. 8. Such particular bleſſings wherewith the Prieſts were bleſſed, Matt. 22. Subjection, Iſa. 36. 16. Prayers for our enemies, or good words, 1 Pet. 1. 9. A propheticall ſpeech, Gen. 49. 28. That which from God maketh proſperous and fruitfull, Deut. 33. 23. Well wiſhing, Pſal. 109. 17. Good ſucceſſe, Pro. 11. 26. Prayſe, Neh. 9. 5. Praying for a bleſſing, Job 29. 13. The thing promiſed of God, Pſa. 24. 5.

A Bleſſing] Alſo a gift, or a bounteous liberality, Gen. 33. 1. 1 Sam. 25. & 27. & 30. 26.

To bleſſe abundantly] To heap benefits plentifully upon one. Heb. 6. 14. *Surely I will bleſſe thee.*

Bleſſing of Abraham] The redemption from the curſe of the Law by forgiveneſſe of ſins, and receiving the promiſe of the Spirit (or the adoption of children and ſanctification) through faith in Chriſt, Gen. 28. 4. Gal. 3. 13, 14. 9. 29. Rom. 4. 7, 8, 13. And as *Jacob* is made heir of this bleſſing, ſo all true Chriſtians be, 1 Pet. 3. 9.

To be a bleſſing] The certainty of Gods bleſſing of *Abraham*, that he ſhould ſurely be bleſſed and proſper.

2. The excellency and greatneſſe of the bleſſing in that it is ſaid (not) thou ſhalt be bleſſed, but a bleſſing.

3. A publick form and example of bleſſing, as to ſay, God bleſſe thee as *Abraham* was bleſſed.

4. To be the means and inſtrument of bleſſing to others, to whom Gods gifts ſhould come by him, Gen. 12. 2.

Cup of Bleſſing] Cup of Thankſgiving, which we take with giving of thanks to God for the gift of his Son, 1 Cor. 10. 19.

Rhemiſts on Matt. 15. Sect. 3.

Spirituall Blessings] Such gifts as come from the Spirit of God, and doe belong not to this earthly but to our spirituall celestiall life, Eph. 1. 3.

Blinde] Such as by birth or casualty lack their naturall sight.

2. Such as be ignorant, and lack knowledge, which is the eye of the minde. Rom. 2. 20. *A guide to the blinde*, Mat. 15. 14. *The blinde lead to the blinde.* 2 Pet. 1. 9. One which perceiveth earthly things which be near him, but not heavenly, which are out of this world and far off.

There are blinde,

1. *Corporally*, in visible things. By Birth, Joh. 8. 1, 2, 32. Age, Gen. 48. 10. Gods hand, Gen. 19. 11. Man, 2 King. 25. 7.

2. *Mentally*, in matters of things here below: Willingly, by a gift, Deut. 16. 19. Unwillingly, by anothers misleading, Deut. 27. 18.

3. *Spiritually*, in heavenly matters tending to salvation, Psa. 146. 8. and that, by corruption of nature, Act. 26. 18. The devil, 2 Cor. 4. 4. Spirituall darkneſse, 1 Joh. 2. 11. Self-conceit, Rev. 3. 17. Lack of spirituall gifts and graces, 2 Pet. 1. 9. Ignorance and wilfull careleſneſse, as wicked Miniſters, Isa. 42. 19. & 50. 10. A spirituall plague from God, Joh. 12. 40. A veil not taken away, 2 Cor. 3. 14, 15. This last is applyed to ignorant Miniſters, Isa. 50. 10. Deceitfull Teachers, Mat. 23. 16. Ignorant people, Rom. 2. 19. All that know not the Goſpel, 2 Cor. 4. 4. All that live in hatred, 1 Joh. 2. 11. The ſelf-conceited, Rev. 3. 17. Idols, 2 Sam. 5. 6, 8. This spirituall blindneſse conſists in the want of knowledge, or ignorance in the matters of salvation, either in whole, as in the unregenerate, Eph. 4. 18. or in part, as in the regenerate, 1 Cor. 13. 12.

To make blinde] To keep men from seeing the truth, when the light of it is set before them. Psal. 69. 23. *Let their eyes be blinded.*

2. To increaſe ignorance for the abuſe of former knowledge, as happened to them ſpoken of, 2 Theſſ. 3. 11. & Isa. 6. 10.

Blindneſse] Want of knowledge, or ignorance in matters of salvation, either in whole, as in all naturall men; Eph. 4. 18. *Through the ignorance that is in them:* or in part, as in men regenerate, who doe ſee and know but in part. 1 Cor. 13. 12. *We know in part, we ſee in a glaſſe.*

Bloud] Death or slaughter, Pſ. 51. 14. *Deliver me from bloud.* Mat. 27. 24. *I am innocent of the bloud of this man.* Gen. 4. 10. *Will I require his bloud.*

2. Revenge or puniſhment due for the ſhedding of bloud. Mat. 27. 25. *His bloud be upon us and upon our children.*

Blouds in the plurall number, ſig. *ſlaughter with cruelties*, as Gen. 4. 10. Pſa. 5. 7. & 52. 6. Eſd. 26. v. laſt. *Bloud and fierce ſlaughter.*

3. Cruelty. Hab. 2. 12. *Woe unto him that buildeth a City with bloud.* Iſa. 1. 5. *Your hands are full of bloud.* It ſignifies oppreſſion of poor, Iſa. 4. 4. & 1. 15.

4. The ſlain man. Joſ. 20. 5. *If the avenger of bloud purſue after him.*

5. The price of bloud. Act. 1. 13. *The field of bloud*, that is, *purchaſed with the price of bloud.*

6. Cauſe of their own deſtruction. Act. 18. 6. *Your bloud be upon your own heads*, Act. 20. 26.

7. The unpure beginnings of our birth and conception. Joh. 1. 23. *Not of bloud*, Ezek. 16. 6. In the place of Joh. 1. 13. it is (*blouds*) in the plurall number; and beſides the beginning of our conception, which is unclean, it reacheth further, and importeth the order of nature, or naturall generation, together with the force of ſtock and kindred, wherein the *Jews* gloried much: eſpecially, in their long continued ſucceſſion, that they could fetch their pedegree from the Patriarchs, Mat. 3. Unto which *John* had reſpect, when he ſaith, *We are not born Gods children of blouds:* as by the *will of fleſh and of man* he underſtandeth whatſoever in nature is moſt ſtrong and excellent, moſt deſired or deſireable, it no whit conferres or helps to new birth; be it ſtrength, beauty, riches, prudence, morall virtues, good inclinations or good nature (as we ſpeak) or power of wil, our regeneration is not from them in whole or in part, but from God alone, cauſing it (by his Spirit) according to his good pleaſure.

Note further, that when *bloud* is uſed in the plurall number, it uſually noteth murther or ſlaughter with the guilt following, Gen. 4. 11. 1 Chron. 22. 8. Pſal. 9. 13. and 106. 38. & 61. 16. Sometime it ſignifieth naturall uncleanneſse, as we are born in ſin deſerving death, Ezek. 16. 6, 9. as Joh. 1. 13.

8. The firſt man, of whom all men came as of the firſt ſtock. Act. 17. 26. *God hath made of one bloud all mankinde.*

9. The juice of the Grape. Gen. 49. 11. *And his cloak in the bloud of grapes.*

☞ 10. The bloud of Chriſt ſhed for the ſalvation of man, and for a ſatisfaction to God for man, Eph. 1. 7. 1 Joh. 5. 6.

11. Alſo

11. Alſo that precious humour which maintains mans life.

12. The life of man, which is preſerved by bloud.

It's alſo put for the whole man, Gal. 1.16. Man in his naturall or unregenerate condition, 1 Cor. 15. 50. Naturall bloud in the body, Geneſis ch. 9. ver. 4. or, out of the body, 2 Sam. 20. 12. whether by violence, Exod. 22. 3. or infirmity, Matt. 9. 20. Miraculous bloud, Exod. 7. 17. The wine in the Cup, Matt. 26. 28. The true ſpirituall drink, whereby the ſoul of the true Beleever is really nouriſhed to eternall lie, Joh. 6. 55.

Bloud of Chriſt] The death and whole ſufferings of Chriſt, one part of his ſufferings being put for all. Epheſ. 1.7. *By whom we have redemption through his bloud.* And often in the *Romanes* and *Hebrewes*, and throughout *Paul*'s Epiſtles, is the bloud of Chriſt (one part of his ſufferings) put Synecdochically for the whole ſufferings viſible and inviſible. Therefore it is abſurd to ſtick to the Letter, concluding from thence that Chriſts outward viſible ſufferings were ſufficient. For from the Letter of Scripture, it will follow, that if this bloudſhedding was enough, therefore his fleſh might be ſpared, and all the pains felt therein; alſo his ſoul, with the heavyneſſe and ſorrow thereof, whereof there was as great need as of the reſt. For Chriſt ſuffered nothing in vain, and our ſoul having ſinned, yea, and that principally, it was therefore to be redeemed with no leſſe then our bodies, even by the proper ſoul-ſufferings of Chriſt, elſe the acceſſary had been more hardly handled then the principall.

Becauſe the bloudy ſacrifice of the *Jews* figured Chriſt his death; hence ſo much mention of *bloud* in the New Teſtament.

Bloud of the Covenant] The bloud of Beaſts ſacrificed under the Law as a ſigne and pledge of the old Covenant; which was adminiſtred in figures, prefiguring or being a type of the bloud of Chriſt, wherewith the new Covenaut is ratified, Exod. 24.8. *Then Moſes ſaid, Behold the bloud of the Covenant.*

2. The bloud of Chriſt, by which God the Father had agreed and promiſed to ſave us; and for which we promiſe ever to ſerve him, Heb. 10. 29. as Heb. 8. 10. & 10. 16.

To betray innocent bloud] To deliver by Treaſon an innocent perſon unto death. Mat. 27. 4. *Betraying the innocent bloud.*

A man of bloud] One defiled with much bloud and many ſlaughters, or given thereto, as 2 Sam. 16. 7. Pſa. 26. 9. & 55. 24. & 59. 3. & 139. 19.

To ſprinkle bloud] To give force and power to the bloud of Chriſt from his Godhead, for purging of ſins, Lev. 1. 5, 11, 15. 1 Pet. 1. 2. Act. 20, 28. 2 Cor. 5. 19.

Bloſſome] As properly it's put for budding forth, ſprouting, or branching out, Hab. 3. 17. So is it figuratively for the increaſe and proſpering of Gods people, Iſa. 27. 6.

Blot out] put for, Not to be counted in the number of thoſe in Gods decree to be ſaved, Exod. 32. 32. Make to be forgotten, Deut. 9. 14. Utterly to deſtroy, Deut. 25. 19. To pardon fully and wholly, Pſal. 51. 9. Jer. 18. 23.

To blow upon] To ſcatter and drive away by a violent wind. Hag. 1. 9. *I did blow upon it:* or, hereby is underſtood Gods deſtroying power, as in Cant. 4. 16. Divine inſpiration.

B O.

Boanerges] *The Sons of thunder. James* and *John* the Sons of *Zebedee*, ſo ſurnamed of our Saviour, Mar. 3. 17.

Boar] A fierce and cruell beaſt ſetting it ſelf againſt its armed purſuers with all its might, nor being wounded doth it flee, but with greater fury ſeeketh revenge. It frequenteth woods, and waſteth the vines, and therefore the Perſecuters of the Church are compared thereunto, Pſa. 80. 13.

Boaſt] Taken 1. in an ill part, for to brag, vaunt, inſult, over-prayſe a mans ſelfe highly, as of power to do miſchief, Pſ. 52. 1. So of riches, Pſal. 49. 6. Men, 1 Cor. 3. 21. The hearts deſire, Pſal. 10. 3. To morrow, Prov. 27. 1. Things above their meaſure, 1 Cor. 10. 13. 14. Ones bargain, Pro. 20. 14. Righteouſneſſe by the Law, Rom. 3. 27. Victory, 2 Chr. 25. 14. Acceptance againſt others, Rom. 11. 18.

2. In good part, as to boaſt in the Lord, Pſal. 34. 2. In the ſpirituall welfare of Gods people, 2 Cor. 7. 4, 14. In the knowledge of God, Jer. 9. 24. In infirmities for Chriſt, 2 Cor. 11. 30. In afflictions for Chriſt, Rom. 5. 3. Of others forwardneſſe to charity, 2 Cor. 9. 2. Of lawfull authority, 2 Cor. 5. 8. Of not being chargeable to the Churches, 2 Cor. 11. 10. Of Gods extraordinary mercies, 2 Cor. 12. 1, 5, 6.

Boaz] *In ſtrength.* The Father of *Obed*, 1 Chr. 2. 12. A pillar, 1 King. 7. 21.

Boberu]

Bocheru] *First born.* The Son of *Azel*, 1 Chr. 8. 38.

Bochim] *The place of weeping.* The name of a place, Judg. 2. 1.

Bodie] That part of man which is made of fleſh and bones. 1 Cor. 15. 43. *The body is ſown in weakneſſe.*

2. The whole man. Rom. 6. 12. *Let not ſin reign in your mortall bodies*; that is, in your ſelves which be mortall. A *Synecdoche*, Rom. 12. 1.

3. Pith and ſubſtance. Col. 2. 17. *But the body is in Chriſt.*

4. The unregenerate part of man. 1 Cor. 9. 27. *I beat down my body*; that is, the old man.

☞ 5. Chriſt, Luk. 17. 37.

6. A company or ſociety of perſons, united together (as the ſeverall members are in one body) either in one place, or in one kinde of faith and profeſſion, or in like affection, or in all or in any of theſe, 1 Cor. 10. 17. Epheſ. 4. 16. Such a body there is,

1. Of good men, Eph. 4. 12. 16.

2. Of evill men.

3. Of good qualities.

4. Of bad, Rom. 6. 6, *&c.* which body of ſin is ſo called, becauſe,

Firſt, it is in the poſſeſſion of the body.

Secondly, it is nouriſhed by the body materially.

Thirdly, it is acted by the body inſtrumentally.

Fourthly, it is it ſelf a body exemplary. Sin generall being a corporation or body conſiſting of many and divers ſorts of vices, as a naturall body conſiſting of many members, and a civill body of many perſons.

Fiftly, finally, it tendeth to, and endeth in the pleaſures of the body, Rom. 13. 13. See *Old man.*

It's alſo taken *figuratively*, for the ſubſtance of a ſhadow, Col. 2. 17.

Myſtically, for the myſticall body, the Church of Chriſt, Rom. 12. 5. Eph. 2. 16.

Sacramentally, for the ſigne of Chriſts body, Mat. 26. 26.

Repreſentatively, for a body in a viſion, Dan. 10. 6.

Againſt the body] The body not onely to be the inſtrument in committing fornication (as it is in theft, robbery, murther, *&c.*) but the object of this ſin; whereas other ſins have an object without, which is abuſed, as the thief abuſeth other mens goods; a drunkard, wines; a glutton, meat; a murtherer, the perſon of another: but a fornicator abuſeth his owne body, which alſo contracteth a blemiſh and ſpeciall ſpot, by the act of this ſin. 1 Cor. 6. 10. *A fornicator ſinneth againſt his body.* Learned *Pareus* well addeth another cauſe why fornication is ſaid to be againſt the body, becauſe it coupleth the body to an Harlot, as in verſ. 16. whereas theft doth not couple the ſtealer to the things ſtoln, nor murtherer joineth the killer to the perſon ſlain, *&c.*

☞ The perſon it ſelf that in other ſins hurteth others but corporally and himſelfe ſpiritually, in this ſin hurteth himſelf both in ſoul and in body; and that,

1. Actually, by abuſing his body to this ſin, which is contrary to health and naturall cleanneſſe.

2. Paſſively, by admitting or ſuffering the contagion of another body, which if it be not naturally and materially, yet morally, and formally is unclean.

Without the body] The object of other ſins (beſide fornication) to be put without or externall; as the good name of another is the object of ſlander; proſperity, of envy; goods, of theft, *&c.* 1 Cor. 6. 18.

Bodily] Subſtantially or perſonally. Col. 2. 8. *In him dwelleth the Godhead bodily.* Note, God dwelleth in the Saints by the operation of the Spirit, working in them ſundry gifts: but in the man Chriſt, by hypoſtaticall union of the humane nature unto the divine, to become one Chriſt.

Body of Chriſt] The one part of Chriſts manhood, diſtinct from his ſoul. Heb. 10. 5. *A body*, &c.

2. Whole Chriſt, with all his good things. Mat. 26. 26. 1 Cor. 10. 8. *This is my body*; that is, a ſacramentall ſigne of me, and of all that is mine. Chriſts body is not made of bread, as *Romaniſts* dream.

☞ 3. The Sacrament of the Euchariſt, which is a ſigne of the true and very body of Chriſt, and therefore ſo called, to ſhew our neer communion of the one with the other Sacramentally, and of the faithfull with Chriſt himſelfe ſpiritually, Mat. 26. 26. 1 Cor. 10. 16.

4. His Church, which is his whole myſticall body, conſiſting of the faithful onely. Eph. 1. 22. *Head to the Church*, which is his body. Col. 1. 18. *He is the head of the body of the Church.* The wicked are not of this body, Eph. 2. 15. 1 Cor. 12. 27. Eph. 5. 23. & 4. 12, 16.

5. Alſo it ſignifies a viſible Congregation which outwardly profeſſe Chriſt, as 1 Cor. 12. 17. Rom. 12. 5.

6. The

6. The manhood of Christ onely. 1 Pet. 2. 24. *Who bare our sins in his body.*

Paul according to the common speech of men, calling assemblies of many a body, as a company of Citizens in a City, or Students in a Colledge, or Souldiers in a Camp, or Subjects in a Kingdome: in like sort doth he very often call the Church, or company of Christians, a body, as 1 Cor. 12. Eph. 4. 12, 16. Rom. 12. 5. By which comparison the Apostle admonisheth us of three things: First, that in the Church the same gifts are not granted to all men, as in the naturall body the self-same strengths are not granted to every member.

Secondly, That no man ought to thrust himself into another mans calling, for no member of the body taketh upon him the office of another member.

Thirdly, whatsoever bodily members do, they do it all to the common profit: so Christians must refer their actions to the utility of all.

☞ Fourthly, That every member or part of the body hath mutuall respect and benefit of and from the whole body and every part, whereto it hath done or doth any service; and so is recompensed for the good it hath done to others by the good which others do to it, 1 Cor. 12. 26.

The observation of these things in the Church, would have held out all ataxie and confusion, even that *Babylonish* confusion, and *Romish* tyranny which grew up to this height by neglect or contempt of these things.

To discern the Lords body] With reverence to use those most holy signes and pledges wherewith we are assured of the Lords body, putting difference between common bread and this bread, which by reason of the use and office of assuring is made holy, and so likewise the wine.

Body of death, and body of sin] Sin being (as it were) a body having many lusts as members annexed to it, and a deadly thing, deserving and leading to death such as serve it. Rom. 7. 24. *Who shall deliver me from the body of this death?* Rom. 6. 6, 23. *The wages of sin is death.*

Body of flesh] The humane nature of Christ. Col. 1. 22. *That body of his flesh.*

2. The old man and masse of coruption. Col. 2. 11. *Putting off that sinfull body of the flesh.*

Same body] The most strait or near communion and fellowship of beleeving Jewes and Gentiles, which through Christ beleeved in, are become not onely Sons of one Father, joynt heirs of one celestiall inheritance, but members of one and the self-same body mysticall, (to wit, the Church of Christ, under him their head) Eph. 3. 6. *That the Gentiles should be fellow heirs of the same body.* This was not revealed to the old Prophets (who did very obscurely foretell the vocation of the Gentiles) as touching the time when, the manner how, (to wit) without being circumcised; yet to be one body with the circumcised beleeving Jew. In this knowledge the Apostles and Prophets under the Gospell had the prerogative above the ancient Prophets.

This is my body] That in the Supper of Lord, we are put in remembrance and assured of his body, as it was crucified, and his bloud as it was shed, Mat. 26. 26.

Bohan] *In them.* The Son of *Reuben*, Josh. 15. 6.

Boil] Spoken for the foaming of the sea, stirred up by *Leviathan*, Job 41. 31. And, for inward restlesse affliction, Job 30. 27.

Boldly] In speech, Mar. 8. 32. Action, Gen. 34. 25.

Boldnesse] Courage or liberty of speech or of Action. Act. 4. 13. *When they saw the boldnesse of Peter.* Act. 28. 31. *With all boldnesse.*

2. Authority, which made *Paul* bold and free to command *Philemon*, vers. 8. of his Ep. to *Philemon.*

Boldnesse] in the face, Eccl. 8. 1. Speech, 2 Cor. 7. 4. Heart without fear, Phil. 1. 14. Towards men, Act. 28. 31. which is obtained of God by prayer, Act. 4. 29. And towards God, Eph. 3. 12. 1 Joh 3. 21.

Bondage] Slavery and thraldome under some Tyrant outwardly oppressing. Exod. 20. 2. *The house of bondage:* thus is the land of *Ægypt* called, because there the *Israelites* were entreated cruelly like servants and bondmen.

2. Subjection unto the Ceremonial Law, to be obliged and bound to the observance thereof, is called bondage, as *Paul* terneth the freedome from the same, liberty. Gal. 2. 4. And surely it was no small bondage to be tyed (as the Jews were, till the time of the Gospel) unto Ceremonies and Rites, so many in number, so diverse for variety, so chargeable for cost, so full of painfull labour in performance: but thus it seemed good unto God, for wise and just ends, to train up his people by such means, till the time of reformation came, as the Scripture calleth the dayes under Christ.

Bondage] *Corporall*, through cruel perſecuters, Exod. 20. 2.

Spirituall, under the Ceremoniall Law, Gal. 2. 4. Sin, Rom. 6. 20. Satan, Eph. 2. 2. Alſo under ſervile fear, Rom. 8. 15. Corruption, Ibid. 21.

Bonds *or* **Bands**] The crafty devices and miſchievous plots of wicked men, wherewith (as with bonds) they hold the righteous, Pſal. 116. 16. *Thou haſt broken my bonds aſunder.* Here it is taken in ill part.

2. Sin, which is a ſpirituall bond to tie men to Satan. Act. 8. 23. *Thou art in the bonds of iniquity*, that is, held faſt of iniquity, which is like a Bond. Here it is uſed in evill part alſo.

3. Gods Ordinances and Laws, which are (as Bonds) to tie us to our duties, and to faſten us to God. Pſa. 2. 3. *Let us break their Bonds.* It is the ſpeech of Gods enemies ſcoffingly ſpeaking of Gods Statutes, as of a ſervile and ſhamefull bondage.

Bands were ſignes of ſubjection, Jer. 27. 2, 3, 6, 7. and thus in Pſal. 2. 3. Kings and Nations ſpeak of Gods Doctrine and Laws, refuſing to be ſubject unto, and to ſerve Chriſt, though his yoke be eaſie, Matt. 11. 29. 30.

4. Gods benefits (which are alſo as Bonds and Cords of love to link us to himſelf.) Hoſ. 11. 4. *Even with bonds of love.* Here it is put in good part.

5. Impriſonment or other afflictions, ſuffered for the name of Chriſt. Act. 26. 29. *Except theſe Bonds.* Heb. 13. 3. *Remember them that are in Bonds.*

☞ Peace and godly agreement, which is as a band to joyn men together, as a veſſell made of many parts, by Bands is kept together, Eph. 4. 3.

There are alſo Bands or bonds of afflictions and oppreſſion, Pſal. 116 16. Jer. 2. 20. A covenant, Ezek. 20. 32. An oath, Numb. 30. 2, 10. A vow or promiſe, Numb. 30. 9, 13. Charity, Col. 3. 14. Gods love, Hoſ. 11. 4.

Unto Bonds] So greatly afflicted as he was caſt even into Bonds for Chriſt, 2 Tim. 2. 9. Yet he preached freely to ſuch as were with him and did viſit him.

Bondman] One taken priſoner in war, or bought with money, to ſerve and be at the will of him who took or bought him: this is the proper ſignification.

2. One caſt out of Gods family and inheritance, being ſlave to Satan and ſin, Gal. 4. 24, 25.

Bond-woman] *Agar* who figured the old Teſtament, and her Son ſuch as be under the works of the Law, Gal. 4. 29.

Bone] Kinſman, Gen. 29. 14. See Judg. 9. 2. 1 Chr. 11. 1. 2 Sam. 19. 12, 13.

Bones] A mans chief bodily ſtrength, or that wherein his chief outward ſtrength lyeth, Iſa. 38. 13. Pſal. 35. 10.

2. His inward ſpirituall courage and comfort of minde. Pſal. 51. 8. *That the bones which thou haſt broken may rejoyce:* that is to ſay, that ſo much comfort may be reſtored to me, as I have loſt by my fall, Lam. 3. 4. Prov. 14. 13.

Taken alſo for the very bones when the body is waſted, Gen. 50. 25. The dead body, 1 King. 13. 31. A mans whole body, Prov. 15. 30. Pſal. 141. 7. The whole man, body and ſoul, Pſal. 35. 10. & 51. 8. Job 20. 11.

Bone of Bones] The neareſt conjunction that may be, as of Kinſfolks, 2 Sam. 5. 1. Alſo of the husband and wife, Gen. 2. 23. Of Chriſt and his Church, Eph. 5. 30. The two former by naturall conjunctions; the third is myſticall.

Book] The whole Scripture, or ſome part of it, written together in one Volume, Rev. 22. 18. *The book of this propheſie.* Luk. 4. 17. *Hee took the Book.* The Book of Scriptures, Pſal. 40. 7.

2. The rehearſall of ones pedegree, or off-ſpring. Mat. 1. 1. *The book of the generation*, &c.

3. Every mans conſcience or knowledge that he hath of his own doings, good or evil. Rev. 20. 12. *Then the Books ſhall be opened.* Book of conſcience.

4. Gods providence, or his fore-appointment of all things. Pſal. 139. 6. *For in thy Book were all things written.* Book of providence.

Alſo, Gods predeſtination unto life, Rev. 21. 27. Evidences for land, Jer. 32. 10. marg. A Chronicle, or Book of records, Eſt. 6. 1. Books of curious arts, Act. 19. 19. The doctrine of the Goſpel, Rev. 10. 9, 10. Gods carefull love and remembrance, Mal. 3. 16.

By the Books] By the propheſie of *Jeremy*, where the yeers of captivity were mentioned by other Chronicles and records, Dan. 9. 2.

Book of Life] The decree of Gods election, chuſing ſome men freely to life eternall in Chriſt. This is called a Book, becauſe the elect are as certainly known to God, as if he had their names written in a Book. Rev. 21. 27. *In the Lambes Book of Life*, Phil. 4. 3. *Book of Predeſtination*, Exodus 32. 32. Iſa. 4. 3.

2. The

☞ 2. The Scriptures, becauſe firſt the way and meanes of eternall life are ſhewed and taught therein, and the precepts of that: ſecondly, the rewards of good life are therein promiſed, and deſcribed to be in eternall life.

Book of Moſes] A Book of the Law of the Lord by the hand of *Moſes*, Mark 12.16. 2 Chr.34. 14.

Books opened] Acts and deeds wrought and done by the fourth beaſt, brought forth to bee knowne, examined and judged of God, Dan.7. 10. *The Books were opened*, Rev. 20. 12.

Book of remembrance] A Chroniele or Book of Story, wherein the names and acts of men are remembred. Eſth. 6.1. *The King commanded to bring the Book of remembrance, and the Chronicles.*

2. The ſpeciall love and care of God, minding ſuch as fear him, in ſuch ſort, as if he had their names before him in a Book. Mal. 3. 16. *A Book of remembrance was written before him.*

Born] *viz.* 1. of God, ſo are all the godly, 1 Joh. 5. 18. Joh. 1. 13.

2. Of a woman without man: ſo onely Chriſt, and that miraculouſly, Matth. 1. 23, 25.

3. Of a woman by man, ſo are all men naturally, Job 14. 1.

4. Of the fleſh, ſo all men ſinfully, Joh. 1. 12.

To be born or brought up upon the knees] To take little babes into the boſome, armes, or upon the knees, as the cuſtome and manner of Fathers and Grand-fathers was, out of a delight in the bleſſing of God, Gen. 50. 23.

Firſt-born] *Properly*, The firſt brought forth before others, Gen. 25. 13. or, The firſt, though no more follow, Mat. 1.25.

Figuratively, A whole Tribe, Jer.31.9. All *Iſrael*, Exod. 4. 22. All written in heaven, Heb. 12. 23.

Boſome] Lawfull company with a woman, Gen. 16. 5. 2 Sam. 12. 8.

It's alſo taken for the Breaſt, Exod.4. 6,7. Lap, Ruth 4.16. Cloſe by ones ſide, 1 King. 1. 2. Will and pleaſure, Gen. 16. 5. Heart, Job 31. 33. Armes, Pſal. 129. 7. Inward touching with an affectioned feeling, ſo as it may cleave to the heart, Pſal. 79. 12. The place of reſt, Pſal. 74. 11. Large or full content, Luk. 6. 38. Secret and privy, Prov. 21. 14. Heaven, Luk. 16. 21.

In the Boſome of the Father] That Chriſt is privy to all Gods ſecrets (not as a piece cut off from the ſubſtance of the Father) but as one that is in the inward part of his Father, or as one in him. Joh. 1. 18. *Which is in the boſome of his Father*, &c. Joh. 17. 21. *As thou (O Father) art in me, and I in thee.*

A threefold moſt neer conjunction of the Father and the Son, is ſignified by this being in his boſome.

Firſt, of perſons in one nature.

Secondly, the infinite love of the Father towards Chriſt his Son.

Thirdly, the communication of his ſecrets to him: for ſeeing he doth exiſt together with his Father in one and the ſame eſſence, he muſt be privy to all his counſels, Matt. 11. 27.

Abrahams boſome] is interpreted by Papiſts in *Rhemes* Teſtament, to be a part of Hell, called *Limbus Patrum*, wherein ſuch as dyed before Chriſt his time did reſt, feeling no pain, nor yet any joy and pleaſure (contrary to the 25 verſ. of the 16 chap. of *Lukes* Goſpell, *Now Lazarus is comforted*) from whence Chriſt delivered them after his death, when he went down into Hell to harrow it, and to pul ſouls out of it into Heaven; which (they faign) to be ſhut againſt men during the time of the Old Teſtament, contrary unto that Scripture, Eccleſ. 12. 9. *The ſpirit returns to God who gave it*: and to plain reaſon; for ſuch as were Beleevers in Chriſt to come, they had ſalvation of their ſouls as the end of their faith.

Abrahams boſome: The moſt bleſſed comfortable life, which they (that die in that faith that *Abraham* did) ſhall enjoy after this life in heaven. Luk. 16. 21. *And was carryed by the Angels into Abrahams boſome.* Or, it is the ſociety and communion which the faithfull (who beleeve as *Abraham* did) ſhall have in the Kingdome of heaven. A Metaphor or ſpeech, borrowed of the Eaſtern people, which at the repaſt leaned each on anothers breaſt, or boſome, Joh. 13.23.

Bound] by men with Fetters, 2 Chr. 33. 11. Chains, Act. 28. 20. Bands, or Cords, Gen.39. 20. Judg. 15.13. By Eccleſiaſtical cenſure, Matt.16.19. By Satan, Luk.13.16. By the Spirit, Act.20.22. By the Law, Rom. 7. 2. Conjugall contract, 1 Cor. 7. 27. Vow, Numb. 30. 4. Corruption of nature, Prov. 22. 15. An oath or curſe, Act. 23. 12, 21.

Bountifulneſſe] The infinite clemency of God, and his exceeding great readyneſſe to pleaſure and do good unto men, Rom. 11. 21.

2. The Faith of the Elect ſpringing from Gods

Gods bounty and goodneſſe, and relying thereon. Rom. 11. 21. *If thou continue in his bounty.* A Metonymie of the cauſe.

A Bow] An inſtrument of war; and ſometime is uſed to ſignifie the whole furniture and force of war. Pſal. 44. 6. *I do not truſt in my bow*, Gen. 48. 2.

2. The ſtrength of the wicked, which they uſe to the hurting of the godly. Pſal. 7. 12. *He hath bent his Bow, and made his arrows ready*, Pſal. 11. 2.

3. The tongues of the Miniſters, whence proceed words (like arrowes) to ſtrike the very hearts of men, either for their converſion if they be *Elect*; or hardening, if they be *Reprobate*. Rev. 6. 2. *He that ſat on him had a Bow.*

Bow] Referred to God, ſignifieth,

1. The ſigne of Gods covenant in the cloud, Gen. 9. 13.

2. His power which he exerciſeth over the wicked, Lam. 2. 4. Pſal. 7. 12.

3. His promiſe or Word, Hab. 3. 9.

4. His people, whom he uſeth to fight againſt his enemies, Hoſ. 7. 16. Zech. 9. 13.

5. The powerfull help of God, Hag. 3. 9.

Referred to Man, ſignifieth,

1. That particular inſtrument, out of which arrows are ſhot: whether uſed in hunting, Gen. 27. 3. or in war, 2 King. 9. 24. Whether of ſteel, Job 20 24. or wood.

2. The whole furniture for war, Pſal. 44. 6.

3. The hurtfull wayes and means uſed by the wicked, Pſal. 37. 14. Pſal. 11. 2.

4. The grace and good will of God, whereby the godly are armed againſt their adverſaries, Gen. 49. 24.

5. The tongues of Miniſters, whence proceed words like arrows piercing mens hearts, Rev. 6. 2.

6. Mans worth and excellency, Job 29. 20.

To breake the Bow] To deſtroy and bring to nothing the greateſt ſtrength and power of the enemies of the Church. Pſal. 76. 2. *There he brake the Bow, the Sword*, &c.

Bow of ſteel or braſſe] Singular and very great ſtrength. Pſal. 18. 34. *A Bow of braſſe is broken with my armes.*

Deceitfull Bow] Falſe help, which faileth in time of need; or unfaithfull men, in whom there is no truſt. Hoſ. 7. 16. *They are as a deceitfull Bow.*

To ſhoot with a Bow] To be an Archer, & conſequently a Warriour; for ſhooting with the Bow was uſed in battels with men. Gen. 21. 20. Gen. 49. 23, 24. & 48. 22.

To bow] To bend the body in token of civill reverence. Gen. 23. 12. *Then Abraham bowed himſelf before the people of the Land.* Gen. 18. 1, 19. that is, *He bowed himſelf to the ground.* Alſo, the head, Gen. 24. 26. The knee, Gen. 41. 43.

2. To give ear unto our prayers, by granting that we aſk. Pſal. 16. 2. *He bowed or inclined his ear.*

3. To ſhew ſubmiſſion and religious reverence in the offering up of our prayers. Eph. 3. 14. *I bow my knees*, &c. For in prayer or other ſerving of God, the worſhippers of God uſed to bow down their bodies in ſigne of reverence and honour. Alſo to kneel ſometimes is to bend the head and knees, or to proſtrate themſelves.

4. To teſtifie by this outward geſture, our inward piety and worſhipping of God; Exo. 4. 13. Or of Idols, Rom. 11. 5.

☞ 5. To bow or ſubmit our thoughts and affections to God and his ſervice, as our inward and ſpirituall knees or parts; and as the bodily parts ſuffice not to ſerve God without theſe powers of the ſoul, ſo theſe ſuffice not (where the body is able to ſerve) without the body. Yet theſe inward Bowings are the beſt, and ought to be the firſt and moſt herein, Micah 6. 6. Epheſ. 3. 14.

To bow the back] To break or diminiſh the ſtrength of the body, minde, and eſtate, Rom. 11. 10. Thou ſhalt bow their backs, or thighes, and loyns; the chief ſtrength lyeth in the loyns or back; the breaking of the back is the ſpoyl of all might, that they ſhould not be able to attain what good things they chuſe and deſire.

To bow himſelf upon the beds head] That old feeble *Jacob* leaned, and ſtayed himſelfe upon the top of his ſtaffe till he might erect and ſettle his body upon his bed more commodiouſly, Gen. 47. 31. Thus expounded in Heb. 11. 21. How then dote the Papiſts, imagining ſome Image at his beds head, to which he might bow, in favour of their Idolatry?

This bowing of himſelf to God, was with thankfulneſſe, becauſe after other bleſſings, God had given him this aſſurance by *Joſeph*'s promiſe and oath, that he ſhould be carryed to *Canaan*, the figure of the Kingdome of heaven: Therefore this particular is reported, Heb. 11. 21. as a teſtimony of *Jacobs* faith. *Joſephs* bowing, Gen. 48. 12. was in reverence and thankfulneſſe to his Father for adopting his Sons.

To bow under the priſoners] To become more miſerable and ſubmiſſe then priſoners uſe to be to their Lords and Conquerours, and

and more vile then dead rotten corps. Isa. 10. 4. *They shall bow under the prisoners, and fall under the slain.* Some think this fulfilled in 2 King. 18. 4.

To bow himself in the house of Rimmon] In officious sort and civill duty to bend his body that his Lord might lean upon him when he went into the Temple of the Idoll *Rimmon* to adore; hereof *Naaman* craveth to be pardoned, of zeal without knowledge, as M. *Junius* saith, it being no such thing as should trouble his conscience, 2 King. 5. 18. Some read it in the præterperfect-tense, *When he had bowed and gone*, &c. It no way favoureth Time-servers and Neutrals.

Bowels] The most secret thoughts and cogitations of the minde. Prov. 20. 27. *The light of the Lord searcheth all the bowels of the belly.* A Metaphor or speech from the body to the minde.

2. The most feeling compassions of the heart. Col. 3. 12. *Bowels of mercy*; that is, most tender mercies, Luk. 1. 78.

3. Inward deep grief and heavyness. Lam. 1. 20. *My bowels are turned within me.*

They signifie also, The knots in the belly, Act. 1. 18. Inward affections, 2 Cor. 6. 12. A party truly beloved, Philem. 20. Bodies, Philem. 7. The sympathy between the Saints of God, Phil. 2. 1. The bowels of Gods mercy, and of Christ, Luk. 1. 78. Phil. 1. 8.

Bowles] put for a Cruise of oyl, Zech. 4. 2. Covers, hollow like to bowles, Exod. 25. 29. Cups to drink in, Amos 6. 6. Such as *Solomon* made upon the top of the Chapiters, 1 King. 7. 41. That which is called the *pia mater*, Eccles. 12. 6.

Box-tree] It liketh to grow in fruitfull places, Isa. 41. 19. Specially in *Libanus*, Isa. 60. 13. Where by them, some *metaphorically* understand, potent and powerfull men. It was used for beautifying the place of Gods Sanctuary, Ibid.

Bozez] *Dirt.* The name of a rock, 1 Sam. 14. 4.

Bozkath] *In poverty.* A City, Josh. 15. 39. So *Boscath*, 2 King. 22. 1.

Bozor] *Taking away.* *Balaam's* Father, 2 Pet. 2. 15. called also *Beor*, Numb. 22. 5.

Bozra] *In tribulation.* A City, Gen. 36. 33.

B R.

Bramble] A base bred fellow, and of evill condition, Judg. 9. 14, 15.

Branch] A part of a Tree: also mighty men, which are strong and of power, Isa. 9. 14. Also, off-spring, Job 8. 16. Prosperity, or glory, Job 15. 32. True beleevers, Joh. 15. 5.

Branch of the Lord] Christ, whom the Lord brought forth of the royal stock almost dead, (as a branch springeth out of a dead root) Isa. 11. 1. *A branch shall grow out of his roots.* Jer. 23. 5. & 33. 25. Zech. 3. 8. & 6. 12. The truth of Christs humane nature budding (as a branch) out of the family of *David*, who was the Son of *Jesse*.

2. The remainder of the Jewes which should escape out of the *Babylonish* captivity and banishment, of whom God promiseth to gather a green and flourishing Church. Isa. 4. 2. *The branch of the Lord shal be beautiful, &c.* Some expound this of Christ; but vers. 4. will not suffer that sense.

Branch of righteousness] Christ that just one, and justifier of the faithfull, which keepeth promise with his people, and executeth righteousness and judgement, Jer. 33. 15.

Brass] put for an Obstinate people, Ezek. 22. 18. Incorrigible shamelessness, Isa. 48. 4. Great strength, Dan. 9. 39. Durableness, Mic. 4. 13.

Brasen Serpent] Christ strong, mighty, able perfectly to deliver his, Joh. 3. 14, 15, 16. The lifting up of this Serpent by *Moses* signified Gods giving of his Son to death of the Crosse, as it is expounded, Joh. 12. 32, 33. The biting of the Serpent, signifieth the deadly sting of the Devill. And the looking up to the Serpent lift up upon the pearch, signifieth their beleeving in Christ crucified; that so by faith in him, confessing their sins they might be healed to everlasting life.

Breach] For a fracture or bruise, Lev. 24. 20. A cutting off, Judg. 21. 15. A parting, Isa. 7. 6. Altering or not performing, Numb. 14. 34. Bursting in by force or violence, 2 Sam. 6. 8. Breach of promise, the altering of ones purpose, Numb. 14. 34.

To make a breach] To part or cut the Kingdome in two parts, the one (King of *Syria*) to have the one half, and the King of *Israel* to have the other half. Isa. 7. 6. *Let us make a breach*, &c.

Bread] Food made of Corn, as of Wheat or any other Corn to nourish this naturall life. This is materiall bread. In this sense *Manna* is called Bread, Exod. 16. 4. Psal. 78. 10.

2. All things necessary for this life (by a Synecdoche) as in the Lords prayer, and elsewhere very often in Scripture, as Exod. 23. 25. *I will blesse thy bread.* Which cometh hence, because (of all necessaries for life)

bread is moſt common and moſt needfull. Mat. 4. 4. & 6. 11. *Give us this day our daily bread.* Prov. 20. 12. Gen. 3. 19. Gen. 28. 20 Bread put for food and rayment, which things *Jacob* prayed for, and with which all men ought to be content, 1 Tim. 6. 8. Alſo it is uſed for fleſh, Rev. 3. 11. Numb. 28. 2. Lev. 3. 11. & 21. 6. (Bread is uſed for all meat, Gen. 3. 19. & 21. 14.)

3. Chriſt himſelf, who to them that eat him by faith, he is to their ſouls the ſame that bread is to their bodies; bread being no more needfull to our bodies then Chriſt is to our ſouls for ſpirituall ſtrength, comfort, and refreſhing. Joh. 6. 50. *I am that bread that came down from heaven.* This may be called celeſtiall and ſpirituall bread. A Metaphor.

It's put for heavenly bread, Pſal. 105. 40. Spirituall bread, Jeſus Chriſt, who is true bread, Joh. 6. 32. The bread of God, Ib. 33. The bread of life, Ibid. 35. 48. The living bread, Ibid. 51. Sacramentall bread, 1 Cor. 11. 28. And is ſaid to be of God, and life, which is Chriſt, Joh. 6. 33, 35. Of the day, or daily bread which we daily need, Mat. 6. 11. Of affliction, Iſa. 30. 20. Sorrows, as gotten with much pain and ſorrow, Pſal. 127. 2. Wickedneſſe as gotten wickedly, Prov. 4. 17. Deceit, as deceitfully come by, Prov. 20. 17. Deſire, namely, pleaſant bread, dainty food, Dan. 10. 3. Our owne, as which we get by our own labour, 2 Theſſ. 3. 12. Tears, as which were in ſtead of bread, Pſal. 80. 6. Men, which men uſe to eat, Ezek. 24. 17. Mourners, without comfort received, Hoſ. 9. 4. Sincerity and truth, that is, of purity and integrity, without hypocriſie in our profeſſion, and worſhipping of Chriſt, and believing his Word, 1 Cor. 5. 8. Idleneſſe, that which is eaten without taking pains for, Prov. 31. 27.

Bread broken] Our Communion or fellowſhip which we have with Chriſt crucified, and with all his merits. 1 Cor. 10. 16. *The bread which we break, is it not the communion of his body?* That is, doth it not ſignifie and ſeal this unto us?

Breaking bread] Participation and fellowſhip in the Lords Supper. Act. 2. 42. *And breaking of bread.* The Jews made their bread thin, and therefore they did but break it.

2. Participation and fellowſhip in common repaſt, and eating their meat at home. Act. 2. 48. *And breaking bread at home, they did eat their meat together,* &c.

Common bread] Bread appointed to uſe of common life, and not to holy uſe, 1 Sam. 21. 5.

Bread of Deceit] Subſtance or goods gathered by craft or wile. Prov. 20. 17. *The bread of deceit is ſweet to a man.*

To eat bread] To celebrate or keep a feaſt, as was wont to be at the offering of Gratulatory Sacrifices. Exod. 18. 12 *Came to eat bread with Moſes Father in law.* See 1 Sam. 1. 19. 1 Chron. 16. 23. Eccleſ. 10. 19. Dan. 5. 1. Gen. 25. 24.

2. To take meat, or eat ordinarily, Act. 2. 46.

Except the bread which he eat] Either that *Potiphar* cared for nothing but to eat and drink, leaving all the trouble of his houſe upon *Joſeph:* or elſe, that he excepted his meat and drink, becauſe the *Ægyptians* would not eat with the *Hebrews*, Gen. 39. 6. & 43. 32.

One bread] The union and ſociety of the faithfull, which partake in one bread. 1 Cor. 10. 17. *We that are many, are one bread.*

Staffe or Stay of Bread] The ſtrength which the bread hath to feed us, by the bleſſing of God. Iſa. 3. 2. *Stay or ſtaffe of bread and water,* &c. This threatned, Lev. 26. 26. example of it in Hag. 1. 6. Mich. 6. 14, 15.

Their own bread] Bread and other victuals gotten by their owne labour, 2 Theſſ. 3. 12.

Bread of ſorrows] Suſtenance and food either got with ſorrowfull labour as it is enjoyned, Gen. 3. 19. or eaten with grief, as is the faſhion of frugall men and great ſparers, which by parſimony and pains look to grow rich, yet all in vain, without Gods benediction, Pſal. 127. 2.

Shew-bread] Sacred and holy bread, ſet forth and ſhewed upon the Table before the Lord. 1 Sam. 21. 7. Mar. 2. 26. *How he eat the Shew-bread.*

Note: *Shew-bread,* or *bread of faces,* or *of propoſition*; ſo named, becauſe 12 Cakes in two rowes were ſet upon a Table, before the face, or in the preſence of God, continually, from Sabbath to Sabbath. This Table with the twelve Cakes, ſignifieth, the multitude of the faithfull, preſented unto God in his Church; or the ſpirituall repaſt which the Church hath from, and before God, who feedeth them with Chriſt the bread of life.

Bread of tears] Tears were in ſtead of bread to feed on. Pſal. 80. 6. *Thou haſt fed us with the bread of tears.* Pſal. 42. 3. *Tears have been our bread to eat.*

Break] put for, to Cleave aſunder, Exod. 32. 19. or, Crack in pieces, Judg. 7. 19. Strike off, Dan. 8. 7. Take away, Pſ. 105. 16.

Ruſh

Rush in upon, Psal. 106. 29. Transgresse, Jer. 31. 32. Crush, Psal. 74. 13,14. Burst, Mar. 2.22. work much sorrow in the heart, Act. 21. 13. Profane, Psal. 89. 31. Pluck, Exod. 32. 2. Weaken, bring down as it were to nothing, Psal. 10. 15. Not to keep, or to fail, Numb. 30. 2. To make voyd, or of none effect, 1 King. 15. 19. Appear, Cant. 2. 17. Plow, Jer. 4. 3. Remove and take away by force, Jer. 28. 4, 11. Disunite and sever, Zech. 11. 14. Afflict sore, Job 9. 17. Panting, as if it would break, Psa. 119. 20. Disorder, Joel 2. 7.

To break up the fallow ground] To repent and amend, Jer. 4. 3. Mans heart is like to ground untilled and thorny: and repentance is like an Harrow and hook to grub up.

To break in pieces] Utterly to destroy one without hope of recovery (as a vessel of earth or glasse:) which being once broken cannot be made whole. Psal. 2. 9. *Thou shalt break them in pieces like a Potters vessell.*

To break off sins] To repent and change his life by becoming just and pitifull, whereas he had been unrighteous and cruell, Dan. 4. 27. See ch. 5. 19. Here is no footing and strength for their Popish merits, by almes and works of mercy, which be the meet fruits of repentance, but not meritorious causes of pardon and Gods favour.

Breast-plate] Military; Sacred, Lev. 8. 8. Spirituall, Eph. 6. 14.

Breath] A living soul, by the virtue of the eternal Spirit, inspired into an elementary body, to use it as an instrument. Gen. 2. 7. Psal. 150. 6. *Whatsoever hath breath: viz.* Let every person which liveth prayse God with the whole soul: Whereas in Gen. 2. 7. it is in the Hebrew, *the breath of lives*, in the plurall, it doth intimate one spirit or soul to be in man, which hath sundry faculties and operations.

2. The effect of the soul, to wit, power to breath, or to draw in wind, and to puffe it out again. Act. 17. 25. *Which giveth life, and breath, and all things.*

3. Infirmity and great weakenesse of mans life, which is quenched, by stopping the breath. Isa. 2. 22. *Whose breath is in his nostrils.*

4. The great easinesse wherewith Divine power worketh upon his creatures in water and land. Psal. 18. 15. *At the breath of thy nostrils*; as if he should have said, O God, there was no need thou shouldest command, when thou didst but breath upon them, it was enough to make the dry land appear.

It's put also for the soul, Psa. 146. 4. Life, Dan. 5. 23. as being the signe of life, and going along therewith, Act. 17. 25. The Gospel preached, Isa. 11. 4. A King, the Lords anointed, Lam. 4. 20. Being spoken of God, it signifieth his Word, Psal. 33. 6. A blast, storm, or whirlewind sent of him, Psa. 18. 15. His Spirit, Job 33. 4.

Breath of his lips, and rod of his mouth] The Word, or preaching of the Gospell, by which the Spirit of Christ is effectuall and mighty to quicken or convert the elect, and to harden and kill the reprobate with the terrors of the soul; even to consume Antichrist and Heresies, Isa. 11. 5. 2 Thess. 2. 8.

To Breath] put for naturall breathing, as man and beast doe. Infusion of the soule into the body, Gen. 2. 7. Live, Josh 11. 11. Speak, Psal. 27. 12. Threaten and pursue to the utmost strength of life, Act. 9. 1. Divine inspiration, Joh. 20. 22.

Brethren] Sons of the same Father or Mother, as *Reuben* and *Judah*, *Isaac* and *Ismael*, *Jacob* and *Esau*.

2. True beleevers, they that be such indeed, and before God, not in name and profession onely; even Christs whole spirituall kindred, which are knit to him by the bond of faith, and amongst themselves with unfaigned love. Heb. 2. 11. *Therefore he is not ashamed to call them Brethren.* Col. 4. 9. Matt. 12. 50. Rom. 8. 29. This is an inward spirituall Brotherhood.

3. Ministers of the Word, who for their common function and work-sake are called Brethren, 2 Cor. 8. 23. and elsewhere often.

4 Such as with one minde agree together in any act, good or evill. Gen. 49. 5. *Simeon* and *Levi*, Brethren. They were so called here, not for their common parents sake, but for that they did consent in an evill act, the killing and spoiling of the *Sichemites*. They were companions in a work; and so Brethren in conditions and in nature.

5. Such as partake with us in common nature, being men as we are. Gen. 29. 4. *My Brethren, whence be ye?*

Also, by one stock, proceeding from the same Ancestours, Gen. 24. 27. By consanguinity, Lev. 10. 4. By affinity, Gen. 13. 8. By Religion, Psal. 122. 8.

Separate from his Brethren] A choyce and chief man separated of God unto excellency above his Brethren, Gen. 49. 26. The Hebrew hath, *a Nazarite from his Brethren*, for a *Nazarite* hath his name of Separation, Numb. 6. 2.

Briars and Thorns] Malicious and wicked deeds, such as offend and displease God, as Briars doe sting and prick those which touch them. Isa. 27. 4. *Who would set Briars against me*, &c. Isa. 5. 6. & 9. 18.

2. Also, it signifies, the *Assyrians* pricking the *Israelites* like thorns, Isa. 10. 17.

3. The inordinate or excessive care and love of the world it self, and vanities of it, are unto the growth of godlyness the same that thorns are to the growth of corn, Mat. 13. 7, 22.

Bricks, hewen stones] Houses made of Brick or hewen stone, of Sycomore tree, and houses of Cedar: thus the wicked Jewes boast against God: Wee will restore our ruines, and what God hath wasted, we will even in despight of him repair it, and that more magnificently then before. Isa. 9. 10. *Bricks are faln down*, &c. Compare it with Mal. 1. 4.

Bride] The Church or company of true beleevers, spiritually joyned in marriage with Christ, as a Bridegroom and Husband. Rev. 21. 9. *I will shew thee, the Bride the Lambs wife.* Rev. 22. 27. Joh. 3. 29. *He that hath the Bride, is the Bridegroom.*

Bridegroom] Christ betroathed spiritually, and joyned to the Church, as to his Bride or Spouse, Mat. 25. 5. Mar. 2. 20. *While the Bridegroom is with them.*

Bridegrooms Friend] One who is joyned with the Bridegroom, to see that all be well done at the keeping of the Wedding. Judges 14. 11. Such were *Samsons* companions.

2. *John Baptist*, who by his Ministery and life did greatly further the spirituall Wedding or conjunction between Christ and his Church. Joh. 3. 23. *The friend of the Bridegroom rejoyceth greatly*, &c. See Luk. 1. 16, 17. Every faithfull Minister which helpeth forward this mysticall marriage is the Bridegrooms friend.

Broken *or* **loosed**] Violated, made voyd, or false, as Matt. 17. 19. Joh. 10. 35. or destroyed, as Joh. 7. 23.

Bridle] *Figuratively*, put for restraining power, Isa. 30. 28. & 37. 29.

Brightnesse] put for great excellency, Isa. 60. 3. Happy prosperity, Isa. 59. 9. Evidently clear and manifest, Isa. 62. 1.

Brimstone] expresseth Gods fierce plague threatned in great desolation, Deut. 29. 23. The same executed, Gen. 10. 24. The plagues in hell, Rev. 20. 10.

Bring] Applyed to God, as Jer. 32. 42. Neh. 9. 15. Heb. 13. 20. Christ, 2 Tim. 1. 10. Grace, Tit. 2. 11. The Ministers of the Gospell, Rom. 10. 15. Man, with relation to God, Lev. 1. 2. With relation unto Man, Gen. 27. 25.

It signifieth also, to Provide, Gen. 27. 20. Bestow, Gen. 2. 22. Account for, Gen. 31. 29. Convoy, Gen. 43. 17. Take into protection, Exod. 19. 4. Present with, 1 Sam. 9. 7.

To bring again, against, back, down, before, forth, forward, hither, home, in, into, neer, nought, nothing, on, out, to, to passe, unto, up, upon, with, *&c.* See in their severall places, where the meaning is plainly discerned.

Broad way] The way of sin, or a sinfull course of life, such as most men walk in. Matt. 7. 13. *Broad is the way that leadeth to destruction.*

Brother] One who is born of the same parents, as *James the Brother of John*, Mat. 10. 2. This is a naturall Brother. Or, of the same Father, though not Mother, as *Isaac* and *Ismael*; or of the same Mother, though not Father, whom we may term an Halfe-Brother.

2. One which marryeth our Sister, or our wives Sister: thus was *Isaac Laban's* Brother, Genes. 24. 29. This is a Legall brother.

3. A near kinsman. Gen. 13. 8. *Let us not strive, for we are brethren.* Rom. 9. 3. *For my brethren that are my kinsmen according to the flesh.* Thus Nephewes and Cousin-germanes are called brethren. Thus Christs kinsmen are called his Brethren, Matt. 12. 47. Genes. 29. 5.

4. Every one that knoweth and professeth together with us the same Christian Religion, holding the same God for their Father, and the same Church for their Mother. Rom. 12. 1. *I beseech you Brethren.* And in most places where Christians are called Brethren. This is a Christian Brother.

It's also put for one of the same stock, in the same Nation, after many generations, Deut. 15. 12. Jer. 9. 34. or in any other Kingdome, Deut. 23. 7. Numb. 20. 15. A companion, Job 30. 29. A neighbour, Lev. 25. 47. Mat. 5. 23. A faithfull friend, 2 Sam. 1. 26. One of the same function and office, 2 Pet. 3. 15. Such as are alike in quality and condition, Prov. 18. 9. A convert to Christ, Act. 9. 17.

Brother is either,

1. By nature or kindred.
2. By Law or affinity: 1 Near, as Gen. 24. 39. 2. far off. or,
3. By Nation, Rom. 9. 3
4. By profession, either

1. Civill.

1. Civill.
2. Religious.

Brotherly fellowship] The ſociety which the Brethren have amongſt themſelves, communicating their gifts for mutuall ſtrength and comfort. 1 Pet. 2. 17. *Love brotherly fellowſhip.*

Brotherly fellowſhip is the communion of Brethren, when all Gods bleſſings, both inward and outward, as occaſion and need requireth, are communicated by charity, all to the mutuall help one of another. It conſiſts not onely in rejoycing and being merry together (though in a religious manner,) much leſſe in ſuch worldly mirth, as they delight in, which are commonly called Good fellows: but in the right uſe of all good gifts, being applyed to the good of the Brethren abſent from us, as well as preſent with us, according to our opportunities and means.

Brotherly kindneſſe] That inward affection of love, whereby we embrace the Chriſtian Brethren more nearly then we doe all others. 2 Pet. 1. 7. *And unto love joyn brotherly kindneſſe.*

Note: Love reacheth to all men to whom it may doe good, but Brotherly kindneſſe onely to Chriſtian Brethren. Love is as the Hall, whereinto all comers are received; but Brotherly kindneſſe is as the Parlor, whereinto more near friends and ſpeciall acquaintance are received and admitted.

Bruiſe] It's ſpoken *corporally*, of the body, Luk. 9. 39. *Politically*, of the State and Common-wealth overthrown, Jer. 30. 12. Nah. 3. 19. *Ethically*, of the ill manners of men, Iſa. 1. 6. It's put for, to pierce or cruſh, Gen. 3. 15. Put to deadly grief, Iſa. 53. 10. Commit whoredome, Ezek. 23. 3, 21. Leſſen, weaken, put down, tread under feet, break to pieces, Rom. 16. 20.

Bruiſed] That is, loadned with the feeling of the weight of ſin, and ſtriving to be disburdened and ſet free, Luk. 4. 18.

Bruiſed reed] That is, dejected, afflicted, troubled in Conſcience, Mat. 12. 20.

Bruit] Rumour, fame, or report of a matter. Matt. 9. 26. *This bruit*, &c. verſ. 31.

Brutiſh] One wanting diſcretion, led with ſenſuality, and without underſtanding, 2 Pet. 2. 12. Jude 10. Prov. 30. 2. Pſ. 49. 11. Applyed to the ignorant of Gods great works, Pſalme 92. 6. Wicked men, that think God neither ſeeth nor regardeth their cruell dealing with Gods people, Ibid. 8. The haters of reproof, Pro. 12. 1. The counſell of ill Counſellors to a King, Iſa. 19. 11. The wiſe men of nations, Idolaters, Jer. 10. 8. Such as are in knowledge, Jer. 10. 14. Paſtors, that have not ſought the Lord, Jer. 10. 21. The cruell enemies of the Church, Jer. 51. 15.

B V.

Buckler] A weapon for defence in time of fight, 1 Chr. 5. 18. Jer. 46. 3.

2. The mighty defence of God, which is a Buckler to them that truſt in him. Pſa. 28. 1. *Thou art my buckler* (or *ſhield*). To whom *his truth is a Buckler*, Pſal. 91. 4.

Bud] Chriſt, in reſpect of his mean eſtate amongſt men. Iſa. 11. 1. *A graff or a bud ſhall grow out of his root.*

2. The Church of Chriſt, ſpringing up out of the remnant of *Iſrael*, as a bud out of the earth. Iſa. 4. 2. *In that day the bud of the Lord ſhall be beautifull and glorious.*

3. It ſignifieth the people of *Iſrael* with their whole glory and proſperity: it ſhall be for their ſins as a ſlender Bud, or leaf which vaniſheth in the ayr, Iſa. 5. 24. As it is ſpoken properly of trees, and plants, and earth, Cant. 6. 11. Iſa. 61. 11. So it is figuratively of men, Iſa. 27. 6. Ezek. 16. 7. & 29. 21.

Buffet] *Properly*, to ſmite with the hand. *Figuratively*, for any correction given, 1 Pet. 2. 20. Any injury offered, 1 Cor. 4. 11.

Buffeting] Some ſhamefull temptation, inward or outward, as a buffeting, to abaſe us. 2 Cor. 12. 7. *The Meſſenger of Satan to buffet me.*

Buggery] Beſtial uncleanneſſe againſt nature, Lev. 18. 23.

Build] Taken *properly*, for to ſet up or make a houſe, where none was before, Mat. 7. 26. *Figuratively*, for to make a thing of a foregoing matter, Gen. 2. 22. marg. Continue gracious favour to one and his ſeed, 1 King. 11. 38. Preſerve the name of a family, Deut. 25. 9. Give a name unto a family, Ruth 4. 11. Embrace men with ſingular favour, Job 22. 23. Preſſe with troubles, Lam. 3. 5. Preſerve and proſper, Pſal. 127. 1. Rule the Church and Common-wealth wel or ill, Jer. 1. 10. Ezek. 13. 10. Rule a family as is fit, Prov. 14. 1. Diſpoſe wiſely and admirably of his works, Amos 9. 6. Settle and ſtabliſh, 1 Sam. 2. 35. Pſal. 89. 4. Encourage (whether by word or deed) unto things unlawfull, Gal. 2. 18. Strengthen and encreaſe others in the faith and knowledge of Chriſt, by preaching, 1 Cor. 3. 10. Cement and knit ſpiritually, Eph. 2. 22.

To build] To ſet up or make an houſe

where none was before, Mat. 7. 26.

2. To encreaſe or to enlarge a family and ſtock by multitude of children, Ruth 4. 11. *Rachel and Leah did build the houſe of Iſrael.*

3. To ſtrengthen and encreaſe others in the knowledge and faith of Chriſt. 1 Cor. 3. *I have laid the foundation, and another buildeth thereon,* Judg. 20.

4. To proſper and bleſſe the Governour and government of a family. Pſal. 127. 1. *Unleſſe the Lord build the houſe,* &c.

To build the houſe] To maintain the family, with encreaſe of the good eſtate of it. Pro. 14. 1. *A wiſe woman buildeth her houſe.*

2. To encreaſe the family in number of children, and largeneſſe of iſſue, Ruth 4. 11. *Thus men build the houſe,* Gen. 16. 2. & 30.

3. So *Rachel* and *Leah* are ſaid to build the houſe of *Iſrael*, by bearing children; and God promiſed a ſeed to *David*, under the ſimilitude of building an houſe, 2 Sam. 7. 11, 12, 27.

4. To preſerve and proſper all affairs, private and publick, of family and Kingdom. Pſa. 121. 7. *Except God build the houſe:* this is the building of the houſe of God.

To be builded] To have children by whom the family is conſerved and propagated, Deut. 25. 9. Ruth 4. 11. 2 Sam. 7. 11, 12, 17. Gen. 16. 2.

Builder] put for Eccleſiaſticall Governours, Act. 4. 11. 1 Pet. 2. 7. Miniſters, 1 Cor. 3. 10. God, Heb. 11. 10.

Builder] One which of nothing maketh ſomething to be. Heb. 10. 11. *Whoſe Builder is God.*

2. A faithfull Miniſter of the Goſpel, who doth lay the elect upon Chriſt (as Builders do lay one ſtone upon another) 1 Cor. 3. 10. *As a skilfull maſter Builder.*

3. Any Governour of City and family. Pſal. 127. 1. *The Builder buildeth in vain.*

Wiſe builder] One who layeth a ſure foundation; that is, one who beleeving the promiſe concerning Chriſt, endevoureth to doe his Commandements, Matt. 7. 24.

Fooliſh builder] One who neglecteth a good foundation, having the knowledge and profeſſion of Chriſt, without faith and repentance, Mat. 7. 16.

Building] Making, framing. Gen. 2. 23. *He built a woman of a rib.* 2 Cor. 5. 1.

2. Teaching and inſtructing: Hence Miniſters called Builders, 1 Cor. 3. 10. *How he buildeth.*

Building] A materiall houſe ſet up with hands.

2. The Church and people of God here on earth. 1 Cor. 3. 9. *Ye are Gods building.*

3. A place of eternall bliſſe and glory. 2 Cor. 5. 1. *We have a building of God.*

Built together] Chriſtians knit together by the Spirit, and laid as living ſtones upon Chriſt the head-corner ſtone to be an habitation of God. Eph. 2. 22. *In whom ye are built together.*

Bukki] *Void.* The Son of *Jogli*, Numb. 34. 22. of *Abiſhua*, 1 Chr. 6. 5.

Bukkiah] *The diſſipation of the Lord.* The Son of *Heman*, 1 Chr. 25. 4.

Bul] *Ancientneſſe.* The eight Moneth, anſwering for the moſt part to our *October*, 1 King. 6. 38.

Bull] Reall, Job 21. 10. Both tame, Gen. 32. 15. and wilde, Iſa. 51. 20. Artificiall, made of braſſe, Jer. 52. 20.

Figuratively, hereby the enemies of the Church are decyphered, Pſal. 22. 12. who bellow as Bulls, Jer. 50. 11. but in time may be as a wilde Bull in a net, Iſa. 51. 20. Its blood did ceremonially ſanctifie to the purifying of the fleſh, Heb. 9. 13. It's a courragious beaſt, ſtrong, durable, after the Cow hath conceived, chaſte, is a lover of ſociety, and loveth to drink clear water. Its horns, hide, fleſh, dung, &c. all uſefull for man, as daily experience ſheweth. See *Oxe*, *Cow*.

Buls of Baſan] Properly, fat buls, ſtrong, powerful, and cruel enemies. Pſ. 22. 12. *Many young Bulls have encompaſſed me. Baſan* abounded with excellent paſture (Deut. 32. 14.) It was *Ogs* Country, and became the Jews by conqueſt, Deut. 3. 1, 2.

Bunah] *Building*, or *underſtanding.* The Son of *Jerahmeel*, 1 Chr. 2. 25.

Bunni] *Building me.* A mans name, Neh. 9. 4

Burden] Some heavy thing which doth load or grieve us with the weight of it, Jer. 17. 27. It ſignifies labour and ſervitude, Exod. 2. 11.

2. The Doctrine or Commandements of Chriſt. Mat. 11. 30. *My burden is light.* So it is to the regenerate, to whom the Commandements of Chriſt are not grievous, becauſe they are led by the Spirit, and have their ſins forgiven them; but to the unregenerate, they are as a grievous burden.

3. Propheſies and foretelling of grievous calamities (as it were) heavy burdens to come upon a people for ſin. Iſa. 13. 1. *The burden of Babel.* The burden of *Ægypt.*

4. All heavy and hard things, Pſa. 55. 24. *Caſt thy burden upon the Lord.* Iſa. 9. 4. Mat. 23. 4. Act. 15. 28.

5. Imperfections and wants which appear in

in our duties. Gal. 6. 2. *Bear ye one anothers burden*; that is, seeing you are all subject to infirmities, support and uphold one another through love. All sins are burthens, Psal. 38. 4. *For with their weight they presse us down*, Hebr. 12. 1. and are grievous and burdensome to others which know and dislike them.

6. Every trouble or grief, even to the least. Eccles. 12. 5. *Grashoppers shall be a burden.*

It's also put for legall ceremonies, or humane traditions imposed on mens consciences, Mat. 23. 4. Whatsoever is hurtful, unprofitable, or troublesome to any, 2 Sam. 15. 33. A divine threatning, Jer. 23. 33. Cumbersome, Job 7. 20. Charge, Hos. 8. 10. Act. 15. 28. Hard labour, Mat. 20. 12. Guilt and punishment, Gal. 6. 5. The office of Magistracy, and faithful discharge in judging, Exod. 18. 22. The cumberance and strife troubling and grieving the Magistrates as a burden, Deut. 1. 12. Sin, Heb. 12. 1. A duty imposed, Rev. 2. 24.

To bear his own burden] To give account to God of his own deeds, Gal. 6. 5. It behoveth every one to be much more carefull to get his own works approved of God, then condemn others, because every man must reckon for his own deeds.

Buriall] The putting of a Corps into the grave, to be covered with earth, which is the proceeding of naturall death, Act. 8. 2. 1 Cor. 15. 2, 3. *Dead buryed:* also preparation of the Corps for burial, Joh. 12. 7.

2. The wasting of sin by mortification, as a dead corps wasteth in the grave. Rom. 6. 3. *We are buried with him.* This is the proceeding to the death of sin, which is one part of our sanctification, and is effected by the virtue of Christ buried.

The places of Buriall were diverse. A cave, Gen. 25. 11. The way, Gen. 35. 19. City, Judg. 12. 7, 10. House, 1 Sam. 25. 1. Valley, Deut. 34. 6. Under a tree, 1 Sam. 31. 13. Hill, Josh. 24. 33. Garden, Joh. 19. 41. Sepulchre, Neh. 2. 3. The manner, with mourning, Gen. 23. 2. Great and sore lamentation, Act. 8. 2. And that at some time divers dayes together, Gen. 50. 10. The buriall of great persons being with great cost, 2 Chr. 16. 14. and great solemnity, Psal. 50. 2, 3, &c.

To be buried with Christ] To be partakers of Christ his death and burial, for a further mortification of sin. Col. 2. 12. *In that ye are buried with him.*

Burn] put for fervency of zeal, 2 Cor. 11. 29. Immoderate heat of unresistible lust; when one hath an unconquerable army of unruly and unchaste desires, and thoughts in him, dishonouring him and his body, Rom. 1. 27. 1 Cor. 7. 9. To prove unprofitable and nothing worth, as that which cannot endure fire, but is burnt and consumed, 1 Cor. 3. 15. And is applyed *figuratively*, to Jealousie, Psal. 79. 5. Wrath, Psal. 89. 46. An oven, Mal. 4. 1. Lips, Prov. 26. 23. A furnace, Dan. 3. 6. Wickedness, Isa. 9. 18. Lusts, Rom. 1. 27.

Bush burning, and not consumed] The Church of *Israel* afflicted in *Ægypt*, yet not destroyed, through the good will of God who dwelt in the bush. Exod. 3. 2. Deut. 33. 26. See Gods promise to *Israel*, Isa. 43. 2. It agreeth with the vision, Gen. 15, 13, 17.

Spirit of burning] An hostile and angry minde, desirous to take out of the way and consume the enemies, sins and persons, which hurt the salvation of Gods elect, and sought to hinder the glory of his mercy. Isa. 4. 4. *By the spirit of burning.* This is it which elsewhere is called the zeal of the Lord, and the indignation of God, his jealousie, &c. Or an operation of the Spirit (as fire) burning up and taking away the wicked out of the Church, and sins out of the Elect. See Mal. 3. 23. Isa. 1. 25. Matt. 3. 11.

Burnt-offering] A Sacrifice wholly given up to God by fire; therefore by the *Greeks* called (*Holocautoma*) that is, an whole burnt-offering, Lev. 1. 2, 9, 13. It cometh of an *Hebrew* word which signifieth an Ascension, because it went all up in fire burned upon the Altar, Gen. 22. 2.

It was, either of Fowles, for the poorer sort, as the Turtle-dove, or Pigeon, Lev. 1. 14. & 5. 7. or of the Heard, or Flock, Lev. 1. 2, 10. Lambs, Lev. 12. 6. Goats, Lev. 1. 10. Rams, Lev. 16. 3. Bullocks, or Oxen, Numb. 15. 8. Which were to be without blemish, Lev. 1. 3. 10. Mal. 1. 7, 8. And onely Males, Lev. 1. 3, 10. And that to be a sweet savour to the Lord, Lev. 1. 9. And to make an atonement, Lev. 4. 20. Which were to be offered of a free heart, 2 Chr. 29. 31. and with acknowledgement of deserving death, Lev. 1. 4.

To be burnt without the Camp] That Christ should suffer without the City, bearing his reproach, as unworthy to live in the company of men, Heb. 13. 10, 11, 22. The bodies of Beasts were burnt without the camp: wherefore even Jesus suffered without the gate.

2. That

2. That Christians must be ready to bear their reproach, willing for his cause to be cast out of their earthly dwellings, seeking an heavenly and better. Heb. 13. 13,14. *Let us therefore go out of the camp, bearing his reproach, for we have here no continuing City.*

Bush] In Hebrew, סנה rendred by the Septuagint, βάτος, retained by our Saviour in his answer unto the *Sadducees*, Mar. 12. 26. and there translated *Bush*, but in Luk. 6. 44. *a bramble bush*. And hence Mount סיני *Sinai*, had its name from the plenty of bushes there growing; or, for that the stones found there, yea, the fragments of stones had thereon the resemblance hereof; or, for that in this mountain was that bush wherein God appeared unto *Moses*. It's but low, never groweth up unto any just height, is of no esteem, barren, and so full of sharp prickles, that birds without losing their feathers cannot enter thereinto. This did figure out the base and contemptible estate of the *Israelites* in *Ægypt*: And though this may soon be burnt, yet would God make choyce to appear out of this, in a flame of fire, which yet should not burn it, Exod. 3. 2. To note, that he could and would preserve and save the *Israelites*, notwithstanding of all that the *Ægyptians* endevoured for their destruction. And that he had respect unto the lowly, Psal. 138. 6. will dwell with him, that is of a contrite and humble spirit, Isa. 57. 15. And that he chuseth the base things of the world, and things that are despised, *&c.* 1 Cor. 1. 28.

Busie-body] One that is idle, 1 Thess. 3. 11. An inordinate walker, Ibid. Wandering from house to house, 1 Tim. 5. 13. A tatler, speaking that he ought not, Ibid. A medler, and curious looker into other mens matters without a calling, 1 Pet. 4. 15.

Business] put for conference, Josh. 2. 14. Faith, Act. 8. 21. Thing or matter, Rom. 16. 2. Trouble, Gal. 6. 17. Charge or office, Act. 3. 6. That which by duty belongeth to one to doe, Gen. 39. 11. Employment, Deut. 24. 5. A mans vocation, and that which appertaineth thereto, Prov. 22. 29. A work Ecclesiasticall, 1 Chr. 26. 30. Office, 2 Chr. 13. 10. Entertainment, 2 Chr. 32. 31. Trade, Psal. 107. 13.

But] Notes opposition of things contrary in that sense in the which things are opposed Joh. 6. 27. Mat. 6. 19, 20. Ephes. 5. 17, 18. It noteth also an exception, Matthew 6. 15. Diversity, Mat. 20. 26. Contrary, Joh. 3. 17.

Butter and honey] Not only such kindes of meat, but all other kindes within the place where *Esay* lived, were accustomed food wherewith children were usually nourished and educated, Isa. 7. 15. where *Immanuel* the Son of the Virgin *Mary* (the Daughter of *Abraham* and *David*) is proved to be a very man like us by three signes or properties of humane nature.

1. His like food.
2. Like ignorance for a time;
3. Like discretion after the time of infancy was over. See Luk. 1. 80. & 2. 42, 52.

The word *Butter* is properly, pressed milk, or that which is so made by churning, Prov. 30. 33. and is (as it hath alwayes been) 2 Sam. 17. 29.) of daily use for nourishment. *Figuratively*, it's put for plenty, Job 20. 17. & 29. 6. It is smooth and sweet, like the words of flatterers, dissemblers, traitors, Psal. 55. 21.

To buy] To get some commodity by giving the due price of it, Gen. 49. 30. Ruth 4. 5.

2. To obtain or get a thing by our endevour, prayer, or other good means. Prov. 2. 23. *Buy the truth.* Isa. 55. 1. *Come and buy without money.*

The things bought, were lands and possessions, 1 King. 21. 2. Mat. 13. 44. Jer. 32. 7. Corn, Gen. 41. 57. Meat and drink, Deut. 2. 28. Rayment, Rev. 3. 18. Sword, Luk. 22. 36. Pearl, Mat. 13. 46. Gold, Rev. 3. 18. Merchandize, Rev. 18. 11. Girdle, Jer. 13. 1. So spices, vessels, oxen, sheep, doves, *&c.* And that either with money, or by exchange of one commodity for another, 1 King. 21. 2.

Buz] *Despising.* The Son of *Nahor*, Gen. 22. 21. A Countrey, Jer. 25. 23.

Buzi] The same. The Father of *Ezekiel* the Priest, Ezek. 1. 3. So *Buzite*, Job 32. 2.

B Y.

By] noteth the means, 2 Pet. 3. 7. The cause, Eph. 4. 18. And is translated At, Exo. 30. 4. For, Exod. 16. 16. In, 1 Chr. 9. 22. Towards, Dan. 8. 8. Through, Act. 3. 16. Among, 2 Tim. 2. 2. It's also a note of an oath, Gen. 21. 23. & 22. 16.

By which] After or according to which. Jam. 2. 7. *That worthy name by which ye are called.* As wives are called after the names of their husbands, and children bear the names of their fathers, Gen. 48. 16. Isa. 4. 1. so Christians bear the name of Christ.

Bywoord] Threatned as a punishment, Deut. 28. 37. Happeneth to the godly for a tryall, Job 17. 6. & 30. 9.

Cabbon] *As though understanding.* A City, Josh. 15. 40.

Cabul] *A footman.* A place belonging to the Children of *Asher*, Josh. 19. 27. Also, *Displeasing* or *dirty.* A Country given by *Solomon* to *Hiram*, 1 King. 9. 13.

Cadesh] *Holinesse.* A place, Gen. 20. 1.

Caiaphas] *A searcher*, from חפש to *search*; or, according to *Pasor*, *A compasser* or *turner about*; or, according to *Chytreus*, *One that vomiteth*, A glutton who vomiteth what he hath not digested, or a *hunting dog.* The High-priest who was joyned with *Annas* in that office, contrary to Gods law, Luk. 3. 2.

Cain] *Possession.* The Son of *Adam*, Gen. 4. 1. Also a City, Josh. 15. 57.

To goe in the way of Cain, Jude v. 11. is, To be cruell and take pleasure in the shedding of blood.

Cainan] *Possessour*, or *Buyer.* The Son of *Arphaxad*, Luk. 3. 16. The Son of *Enos*, Luk. 3. 38. or, from קנן *he hath builded a nest*, *The builder of a nest*; or, from קון *in Pihel*, קונן *he hath lamented*, *A mourner.*

Cake] 1. *Common*, used in houses for ordinary bread; whether courser, as of barley, Judg. 7. 13. or finer, as of fine flowre, Gen. 18. 6. of figs, 1 Sam. 30. 12.

2. *Sacred*, to an holy use, as a Cake of oyled bread at the consecration of the Priest, Exod. 29. 23. Also, Cakes unleavened, tempered with oyl, of wheaten flowre put in a basket, Exod. 29. 2. So for a Meat-offering, Lev. 2. 4. So for a Thanksgiving-offering, Lev. 7. 12. So for a Wave-offering, Lev. 8. 26. So the Shewbread, Lev. 24. 5. So for the *Nazarites*, Numb. 6. 15. So for an Heave-offering, Numb. 15. 19, 20. So *Gedeon's* unleavened cakes, Judg. 6. 19.

3. *Idolatrous*, offered to idols, Jer. 7. 18. & 44. 16.

4. *Extraordinary*, as the Manna, Num. 11. 18. which lasted but for a time. And, The cake wherewith *Elijah* was fed, 1 King. 19. 6.

5. *Deceitfull*, as the Cakes which *Tamar* made for *Amnon*, under the colour whereof he ravished her, 2 Sam. 13. 8--14.

Calah] *Opportunity.* A City, Gen. 10. 11.

Calamity] put for misery, trouble, Prov. 17. 5. Great heavynesse, Prov. 19. 13. Very great affliction, Prov. 27. 10. It hath befalne the godly, 2 Sam. 22. 19. Job 6. 2. Befalleth also the wicked, both in the Church, as such as are given to change, Prov. 24. 21, 22. Such as will not obey Gods Word, Prov. 1. 26. Idolaters, Jer. 18. 17. And out of the Church, as Jer. 48. 16. & 49. 8.

Calamus] A kinde of spice, called the *sweet cane*, Isa. 43. 24. For which Merchants dealt in the Markets of *Tyrus*, Ezek. 27. 19. whereof use was made in the Legall worship, Exod. 30. 23. and is taken for the whole outward worship, Jer. 6. 20. It is pleasant in savour, whence it is applyed to the mysticall Spouse, Cant. 4. 14.

Calcol] *Nourishing*, or *consuming all things.* A Son of *Zerah*, 1 Chr. 2. 6.

Caldea] *As devils*, or *as robbers, spoilers.* A countrey lying upon the East side of *Judea*, between *Babylon* and *Arabia*, Jer. 50. 10. of which the inhabitants were called *Caldeans*, Isa. 43. 14. As also *Caldees*, 2 King. 24. 2. *Mingling*; or, *as Devils.*

Caldron] Properly that which is used to seethe meat in, 1 Sam. 2. 14. Figuratively, the City of *Jerusalem*, Ezek. 11. 7, 11.

Caleb] *As a Hart*, or *a Dog.* The Son of *Jephunneh*, Numb. 13. 6. The Son of *Hezron*, 1 Chr. 2. 18. The name of a Towne, Ibid. 24.

Calfe] Properly, the young one of a Cow, Job 21. 10. Improperly, a moulten image in form of a calf, Deut. 9. 21. The Idols in *Israel*, 1 King. 12. 28. The fruits of our lips, the sacrifice of prayse and thanksgiving, Hos. 14. 2. rude and wanton, Psal. 68. 30.

To call] To invite sinners unto repentance, by the outward preaching of the Word, or otherwise by afflictions and benefits, Matth. 20. 16. *Many called, few chosen*, Prov. 1. 24. *I have called, but ye have refused.* A common and outward calling, Gal. 5. 13.

There is a diverse calling,

First, In respect of the callers or causes,

1. By God inwardly,

2. By Man outwardly.

Secondly, in respect of matter:

1. To temporall businesse,

2. To

2. To ſpirituall offices in this life,
1. Generall, of godlineſſe, Luk. 19.13.
2. Particular, of Apoſtleſhip, &c.
3. To judgement or account in the end of our life, or of the world, Luk. 19. 15.
4. To glory after death in heaven, Matt. 25. 34.

Thirdly, In reſpect of manner:
1. Outward,
2. Inward.

Fourthly, in reſpect of ſucceſſe:
1. Ineffectuall onely by the outward,
2. Effectuall by both together, this is perfect.

2. To draw effectually the elect unto Chriſt to beleeve in him, by the inward work of the Spirit, through the Word. Rom. 8. 28. *To them that are called of his purpoſe.* An inward and ſpeciall calling, 2 Theſſ. 2. 14.

3. To appoint and chuſe unto ſome work, and to give fitneſſe thereunto, Exod. 31. 2.

Inward calling is a ſpeciall and free work of Gods Spirit, ſingling and drawing the Elect from among the Reprobates, making them to become that which before they were not, even true beleevers, members of Chriſt, Saints, Sons and Heirs of God. Rom. 8. 30. *Whom he predeſtinated, them he called,* 1 Cor. 1. 2. *Saints by calling,* Rom. 4. 17. *God calleth thoſe things which be not, as though they were.*

Referred to *God*, it ſignifieth, alſo,

1. To impoſe a name on any thing whereby to diſtinguiſh it from others, Gen. 1. 8 & 5. 2.

2. To appoint and chuſe unto him ſome work, and to give fitneſſe thereunto, Ex. 31. 2. Iſa. 22. 20.

3. To invite ſinners unto repentance, Pro. 1. 24. Act. 3. 39.

4. To ſpeak comfortably to, or acknowledge to be his own, Iſa. 43. 1.

5. To afflict or lay his hand upon any, Hag. 1. 11.

6. To call to an account, Luk. 19. 15.

7. To give being unto, Rom. 4. 17.

8. To warn and exhort, Iſa. 22. 12.

9. To poſſeſſe and make his owne, Iſa. 55. 5.

10. To cauſe to grow, Ezek. 36. 29.

11. To offer the means of ſalvation, Effectually, Rom. 8. 28. Ineffectually, Mat. 22. 14.

12. To count and reckon, Heb. 2. 11.

Man in reſpect of *God*, and then it ſignifieth,

1. To perform his worſhip and ſervice after a ſolemn & publick manner, Gen. 4. 26

2. To prayſe him, Pſal. 18. 3.

3. To pray unto him, Ibid. 6.

4. To draw nigh unto him, in hypocriſie, Prov. 1. 28. In truth, Pſal. 145. 18.

5. To appeal unto him, 2 Cor. 1. 23.

In reſpect of others, taken ſometime in a bad part:

1. To incite unto Idolatry, Exod. 34. 15.

2. To invocate falſe gods, 1 King. 18. 26.

3. To be exceedingly ambitious and vainglorious, Pſal. 49. 11.

4. To determine contrary to the truth, Iſa. 5. 20.

5. To procure, Prov. 18. 6.

Sometime in a good; as,

1. To ſpeak to, or inquire of, Gen. 24. 57.

2. To invite unto ones houſe, Exod. 2. 20.

3. To acknowledge, Prov. 7. 4.

4. To rejoyce, Zech. 3. 10.

5. To name, Luk. 1. 13.

6. To fetch by ſpeaking to, Exod. 2. 7.

7. Produce for a witneſſe, Deut. 31. 28.

8. To cry aloud unto, 2 Sam. 2. 26.

9. To proclaim, Joel 1. 14.

To call upon God] Sometime both to pray to God and to prayſe; and the whole worſhip of God is contained under the phraſe, becauſe no duty of godlineſſe is more pleaſing to God, nor any ſacrifice taken in better part then prayer, Gen. 4. 26. Alſo 12. 7, 8. See Pſal. 50. 23. & 51. 19.

To call to minde] See *to Remember.*

To call upon the name of Iehovah] Publickly and ſolemnly (not privately as before in the family of *Adam*) but in open aſſemblies, after the birth of *Sheth.* Gen. 4. 26. *Then began men to call upon the name of the Lord.* Some (as *Luther*) read, *By the name of the Lord they began to be called*: but it is all one in ſenſe and ſcope, which is, that *Adam* obſerving the manners of the world, corrupted much by *Cains* poſterity, and the worſhip of God alſo, from that time began to gather the godly into a Church (as into a fold) and collected men thither by preaching the Word, holy prayers and exerciſes of Religion, to preſerve them unſpotted of common and groſſe corruptions of the world; thereby getting to themſelves the name and appellation of the Sons of God, Gen. 6. 1.

Such as tranſlate, *The name of God began to be profaned*, doe erre from the nature of the phraſe: See Gen. 12. 8. & 13. 4. And conſider not, that not a Nown but a Verb follows the Hebrew particle.

To call his Son out of Egypt] That God in the perſon of the Meſſias had now the ſecond

cond time begotten a Church: for out of *Ægypt* the Church came in her head Christ; as the whole body tofore, thence brought forth and delivered, Hoſ. 11.1. Mat. 2.15.

To call to witneſſe] See *to Adjure, to Witneſſe, to Teſtifie.*

Called] As much as named, or one known by ſuch a name, as Chriſt called *Peter, Cephas*; & Luk. 1. 60. *He ſhall be called John.*

2. One partaker of an effectuall vocation, when the mighty God (as it were) by the ſpeaking of a word, doth make one to be that which he is named and called, (to wit) a Saint, and holy, as God the Caller is holy. Rom. 1. 7. *Called to be Saints.*

3. To be that indeed and truth which one is ſaid and named to be. Iſa. 1. 26. *Thou ſhalt be called a faithfull City.* Luk. 1. 23. *He ſhall be called the Son of the moſt High*; that is, be ſo indeed, and declared to the world to be ſo, Rom. 9. 25, 26.

Put alſo for, Reputed, Rom. 7.3. Surnamed, Act. 13. 1. Invited, Gen. 31. 54. Appointed, Act. 16. 10. Named, Gen. 31. 47. Declared, Iſa. 1. 26. Separated, 1 Cor. 1. 1. Prayed, Pſal. 88. 9. Ordained, Heb. 5. 4. Proclaimed, Lam. 1. 21.

Called Chriſtians, Act. 11. 26. or ſtyled themſelves *Chriſtians*, who were before called *Nazarites*, and *Galileans*. The impoſition of this new name was openly and circumſtantially done, in a ſolemn and publick manner. See Mr. *Gregor. Notes and obſervations*, p. 159.

Called a Nazarene] Chriſt ſo to be named, not of the rite and order of *Nazarites*; and by vow after the Law, but of the City *Nazareth*, where he dwelled for a time. Mat. 2.23. *He ſhall be called a Nazarene.* If Chriſt had been thus called of the rite, then ſhould it have been written by ז, whereas it is in the *Syriack* written ע. There is a double *Nazarite*, one by vow, as *Samſon* the type, another by perfect holineſſe, as Chriſt the truth of the type, and not the type it ſelf; as it muſt be, had he by the order been a *Nazarite*.

Calling] A lawfull and warrantable eſtate of life. 1 Cor. 7.10. *Let every man abide in his calling.*

See *Office, Magiſtracy, Miniſtery, Man, Vocation.*

There is a threefold calling of the Apoſtles by Chriſt:

1. To the knowledge or hearing of him, ſo all we are.

2. To the ſervice or attendance of him, Mat. 4. 18. both in bodily and ſpirituall duties.

3. To the office of preaching, &c. Mat. 10. 1.

2. The eſtate and condition of Chriſtianity. Eph. 4.1. *Walk worthy of your calling:* alſo the glory of heaven to which we are called, 2 Theſſ. 1. 11.

3. The Action of God tranſlating men into this eſtate. 2 Pet. 1. 10. *Make your calling ſure.*

Put alſo for, The effect of election, or effectuall calling, 2 Pet. 1.10. Termed an high calling, Phil. 3.14. An holy calling, 2 Tim. 1. 9. An heavenly calling, Heb. 3. 1. which as it proceedeth of Gods grace, Gal. 1.15. ſo it's here accompanyed with holineſſe, 1 Theſ. 4. 7. and hath in the end eternall glory by Chriſt Jeſus, 1 Pet. 5. 10.

Calling upon the name of Jeſus] Either the whole worſhip of God, by a *Synecdoche* of the part for the whole; or elſe it ſignifies prayer unto Chriſt, for neceſſary graces. Act. 9. 14. *To binde all that call on thy name.* Act. 7. 59. *Stephen* called on God, and ſaid, *Lord Jeſus receive my ſpirit.* (Gen. 12.7, 8. Gen. 13.4, 18. & 26. 29. Calling put for Prayer.

Calneh] *All wee.* A place in the land of *Shinar*, Gen. 10. 10.

Calno] *Altogether himſelfe.* A place, Iſa. 10. 9.

Calvary] *The place of a skull*, Luk. 23.33.

Camel] Hereof frequent mention is made in Scripture. There are three kindes of them.

The firſt called *Hugiun*, of huge ſtature and ſtrength, able to carry a thouſand pound weight.

The ſecond called *Becheti*, with two bunches on the back, fit for carriage, and to ride upon, of which they have onely in *Aſia*.

The third called *Raguahill*, meagre and ſmall, able to travell (for they are not uſed to burthens) above an hundred miles in a day, *Purcas Pilg. lib. 6. cap. 1. Sect. 2. p. 705.*

They will not drink of cleer water, but of ſlimy and muddy, and therefore ſtamp in it with their feet. They will indure their thirſt for divers dayes together, but when they come to drink, they ſuck in above meaſure. They couple together in ſecret, and abhor inceſtuous copulation. They are docible, and being high are taught to kneel down that their burthens may be put upon them; nor will they carry more then uſuall, nor goe further then their accuſtomed baiting place. Though miſts and rain may obſcure the way from the Rider, yet do they goe on without all ſtaggering. Its hair is profitable for garments, Mat. 3. 4. They live long in the ſoil where they are bred; not ſo, being removed from thence. How great it is, is implyed,

implyed, Matt. 23. 24. & 19. 24. Being weary in their journey, not threats or blows, but pleasant songs incite them to goe on. They are of an hot constitution, and their milk wholesome. A little meat serves their turn. They have many ventricles for the better digestion of their food. If any of their number be sick, the rest sympathize therewith. Horses flee from them. Of them *Abraham* had store, Gen. 24. 35. *Job* more, Job 1. 3. The *Midianites* had Camels without number, Judg. 7. 12. on whose necks they put ornaments, Judg. 8. 21. This though chewing the cud, yet not dividing the hoof, was reckoned unclean, Lev. 11. 4.

Camelion] Hereof mention is made, Lev. 11. 30. It's of a changeable colour, able at one time to look two severall wayes, upon two severall objects. It will fast a whole yeer together. In stead of nostrils and ears it hath certain passages in those places, whereby it smelleth and heareth. It hath a certain moysture in its back parts, wherewith flies are delighted to their owne destruction. It alwayes gapes, as if it lived onely of the air. Its enemies are the Crow, Hawk, and Serpent. The Crow being poysoned thereby, is recovered by eating a bay-leaf. The Hawk that is a destroyer of others, is not able to resist it. Against the Serpent it defendeth it self by holding a broad strong stalk in its mouth; and observing the Serpent sleeping, out of his mouth he casteth a thred like a Spiders, at the end whereof hangeth a drop of poyson as bright as any pearl, which touching the Serpent, he immediately dieth. It's a most fearfull creature, and changeth it selfe into any colour, save white and red. It hath a snout like a sow, and goeth most slowly. Hereunto Sycophants, Flatterers, Tyrants may be fitly resembled.

Camon] *Cummin.* A place, Judg. 10. 5.

Campe] Men gathered together for war, 1 Sam. 4. 5, 7. People living abroad in tents, as the *Israelites* did, Numb. 1. 52.

Camphire] A kinde of precious odoriferous gum, Cant. 1. 14. or, the Cypresse tree.

Can] See *Able, Power, Free-will.*

Cana] *A nest,* or *possession*; or *zeal, emulation.* The name of a City in *Galilee,* Joh. 2. 1. Of another, Josh. 19. 28.

Canaan] *A Merchant.* Either a man so named, Gen. 10. 16. or his posterity, the *Canaanites,* Gen. 9. 22, 25.

2. *Canaan,* a Land so called of the first inhabitant, Gen. 10. after named *Israel* of *Jacob,* till the division of the ten Tribes: and then the two other Tribes, the Kingdome of *Judah,* after the Captivity named *Jews,* now *Israelites.*

Canaanite] *Zealous,* Luk. 6. 15.

Candace] *Having forgiveneſſe,* or *a clean possession.* A common name of the *Æthiopian* Queens, Act. 8. 27.

Candle] A materiall light, shining in the darkneſſe of the night, Luk. 15. 8.

2. The light of knowledge, or the Word of God rightly known, serving as a Candle to shew us our duties and our sins, and to direct both our selves and others. Mat. 5. 15. *No man lighteth a Candle to put it under a bushel, but on a candlestick.*

3. Gladneſſe and joy, by benefits or deliverances out of trouble. Psal. 18. 28. *God will light my Candle.* Prov. 13. 9.

4. The eye, Mat. 6. 22.

5. The soul, Prov. 20. 27.

6. Christ himself, 1 King. 1. 36. & 15. 4. Rev. 21. 23.

7. Any thing that may cheer our hearts, 1 King. 11. 36.

The Word and Scripture of God is the onely and al-sufficient Candle and Candlelight of the Church, 2 Tim. 3. 16, 17. It teacheth all truth of salvation, it convicts all errour, it instructs in all righteous works, it reproves all sins. The Church and Doctors are but the Candlestick, nor that neither, except they bear out this light.

Also, Gods Ministers shining with the light of knowledge and integrity of life, Joh. 3. 35. A good Prince, 2 Sam. 21. 17. The bounty or truth of God shining upon the house of *David,* or Kingdome of *Judah,* 1 King. 15. 4. Gods gracious presence accompanying his owne children, Job 29. 3. The Glory of the Church under the Gospel, Psal. 132. 17. Prosperity, Job 18. 6. One succeeding in government, 1 King. 11. 36. Means of light, Rev. 22. 5. and discovery of that which was hid, Zeph. 1. 12.

Candlestick] A frame of wood, iron, or brasse, or other metall, wherein to stick a Candle being lighted, to give light to them who are in the house.

2. Some particular Churches or company of men, professing Christ, and bearing out the truth of the Gospel in their doctrine and lives, as the Candle is set forth and shewed by the Candlestick. Rev. 1. 20. *The seven Candlesticks which thou sawest, are the seven Churches:* The Church holds forth the Lanthorn of the world, as Psal. 119. 105.

Also, the Ministery of the Word or Gospel of Christ, Rev. 2. 5. Those faithfull Teachers, extraordinary Prophets, or excellent

lent

lent Witneſſes, carrying the lights, Rev. 11. 4. There were Candleſticks, 1. *Common*, Dan. 5. 5. 2. *Sacred*, Exod. 25. 31. being of pure gold, 2 Chr. 13. 11. 3. *Myſticall*, Zech. 4. 2. Rev. 1. 12.

Canker-worm] A graſſe-worm or flie that hurteth hearbs and corn, eating them up. They are numerous, Nah. 3. 15. And after they have ſpoyled, quickly fly away, Ibid. 16. The land of *Judea* was plagued by them, Joel 1. 4.

Canneh] *A wall.* The name of a Countrey, Ezek. 27. 23.

Cannot] Either not to be able for want of power: or may not in right and equity, Gen. 29. 8. and in the latter ſenſe it is uſed, Gen. 34. 14. & 43. 32. & 44. 26.

Capernaum] *The field of repentance*; or of כפר *a village*, and נחם *comfort*, *The village of conſolation.* A City, Mat. 8. 5. called *Chriſts City*, Mat. 9. 1.

Caphtor] *An apple*, or *violet.* A Country, Deut. 2. 23.

Cappadocia] A Region in *Aſia*, called in Hebrew *Caphtor*, *a bowle*, or other thing very round: It's compounded of כפף *he bowed*, and חור *he ſearched.*

Captain] Taken for,

1. The head of a family or Tribe, Numb. 2. v. 3.

2. The Generall or Ruler of the Army, Gen. 26. 26.

3. Chriſt, Heb. 2. 10.

4. The Governour of a Province, Hag. 1. 1.

5. The King or Prince of the people, 1 Sam. 9. 16.

6. The great God, 2 Chr. 13. 12.

7. A chief Watch-man, Jer. 37. 13.

8. The chief Marſhall, Gen. 37. 36.

An inferiour Officer ſet over a greater or leſſer number, Deut. 1. 15. 1 Sam. 22. 2.

Captive] One taken priſoner, and held in bonds. Captivity is the eſtate of ſuch perſons. 1 King. 8. 26, 47, 48. *In the Land of their enemies which led them away captive.*

2. One who is bound or become priſoner to Satan and ſin. So are the regenerate in part, and the unregenerate wholly, Rom. 7. 23. 2 Tim. 2. 26. *In which they are held Captives at his pleaſure.*

3. One who is captive by Jeſus Chriſt, Eph. 4. 11. and by the Word of the Goſpel, 2 Cor. 10. 5.

Captivity] *Corporall*, Deut. 28. 27. 48. *Spirituall*, Rom. 7. 23. It's put for Captives, Pſa. 14. 7. The miſerable ſtate of ſuch as be Captives, Iſa. 5. 13. A very deep, afflicted, downcaſt eſtate, Job 42. 10. Such as have made others to be their Captives, Judg. 5. 12. A forcible ſubjection to Chriſt by the Word, 2 Cor. 10. 5.

Captivity captive] A multitude of priſoners, which in *David* the type, were the *Philiſtims* and other enemies of the people of *Iſrael*: but in the time of Chriſt (the truth of that type) they were ſin, death, grave, devil, hell and damnation, (ſpirituall enemies) which held others captives, and by Chriſt themſelves are ſubdued, Pſal. 68. 18. (how Captivity is put for Captives, ſee Pſ. 14. 7.) It ſetteth forth *David's* victories by four effects:

1. Demonſtration of divine Majeſty.
2. Captivation of his conquered enemies.
3. Spoyling of them.
4. The collection of Rebels to the people of God. See the application of this to Chriſt, Eph. 4. 11. where the Apoſtle changing the words, retaineth the ſenſe, putting *giving of gifts* for *receiving*; becauſe Chriſt received gifts to this end, to give them to his members; ſee Joh. 1. 16. Captivity is put for a company of Captives, Numb. 21. 1. Deut. 21. 10.

Captivity of Sion] The Church and people of God, (meant by *Sion* the moſt eminent place in *Jeruſalem*, where the Temple was built, and God worſhipped) being captives and priſoners in *Babylon*, Pſal. 126. 1. *When the Lord turned again the captivity of Sion.*

Carbuncle] A precious ſtone, which is in colour like hot burning coals, Exod. 28. 17. Hereby the glory of the Church is ſet down, Iſa. 54 12.

Carcas] *The covering of the Lamb*, one of *Ahaſuerus* his Chamberlains, Eſt. 1. 10.

Carchemiſh] *A Lamb*; or *taken away.* A City neer unto *Euphrates*, 2 Chr. 35. 20.

Care] A taking thought to pleaſe God in our own perſons, by doing his wil. 2 Cor. 7. 11. *Yea what care?*

2. A thought-taking and ſtudy for the welfare of others. 2 Cor. 8. 6. *The ſame care for you.* Phil. 2. 20. *Who will care for your matters.*

3. A taking thought for the things of this life. Which when it is moderate without diſtruſt of God, it is good and commendable; if it be otherwiſe, it is evill, and forbid. Mat. 6. 34. *Care not for to morrow.*

4. An eſtimation or thinking worthily of a perſon, or a matter, Act. 18. 17.

5. A taking heavily or grievouſly of a matter, as if it were a great evill, 1 Cor. 7. 21. Act. 18. 17.

It's alſo taken for, Reſpect, Mar. 12. 14. Regard, Luk. 10. 14. Value or eſteem, 2 Sam.

18. 3. Care may be referred to God, in generall, in respect of all his creatures, Mat. 6. 26, 30. In particular, in respect of the godly, 1 Pet. 5. 7. To Man, implying in generall, an applying of his minde to think on some object (which application may be fitly termed, a regarding of it, Mar. 12. 14.) But more particularly, an earnest and vehement intention of the minde, carefulnesse, or such a care which doth as it were divide the heart asunder, as the original word μεριμνα derived (as it seemeth) παρὰ τὸ μερίζειν ἢ νῦν importeth. Hereof are two kindes, *lawfull*, with relation unto God, 1 Cor. 7. 32. 2 Cor. 7. 11. Unto others, as 1 Cor. 12. 25. 2 Cor. 7. 12. & 8. 16. Also, a circumspect walking and carriage of our selves in respect of both, Tit. 3. 8.

Unlawfull; being, 1. Such as are not in any case warrantable, Rom. 13. 14. Matt. 6. 31. 1 King. 21. 4.

2. Such as are in their owne nature warrantable, but through abuse become unwarrantable; as, for one to be so diligent in his particular calling, as to be careless of Gods worship. See Mat. 13. 22. Luk. 10. 41.

Carmel] *Knowledge of circumcision.* A City, Josh. 15. 55.

Carmi] *My vine*; or, *knowledge of waters.* The Father of *Achan*, Josh. 7. 1. The Son of *Reuben*, Gen. 46. 9.

Carnall] A frail and transitory thing, which vanisheth at the coming of Christ. Heb. 7. 16. *After the law of the carnall Commandement.* Thus he calleth the Leviticall Law.

2. One wholly infected with sin. Joh. 3. 6. *That which is born of the flesh, is flesh*, or *carnall*; that is, fleshly and sinfull.

3. One, who hath more sin then grace; more flesh then spirit. 1 Cor. 3. 1. *But as unto carnall men, even as unto Babes, &c.*

4. One who is but in part corrupted by sin, yet having more grace then sin. Rom. 7. 14. *The law is spirituall, but I am carnall.*

5. Such as minde the things of the flesh, 1 Cor. 3. 3.

6. Wordly things, 1 Cor. 9. 11.

7. Such things as are humane and natural, 2 Cor. 10. 4.

Carpenter] Christ used this trade before he did shew himselfe in the Ministery, Mar. 6. 3. It's applyed spiritually, Zech. 1. 20, 21.

Carpus] *Fruit.* A mans name, 2 Tim. 3. 14.

Carry] put for, To protect and safely keep, Isa. 46. 3, 4. Make to ride, 1 Chr. 13. 7. Steal away, Job 21. 18. Lead or drive, Num. 24. 22. To be tenderly affected, Isa. 40. 11.

Carshena] *A lamb sleeping.* One of *Ahasuerus*'s Princes, Est. 1. 14.

Cart-rope] See *Cords.*

Casiphia] *Desire.* A place, Ezr. 8. 17.

Cassia] A sweet shrub bearing a spice like Cinamon, being both precious and odoriferous, whose use was most frequent of old, Ezek. 27. 19. which may be distinguished into,

1. *Common*, wherewith the garments of great ones were perfumed, Psal. 45. 8.

2. *Sacred*, used for the making of the holy ointment, Exod. 30. 24, 25.

Cassunim] *Hope of life*, or *pardoned.* The Son of *Mizraim*, of whom came the *Philistins*, Gen. 10. 14.

To cast thy burthen] Psal. 55. 22. or Care, 1 Pet. 5. 7. signifieth,

1. To trust or depend on God, Psa. 37. 3.

2. To delight in God.

3. To commit our cause to God by prayer.

4. To use all lawfull means of our good, or to doe good.

5. To be thankfull for the meanes that God sends.

6. To wait with patience and hope on God for good successe.

7. To forbear to offend God by any ill course, and to do all that may please him. See Psa. 37. 3, 4, *&c.*

To cast off] Referred to *God.* See *to Deliver up, to Forsake, to Depart, to Reprobate, to Harden.*

Referred to *Man*, it's taken sometime in a good sense, Rom. 13. 12. (So to cast away, Isa. 30. 22. Ezek. 20. 7.) Sometime in a bad, Hos. 8. 3. Amos 1. 11. 2 Chr. 11. 14. Joel 1. 7.

To cast is put for, to Reproach, Mat. 27. 44. Bring untimely fruit, Exod. 23. 26. Disregard, or contemptuously neglect, Psa. 50. 17. Melt, make, or frame, Exod. 25. 12.

Not to cast out] To hold most dear, to regard and embrace lovingly as for his own for ever, Joh. 6. 37. His special love, and perseverance in the same by the faithful, is noted in this phrase. To cast out, is, to excommunicate, Joh. 9. 35.

The other words annexed to cast, as to cast down, Josh. 10. 11. Up, Isa. 57. 14. Forth, Psa. 144. 6. Aside, Act. 4. 11. Into, Mat. 5. 30. Upon, Luk. 12. 31. plainly shew the meaning of the places.

Castles] Dwelling houses, so named of being fair and high, built in a row or order, Gen. 25. 16.

Castor] *A bever.* The signe of a ship wherein *Paul* sailed, Act. 28. 11.

The

The Poets faign, that *Caſtor* and *Pollux* were twins, whom *Jupiter* begat on *Leda*, in the form of a Swan, who when they came to age ſcoured the Sea of Pirates, and therefore were counted gods of the Sea.

Catch] ſpoken of fire, Exod. 22.6. of the *Benjamites* in taking them wives of the daughters of *Shiloh*, Judg. 21.21. The wicked who endevour to enſnare the poor, Pſal. 10.9. but are themſelves enſnared, Pſal. 35. 8. The extortioner, Pſal. 109. 11. Lyons, whereby the Princes of *Iſrael* are underſtood, Ezek. 19. 1. & 3. 6. The treacherous dealer, Hab. 1. 15. The Devil, Mat. 13. 19. The Phariſees and *Herodians*, Mar. 12. 13. Hunters, Lev. 17. 13. The wolfe (whereby may be underſtood the enemies of the Church, whether falſe Teachers or others) Joh. 10. 13. It ſignifieth, to lay hold on, 1 King. 20 33. Apprehend, vanquiſh, overcome, 2 King. 7. 12. Entrap, Luk. 11. 54. Convert ſouls, Luk. 5. 10.

Catechiſe] ſignifieth properly to teach the principles of Religion by way of queſtion and anſwer, Heb. 5. 12. & 6. 1. which is the duty both of Miniſters, Gal. 6 6. Act. 18. 29. & 22. 3. 1 Cor. 3. 2. and of Parents, Deut. 4. 10. & 6 7. It's tranſlated *Train up*, Prov. 22. 6. *Inſtruct*, Luk. 1. 4. *Inform*, Act. 21. 24. *Teach*, 1 Cor. 14. 19.

Caterpillar] An hurtfull worm, eating the leaves, buds, flowers, fruit, of trees, herbs, corn. It maketh webs as Spiders, wherein it wrappeth it ſelf the whole winter, reſerving its peſtiferous ſeed, for it caſteth certain egges from it, whence in the ſpring ſpringeth a brood of many Caterpillars. It's of divers colours, gliſtereth in the night. It's ſoft and rough, Jer. 51. 27. It's ſaid to be transformed into a Butterflie. The Caterpillars are ſaid to eat one anothers egs, unleſſe they be carefully wrapped up. They are a judgement inflicted for ſin, 1 King. 8. 37 Joel 1. 4. Pſal. 105. 34.

Catholick] ſignifieth Univerſall, or Generall; that which concerns not one perſon, or place, or people, but reacheth unto all people of all places, times, ages, ſexe, and conditions. Thus the Church of Chriſt in our Creed, is intituled *Catholick*. And the Epiſtles of *James*, *Peter*, and *John* be ſo called, [*The Epiſtle Catholick of James*, &c] Becauſe they were ſent not to one Church, as that to *Corinth*, to *Philippi*, &c. or to one perſon, as to *Philemon*, to *Titus*, &c. but to all Jews beleevers, every where diſperſed: or to all [beleeving] both *Jews* and *Gentiles*, in the world. How this Title can agree with the *Romane* Church, being but a particular Church (if ſhe were as ſound as ſhe is rotten) let reaſonable men judge. To ſay, the *Romiſh* Catholick Church, is as much as to ſay, the whole *Engliſh-Britiſh* Nation, which were an abſurd ſpeech.

Cabe] for Dwelling, Gen. 19 30. Burial place, Gen. 23. 19. Joh. 11. 38 ſhelter in time of diſtreſſe, Joſh. 19 16. 1 King. 18. 4. Judg. 6. 2. Pſal. 142. 1. Heb. 11 38.

Cabillation ſo ged, *or* falſe accuſation] Falſe and unjuſt accuſation, and malicious invention to trouble a man. Luk. 19. 8. *If I have taken from any man by forged Cavillation.* *Zacheus* being a Publican or Collector of Tribute, and having wronged many, under pretence and colour of the Weal-publick; did therefore charge all ſuch for enemies unto the Common-wealth, whoſoever found fault with his robberies and harms. This was his forged Cavillation. A ſpeech borrowed from ſuch as told out, who tranſported figs from *Athens* (contrary to a Law made in that behalf) to ſcrape ſome money from ſuch as (being accuſed by them) were found guilty.

Cauſe] Suit, action, controverſie, Iſa. 1. 23. *The widows cauſe comes not before them*, Pſa. 43. 1. Exod. 22. 9. & 23. 3.

2. The matter or crime wherewith one is charged. Act. 25. 27. *And not to ſhew the Cauſes which are laid againſt him.*

It's alſo put for, A reaſon, 1 Sam. 17. 29. Sake or reſpect, 2 Cor. 7. 12.

To cauſe one to ſin] See *Offence*, *Offend*, *Sin*.

C E.

Ceaſe] ſignifieth,

1. To be wanting, Deut. 15. 11.
2. To be utterly forgotten, Deut. 32. 26.
3. To be quiet, Judg. 15 7.
4. To leave off, 1 Sam. 7 8.
5. To leave unperfected, Ezra 4. 24.
6. To ſpring up, Job 14 7.
7. To abſtain from, as from doing evil, Iſa. 1. 16. Anger, Pſal. 37 8. Sin, Heb. 4. 10. Hearing inſtruction, which cauſeth to erre from the words of knowledge, Prov. 19 27. Strife, Prov. 20. 3. Our owne wiſdome, Prov 23. 4, 8, *&c.*
8. To be removed by death or otherwiſe, Lam. 5. 14.
9. To reſt from, willingly and wittingly, not to be given to, 1 Pet. 4. 1.
10. To end, Pſal. 46. 9.
11. To leave to, Prov. 23. 4.

12. Not uſed, Eccleſ. 12. 3.
13. Give over, Iſa. 33. 1.
14. Be no more, 1 Cor. 13. 8.
15. Be ſtill, Pſal. 4. 4.
16. To forbear, Exod. 23. 5.
17. To intermit, Lam. 3. 49.

Cedar] A tall, Amos 2. 9. Goodly, Pſa. 18. 10. Excellent tree, Cant. 5. 15. whereof the choyce grew in *Libanus*, Judg. 9. 15. uſed for the building of magnificent houſes, as *David's*, 2 Chr. 2. 3. *Solomon's*, 1 King. 7. 2. *Jehoiakim's*, Jer. 22. 14, 15. So for covering the porch of judgement, 1 King. 7. 7. For maſts of ſhips, Ezek. 27 5. For cheſts, Ibid 24. Uſed alſo for the building both of the firſt Temple, 1 King. 5. 6. and of the ſecond Ezra 3. 7. And in cleanſing the Leper Lev 14. 4. & the burning of the red heifer, Numb. 19. 6. Uſed alſo for the making of idols, Iſa. 44. 14. They are choyce durable, goodly trees, called, the *Cedars of God*, Pſal. 80. 11 marg. Unto whoſe height the height of the *Amorite* is reſembled, Amos 2 9. Thereunto *Zerubbabel*, or *Chriſt*, of whom he was a type, Ezek. 17. 22. By the *Cedars of Libanus*, the powerfull and proud may be underſtood Iſa. 2 13. Zech. 11. 1, 2. 2 Chr. 25 18 Ezek. 31. 3. Hereunto alſo the felicity of the faithfull is compared, Pſal. 92. 13. Num. 24. 6. Hereunto are oppoſed, in reſpect of its greatneſſe, the Hyſop, 1 King. 4. 33. its worth, the Sycamore, Iſa. 9 9. Both, the bramble, Judg. 9. 15. The *Cedar* is pleaſant in ſhow, being alwayes green. Its ſmell driveth away Serpents, refreſheth men, neither moth nor worm can corrupt it, nor age conſume it. Dead bodies being put into *Cedar* and anointed with its juice, are preſerved from corruption; but it conſumeth and corrupteth living fleſh. It's ſaid of the fruit thereof, that about the kernels, it's ſowre, about the outſide, ſweet, in the midle, temperate, between both.

Cedron] *Mad, black*, or *ſad*. A brook, Joh. 18. 1. called alſo *Kidron*, 1 King. 15. 13.

Cenchrea] *Millet*, or *pulſe*. The name of a place, Rom. 16. 1.

Cenſer] An inſtrument of pure gold, 1 King. 7. 50. Uſed in the ſervice of the Sanctuary:

1. To put fire in, and that on the fire of the Altar, Lev. 16. 12.

2 Whereon to put an handfull of incenſe, of ſpices, Exod. 25. 6. Sweet, Lev. 4. 7. Beaten ſmall, Lev. 16. 12. For the holy place, Exod. 31. 11.

3. For the High-prieſt to carry into the vail, and moſt holy place, Lev. 16. 12, 13. To prevent death, Ibid. and make an atonement, Numb. 16. 46.

Centurion] A Captain ſet over an hundred ſouldiers, Act. 10. 1. Mat. 8. 5.

Cephirah] *A little lyon ſſe*. A place, Ezr. 2. 25.

Cephas] *A ſtone*, or *ſtock*, Joh. 1. 42. Note, that the Hebrew *Cephas*, and the Greek *Petros*, and *Rupes* or *Saxum* in Latine, be all one in ſignification: Alſo, that this name was put upon *Peter* the Apoſtle, not for this cauſe, to teach that *Peter* ſhould be the rock and foundation on which the Chriſtian Church muſt be builded; as the Papiſts groſſly ſuppoſe, who to that end expound thoſe words in Matt. 16 18. *And I ſay alſo unto thee that thou art Peter, and upon this rock will I build my Church, and the gates of hell ſhall not prevail againſt it*, of the perſon of *Peter*, which are neceſſarily to be underſtood of his worthy confeſſion of faith which he had made, upon which the Church indeed was to be founded, even upon Chriſt whom he confeſſed: there being laid of God none other fundamentall Stone then he, 1 Cor. 3. 11. But he was called *Cephas* therefore, that by this new name (as a token) Chriſt might ſeal and aſſure unto him the better that promiſe which is hid and couched under the impoſition of this name; to wit, that he ſhould be ſtable and firm in faith, like a Rock which cannot be removed out of his place; which promiſe was in part fulfilled before, but more fully after Chriſt his death and Aſcenſion into heaven. See Act 9. 8. 9.

Ceremonies] See *Bondage, Law, Indifferent, Figure, Ordinance, Day, Abrogate*.

Ceremoniall Law] The law of carnall commandements, and Ordinances of Divine ſervice, Heb. 9. 1. impoſed till the time of Reformation, Ibid. 10 and till the Seed came, Gal. 3. 19. who aboliſhed it, Col. 2. 14. which ſtood in weak and beggerly rudiments, Gal 4. 9. Meats, drinks, and divers waſhings, Heb. 9. 10. Ceremonies, rites, and carnall ordinances, Ibid. A worldly ſanctuary, Ibid. Gifts and Sacrifices which could not make perfect, as appertaining to the conſcience, Ibid. 9. All which were examples and ſhadowes, Heb 8. 5. Figures, Heb. 9. 9. Patterns of heavenly things, Ibid. 23. A Schoolmaſter to bring to Chriſt. Gal. 3. 24. A yoke not able to be born, Act. 15. 10. The partition wall between the *Jew* and the *Gentile*, Eph. 2. 14. The enmity, Ibid. 15. The handwriting of Ordinances againſt us, Col. 2. 14.

Certain] 1. Aſſured or true, ſtedfaſt. Sure without fail, change, contradiction or wavering, Numb. 14. 30. Neh. 2. 23. Joſh. 3. 10. Deut.

Deut. 10. 14. Mal. 3. 6. Heb. 7. 7. Heb. 10. 23. Gen. 41. 32.

2. An indefinite term.

3. One parabolically set forth, without name, to signifie many others named.

4. One prophesied or told.

Certainty] See *Assurance, Faith, Sure, Knowledge.*

1. Of persons, this certainty is all one with our Faith.

2. Of things, this is all one with Truth, or the true existence and being of them.

Certifie] To make known, reveal, or give notice of, Ezr. 4. 16. Est 2. 22.

Cesar] A surname received from *Julius Cesar*, by all the *Romane* Emperours, and accordingly given unto them, as to *Augustus*, Luk. 2. 1. *Tiberius*, Luk. 3. 1. *Claudius*, Act. 11. 28. *Nero*, Phil. 4. 22. Sometime he is so named without any other addition, as Mat. 22. 17. Luk. 20. 22. *Julius* was thus named, either for that he was cut out of his Mothers wombe, or from his hair (*Cæsaries*) wherewith he was born.

Cesarea] *A bush of hair.* A City surnamed *Stratonis*, Act. 9. 30. Another surnamed *Philippi*, Mat. 16. 13. Another, being the head City of *Cappadocia*, Act. 18. 22.

C H.

Chaffe] A reprobate, like to Chaffe for his vileness, unconstancy, and barrenness. Mat. 3. 12. *Whose fan is in his hand, and he will thorowly purge his floor*, &c.

2. False Prophets with their false Doctrine, Jer. 23. 28. *What is the Chaffe*, &c.

It's put for that which is vain, of no effect or purpose. Such as are the enterprises of the ungodly, Isa. 33. 11. Hypocrites, in respect of their vileness, inconstancy, and barrenness; which are not indeed what outwardly they seem to be, as the chaffe in the heap may seem to be full of wheat, or supposed to be, but is not, Luk. 3. 17. *Isaiah* compareth the Churches enemies hereunto, Isa. 17. 13. *Daniel* speaketh the like of *Nebuchadnezar's* image, Dan. 2. 35.

Chain] A coller of silver or iron, to wear about ones neck, either for ornament, Gen. 41. 42. or punishment, Jer. 52. 11.

2. The grace of heavenly wisdome, which is as a chain to deck and adorn one withall, Prov. 1. 9.

3. The crosse or afflictions for the Gospell. 2 Tim. 1. 16. *He was not ashamed of my chain.* Whereof one end was tyed to the right hand of the Prisoner, and the other to the left of a Souldier.

4. Pride of the wicked, which they wear as their chief ornament, Psa. 73. 6.

Great affliction and strait handling, Lam. 3. 7. Gods laws and ordinances, Ezek. 16. 11. The laws of Christs Kingdome, being of a binding power to subdue, Psa. 2 3. & 149. 8. The power of God holding down the wicked angels and men, together with their own guilty consciences vexing and daily tormenting them, Jude 6. Hereby also the pride of the wicked is set forth, Psal. 73. 6.

To binde in chains] Victory and dominion which the Church should get over the greatest enemies, even Kings and Princes, not by a temporall sword (as some think) but by force of that spirituall sword ruling both high and low, according to the Word, without adding or taking away, as in Psal. 149. 8. *To binde their Kings in chains*, &c. The laws of Christs Kingdome are like Bands, Fetters, and Chains, to subdue and hold in his obedience.

Everlasting chains] The power of God holding down the wicked angels and men.

2. Their own guilty consciences vexing and tormenting as heavy chains: which are called (Everlasting) because their torment there shall never have an end, nor their tormentors (devils and consciences) shall never be weary. Jude 6. *Reserved in everlasting chains under darknesse.*

Chair] put for a seat to sit in, Mat. 21. 12. The place for one in authority to sit in, Job 29. 7. An assembly or meeting together, Psal. 1. 1. The authority and office of teaching, Mat. 23. 1.

Chair of Moses] The doctrine which God delivered to *Moses*, and was taught by them that succeeded him in the office of teaching. Mat. 23. 1. *The Scribes and Pharisees sit in Moses chair; hear them:* that is to say, so long as they teach *Moses* Doctrine, obey them. Papists are herein deceived, interpreting this of place and succession of persons, and not of truth of Doctrine.

Note: *Moses* Chair signifieth *Moses* Doctrine, as *Peters* Rock signifieth *Peters* Faith and Confession.

Chalcedony] A gem, or precious stone, Rev. 21. 19. It's said to be bred of long continuing rain. To be found by the reflexion of the full moon. To be of a pale colour. Of such solidity, that it wil not admit of an incision or outward impression.

Chalcol] *Nourishing.* The Son of *Mahol*, 1 King. 4. 31.

Chamber] Some secret place in an house.

Mat. 6.6. *Enter into thy chamber.*

2. The protection of God. Isa. 26. 20. *Enter into thy chamber*, viz. rest quietly on Gods promises by faith, and in his gracious protection.

It's put also for, A lodging, Judg. 15. 1. A feasting room, Luk. 22. 12. A Bride-chamber, Psal. 19. 5. A place of Christian meeting, Act. 20. 8. The places of the stars, Job 9. 9. The cloud, Psal. 104. 13.

Chambering] Unclean and wanton behaviour. Rom. 13. 13. *Not in chambering and wantonnesse.*

Chamois] Deut. 14. 5. In Hebrew it is זמר, which *Buxtorf.* translateth *Camelo-pardalis.* A beast engendred of a Camel, and of a female Libard or Panther, whose tongue is nigh three foot long, and therewith he wil so speedily gather in his meat, that the eyes of a man will fail to behold his haste. And moveth both his right and left foot together; whom if any come to see, it doth as it were on purpose turn it self about to shew its soft hairs and beautifull colour. *Munster* rendreth it *Alce*, which is a wilde beast, in fashion and skin like a fallow-deer, but greater, and hath no joynts in the legs, and therefore doth never lie down but lean to trees. The *German* Translation, *Rupicapra.* A wilde goat.

Chance] Such occurrences and events as doe fall out to men beyond their skill and counsell, through Gods providence, but to us by hap or chance, Luk. 10. 31.

Change] put for Sedition, affecting alteration and novelties, Prov. 24. 21. Diversities, Judg. 14. 12, 13. The day of Death or Resurrection, Job 14. 14. Crosses or calamities, Psal. 55. 19.

To change] signifieth, To Disanull, Dan. 6. 8. Put one for another, Lev. 27. 10. Take away, Act. 6. 14. Turn, Job 17. 12. Alter, Jer. 13. 23. Translate, 1 Cor. 15. 5. To be otherwise then before, Dan. 3. 27. Undoe or make voyd, Dan. 3. 28. Attain a better condition then before, Psal. 102. 26.

To change times and seasons] Either, to distinguish Moneths, Dayes, and Years ordinarily, or extraordinarily, to turn Winter into Summer, and Summer into Winter, or to alter times contrary to the course of nature, as to cause the Sun to stand or go back, as in *Josuah* and *Hezekiah*'s time: or to dispose of marriage and life in generall, shortening mans life after the flood: or particularly, as *Moses* and *Josiah*, Dan. 7. 25.

To be changed] To be translated from mortality and corruption, to immortality and incorruption on a sudden, 1 Cor. 15. 51.

Channels] put *properly* for the effusion of waters, 1 Sam. 22. 16. and where they run, Isa. 27. 12.

Figuratively, for laws of Covenant, Isa. 8. 7.

A Chariot] A carriage wherein were fighting men of war. Judg. 1. 19. *Because they had chariots of iron.*

2. Captains and strength. 2 King. 2. 22. *Chariots of Israel.*

3. Angels. 2 King. 6. 17. *Mountain was full of chariots.* Hereof Angels be called Cherubims, between which and the Hebrew word which signifies *chariot*, there is great affinity, Psal. 104. 3. 1 Chr. 28. 18.

It's put also for the chief strength and stay of a land, such as are Gods Prophets, 2 King. 2. 12. & 13. 14. Humane or worldly things wherein men repose their confidence, Psal. 20. 7. The clouds, Psal. 104. 3. Dignity and greatnesse of place, Isa. 22. 18. As there were chariots of war, 1 King. 20. 21. so there were chariots of state in time of peace, for Kings, 2 King. 9. 16. Princes, 2 Sam. 15. 1. Nobles, Act. 8. 28.

Charge] Commandement. Mat. 9. 30. *Jesus gave them charge.* 2 Tim. 4. 1. Gen. 26. 11.

2. Cost. 2 Thess. 2. 8. *Because we would not be chargeable to others.*

3. Government or function. 1 King. 2. 3. *And take heed to the charge of the Lord thy God.*

It's taken also for Gods Ordinance, Ezek. 48. 11. Office or function, Numb. 3. 31. Imputed, 2 Tim. 4. 16. Also, for to interdict, Gen. 28. 6. Adjure, 1 Sam. 14. 27. Inhibit and threaten, Mat. 7. 30. Intreat very earnestly, 1 Tim. 5. 21. Denounce and contest with, 1 Tim. 6. 13. Command with a denuntiation, 1 Tim. 6. 17.

Charity] That affection of love which moves us to hold our neighbors dear, and to desire and seek their good in every thing which is dear unto them, and that for Christ his sake, according to the will of God, 1 Cor. 13. 4, 5, 6, 7. where you have the properties of Charity at large described.

The habit of Charity infused, is not the justification of a sinner before God: First, because one virtue cannot be our whole righteousnesse: Secondly, because it is a fruit of justification.

Whereas Charity is said, Rom. 13. 10. to be the fulfilling of the Law, it is to be understood of perfect and compleat Charity, which is contained in all parts and precepts of the Law, as appeareth by Rom. 13. 9. but it will not follow in any good consequence, that because perfect Charity is commanded in the whole Law, therefore it is performed perfectly

perfectly by the Saints: for as our knowledge is in part, ſo is our Charity: we can love no further then we know.

Note alſo that Charity is put not alwayes for the affection of love, but for the actions and duties of love, as 1 Tim. 1. 5. according to that in 1 Joh. 3. *Let us love not in word but in deed and truth:* See alſo Jam. 2. 15, 16.

Charran] *A ſinging*, or *calling out*, or *the heat of wrath, burning anger*, from חרה, he burnt with wrath, was kindled with anger. A City of *Meſopotamia*, whither *Abraham* went to dwell, and where his Father died, Act. 7. 2. called alſo *Haran*, Gen. 11. 31.

Chaſe] Referred to God, who chaſed the Kings of the *Amorites* that beſieged *Gibeon*, Joſh. 10. 10. that is, ſo ſubdued them that they were put to flight. Who promiſed that his people ſhould thus deal with their enemies, Lev. 26. 7. and through whom they thus doe, Deut. 32. 30. Joſh. 23. 10. Joſh. 11. 8. Judg. 20. 43. 1 Sam. 17. 53. who at ſome time employeth his Angel for this purpoſe, Pſal. 35. 5. He ſo chaſeth his enemies, as the Hunters doe the Roe, Iſa. 13. 14. and as the chaffe of the mountains before the wind, Iſa. 17. 13. Chaſeth them out of the world (taketh their lives from them) Job 18. 18. that they are chaſed away as a viſion in the night, Job 20. 8. their remembrance is forgotten. The Churches enemies, Lev. 26. 36. of whom, Deut. 1. 44. Lam. 3. 52. Enemies one againſt another, Judg. 9. 40. The word implyeth alſo to reject, repell, ſhun, give no reſpect unto, diſdain, *&c.* Heb. 13. 28.

Chaſte] One born with ſome naturall impediment. This is naturall chaſtity.

2. One gelded or made chaſte by the art of man. This is artificiall chaſtity.

3. One fitted by God for the gift of continency. This is Chriſtian chaſtity, Mat. 19. 22. See *Geld.*

To chaſten] To correct in love for our profit, as a Father doth his childe. Heb. 12. 6. *Whom the Lord loveth he chaſtiſeth.*

Alſo it ſignifies to beat or ſtrike on the face to the making of a bloudy wound: as wreſtlers uſe to doe to maſter their mates. Laſtly, to maſter and keep under the body of ſin within us by beating and wounding it, through abſtinence from thoſe things which is naturally deſired, 1 Cor. 9. 17.

Referred to God, with relation unto his enemies, Pſal. 94. 10. his own people whom he correcteth in love, Rev. 3. 19. for their inſtruction, Pſal. 94. 12. to prevent their condemnation, 1 Cor. 11. 32. & to make them happy, Job 5. 17.

Referred to Parents, with relation unto their children, Deut. 8. 5. & 21. 18.

Magiſtrates, with relation unto Offenders, Deut. 22. 18.

It's alſo taken for to humble ones ſelfe before God by faſting and prayer, Dan. 10. 12.

Chaſtity] An abſtinence and forbearing, not from marriage, but from all ſtrange and roving luſts, about the deſire of Sexe. Tit. 2. 5. *To be wiſe, chaſte,* &c.

Chebar] *Strength* or *power.* A river, Ezek. 1. 1.

Chedorlaomer] *A generation of bondage.* King of *Elam*, Gen. 14. 1.

To cheer] is, To make glad, Pſal. 45. 8. Speak friendly, and to the heart, Ruth 2. 13. Revive the ſpirit, Iſa. 57. 15. Comfort, 2 Sam. 10. 2. Make to rejoyce, 2 Chr. 20. 27. Make merry, Eccleſ. 10. 19.

Cheerfulneſſe] A readineſſe and willingneſſe of minde in the doing of any good thing. Rom. 12. 18. *He that ſheweth mercy, with cheerfulneſſe.* 2 Cor. 9. 7. *God loves a cheerfull giver.*

Cheerfulneſſe in giving, either generally, by all Chriſtians, as 2 Cor. 9. 7. or particularly by Deacons (the Stewards of the common alms of the Church, as Rom. 12. 8.) doth contain hilarity, or gladneſſe of heart, gentleneſſe in words, pleaſantneſſe in countenance; alſo it ariſeth from reſpect 1. of God, who loveth a cheerfull giver.

2. Of the poor, who being afflicted, have need of being heartned by cheerfull giving, the contrary adding grief to grief.

3. Of the common condition of mankind, all being ſubject to the ſame miſeries, and as we would be done to, ſo muſt we doe to others.

Laſtly, of our ſelves, whoſe works of mercy cannot pleaſe God, nor profit us, if they be ſevered from willing cheerfulneſſe.

Chelal] *As night.* One of the Sons of *Pahath-moab*, Ezra 10. 30.

Chelub] *A basket.* The Brother of *Shuah*, 1 Chr. 4. 11. The Father of *Ezra*, 1 Chr. 27. 26.

Chelubai] *He altogether againſt me.* The Son of *Hezron*, 1 Chr. 2. 9. called alſo *Caleb*, verſ. 18.

Chelluh] *All.* One of the Sons of *Bani*, Ezr. 10. 35.

Chemarims] The name of *Baals* Prieſts, 2 King. 23. 5. Hoſ. 10. 5. Zeph. 1. 4.

Chemoſh] *As ſtroking*; or, *as taking away.* The god of the *Ammonites*, Judg. 11. 24. The god of the *Moabites*, 1 King. 11. 33.

Chenaanah] *A Merchanteſſe*; or *broken in pieces;*

pieces. The Father of *Zedekiah* the falſe Prieſt, 1 King. 22. 11. A Son of *Bilhan*, 1 Chro. 7. 10.

Chenani] *My pillar, foundation*; or, *a haſting.* A Levite, Neh. 9. 4.

Chenaniah] *My pillar*, or *foundation of the Lord.* The chief of the Levites for Song, 1 Chr. 15. 22, 27.

Chephar] *A little lyon-eſſe.* A City, Joſh 18. 24.

Chephirah] The ſame. See *Cephirah.*

Cheran] *Anger.* The Son of *Diſhon*, Gen. 36. 26.

Cherethims] *Souldiers*, Ezek. 15. 16. called *Cherethites*, 2 Sam. 2. 18. which were of *David*'s guard. The *Philiſtims* are ſo named, 1 Sam. 30. 14, 16.

Cherith] *Slaying.* A brook, 1 King. 17. 3.

Cherub] *As a Maſter, Childe*; or, *as fighting.* The name of a place, Ezr. 2. 59. To ride upon *Cherub*, 2 Sam. 22. 11, 15. To uſe the miniſtration of the Angels.

Cherubims] *As maſters, fighters*, or *children.* Properly, Images of men with wings and comely faces, ſo as young men have; or any figure of Man, Oxe, or Bird: See Ezek. 1. 9, 10. But improperly it noteth Angels repreſented by ſuch winged ſhapes at the Ark of the Covenant, whereunto *Moſes* had relation; Gen. 3. 24. *And he placed Cherubims:* for theſe were known to the people, but inviſible Angels were not.

Cheſalon] *Truſt.* Which is mount *Jearim*, Joſh. 15. 10.

Cheſed] *As a devill.* The Son of *Nahor*, Gen. 22. 22.

Cheſil] *Fooliſhneſſe.* A City, Joſh. 15. 30.

Cheſnut] Hereof mention is made, Ezek. 31. 8. whereby (as by the Cedar and Fir trees) the greatneſſe of the *Aſſyrian* is ſet out. It's a very great, thick, and high tree, and delighteth in ſhadowy places and mountains, whoſe ſituation is towards the North. Its wood is ſolid and ſtrong for the building of houſes. Being cut down, the root quickly ſhooteth up in ſeverall branches. And as its wood is good for charcoal, and its fruit nouriſheth reaſonably well, ſo both its bark and leaves are medicinable.

Cheſulloth] *Fearfulneſſe.* A City, Joſh. 19. 18.

Chezib] A place, Gen. 38. 5.

Chide] is properly by words, Judg. 8. 1. when ſpoken of God, it noteth his fatherly chaſtiſement, Pſal. 103. 9.

Chidon] *A dart.* A mans name, 1 Chron. 13. 9. called *Nachon*, 2 Sam. 6. 6.

Chief] Taken for,

1. The principall perſon of an houſe, family, congregation, tribe, army, *&c.* Numb. 3. 30. Deut. 1. 15. 1 Sam 14. 38.

2. The greateſt in office, rule, or authority, 1 Chr. 26. 10.

3. Firſt or moſt forward, Ezra 9. 2.

4. Moſt marvellous or wonderfull, Job 40. 19.

5. Familiar or intimate, Prov. 16. 28.

6. The moſt eminent or greateſt in reputation, 2 Cor. 12. 11.

7. The moſt excellent of all others, Cant. 5. 10.

8. Beſt, or deareſt, Prov. 16. 28.

Chiefeſt of theſe three] Charity doth excell Faith and Hope in three reſpects:

1. For continuance, becauſe it remaineth in heaven, where the other two graces depart; ſeeing there the things beleeved and hoped for are fully enjoyed. Thus *Chryſoſtom* 1 Cor. *Hom.* 34. Faith and Hope paſſe away at the end of life, Charity continueth, therefore is greateſt. So *Aug. de Doct. Chriſt. lib.* 1. *c.* 39. Charity ſhall continue in heaven, more encreaſed, and more certain.

2. The fruit of Charity reacheth to the Saints with whom we live; but the benefit of Faith and Hope reſteth in the beleeving and hoping perſon; thus M. *Beza.*

3. The object of Charity is larger, even God, Chriſt, Angels, Saints; whereas our Faith and Hope looks only to God in Chriſt. In theſe reſpects it is chiefeſt: and not as Papiſts affirm, becauſe it juſtifieth us before God as well, or rather then Faith: Whereas Faith it ſelf juſtifieth not, but in regard of Chriſt our Juſtice, whom it apprehendeth: and ſo cannot love, which being a conſequent and fruit of Juſtification, cannot be any cauſe thereof, it ſurely ſerveth as a ſigne onely to know a juſtified perſon: as 1 Joh. 3. 14. *Hereby we know we live, becauſe we love the Brethren.* Thus is *James* to be underſtood, ch. 2. 24. *By works a man is juſtified, viz.* declared to be juſt before men.

A Childe] may be taken diverſly, *viz.* for one,

Firſt, Young in years, ſo infants.

Secondly, Young in grace, ſo all newly regenerated, 1 Pet. 2. 2.

Thirdly, Young in underſtanding, ſo fools, 1 Cor. 14. 20.

Fourthly, Young in ſtrength, ſo are old men and decrepit.

Fifthly, Young in pride, malice, envy, or hurtfulneſſe, 1 Cor. 14. 20. Mat. 18. 20. Mat. 18. 34. So are the godly.

Children of God] The Elect before their new birth, becauſe God hath purpoſed to make

make them his children, which by nature are not ſo; they are therefore called his children, as if they were already; as in Joh. 10. 16. They are called ſheep, whom God before appointed to call to the fold. Joh. 11. 52. *To gather together into one fold the children of God.* Children by grace of election.

2. Such Elect, as being begotten anew by the immortall ſeed of the Word, doe bear Gods image in holineſſe, endevouring in all things to doe their Fathers will. Luk. 6. 24. *And you ſhall be the children of the moſt Higheſt.* Eph. 4. 24. 1 Pet. 1. 14, 15. Children by grace of regeneration.

3. The holy and elect Angels, which are the children of God by creation. Job 1. 6. *The children of God came and ſtood before the Lord.*

Note: Some underſtand *Job* to ſpeak of the children of God aſſembled to hear the Word, not without ſhew of reaſon, becauſe ſuch an unholy creature as Satan, could not enter into heaven, where the Angels ſtand and miniſter to God.

There be children of God by vocation onely, Iſa. 1. 2. Alſo by divine election and regeneration, Joh. 1. 12. Rom. 1. 16, 17.

Again, the word Children or Sons, is put ſometime for the elect only: as in Joh. 8. *The Son abideth in the houſe for ever.* Sometime for the whole body of the Church, conſiſting of good and evill: as Exod. 4. *Iſrael is my firſt born childe.* And ſometime for the wicked alone, and hypocrites, which be the greater number, as in Iſa. 1. 2. & in Mat. 8. *The children of the Kingdome ſhall be caſt out.*

Childe] A young man, Gen. 21. 14.

Childe is a word that ſignifieth; Firſt, the nature or kindred of man. Secondly, the age of the perſon.

It's put alſo for, One that knoweth or ſuſpecteth his owne inſufficiency in the diſcharge of weighty buſineſſes, Jer. 1. 6. One that is no more able to help himſelf out of diſtreſſe then a childe new born, Hoſ. 11. 1. Chriſt, the holy childe, Act. 4. 30. It's ſpoken of the fruit of the wombe not brought forth, Gen. 16. 11. Of one newly born, Mar. 9. 21. Of a lad or boy of ſome yeers, Gen. 21. 14, 15. Of children of both ſexes, Prov. 22. 6.

Childe of perdition] A loſt perſon appointed to deſtruction, and running headlong thereunto. So is *Judas* called, in Joh. 17 12. *None of them is loſt, but the childe of perdition.* See Act. 1. 16. & 4. 27, 28. *Judas* not onely deſtroyed, but ordained to deſtruction in Gods eternall counſell.

Childe of promiſe] One that is born by virtue of Gods promiſe, and not by ordinary courſe of generation, as *Iſaac* was. Rom. 9. 8. *The children of the promiſe are counted for the ſeed.*

Note: That all the elect which be born anew by faith in the promiſe of grace, they are the children of the promiſe, to whom alone belongeth the promiſe of Chriſt, Gal. 4. 28.

Childe of wrath, of death, of hell] One guilty of, and through deſert of ſin, ſubject to wrath, death, and hell, Eph. 2. 3. 2 Sam. 2. 5. Mat. 23. 15.

Children] Young ones, as Infants or others which be of tender years. Mar. 10. 13. *Forbid not children to come unto me.* Alſo, men who be unskilfull and ignorant, like children, Iſa. 3. 4. & Eccl. 10. 16. 1 Cor. 14. 20.

2. All inferiours which love and obey their ſuperiours, as Fathers. Prov. 4. 1. *My children hearken.* Thus in Hebrew their ſervants were called children, Gen. 18. 7. And often elſewhere.

3. All truly humbled Chriſtians. Mat. 18. 3, 4. *And become as children.*

4. Such as take themſelves to be very weak and unable to do great things, Jer. 1. 6.

5. Rude as yet, and weak in underſtanding, Gal. 4. 3.

6. Such as deſcend and come of the Kings linage and ſtock, and belong to his family, Mat. 17. 27.

7. A Preacher and Miniſter of the Goſpel like a childe, being weak, ſimple, and unarmed, far from worldly wiſdome and power. Jer. 1. 6.

8. Magiſtrates and Rulers appointed of God, and being the images of his power, Pſal. 82. 6.

9. The godly; as Firſt, begotten of the Word and grace of God, and bearing the image of his holineſſe, Luk. 6. 35.

Secondly, as unable, unwilling, and unskilfull to hurt.

10. Chriſt is the Childe of God, Act. 4. 27, 30. So called,

Firſt, for his eternall deſcent from his Father as God.

Secondly, for his humane nature.

1. As united to the Divine.

2. As full of grace and holineſſe like to God.

3. For his lovelineſſe and tractability, meekneſſe and humbleneſſe, and harmleſneſs.

11. The Jewiſh Nation, Iſa. 1. 1. Matt. 8. 12.

12. The wicked, as children of the Devil, deriving

deriving their wickednesse from him, and therein resembling him, Mat. 13. 38.

Put also for, People of one Nation, 2 Chr. 13. 18. Jer. 7. 30. Qualified and conditioned as children, 1 Cor. 14. 20. Learners, Psal. 34. 11. Weaklings, without strength, 2 King. 19. 3. A friendly and familiar compellation, Joh. 21. 5. That which is dear, Jer. 15. 7. By way of relation the *Jews* are termed the children of *Abraham*, Joh. 8. 37, 39. *Jacob*, Psal. 105. 6. *Israel*, Exod. 1. 1. Also, they who are of the faith, Gal. 3. 7. Christ Gods holy childe, Act. 4. 30. The godly, the children of the Lord, Deut. 14. 1. Of God, Mat. 5. 9. Of the Bride-chamber, Mat. 9 15. Of wisdome, Mat. 11. 19. Of light, Luk. 16. 8. Of the resurrection, Luk. 20. 36. Of the promise, Rom. 9. 8. Of the living God, Ibid. 26. Of the light and of the day, 1 Thess. 5. 5. Obedient children, 1 Pet. 1. 14. Magistrates the children of the most High, Psal. 82. 6. The ungodly, rebellious, Isa. 30. 1. Lying, Ibid. 9. Backsliding, Jer. 3. 14. Sottish, Jer. 4. 22. Strange, Hos. 5. 7. children. Children of transgression, Isa. 57. 4. Of whoredomes, Hos. 2. 4. Iniquity, Hos. 10. 9. Of this world, Luk. 16. 8. Of disobedience and wrath, *&c.* Eph. 2, 2, 3. Reprobates, children of the wicked one, Matt. 13. 38. Of the devill, 1 Joh. 3. 10. Curst children, 2 Pet. 2. 14. The Disciples or followers of the Prophets; the children of the Prophets, Act. 3. 25. So the Church in the *Canticles* termeth false Brethren, false Prophets and Deceivers, *&c.* her Mothers children, Cant. 1. 6. So *Job* his Despisers, Children of fools, yea of base men, Job 30. 8.

Children of Abraham] Them that came of *Abraham*'s loyns, though they did not beleeve. Joh. 8. 37. Mat. 3. 9. *To raise up children unto Abraham.*

2. Them that beleeve and live as *Abraham* did, treading in the steps of his faith and love; such be the children of *Abraham*, though they be no *Jews* but *Gentiles*, Gal. 3. 7. *They which are of faith, the same are the children of Abraham*, Joh. 8. 37. *If you were Abrahams children, ye would doe the works of Abraham*, Rom. 4. 11, 12.

These are of 3 sorts.

1. Some followed him in descent or kindred, but not in goodnesse, as Joh. 8. 37.

2. Some in his faith or goodnesse, not in kindred, Mat. 3. 9. Gal. 3. 7.

3. Some in both, as Joh. 1. 47. Also *Isaac*, *Jacob*, *David*.

4. Some in neither, as the Heathen and all wicked people.

Children of the day and of the light] All such as are enlightned by the Spirit, to the sound and distinct knowledge of God in Christ, through the Gospel. 1 Thess. 5. 5. *Ye are the children of the light and of the day*; that is, such as know God soundly.

Children of the Devill] Such as bear the image of the Devill, and resemble him in malice and subtilty, as children do their father, in all things doing his will. Joh. 8. 44. *Ye are of your father the devill, and his will ye will doe.* Act. 13. 10. *O thou childe of the Devil, full of all subtilty.*

Children of Disobedience] Disobedient children which are given to disobedience. Eph. 5. 6. *The wrath of God cometh upon the children of disobedience.*

Children of the East] Eastern people dwelling in *Mesopotamia*, which lay Eastward from *Canaan*, Gen. 29. 1. Job 1. 3.

Children of the Flesh] Such as are born by naturall generation, as *Ismael* was of *Abraham*. Rom. 9. 8. *Which are the children of the flesh.*

Children of Fornication] Either bastards, to wit, children begotten in fornication; or Idolaters, which imitate others in false worship. Hos. 2. 4. *They are the children of fornication.*

Generation of Gods children] The succession and race of the godly, continuing successively from age to age, by the mercifull providence of God preserving them, Psal. 73. 15.

Children of Israel] The *Israelites* which sprung and came out of *Jacob*, who was called *Israel*. Exod. 14. 1. *Speak to the children of Israel.*

Little children] Lowly persons, which be little in their owne eyes, like unto children. Mat. 18. 4. *Whosoever shall receive one such little childe.*

Children in maliciousnesse] Such as be like little children voyd of malice, and unharmfull. 1 Cor. 14. 20. *But as concerning maliciousnesse, be ye children.*

Children of the Night and Darknesse] Such as remain in ignorance and sin. 1 Thess. 5. 5. *Ye are not children of the night, neither of darknesse.*

Children of wisdome] Wise children; that is, all the godly which are taught, having wisdome from above, and are studious of that true wisdome revealed in the Word, loving and practising it. Luk. 7. 35. *Wisdome is justified of her children.*

Chileab] *All*; or, *the restraint of the Father*. *Davids* son, 2 Sam. 3. 3. called *Daniel*, 1 Ch. 3. 1.

Chilion]

Chilion] *Wasted, perfect*; or, *all like a dove*. The Son of *Elimelech*, Ruth 1.2.

Chilmad] *As teaching*. A countrey, Ezek. 27.23.

Chimham] *As they*, or *like to them*. The Son of *Barzillai*, 2 Sam. 19.37. A place, Jer. 41.17.

Chinnereth] *A harp*. A place, Numb. 34.11.

Chios] An Island, Act. 20.15. or χῖος as if it were χέος *a confused heap*, or χεῖος of χέω *open*.

Chisleu] *Hope*, or *his fear*. The nineth moneth, answering to part of *November* and *December*.

Chisloth-tabor] *Fears*, or *trust of election*, or *purity*. A City, Josh. 19.12.

Chittim] *Wasters*, *consumers*; *a crown*, or *gold*. A countrey, Ezek. 27.6.

Chiun] Amos 5.26. that is, *Hercules*, who in the *Ægyptian* language was called *Chon*, by whom the planet of the Sun may be understood.

Chor-ashan] *A river-smoke*. A place, 1 Sam. 30.30.

Chorazin] *This secret*, or *here is a mystery*; or, *a Cryer*, from כרז *to proclaim*. The name of a City, Mat. 11.21.

Choice] The best, the fairest; because men use to chuse the best things, Gen. 23.6.

Chosen] Of Men, from amongst others, to some work, service, or office, Exod. 15.4. 2 Sam. 6.1. 1 King. 12.21. Of God, outwardly to some office, Psal. 106.23. Luk. 6.13. Joh. 6.70. To be externally his people, Isa. 43.20. & 44.1. Inwardly, called The chosen of God, 1 Pet. 2.4. In the Lord, Eph. 1.4. For time, from the beginning of the world, Ibid. Number, few, Mat. 20.16. End, to salvation, 2 Thess. 2.13. Obedience, 1 Pet. 1.2. Such are; The predestinate to be conformable to the image of Christ Jesus, Rom. 8.29. Called, Rev. 17.14. Sanctified, Jude 1. Justified, Rom. 8.30. Preserved, 1 Pet. 1.15. Glorified, Rom. 8.30.

Chozeba] *Men lyars*, or *men that be lyars*. A place, 1 Chr. 4.22.

Christ] One anointed with materiall oyl, by the commandement of God; as the High-priests, Prophets, and some Kings were under the Law, 1 Sam. 16.13. Isa. 45.1.

2. One anointed of GOD with the Holy Ghost and power; that is, with special gifts above measure, and authority to execute for us men the office of a perfect Mediator with God; that is, of a Priest, Prophet, and King. Act. 10.38. *Him hath God anointed with the Holy Ghost and with power*. And vers. 36. Papists rob him of all his offices, especially of his Priesthood, by the abominable order of sacrificing Priests, and Priesthood; as, of his Kingly office, by giving laws, which should binde the conscience; and of his Prophetship, by unwritten Traditions. *Christ* also signifieth the Doctrine concerning Christ, Eph. 4.9. Act. 8.35.

3. The whole mysticall body of the Church, comprehending both head and elect members. 1 Cor. 12.12. *As all the body is one, and hath many members, even so is Christ*. Here (*Christ*) by a Synecdoche of the chief part for the whole, is put to signifie the holy Catholick Church, that mysticall body, consisting of head and members, whether *Jews* or beleeving *Gentiles*, as Gal. 3. Also the visible Church, Joh. 15.6.

4. Christ in his Messengers and Ministers, or any of his true members, that is, any true Christian or godly person, Mar. 6.41. Mat. 10.40, 41, *&c.* & 25.40, 45. Act. 9.5. Rev. 11.8. Luk. 10.16. Eph. 4.21.

5. Some false Prophet or Teacher, either usurping and taking on him the name of Christ Jesus, Mat. 24.24. Or else coming in the name and under the title thereof, Matt. 24.5.

6. Christianity or the Doctrine concerning Christ. Act. 8.35. Eph. 4.20.

7. The example of Christ, as Rom. 13.14. Christianity and the profession of Christ, Rom. 16.9. 1 Cor. 4.15. Gal. 6.15.

8. The Spirit and spirituall graces and gifts of Christ, Rom. 8.10. 1 Cor. 13.3, 5. Gal. 2.20. & 4.19.

9. The name or fame and honor of Christ gotten by his resurrection: for that day was Christs new honour begotten, not his person or nature, Act. 13.33. & 3.16. Eph. 1.23.

It's put also for his whole person, Mat. 16.16. Luk. 2.11. The inward union, conjunction, ingrafting, insition, or fellowship with Christ, Gal. 3.27. The Church visible, Rom. 16.17. his righteousnesse, and sanctification, Rom. 13.14.

As Christ Jesus] In stead and place of Christ, whose Minister and Ambassador *Paul* was, Gal. 4.14.

To put on Christ] To be through faith spiritually cloathed and covered with Christ his perfect innocency and holinesse of nature and actions (as with a garment) to become holy and unblameable before God, without spot or wrinkle, as Eph. 5.27. Of this our most near mysticall conjunction with Christ, Baptisme is a Sacrament or pledge, not to work it by force of the Sacra-

mentall

mentall action; but to confirm, encreaſe and continue it according to the Ordinance and promiſe of Chriſt, faith being the inward inſtrument to knit unto Chriſt. Gal. 3.27. *All ye that are baptized into Chriſt, have put on Chriſt.*

2. Not onely our incorporation into, and poſſeſſion of Chriſt, to be covered with the long white robe of his righteouſneſſe, but to be decked and adorned alſo with the gifts and fruits of Sanctification, as with rich jewels and ornaments, ſuch as be reckoned up, Gal. 5.22,23. Col. 3. 10, 11. eſpecially, with charity, ſobriety, chaſtity and peace. Rom. 13. 14. *Put on the Lord Jeſus Chriſt.* This place would rather be expounded of the works of Sanctification, (becauſe of the oppoſition between the vices named in verſ. 13. and the putting on of Chriſt) then of putting on Chriſt to Juſtification, whereof *Paul* doth not purpoſely intreat here, but of ſanctity and holineſſe of life.

Chriſts things, not their own] The glory of Chriſt, not their owne glory and gain, Phil. 2.21.

Chriſt to be made to us wiſdome, righteouſneſſe, ſanctification and redemption] Chriſt to be given to the faithful, not empty, but with moſt large treaſures of wiſdome, wiping out and curing our fooliſhnes; which floweth out of his Propheticall function: of righteouſneſſe and ſanctification, by juſtifying us through his obedience active and paſſive, and by ſanctifying us to a new life through his Spirit; which benefits ſpring from his Sacerdotall office: Laſtly, of redemption by a perfect freedome from all ſin and miſery, and reſtoring to life eternall; which cometh from his Regal office, and is named laſt, becauſe it is in the laſt place conferred after all the reſt.

Mr. *Downam* in his *Summe of Sacred Divinity*, Book. 2. chap. 9. underſtandeth by Wiſdome, our Illumination in the knowledge and faith of God, by the Word preached.

2. By Righteouſneſſe, our Juſtification or Acceptation before God by Chriſts righteovſneſſe imputed.

3. By Sanctification, Regeneration or holineſſe of life by the holy Spirit infuſed into us.

4. By Redemption, our totall and perfect happineſſe both privative and poſitive conferred on us.

Or thus, Chriſt is by his grace in us, the Author to us,

Firſt, of our Regeneration or Reformation again into the image of God. Eph. 4.24. which in a generall word is called Holineſſe.

1. In the minde and mouth, Wiſdome.
2. In the heart and life:
   1. Toward men; Righteouſneſſe.
   2. Towards God, Sanctification or piety

Secondly, of our Redemption from all enemies and evils, Luk. 1.74. This is our happineſs by Chriſt.

Works of Chriſt] The duty which was done to Chriſt being bound and poor in the perſon of *Paul*, Phil. 2. 30. & 4. 18. which expounds the former Text.

Chriſtall] It's bred of water, which through the force of cold and earthy dryneſſe, after the ſpace of many yeers, is turned into this hardneſſe. It's of a watery colour, Rev. 4. 6. Very cleer, Rev. 21. 11. Of great worth, Job 28. 17. By attraction of the Sun beams it ſetteth on fire dry ſtraw. If being beat, it be drunk, it filleth the dugs with milk. It alſo aſſwageth thirſt, and is good againſt the colick and paſſion of the bowels, being worn about one.

Chriſtians] Perſons ſpiritually anointed to be members and worſhippers of Chriſt. Act. 11. 26. *The Diſciples of Antioch were firſt called Chriſtians.* 1 Joh. 2, 20. *Ye have an oint-ment.* This is the beſt and ancient name, Jam. 2.7. The Jeſuits renounce the name of Chriſt, as they do the Doctrine of Chriſt.

What a Chriſtian is.

A Chriſtian is one, who being ſometime both moſt baſe and profane, a vaſſall to Satan, and ſervant to ſin, through *Adam*'s ſin, and his owne, Eph. 2.3. *Children of wrath*; is anointed now, and endowed through grace, with faith and the holy Ghoſt, that he may become a Prieſt and a King unto God, to ſerve him in righteouſneſſe and true holyneſſe all his dayes, as a perſon dedicate to Chriſt, Rom. 5. 6,7,8. 1 Pet. 2. 9. *Ye are a royall Prieſthood.*

Or thus: A Chriſtian is one whom Chriſt hath loved and waſhed in his blood, making him a King and Prieſt unto God, Rev. 1. 5.

A man hath paſſive Chriſtianity by his Baptiſme in the name of Chriſt, Rom. 6. 3,4. Verball, by profeſſing Chriſt, Luk. 6. 46. But active, reall, and true Chriſtianity onely by beleeving in Chriſt for ſalvation, Act. 11. 26. and living to and for Chriſt by ſanctification, and to the praiſe of God and profit of mankinde, after the rule and example of *Chriſt*, Mat. 7. 23. Luk. 6. 46. 2 Cor. 5. 17. wch kinde of imitation hath alwaies been the reaſon of denomination given to profeſſions in Law, Phyſick, War, &c. I. B. See to *Follow, Faith.*

A name derived from Christ, and first imposed on the Disciples in *Antioch*; or, who then professedly called themselves by this name, Act. 11. 26. which were indeed spiritually anointed to be members and worshippers of Christ, and accordingly in their lives and conversation conformed themselves after the rule and example of Christ, as we also should, 2 Cor. 5. 17. 1 Joh. 2. 6. Thus are we to be altogether as *Paul* was, and not almost onely, as *Agrippa*, Act. 26. 28, 29. Yea, who so thus suffereth, or as a Christian, needs not be ashamed, but must glorifie God on this behalf, 1 Pet. 4. 16.

Chronicles] A brief note of things done, with the time expressed. 2 King. 24. 5. *Are they not written in the Book of Chronicles?*

Chrysolite] A precious stone, Rev. 21. 20. shining with a golden colour quite through; but more gloriously in the morning.

Chrysoprasus] A precious stone, Rev. 21. 20. It's of a green colour mixed with a golden brightness.

Chub] *Blotting out.* Hereby is meant *Arabia*, Ezek. 30. 5.

Chun] *Making ready.* A City, 1 Chr. 18. 8.

Church] A company of men, selected, gathered, and called out of the world by the doctrine of the Gospel, to know and worship the true God in Christ according to his Word. 1 Cor. 1. 2. *To the Church of God at Corinth.* Rev. 2. 3. *Hear what the Spirit saith to the Churches.* This is the visible Church which is not alwayes eminent and glorious to the eyes of flesh, as our Papists do avouch too confidently; the Church being like the Moon, subject to mutations, Rev. 12. 1.

2. The whole company of the Elect, which in all ages and places, have or do, or shall beleeve in Christ, through the calling of God the Father, by the operation of the holy Spirit. This is the invisible Catholick Church. Col. 1. 18. *He is the Head of the body, the Church:* which comprehends the faithfull of all times, countreys, conditions, years and sex. How then can the *Romish* Church, which began but since Christs time, be the Catholick?

3. The faithful of some one family. Phil. 2. *And to the Church that is in thy house.*

Of this Church understand these following places, Cant. 4. 12. Rev. 3. 12. Heb. 11. 10. Rev. 12. 27. Cant. 5. 2. & 6. 8. 2 Cor. 6. 16. Mat. 7. 25. & 16. 18. 1 Tim. 3. 15. Rom. 1. 7. 1 Cor. 1. 2. & 9, 10.

4. The lawful Governours of the Church, to whom the censures of the Church doe of right belong. Mat. 18. 17. *If he will not hear them, tell it to the Church.* This is the Church representative.

5. A materiall Temple. 1 Cor. 14. 34. *Let women keep silence in the Churches:* 1 Cor. 11. 18.

It is put also for, All those that shall be saved, Heb. 12. 23. The professors of Christ, Act. 8. 1. The faithfull of some one Province, 2 Thess. 1. 1. Some notable assembly of the faithfull partaking together in the Word and Sacraments, 1 Cor. 14. 4. A multitude of any (whether good or bad) meeting together, Act. 19. 32, 39.

Before the Church] In the sight, presence, and knowledge of that Church and company of Christian professors, where *John* the Apostle then lived, when he wrote this Epistle. Joh. 3. 6. *Which have witnessed thy love before the Church.*

Chusa] *Saying*, or *prophecying*, of חזה *he saw.* The Husband of *Joanna*, Luk. 8. 3.

C I.

Cilicia] *Touching.* The name of a country in *Asia* neer the sea, whereof *Tharsus* was. The birth-place of *Paul*, Act. 21. 39.

Cinamon] Exod. 30. 23. A spice, being the rinde of a low shrub, two cubits in height, dry, hot, odoriferous. It groweth amongst briars, thorns, bushes, and other trees, so that its not without difficulty gathered; the stalks also being folded one within another, of a saffron or black colour. When it is broken, a certain smoak issueth therefrom in the manner of a cloud. It smelleth best, when dry. It's not to be gathered either before the rising, or after the setting of the sun, but onely in the day time. Hereof read Prov. 7. 17. Cant. 4. 14. Rev. 18. 13.

Cinereth] *As a Candle.* A City, Josh. 19. 35.

To circumcise] To cut off, or to pare away the foreskin of the flesh, to witnesse thereby an entrance into the Covenant of mercy with God, for forgivenesse of sin, and newnesse of life, Gen. 17. 10, 11. This is to circumcise Sacramentally.

2. To mortifie and subdue the flesh, with the lusts thereof. Jer. 4. 4. *Be circumcised to the Lord, and take away the foreskin of your hearts.* This is to circumcise spiritually; and thus much is meant in all places where circumcision of the heart is called for: even a correcting of sinfull nature, and the corrupt desires thereof.

3. To have the fore-skin of the flesh cut or pared away, with this opinion of obtaining

ighteousnesse and eternall life, by circumcision, being yet in force as some *Jews* thought. Gal. 5. 2. *If ye be circumcised Christ shall profit you nothing.* There be two reasons given in Scripture, why circumcision could not justifie sinners: One, because Christ is the end of the Law for righteousnesse to the beleevers, Rom. 10. 5. The second, because *Abraham* was in order of time justified long before he was circumcised, Rom. 4. 10. 11. And these reasons are strong against Justification by all works of the law universally; for a man must first be justified ere he can doe a good work: also the perfect righteousnesse commanded in the Law, is no where inherent or subjective, but in the manhood of Christ, who imputeth it to all such as beleeve in him, without any works required thereunto, but onely that faith which worketh by love, Gal. 5. 6.

The outward or sacramentall circumcision by man, was unavailable without the inward and spirituall, by God, Rom. 2. 29.

Men of circumcised ears, lips, and hearts] Such as have the inward spirituall effect and grace of circumcision, together with the signe: as on the other side, uncircumcised lips, ears, and hearts, be affirmed of such as have the outward signe onely, without the signified grace, Act. 7. 51.

Circumcision] A person circumcised, or a *Jew*; as uncircumcision signifieth a person uncircumcised, a Gentile, Rom. 2. 28. & Rom. 15. 8. where Christ is called the Minister of circumcision: that is, of a people circumcised, and in Covenant with God; to wit, of the *Jews*, Gal. 2. 7, 9. Tit. 1. 10.

2. The whole legall ceremonious worship of God, by a Synecdoche of the part for the whole, Act. 15. 1. *Except ye be circumcised ye cannot be saved*, Gal. 5. 6.

3. Those which be truely godly persons, spiritually circumcised in their heart, forsaking their owne corrupt reason and will. Phil. 3. 3. *We are the circumcision which worship God in the spirit.* This is *circumcision made without hands, of the heart, and in the Spirit, not in the Letter*, Rom. 2. 29.

4. The cutting off of the foreskin of the flesh, Exod. 4. 26.

5. The Sacrament of Circumcision, Joh. 7. 22, 23.

6. The Doctrine of observing the Ceremoniall law, Gal. 5. 11.

7. The Covenant, Rom. 4. 10.

Circumcision assured to the *Jews* (as *Baptisme* to us) their engrafting into Christ, and therefore the forgivenesse of the guilt, fault, and punishment of their sins, yea the putting off the sinfull body of the flesh: at a word, it signified and sealed their regeneration, justification, and sanctification through Christ. See Gen. 17. 10. Rom. 4. 11. Col. 2. 11. Deut. 30. 6. This Sacrament being set upon the shamefullest part of the body, where lust rageth most, did lively represent the whole naughtinesse of our nature, that it is pardoned through Christ: and that by him the Elect are sanctified from their foulest and most unclean offence.

Note: *As Circumcision to the Jews was not their righteousnesse, but a seal of it; so is Baptisme to us.*

Circumcision made without hands] Sanctification or renewing of the minde, which because Christ alone worketh inwardly by his Spirit, thence called Circumcision of Christ, and without hands, as Jewish Circumcision was not, Col. 2. 11.

What Circumcision is?

Circumcision is a Sacrament of the Old Testament, signifying and sealing up to the people of the *Jews*, their entrance into Covenant with God, for the remission of their sins, and mortification of their lusts, by faith in Christ to come. Rom. 4. 11. *He received the signe of Circumcision*, Genes. 17. 10, 11, 12.

Cis] *Hard*, of קשה *he was hard*, or קש *stubble, straw*, of קשש *he gathered stubble, straw*. The Father of *Saul*, Act. 13. 21. named also *Kish*, 1 Sam. 9. 1.

Cistern] Taken, 1. for a vessel or place wherein to keep water, Isa. 36. 16.

2. The heart, out of which the head draweth the powers of life, Eccl. 12. 6.

3. The vain confidence or inventions of men contrary to Gods Word, Jer. 2. 13.

4. Ones owne lawfull wife, Prov. 5. 15. Drink waters out of thine owne Cistern; that is, Enjoy thou the lawfull pleasures and contentments of thine own wife.

City] A place compassed with walls for people to dwell in. Mat. 9. 25. *And Jesus went to all Cities and Towns.* Gen. 19. 25. *And overthrew those Cities and inhabitants.*

2. The people which dwel in such a place. Act. 19. 29. *And the whole City was full of confusion.* A *Metonymie.* Isa. 14. 31.

3. The Church of God upon earth. Cant. 3. 2, 3. *The Watch-men which went about the City.*

4. Heaven, Heb. 11. 16. *He hath prepared for them a City*, Eph. 2. 19. A *Metaphor.*

5. Publick administration and government, Psal. 127. 1.

The

6. The rich mans wealth (or any thing wherein a man puts his truſt) Prov. 10. 15.

Cities take their denomination ſometime from the founders, ſometime from the places where built, ſometimes from the cauſes why they were built, &c. And according to the quality of the inhabitants: Some are well ſpoken of; as, *A City of righteouſneſſe, A faithfull City*, Iſa. 1.26. Some contrarily, as, *The oppreſſing City*, Zeph. 3. 1.

City of God] *Jeruſalem*, whither the people of God, Citizens of Gods Church came to worſhip him, according to his law. Pſal. 46. 4. *Whoſe ſtreams make glad the City of God.* Pſal. 47. 1. 8. Pſal. 47. 1, 8. Hence called the City of the great King, *viz.* of God, who was ſolemnly worſhipped there: and holy City, becauſe it was the ſeat (as it were) of divine worſhip, Matt. 5. 35. & 27. 53.

City of the living God] The Church or company of the Elect, beleevers which live not after the laws, manners, cuſtomes of this wherein they be ſojourners: but after the laws and ordinances of God ſet down in his Word, Heb. 12 22.

A City of righteouſneſſe] A people which loveth and practiſeth righteous and faithful dealing, in adminiſtration of Juſtice doing that which is juſt, and in commerce, or bargains imbracing fidelity and equity with incorruption. Iſa. 1.26. *A City of righteouſneſſe, a faithfull City.*

They cannot goe into the City] Such extreme folly to be in ſome inconſiderate perſons (whoſe danger he ſhewed in verſ. 8, 9, 10, 11. by four excellent ſimilitudes) as they cannot rightly move one foot or direct themſelves the high way into their own City, Eccl. 10. 15.

C L.

To clap hands] To rejoyce and be glad, whereof clapping of hands is a ſigne. Pſal. 98. 8. *Let the flouds clap their hands, and let the hills rejoyce.* Proſopopeia.

Claude] *A broken* or *weeping voyce.* The name of an Iſland neer *Creta*, Act. 27. 16.

Claudia] The ſame. The name of a woman, 2 Tim. 4. 2.

Claudius] The ſame. A *Romane* Emperour, Act. 18. 2. *Claudius Lyſias*, a Captain, Act. 23. 26.

Miry clay] Great diſtreſſe and dangers which much preſſe a man as clay and mire, which be weighty, and ſtick faſt to one. Pſal. 40. 2. *He brought me out of the miry clay.* Mans baſe originall, Iſa. 64. 8. Gold and treaſure, Hab. 2. 6.

Clean] One who is holy and pure, free from the power of ſin by the grace of ſanctification. Joh. 13. 10. *Ye are clean.*

2. One free from the guilt and curſe of ſin by the grace of juſtification. Pſal. 51. 7. *Purge me with hyſop and I ſhall be clean.*

3. That which is lawfull to uſe, Tit. 1. 5. That meat which is in its owne nature clean, becometh unclean two wayes: Firſt, by error, whereby meat is thought to be unlawfull. Secondly, by offence to the weak conſcience of our brethren.

4. That which is without any ſuch droſſe as may make it leſſe durable, and hath a power to mundifie and cleanſe others: thus the Word is clean, Pſal. 19. 9.

It's alſo put for, Waſhed, Joh. 13. 10. Purged, Matt. 3. 12. Cured, 2 King. 5. 12. Sanctified, Pſal. 51. 10. Pure, Pſal. 24. 4. Guiltleſſe, Act. 18. 6. Empty, Prov. 14. 4. Lawfull uſe, Tit. 1. 15. Wholly, not leaving any, Joſh. 4. 11. Truely, not faignedly, 2 Pet. 2. 18.

Clean: 1. *Eſſentially*, or by reaſon of its power to cleanſe others, Ezek. 36. 25. Pſal. 19. 9.

2. *Artificially*, Mat. 23. 25.

3. *Legally*, or *typically*, Ezek. 22. 26.

4. *Spiritually*, conſiſting in a freedome as from the guilt and curſe of ſin by the grace of juſtification, Pſa. 51. 7. ſo from the dominion and power thereof by the grace of ſanctification, Joh. 13. 10.

5. *Hypocritically*, Luk. 11. 39.

6. *Opinionatively*, in ſelf-conceit, Pro. 16. 2.

7. *Supernaturally*, Job 15. 15.

To cleanſe] To pronounce one clean from legall pollution. Lev. 13. 7. *And cleanſe him.* Thus Prieſts cleanſed.

2. To take away guilt and corruption of ſin, the one by his paſſion and merit; the other by his grace and ſpirit, 1 Joh. 1. 7. Thus Chriſt cleanſeth.

It's put for, to Waſh, Pſal. 73. 13. Pardon, Jer. 33 8. Juſtifie, Dan. 8. 14. Purge, purifie, Jam. 4. 8. Prov. 20. 30. Rid out filth, 2 Chr. 29. 15. Reform, 119. 9. Fan, Jer. 4. 11. The Son cleanſeth by taking away the guilt of ſin, 1 Joh. 1. 7. The Father, by pardoning ſin, 1 Joh. 1. 9. The holy Ghoſt, by working ſanctification, Tit. 3. 5.

Cleanſing] Outward ceremonious waſhing of things or perſons, as a type of the inward. Mar. 1. 40, 41. *Be thou clean.*

Corporall cleanſing or cleanneſſe, whereof one ſort is naturall.

Another artificiall, Luk. 11. 39.

Another miraculous, Mar. 1. 40, 41. Luk. 17. 14.

2. Spirituall and inward holineſſe, when the heart is kept clean from the ſpot of ſin, Mat. 22. 26. Jam. 4. 8. Of this cleanſing the Spirit is Author, the Word is the Inſtrument. Joh. 15. 3. *Ye are clean through the Word.*

3. Forgiveneſſe of ſins, by the imputation of Chriſts blood to the beleever. Pſal. 51. 2. *And cleanſe me from my ſin.*

Veſſels and other things under the Law, being legally unclean muſt be broken, if earthen veſſels; or be cleanſed by putting in water till the evening, Lev 11. 32, 33. Which figured that we muſt caſt from us all inſtruments and provocations of ſin, and to have ſpecial care that they do not defile us: whereunto belongs that in Jude v. 23. and in Mat. 5. 29, 30.

Clear] Innocent, and ſo diſcharged of the oath, Gen. 24. 8.

To cleave] To ſtick faſt, and be nearly and ſtraightly knit unto God by the affections of the heart, Deut. 11. 22. Act. 11. 23.

2. To be glued unto one, or joyned together moſt ſtraightly, as man and wife. Mat. 19. 5. *And cleave to his wife.* 1 Cor. 6. 16. Rom. 12. 9.

3. To continue with one, Act. 11. 23. Act. 8. 13. *And did cleave to Philip.*

4. To take hold on, or ſtick to, Deut. 28. 21.

5. To goe after, follow, or have communion with, Joſh. 23. 12.

6. To entertain or keep, Deut. 13. 17.

7. To affect or love and hold faſt, Rom. 12. 9.

Clemens] *Quiet* or *meek.* The name of a man, Phil. 4. 3. Some derive it of κλέος *glory*, and μένος *the minde*, for clemency is the true glory of the minde, and who ſo knoweth to vanquiſh and ſubdue wrath, is a conquerour indeed.

Cleophas] *All glory.* The Husband of *Mary*, Joh. 19. 25.

Cloak] put for, A rayment, 2 Tim. 4. 13. Excuſe or pretext, Joh. 15. 22. A fair ſhew, 1 Theſſ. 2. 5. A ſecret pretence, 2 Cor. 4. 2.

Cloak of covetouſneſſe] The doing of ſomething out of Covetouſneſſe with a deſire of lucre, yet ſetting a fair ſhew and face upon that covetouſneſſe to cloak and diſſemble it. 1 Theſſ. 2. 5. *Neither did we ever uſe a cloak of covetouſneſſe, or coloured covetouſneſſe.*

Cloak of malicioulneſſe] A pretence or colour (by the liberty which the Goſpel taught) to hide and cover ſin and wickedneſſe. 1 Pet. 2. 16. *Not having your liberty as a cloak of maliciouſneſſe.*

Cloath] To beautifie, Mat. 6. 30. Cover, Pſal. 65. 13. Deck or adorn, Iſa. 50. 3. Wear, Zeph. 1. 8. There's cloathing with coats, Iſa. 22. 21. Shame; Pſal. 132. 18. Wormes and duſt, Job 7. 5. Skin and fleſh, Job 10. 10. Majeſty, Pſ. 93. 1. Strength, Ibid. Honor, Pſal. 104. 1. Curſing, Pſa. 109. 18. Deſolation, Ezek. 7. 27. A cloud, Rev. 10. 1. Salvation, Pſal. 132. 16. Rage, Pro. 23. 21. Change of rayment, Zech. 3. 4. Robe, Lev. 8. 7. Scarlet, 2 Sam. 1. 24. A robe of fine linnen, 1 Chr. 15. 27. Sack-cloth, Ib. 21. 16. Strange apparell, Zeph. 1. 8. Soft rayment, Mat. 11. 8. Purple, Mar. 15. 17. White garments, Mar. 16. 5. Humility, 1 Pet. 5. 5. Wrought gold, Pſal. 45. 13. The Sun, Rev. 12. 1. Veſture dipt in blood, Rev. 19. 13.

To be cloathed upon] That if we begin reformation and ſanctification in this life, we ſhal be fully renewed and reformed in the life to come, 2 Cor. 5. 2.

Clod] put for *uncleanneſſe*, Job 7. 5. The grave, Job 21. 33. Hinderance, Hoſ. 10. 11.

Cloe] *A green hearb.* A virtuous woman, 1 Cor. 1. 11.

Cloud] Taken for,

1. *Ordinary*, or naturall clouds, as of rain, Eccleſ. 11. 3. Without rain, Jud. 12. Of dew, Iſa. 18. 4.

2. *Extraordinary*, or miraculous, Numb. 9. 15. Exod. 13. 21. Mat. 17. 5.

3. *Idolatrous*, Ezek. 8. 11.

4. Heaven, Pſal. 36. 5.

5. Affliction or calamity, Lam. 2. 1.

6. Hypocrites, 2 Pet. 2. 17.

7. Chriſt, the joy, and refreſhing of the Church, Iſa. 4. 5.

8. The Apoſtles and Miniſters of the Word, Iſa. 5. 6. & 60. 8.

9. A multitude, Heb. 12. 1.

10. The great glory, wherein Chriſt ſhall come to judge the world, Rev. 1. 7.

11. The skies or heavens, Pſal. 108. 4.

12. Vaniſhing and paſt, Iſa. 44. 22.

13. Sadneſs, diſeaſes and grief, Eccl. 12. 2.

14. Smoak, Levit. 26. 13. Obſcurity, Job 3. 5.

Cloud covered the tent] Exod. 40. 34. Gods preſence with approbation, and liking to dwell in his Tent amongſt his people: but when Gods preſence was with diſpleaſure for ſins, it was ſignified by ſmoak filling the Temple, Iſa. 6. 4. Rev. 15. 8. Smoak was a ſigne of anger.

Clouds without water] Hypocrites which make

make a fair ſhew, and yet are empty and barren of all goodneſſe, Jude 12.

Cloud of witneſſes] An heap or great number of witneſſes or holy examples, Heb. 12. 2.

Here is an alluſion to the Cloud that did in the day time guide *Iſrael* through the Wilderneſſe. As that bright Cloud did lead them to the Land of *Canaan*, ſo ſhould the examples of the faithfull, lead us to the heavenly *Canaan:* and this honour we confeſſe to belong to the Saints departed, as *Auguſtine* ſaith, *Honorandi propter imitationem, non adorandi propter religionem.* Not to be religiouſly adored, but godlily imitated. They alſo are reverently to be eſteemed and remembred, and God is to be praiſed for them, but no prayers to be made unto them to be our interceſſours to God; for they doe not know our deſires and affairs particularly. Iſa. 63. 16. Job 14. 20. 2 King. 22. 20. *Si tanti Patriarchæ, & rex tam pius fuerunt ignari noſtrarum rerum, quanto magis cæteri mortui?* ſaith *Aug. in lib. de cura p. o mortuis.* That they generally pray for our deliverance, we have warrant for it in Rev. 6. 10. alſo that they thank God for their own and our redemption, Rev. 4. 9, 10. & 5. 9, 12, 13, 14.

C O.

Coal] put for, 1. Conſuming judgements, Pſal. 140. 10.

2. Good turnes inflaming the affections, Prov. 25. 22. Rom. 12. 20.

3. A Son, 2 Sam. 14. 7. It's kindled by another coal, as a contentious man kindleth ſtrife, Prov. 26. 21. Coals are profitable for Smiths, Iſa. 44. 12. & 54. 16. To warm us, Joh. 18. 18. To bake bread, Iſa. 44. 19. and broil fiſh, Joh. 21. 9. To preſerve and continue a fire, 2 Sam. 14. 7. Love or jealouſie is compared unto coals of fire, Cant. 8. 6. Thereby alſo are repreſented things exceeding hurtfull, Pſal. 18. 13, 14. Hab. 3. 5. Ezek. 24. 11. Prov. 6. 28, 29. Of all, the coals of Juniper, are moſt hot, and laſt longeſt, Pſal. 120. 4.

Coat] is either Civill, or Sacred. *Civill*, being either *ſpeciall*, as that mentioned, Iſa. 22. 21. A notable ſigne or mark of dignity: Or *common*, of which our Saviour meant, when he willed his Diſciples not to have two coats a piece, Luk. 9. 3. intimating, that they were to avoyd what might hinder them in the execution of their office. And having two, to impart unto him that had none, Luk. 3. 11. intimating, that of their goods they were to be liberall to the poor. And if any would ſue them at the Law, and take away their coat, to let them have their cloak alſo, Mat. 5. 40. Luk. 6. 29. intimating, that they were patiently to bear with injuries, be free from revenge. *Sacred*, as the Prieſts broidered coat, Exod. 28. 4. Lev. 16. 4. The Spouſes myſticall coat, Cant. 5. 3. Of coats, ſome were of one kinde, fathion, ſome of another; our Saviours was without ſeam, Joh. 19. 23.

Cockatrice] A ſerpent, of all others the moſt dangerous, both to man and beaſt. It's bred (according to ſome) of the egge of an old cock hatched by a toad or ſnake. On its head it hath riſings adorned with whitiſh ſpots, in the manner of a diadem; and in going lifteth up on high the former part of its body, as if it went upright. It's ſo venemous, that neither beaſts nor fowls dare touch its dead body, whereof if any ſhould eat, they die ſuddenly, as alſo of any creature by it poyſoned. It infecteth the ayre, trees, plants, hearbs, what not? It killeth by its breath, by its ſight. Such is the force of its poyſon, that the hand of him who toucheth it with a ſtaff is incurably infected; and if an horſe do but touch it, the rider dieth. It poyſoneth all other ſerpents, who ſeeing it, or hearing its hiſſing, flee ſpeedily away. It loveth not the light, but darkneſſe. Some ſay, that by ſeeing it ſelfe, it dieth; the Weaſell killeth it, eſpecially having eaten rue or hearb-a-grace, and then dyeth, as Chriſt by death vanquiſhed death. The Cock is alſo its enemy.

By *Cockatrices* may be underſtood, grievous enemies, Jer. 8. 17. Iſa. 14. 29.

To ſting like a Cockatrice, Prov. 23. 32. mar. is, to bring moſt pernicious and dangerous evils.

By *the Cockatrice egges* may be underſtood, the extreme malice of the wicked, Iſa. 59. 5.

By *the Childes putting his hand on the Cockatrice Den*, Iſa. 11. 8. is meant, either that the wicked after their converſion ſhall not be harmfull as before; or, that the godly ſhal be preſerved in the greateſt dangers.

Cock] Hereof all the Evangeliſts make mention, where they mention *Peters* deniall, Mat. 26. 74. Mar. 14. 30. Luk. 22. 60. Joh. 18. 27. It's a proud fowl, and carryeth himſelf ſtately. It's much dejected when vanquiſhed by another; when victorious, triumpheth: When it goeth in at any place, it ſtoopeth, be the entrance never ſo high. It's of an hot nature, libidinous, jealous, careful and watchfull of its young ones, for whom

it will fight againſt kites, ſnakes, &c. Upon the ſight whereof it giveth them warning by his voyce to look to themſelves. It naturally knoweth the approach of the day, and thereof giveth warning once and again; which time is termed the Cock-crowing, Mar. 13. 35. Hereby it inciteth men to riſe to work, as Gods Miniſters muſt call men to repent, in reſpect of the approaching day of Judgement. And as the Cock put *Peter* in minde of his fall, ſo muſt Miniſters their people of their ſins. And as the Cock before it croweth rouſeth it ſelfe, and clappeth with his wings, ſo muſt Gods Miniſters, being to preach unto others, firſt ſtir up, reform themſelves; manifeſt by their works, what their doctrine calleth for. They ſeem to be called ἀλέκτορες, as if it were ἀπολέκτορες, as calling men and women from their beds. The Cock-crowing awaketh the ſleeper, warneth the carefull, terrifieth the thief, comforteth and gladdeth the ſick, them that are in pain, travellers, mariners, &c. It's alſo ſaid to foreſee tempeſts and change of weather. Travellers carrying a Cock along with them, are preſerved from Lyons and Baſilisks. It's alſo laborious and induſtrious, and valorous in fight, doing what it can to obtain the victory. Its brain taken in drink is ſaid to be good againſt the biting of ſerpents. Its crowing is more vehement and ſhrill at firſt (moſt being then aſleep) then neer day, or when it's day light, when good husbands are awake: even when it feedeth, with the one eye it looks upward, to prevent the hawk, kite, &c. As the Cock preferred a barley corn before a pearl, ſo do worldlings their mammon before heaven.

Cold] Such as be ſcarce indifferent, but meer careleſſe in matters of God, and of their owne ſalvation. Rev. 3. 15. *I would ye were either hot or cold.*

Cold put for, 1. That ſeaſon of the yeer wherein it's uſually cold, Gen. 8. 22.

2. Moderate, Prov. 17. 27. marg.

3. Faint, feeble, weak, remiſſe, of no value, Mat. 24. 12.

4. Voyd of zeal, faith, piety, the care of Religion, Rev. 3. 15, 16.

Cold is ſaid to come out of the North, Job 37. 9. In ſome places it's ſcarce tolerable, Pſal. 147. 17. The poor ſuffer under it, Job 24. 7. So *Paul*, 2 Cor. 11. 27. It made way for *Peters* denyal, Joh. 18. 18. Yet are cold waters acceptable to the thirſty, Prov. 25. 25. It's applyed to Snow, Pro. 25. 13. Weather, Ibid. 20. Day, Nah. 3. 17. Water, Mat. 10. 42.

Col-hozeh] *Every Prophet*; or, *ſeeing all.* The Father of *Shallum*, Neh. 3. 15. The Father of *Baruch*, Neh. 11. 5.

Collection] Legall, 2 Chr. 24. 6, 9. Voluntary, 1 Cor. 16. 2.

Coloſſe] *Puniſhment.* A City of *Phrygia*, which is in the *Leſſer Aſia*, Col. 1. 2. It ſeems to bee derived of κολοσσὸς a *large* and *tall image.*

Colony] A City or place, the people whereof once came from another City or Countrey that was before it, Act. 16. 12.

Many colours] An imbroydered coat, various and manifold in threads and colours, Gen. 37. 3. Such Kings daughters uſed to wear, 2 Sam. 13. 18. and with ſuch God ſpiritually clotheth his Church, Pſal. 45. 14, 15. Ezek 16. 10, 13. and thereby is noted the variety of wiſdome, and manifold graces given to his people, Eph. 3. 10. 1 Pet. 4. 10. Cant. 1. 9, 10. And Chriſt had ſuch above his fellows, Pſal. 45. 8 Heb. 1. 9.

To come] To uſe, or be wont to come, Eph. 5. 6.

2. To return, as Jeſus did to *John*, after Satan had tempted him, Joh. 1. 29.

Referred 1. *To God the Father*, in reſpect of his mercies, Exod. 20. 14. His judgements, Iſa. 66. 15. Both, Pſal. 50. 3 Iſa. 30. 27.

2. *The Son*, before his manifeſtation in the fleſh, Joſh. 5. 14. When he was manifeſted, Gal. 3. 19. After his manifeſtation, Joh. 18. 37. After his death, Luk. 23. 42, 43. His reſurrection, Joh. 20. 19. His aſcenſion, Joh. 14. 18. His ſecond coming, Joh. 19. 22.

3. The *holy Ghoſt*, Joh. 16. 13.

4. *Satan*, Joh. 14. 30.

5. *Holy Angels.* In reſpect of God, Job 1. 6. The children of God, Dan. 9. 22. The ungodly, Iſa. 37. 36.

6. *Men:* ſignifying, 1. To goe unto one, Luk. 15. 20. 2. To come againſt, Iſa. 37. 29. 3. To frequent the holy aſſemblies for the worſhip of God, 1 Chr. 16. 29. Pſa. 100. 2. Iſa. 1. 12. Ezek. 46 9. Pſal. 95. 6. 4. To appear before a Magiſtrate, Judg. 18. 15. 5. To marry, Dan. 11. 6. To commit whoredome, with one, Gen. 38. 18. 7. Seriouſly to conſider of, Rev. 6. 1. 8. To be joyned unto the Church, Iſa. 66. 18, 23. 9. To invade, Gen. 34. 25. 10 To enter, Gen. 24. 31. 11. To preſent, Mic. 6. 6.

7. *The true Doctors* and *Paſtors* of the Church, Rom. 1. 10, 13. & 15. 22, 23, 24, 29.

8. *To falſe Teachers*, Mat. 7. 15. Joh. 10. 8. 2 Theſſ. 2. 9. and ſcoffers, 2 Pet. 3. 3. Jude 18.

9. *Several*

9. *Severall other things*; as, of the bodies which shall rise again, 1 Cor. 15. 35. Dogs, Luk. 16. 21. The beasts of the field, Isa. 56. 9. The wolfe, Joh. 10. 12. The fowls of the air, Mar. 4. 4. The star, Mat. 2. 9. The light, Joh. 3. 19. The winde, Job 1. 19. A voyce, Mar. 9. 7. Floods, Mat. 7. 25. Luk. 6. 48. A vessell, Act. 11. 5. Peace, Mat. 10. 13. Faith, Gal. 3. 23. Good, Rom. 3. 8. Blessings, Deut. 33. 16. The day of Judgment, Mat. 24. 14. Apostasie, 2 Thess. 2. 3. The Kingdome of God, Luk. 11. 2. The marriage of the Lamb, Rev. 19. 7. Time, Luk. 22. 7. Joh. 4. 23. Wickednesse, Lam. 1. 22. Jonah 1. 2. This word is also used both in inciting and counselling unto wickednesse, Gen. 19. 32. In inviting unto the participation of kindnesses, Numb. 10. 29. In rebuking or railing, 2 Sam. 16. 7. In provoking one another, 2 King. 14. 8. as to set forth some strange extraordinary matter, Judg. 4. 22. Rev. 6. 3. It's also put for happen, or befall, Prov. 26. 2. Return, Act. 1. 11. Ready prest, Psal. 40. 7. Arise, Numb. 24. 17. To be manifest, Rom. 7. 9.

To come out] To forsake all fellowship with the ungodly in their wicked manners, but especially with Idolaters and idolatry. 2 Cor. 6. 17. *Come out from amongst them, and separate your selves.* Rev. 18. 4. *Come out of her my people.* This is a spirituall separation only, when the bodily and locall separation cannot be had.

To come into the world] To be born of a woman, and by naturall birth from his mother to enter into this world, Joh. 1 9. Thus expounded by Christ, in Joh. 18. 37. *For this cause was I born, and for this cause came I into the world.*

He cometh] He shall come, after the manner of the Prophets, which for certainty use the present time when they speak of things to come, Jude 14.

Coming of Antichrist] His effectuall and mighty presence and working for some great hurt unto others. 1 Joh. 2. 18. *Ye have heard that Antichrist shall come.*

Note: Gods coming to men is to be taken according to the sense of men, when they perceive his divine presence and majesty so, as they plainly know they have to do with God, and are not deceived by their owne fancies, or Satans delusions, Gen. 20. 3.

Coming of Christ from the Father] Christ his being born Man, that he might live here, and do the work of a Mediator, by his obeying of the Law, and suffering the shamefull death of the Crosse, Joh. 15. 27, 28. *I am come out from the Father*, 1 Tim. 1. 15. This is a coming in infirmity and weaknesse.

Coming of Christ to the Father] His leaving the world, and going up to his Father. Joh. 17. 13. *And now Father I come to thee.* This is a coming in glory: As also his coming at the last day will be glorious.

Coming of Christ to us] The presence of his Spirit to convert us, that our hearts may be made his dwelling place, Rev. 3. 20. *I will come in to him*, Eph. 3. 17. Also the time of his coming, 1 Thes. 2. 13.

2. Giving new tokens of his spirituall presence, by comforting and strengthening us, and increasing his grace in us. Joh. 14. 18. *I will not leave you fatherlesse, but will come unto you.* Also vers. 23, 28. This is a coming in mercy and favour.

3. Executing his judgements against sin and sinners. Rev. 2. 15. *Repent, or I will come unto thee, and fight against them.* This is a coming in wrath.

4. The manifestation of him and his coming, Mat. 10. 23. Or his coming with wisdome to teach, power to work, and mercy to redeem.

Coming of Christ to us is threefold.

1. In nature, as Man; or God incarnate.
2. In grace, as the Saviour of Men.
3. In glory, as the Judge of Men.

Note that Christs coming is,

1. In shadows or ceremonies of the Law, and types of the Fathers, but not in the shape assumed.

2. In shape of a man assumed, but not in person, Josh. 5. 13. Exod. 3. 2. Dan. 3. 25.

3. In the person of another man, not his owne nature humane, 1 Pet. 3. 19.

4. In substance of his owne taken of the Virgin *Mary*, Joh. 1. 11, 15. 1 Joh. 5. 20. or to be incarnate.

Christs coming to us is distinguished by the manner thereof, or by 3 figures or parts of his journey from heaven.

First, he was in *Leo, i. e.* in the Law, thundring as a Lion that none could endure his voyce, Exod. 20. 10. then a Law-giver or Counsellour.

2. In *Virgo*, or in his incarnation or birth of the Virgin *Mary*, Mat. 1. 25. Speaking to us mildely, and by the way of mercy increating us, and his Father for us: Here he was a Mediateur.

3. In *Libra*, to weigh our works as in a ballance at the last day, Dan. 5. 27. & 7. 13, 14. Here he will be a Judge. Or according to the times:

1. Past,

1. Paſt, 2. Preſent, 3. To come. Or, according to the ends and faſhions of the ends. 1. *Ad homines*, 2. *In homines*, 3. *Contra homines*, *Bernard. Serm.* 3. *de Advent. Dom.* that is:

1. *Ad homines, per ſui incarnationem, & noſtri redemptionem.*

2. *In homines, per Spiritus S. infuſionem, & noſtram regenerationem.*

3 *Contra homines, per gloriæ & poteſtatis ſuæ demonſtrationem, per bonorum glorificationem, & malorum condemnationem.*

Coming of his Kingdome] The erecting, and enlarging, eſtabliſhing, and continuing of Gods Kingdome here on earth, Matt. 6. 10.

Our coming to Chriſt] Our beleeving in him. Joh. 6. 36. *He that cometh to me ſhall never hunger*, &c. Faith, as it is the mouth, hand, and eye; ſo it is alſo the foot of the ſoul, whereby we come unto Chriſt.

We come to God the Father by repentance of our ſins, and to God the Son by faith in him for the remiſſion of ſins, Mar. 1. 15. Act. 20. 21. Matt. 11. 28, 29. Mr. *Downham* in his *Spirituall warfare.*

Coming of Satan] His ſetting upon Chriſt with great power and ſubtilty. Joh. 14. 30. *The Prince of this world comes and hath nought in me.*

Comelineſſe] That which hath in it gravity and modeſty, and ſtirreth up to godlineſſe. 1 Cor. 14. 40. *Let all things be done in comelineſſe.*

1. *Externall*, applyed to a perſon, 1 Sam. 16. 18. Well going, Prov. 30. 29. The whole body, Dan. 10. 8. Some parts of the body, 1 Cor. 12. 24. The outward ſtate of a man, Iſa. 53. 2. The glory of a Kingdome, Ezek. 16. 14. The proportion of Leviathan or the Whale, Job 41. 12. A woman, Jer. 6. 2. Good, Eccleſ. 5. 18. marg. To give thanks, Pſal. 33. 1. & 147. 1.

2. *Spirituall* or *myſticall*, ſpoken of the Spouſe, Cant. 1. 5. Cheeks, Cant. 1. 10. Countenance, Cant. 2. 14. Speech, Cant. 4. 3. *Jeruſalem*, Cant. 6. 4. The excellent and pleaſant fruits of the appearance of Chriſt, Iſa. 4. 2.

Comfort] God, and he,

1. The Father, 2 Cor. 1. 3, 4.

2. The Son, Joh. 14. 16. 1 Joh. 2. 1, 2.

3. The holy Ghoſt, Joh. 14. 16, 26. & 16. 7.

2. Man.

1. A good comforter, 2 Cor. 1. 4. 1 Theſ. 4. 18.

2. A bad one, Job 14. 4.

The holy Scriptures, Rom. 15. 3. 1 Cor. 14. 3. Gods good creatures, Judg. 19. 5, 8. Gods Miniſters, 2 Cor. 1. 4. A good conſcience, Job 16. 10. The Church, Iſa. 66. 11. Chriſtians, 1 Theſſ. 5. 18.

It's taken *properly* for the ſtrengthening and encouraging of one in miſery, that he may not faint, 2 Cor. 13. 11.

Improperly, 1. For worldly goods, Luk. 6. 24.

2. Great joy, Act. 20. 12.

3. An aſſent or ſubmiſſion unto, or juſtifying, Ezek. 14. 22.

4. Allurement, Iſa. 66. 13.

5. Removall or appeaſing of grief, Gen. 38. 35.

6. Deliverance from trouble, Pſal. 71. 21.

7. Eternall life, Mat. 5. 4. Luk 6. 25.

8. Exhortation, 1 Theſſ. 5. 11. marg.

Command] To enjoyn, require, appoint, and ſend with power and authority, Pſal. 42. 8. & 148. 5. Act. 1. 2. Forbidden by commandement, Gen. 2. 16.

2. To order, decree, execute, as Iſa. 10. 6 2 Sam. 16. 11. Jer. 34. 22. God commandeth ſomething by his manifeſt will revealed in his Word, either univerſall to all, or ſingularly pertaining to ſome; or by his hidden will and ſecret providence.

Alſo to command, is effectually to procure a thing to be done, Gen. 50. 16.

This word comprehendeth, inſtruction, prediction, exhortation, conſolation, Mat. 11. 1. compared with chap. 10. 6, 17, 26, 40. Gen. 49. 33.

It's referred, firſt, To *God*, whoſe command extendeth to the earth, Pſal. 33. 9. Heavens, Pſal. 68. 5. His people, Exod. 34. 11. The adverſaries of the Church, Lam. 1. 17. Creatures, 2 Chr. 7. 13. Clouds, Iſa. 5. 6. Serpents, Amos 9. 3. Foul ſpirits, Mark 1. 27. And ſignifieth, 1. His authority and power over his creatures, Pſal. 148. 5.

2. His will and readyneſſe to help his owne children in their diſtreſſe, Pſal. 42. 8.

3. To enjoyn, appoint, charge, order or decree, Jer. 44. 22.

4. To require, or crave due obedience unto his laws, Deut. 11. 22.

5. To procure, or work, Pſal. 44. 4.

6. To give power, Job 36. 10.

7. Impoſe, Neh. 9. 14.

8. To reſtrain, Iſa. 5. 6.

9. To ſtabliſh, Pſal. 33. 9.

Gods commands are either common to all, as, To fear him, love him, *&c.* or particular to ſome, according to their callings and places.

Secondly, To *Man*, as parents their children,

dren, Gen. 18. 19. & 50. 16. Maſters their ſervants, Gen. 42. 25. Governors their officers, Joſh. 1. 11. Kings their ſubjects, 2 Chr. 14. 4. Paſtors their people, 2 Theſſ. 3. 4, 6. It alſo ſignifieth bidding, or word, Job 39. 27.

To command a bleſſing] The ſending it effectually, Gen. 50. 16. Lev. 25. 21. Deut. 28. 23.

Commandement] Something given in charge: or the knowledge of the Law: or the Doctrine of Chriſt, Rom. 7. 8, 9. John 12. 50. Or, the whole Word, whereof no part but either directly or indirectly requireth ſomething, which is not in our choyce to doe, or not to doe, Pſal. 19. 8.

Note: That there be two ſorts of Commandements, one common to all, as to love God, and to practiſe righteouſneſſe, *&c.* Another particular to ſome onely, according to ſome particular gift and calling of God, as to ſell all, and give to the poor, and to live unmarried, *&c.* This latter the Fathers call a counſell, being indeed a precept.

Commandements are, 1. Of men, Iſa. 29. 13. Lawful, Gen. 45. 21. Unlawful, Act. 4. 18.

2. Of God, Mat. 15. 6. Naturall, Rom. 2. 14, 15. Morall, Exod. 20. Ceremoniall, Heb. 7. 16. Politicall, Exod. 21. 1, 31. Num. 27. 11. Of tryall onely, Gen. 22. 2. Jer. 35. 2, 5. Mat. 19. 21.

To commend] To praiſe another for virtues; and commit them of truſt to be pleaſured, Rom. 16. 1.

Alſo, To put in truſt with, Luk. 23. 46. To commit to, Act. 20. 32. To extoll, or prayſe, 2 Cor. 3. 1. & 10. 18. To make acceptable, 1 Cor. 8. 8. 2 Cor. 4. 2.

To commit] ſignifieth, 1. To entruſt to ones fidelity and care, 2 Tim. 2. 2.

2. To leave or reſigne ones ſelf, Pſa. 10. 14.

3. To put over, or leave a cauſe, 1 Pet. 2. 23.

4. To act or doe, as Sin, Lev. 4. 35. Treſpaſſe, Lev. 5. 7. Abomination, Lev. 20. 13. Lewdneſſe, Judg. 20. 6. Iniquity, Pſ. 106. 6. Whoredome, Lev. 20. 5. Fornication, 2 Chr. 21. 11. Falſehood, Hoſ. 7. 1. Adultery, Mat. 5. 27. Sacriledge, Rom. 2. 22. Evils, Jer. 2. 13. Villany, Jer. 29. 23. Tranſgreſſion, Ezek. 18. 22. Murther, Mar. 15. 7. Offence, 2 Cor. 11. 7.

5. To recommend, Pſal. 35. 1.

6. To credit with the diſpoſall of, Pſal. 37. 5. Prov. 16. 3.

7. To truſt or relie upon, Joh. 2. 24.

8. To bequeath or referre, Joh. 5. 22.

9. To commit unto ones charge, Gen. 39. 8. 22.

10. To give or enjoyn, 1 Tim. 1. 18.

11. To impriſon, Act. 8. 3.

12. To give charge of, Jer. 40. 7.

To commit the Goſpel] By authority and commandement to charge and enjoyn the preaching and publiſhing of the Goſpel to *Jews* and *Gentiles* two ſeveral people, but one Goſpel to be declared to both. Gal. 2. 7. *The Goſpel of uncircumciſion was committed to mee.* 1 Tim. 6. 20. *The doctrine of Chriſt, as a gage, or pledge is delivered to Miniſters.*

That which is committed to one] A gage, ſtake, or pledge put in truſt to be kept ſure and ſafe, either on Gods part to men: thus is the Doctrine of the Goſpel committed to the credit and truſt of Paſtors, 1 Tim. 6. 20. 2 Tim. 1. 14.

2. On our part to God, as the Saints by faith and hope, truſt God with their ſalvation. 2 Tim. 1. 13. *He is able to keep what I have committed to him.*

The ſouls and bodies of men, the naturall gifts and the artificiall qualities and ſpirituall graces thereof, are committed by God to men, to keep them for the ſervice of God.

Common] That which is common for the uſe of it, and not in poſſeſſion. Act. 4. 34. *They had all things common, and gave to every man as he had need.*

2. Unclean, polluted, unholy, and profane, Mat. 15. 11. Act. 10. 14. The word in the originall Text, is *Coinon*, and *Coinoun, common*, or *to make common*. Meats forbid by Levitical Law, be therefore called common, becauſe the profane *Gentiles* commonly eat thoſe meats which the *Jews* being an holy people, might not eat.

3. That which is uſuall and ordinary, as a common death, Numb. 16. 29. Common bread, 1 Sam. 21. 4. A common evill, Eccl. 6. 1. Common things, Jer. 31. 5. Common temptation, 1 Cor. 10. 13.

4. That which belongeth to all Gods children, as faith, Tit. 1. 4. Salvation, Jude 3. who have therein an equall intereſt.

5. Defiled, Mar. 7. 2.

6. Moderate, 1 Cor. 10. 13.

7. Unhallowed, free from the holy uſe, 1 Sam. 21. 4.

8. Profane, Jer. 31. 5.

Common hands] Unwaſhen hands, Mar. 7. 2.

Common ſalvation] That ſafety and freedome from ſin and eternall death, purchaſed by Chriſt: which is called *common ſalvation*, becauſe all the faithfull have equall intereſt in it. Jude 2. *To write unto you of the*

common.

common Salvation: that is, (ſaith the Bible note) of the things which belong unto the ſalvation of us all.

Common-wealth] Civill ſociety ruled by the ſame Laws. And one common government tending to the weal and good of all the members of that body Politick.

2. The Church and people of *Iſrael* ſet apart for God by an holy Covenant, Eph. 2. 12.

Communicate] 1. To make knowne, Gal. 2. 2.

2. To give, beſtow, impart, Gal. 6. 6. Phil. 4. 14.

3. To diſtribute, 1 Tim. 6. 18.

4. To relieve the neceſſities of others, Heb. 13. 16.

To communicate] See *Saints neceſſity, Alms, to Give, Bountifulneſſe.*

Communication] Speech or talk, whereby we make our private thoughts common to others, Eph. 4. 29.

Good communication ſignifies ſuch talk as is wholeſome and bringeth benefits to others.

To commune] To talk together of ſome matter. Gen. 34. 6. *To commune with him.* Commonly in ſecret, 1 Sam. 18. 22. & 19. 3.

To queſtion, 1 King. 10. 2. Dan. 1. 19. To meditate within a mans ſelf as if he were conferring with another, Pſal. 4. 4. & 77. 6. It's ſpoken of God, Gen. 18. 33. Exod. 31. 18.

Communion] A fellowſhip or agreement, when divers join and partake together in one thing. 2 Cor. 6. 14, 16. *What communion? what fellowſhip? what agreement?*

2. A Sacrament or Sacred ſigne of our ſpirituall fellowſhip with Chriſt, 1 Cor. 10. 16. It is a ſacramentall *Metonymie*.

3. Agreement, 2 Cor. 6. 14. It's ſpoken of man with man, 1 Joh. 1. 7. Of man with God the Father and Son, 1 Joh. 1. 3. and holy Ghoſt, 2 Cor. 13. 13. Of the body and blood of Chriſt, 1 Cor. 10. 16.

Communion with Chriſt] Our fellowſhip and partaking ſpiritually, and indeed, with Chriſt himſelf and all his merits, by faith, unto ſalvation. 1 Cor. 10. 16. *The bread which we break, is it not the communion of his body?* No wicked have communion with Chriſt (whatſoever our Papiſts affirm) otherwiſe then Sacramentally, by profeſſion, or in the opinion of the Church.

We have communion with Chriſt,

1. By Election in him.
2. By our kindred with his humanity.
3. By our participation of his Spirit.

Communion with God] God being one with him, or being united to him, as a childe to the father. 1 John 1. 3. *If ye walk in the light, ye have communion with God.*

Our communion with God is,

1. To ſee him in his works.
2. To hear him in his Word.
3. To ſpeak to him in prayer and praiſe.
4. To walk with him in meditation of his preſence.

Communion of Saints] The fellowſhip which the Saints have with Chriſt and all his benefits by faith, and among themſelves by love, which makes all their gifts touching the uſe, common to every one. 1 Joh. 1. 4. *That ye may have communion with us, and that alſo our communion may be with the Father, and with his Son Jeſus Chriſt.* The Papiſts do untruely reſtrain this communion to ſociety with their Church, which is no true Church.

This communion is both Active and Paſſive, that is, it conſiſteth both of doing good, and again receiving good, one to and from another.

There be divers ſorts of it, of which ſee ſome, Act. 4. 32.

1. In doctrine or belief. Gal. 2. 9. Act. 2. 42. Phil. 3. 16. Rom. 15. 5, 6. 1 Cor. 1. 10.
2. In exhortation, Heb. 10. 24, 25.
3. In conſolation, Eph. 5. 19. 1 Theſ. 4 18.
4. In humility or ſubmiſſion, Rom. 12. 10. Eph. 5. 21.
5. In love, Rom. 12, 10. Col. 2. 14.
6. In pity, Rom. 12. 16.
7. In prayer, Eph. 6. 18, 19. Jam. 5. 14, 16.
8. In helping and relieving one another, Act. 2. 42. & 4. 32, 34, 35. Rom. 15. 26. 2 Cor. 8. 4. Gal. 6. 10. Heb. 13. 16.

Communion of the Spirit] The fellowſhip which the faithfull have in the ſame graces and works of the Spirit. Phil. 2. 1. *If any fellowſhip of the Spirit.* 2 Cor. 13. 13. *The communion of the holy Ghoſt be with you all.*

2. The fellowſhip which all the godly have by means of the ſame graces of the Spirit, with God the Father and the Son, and ſo conſequently with the Spirit, as 1 Cor. 6. 17. Joh. 17. 21, 22, 23. 1 Cor. 12. 27. & 6. 15, 17, 19. 1 Joh. 1. & 2 Cor. 13. 13. Where the fellowſhip of the holy Ghoſt with the godly (not the fellowſhip of him with the Father and the Son, nor of one godly man with another) is meant: for 1. It is ſaid, *be with you.* 2. Becauſe the grace of Chriſt, and love of the Father is with them.

To company] To keep fellowſhip and be familiar

familiar with, Act. 1. 21. & 10. 28. 1 Cor. 5. 9, 11. 2 Theſſ. 3. 14. The words, *Nations, Iſhmaelites, Prophets, Horſes, Armies, Prieſts, People*, &c. added unto *Company*, make known the meaning of the ſeveral phraſes.

Companion] Taken 1. for a familiar friend, Judg. 15. 2.

2. Fiſhers, Job 41. 6.

3. Counterfeit Teachers, Hirelings, and falſe Prophets, which in their pride advance themſelves to be companions to Chriſt in office of Teaching, Cant. 1. 7.

4. To uſe the company of, or to be converſant with, Pſal. 119. 63. Prov. 13. 20. Iſa. 1. 23.

5. A confederate, or bound by ſome ſpecial covenant, Mal. 2. 14.

6. A Co-partner or fellow in any condition, as travell, Act. 19. 29. Labour, Phil. 2. 25. Sufferings, Heb. 10. 33. Tribulation, Rev. 1. 9. Office or counſell, Ezr. 4. 7.

To compaſſe] put for, 1. To crowne, Pſal. 5. 12.

2. To ſtand round about, Pſal. 7. 7.

3. To offer large ſacrifice, Pſa. 26. 6.

4. Every way to cauſe joy, Pſal. 32. 7.

5. To beſiege round, Luk. 19. 43.

6. Clothed, Heb. 5. 2.

7. Plentifully furniſhed, Heb. 12. 7.

A woman ſhall compaſſe a man] Either that the Church of God (which is compared to a woman or barren widow, as Iſa. 54. 1.) though ſhe were ſpoyled of her own children for her rebellions, yet as a widow or barren woman ſhould compaſſe a man, and have ſons and daughters elſewhere: Or elſe that a Virgin ſhould conceive and bear a man in her wombe, which is a ſtrange thing in earth, one to be born of a woman without a man. Jer. 31. 22. See *Geneva*'s notes and *Trem.*

Compaſſion] Suffering together, when two or three feel the ſame grief: and properly, it is that motherly compaſſion, pitifulneſſe, feeling, and grieving for the miſery of her childe, Iſa. 49. 15. This is naturall compaſſion.

2. (*Being referred to God*) The mercifull nature of God, infinitely inclined to pity and ſuccour the miſeries of his creature, namely, of his elect. Pſal. 103. 13. *The Lord hath compaſſion on them that fear him.* 2 Cor. 1. 4. *God of all compaſſions.* This is divine compaſſion.

3. (*Being referred to men*) The natural pity or fellow-feeling which Chriſtians have of each others miſery, as if they ſuffered together. Luk. 10. 33. *When he ſaw him he had compaſſion on him.* Heb. 13. 2. *Remember them that are in bonds, as if your ſelves were in bonds.* This is Chriſtian compaſſion.

As the *Lord* is full of compaſſion, Pſ. 86 15. and it's according to the multitude of his mercies, Lam. 3. 22. abſolute and free, Rom. 9. 15. So it's diverſly made known; as, by multiplying a Nation, Deut. 13. 17. By reducing a people from baniſhment, Deu. 30. 3. By giving them favour in the eyes of them that led them away captive, 1 King. 8. 50. By delivering them from their enemies, 2 King. 13. 23. By ſending his Meſſengers or Miniſters unto them, 2 Chr. 36. 15. By forgiving their iniquities, Pſal. 78. 38. So *Chriſt* did ſympathize with others in their miſery, Mat. 9. 36. & 14. 14. Mar. 1. 41. & 5. 19. & 9. 22, 25. Heb. 5. 2. So the primitive Chriſtians did, Heb. 10. 34. All ſhould, 1 Pet. 3. 8.

To compell] To enforce or offer bodily violence. Luk. 14. 23. *Compell them to come in.* 2 Chr. 21. 11.

2. With vehement and earneſt perſwaſions to overcome one. Luk. 24. 29. *They compelled him, ſaying.* 1 Sam. 28. 23.

3. By ones example, credit, and authority to draw others to do as he doth. Gal. 2. 14. *Why compelleſt thou the Gentiles?*

4. By pretext of publick authority and power to drive and conſtrain ſome to doe ſomewhat which is not equall and reaſonable. Mat. 5. 41. *If any compell thee to goe a mile*, &c. Of the originall word *Angareuo* came the Latine word *Angari*, who among the Perſians (as *Eraſmus* and *Budæus* noteth) were ſuch as Poſts be here in *England*, ſaving that the *Perſian Angari* were not limited to ſtages and ſtations as ours be; alſo they might take either men, or ſhips, or horſes for diſpatch of publick buſineſſe, to bear burdens, or to run in haſte about errands and meſſages. Theſe under colour of their office, and in the name of the Prince, would wrong and vex men; whereupon, by a *Synecdoche*, any unjuſt vexation by ſhew of authority, is here meant.

5. Through neceſſity to thruſt one upon a buſineſſe, Lev. 25. 39. 2 Cor. 12. 11.

6. To ſtrive by all means to draw one unto God, Luk. 14. 23.

To complain] Taken for, 1. To murmur or grudge, Numb. 11. 1. Jude 16.

2. To make known ones grief, Judg. 21. 22.

3. To lament or make moan becauſe of ſin, Lam. 3. 39. This is at ſome time very great, Job 23. 1. Pſal. 55. 2. Pſal. 102. 1. & 142. 2.

& 142.2. at ſome time forged, Act. 25. 7.

Compleat] Full, whole, or perfect. Epheſ. 6. 11. *Put on the compleat or whole armor*, &c.

To comprehend] To reach unto a thing, to lay hold on it, to perceive, or acknowledge. Joh. 1. 5, 10. *They comprehended it not.* Phil. 3. 12. *That I may comprehend that*, &c.

2. To contain or hold all, Iſa. 40.8. This is the primary ſignification.

3. To be concluded, fulfilled, contained, Rom. 13. 9.

To be comprehended of Chriſt] To be laid hold on by Chriſt, ſhewing us the way to heaven, and giving ſtrength to walk in it. Phil. 3.12. *I am comprehended of Chriſt.*

Conceal] To keep hid, not to utter, divulge, or make knowne, Deut. 13. 8. Spoken of God, Prov. 25. 2. Of a prudent man, Prov. 12. 23.

Conceit] To be wiſe in a mans owne conceit, is to think too high of himſelf, to exalt and prefer himſelfe above others, prohibited, Rom. 12. 16. Dangerous, Prov. 26. 5, 12.16. and 28. 11.

Conceibe] Be capable to have, or have children, Numb. 5. 28. Deviſe or reſolve, Jer. 49. 30. Applyed to miſchief, Job 15.35. Iſa. 59. 4. To chaffe, Iſa. 33.11. Spoken of women, Gen. 4. 1. & 25. 21. 1 Sam. 1. 20. Cattell, Gen. 31. 10. A virgin, Iſa. 7. 14. Luſt, Jam. 1. 15. So, there's both a natural, a ſupernaturall, and a ſinfull conception.

Conceibed in ſin] That his ſin (to wit, originall ſin) was conceived and born with him, Pſal. 52. 7. Eph. 2. 3.

Conciſion] Thoſe falſe Teachers (whom he called Dogs for barking againſt the truth of the Goſpel) to be of the circumciſed Jews, who boaſting of circumciſion and the law, made a conciſion, or a rent and ſchiſm, cutting themſelves and others from the Church, whileſt they aſcribed ſalvation unto circumciſion and works of *Moſes* law. Phil. 3. 2. *Beware of Dogs, beware of conciſion. Paul* writeth thus by an elegant alluſion unto circumciſion.

Conclude] Taken for, 1. To determine and reſolve, Act. 21.25.

2. To infer, hold for certain, or be undoubtedly perſwaded of, Rom. 3.28.

3. To finiſh or end, Eccl. 12. 13.

4. To encloſe or ſhut up together, Gal. 3.22

Concord] Agreement of heart and affections, when being many we have one heart and the ſame love. 2 Cor. 6. 17. *What concord*, &c. 1 Cor. 1. 10.

It's to be in an houſe, Prov. 17. 1. Among Brethren, Pſal. 133. 1. In politick affaires, 2 Sam. 19. 14. Iſa. 11, 13. Act. 12.20. In eccleſiaſtical, Joſh. 22.12. Ezr. 3.1. Acts 15.25. In religious duties, Deut. 31. 12. Neh. 8. 1. Acts 1.14. In charitableneſſe, Acts 4. 32. In a ſpirituall condition, Iſa. 11.6, 7, 8. & 65.25. Jer. 32. 39. Yea, there is concord even in evil, Acts 18. 12. & 19.29. Rev. 17.13.

Concubines] Women, which were as it were Half-wives, as the *Hebrew* word ſignifies, 1 Kings 11.3. *And three hundred Concubines.*

Note: The Hebrew *Pilegeſh*, in Greek *Pallakis*, *Pellex* in Latine, ſignifieth a Concubine, which is an Half-wife; ſhe was a Wife for the bed, & therein differing from a whore; but not for honor and government of the family, as *Solomons* Wives were Princeſſes, but his Concubines not ſo, 1 Kings 11. 3. Alſo, children of Concubines had ordinarily no inheritance, but gifts of their father, as Gen. 25.5, 6. Such were *Agar*, *Keturah*, *Bilhah*, *Zilphah*, and others. And were employed to ſervile works, 2 Sam. 15. 16.

Concupiſcence] The pravity and naughtines of our nature, luſting after things forbidden of *God*. Jam. 1.14. *But every man is tempted when he is drawn away by his own concupiſcence.* This is our originall Concupiſcence, which is the fountain and root of all wicked luſts and deſires, and of all ſins whatſoever, being it ſelf alſo a ſin properly, even after Baptiſme, in the regenerate; contrary to the Papiſts, who deny this. See Rom. 7.7. Alſo, Rom. 7. 14, 15, 16, 17, *&c.*

2. Evill deſires and motions ſpringing from the root of this natural concupiſcence, whether they be conſented to or not. Rom. 7.8. *Wrought in me all manner of concupiſcence.* This is Actuall concupiſcence, which is either unvoluntary, as the firſt motions before conſent of will; or voluntary, when conſent of will cometh to the motion. Both the one and the other, be properly ſin, becauſe they be the tranſgreſſion of the Law, hindering that perfect love of God and of our Neighbor, commanded in the Law, and drawing us to things contrary to the Law, Rom. 7. 15, 16, 17, 22, 23, *&c.*

Condemnation, or condemning] The pronouncing of the ſentence of puniſhment upon any malefactor by ſome Judge. John 8. 10. *Hath no man condemned thee?* This may be done either juſtly or unjuſtly, Pro. 17. 15.

Note: Chriſt being no civil judge would not condemn the woman (taken in adultery) to civill puniſhment. But if ſhe had been

been for her adultery condemned, he would not have acquitted her, becauſe therein he ſhould have been contrary to his Father, and others by impunity of the offendour might have been drawn to like lewdneſſe.

2. A pronouncing of ſinners guilty, and adjudging them to puniſhment upon the conviction of a fault. Rom. 8. 34. *God juſtifieth, who ſhall condemn?* Rom. 8. 1. *There is no condemnation to them which are in Chriſt*; that is, they are freed from the damnatory ſentence of the Law, pronouncing a curſe to every ſin: Alſo the cauſe and matter of damnation, Joh. 3. 19.

3. The puniſhment it ſelfe, whereunto one is adjudged and condemned. 1 Cor. 11. 32. *Becauſe we ſhould not be condemned with the world.*

4. The aboliſhing a thing, and utterly taking it away, as if it were not. Rom. 8. 3. *Condemned ſin in the fleſh.* 1 Pet. 4. 6.

5. Pronouncing of a ſentence or cenſure, uncharitably, or raſhly, of other mens perſons and doings. Luk. 6. 37. *Condemn not, and ye ſhall not be condemned*, Rom. 14. 4.

6. The convicting or reproof of ones wickedneſſe and fault, by the good example of another, or by words. Thus the *Ninevites* ſhall condemn the obſtinate *Jews*, Mat. 12. 41, 42. Rom. 2. 27. *Shall condemn thee*, &c. Thus *Paul* condemned not *Peters* perſon eternally, but his ſinfull fact in diſſembling, Gal. 2. 11.

Referred to *God*, it ſignifyeth his abhorring, diſliking and puniſhing the wicked, 1 Kings 8. 32. Prov. 12. 2.

To *Chriſt*, his taking away and aboliſhing of ſin by his death, Rom. 8. 3.

To *Men*, ſignifying alſo, To teſtifie or bear witneſſe againſt, Mat. 12. 41. Convince, Job 9. 20. Judge, Luk. 6. 37.

To a *mans ſelfe*, by judging another, Rom. 2. 1.

To *our own hearts*, 1 Joh. 3. 21.

Note: That in all civill Courts, there were alwaies preſent,

1. The ſupreme Judge, whoſe leave was craved for the tryall of actions.

2. The Witneſſes, who were at leaſt two, Deut. 19. 15, 19.

3. The Notaries, whereof the one ſtood on the right hand, to write the ſentence of abſolution, and what was ſpoken in defence of the party; the other on the left hand, to the contrary end.

4. The Officers, who carryed up and down their ſtaves and whips, to execute what the Judges determined.

5. The Pleader ſtood on the right hand, whether he pleaded for or againſt the party, Pſal. 119. 31. Zech. 3. 1. Hereunto alluſion is made, 1 Joh. 2. 1.

The manner of ſentencing perſons varyed in moſt Countreys.

The *Jews* by a ſimple pronunciation of Sentence, (as, *Thou N. art juſt, Thou N. art guilty*) both abſolved and condemned them.

The *Romanes* gave ſentence by caſting in tables into a certain box or urn prepared for the purpoſe: If they abſolved any, they wrote the letter *A.* in the table, it being the firſt letter of *Abſolvo*; if they condemned any, the letter *C.* the firſt of *Condemno*.

Among the *Grecians*, Condemnation was ſignified by giving a black ſtone; Abſolution, by giving a white ſtone. To this laſt, there ſeemeth to be an alluſion, Rev. 2. 17. *To him that overcometh I will give a white ſtone*; that is, I will abſolve and acquit him in the day of Judgement. See *Goodwyn's Moſes and Aaron, lib. 5. p. 231.*

Great condemnation] More ſevere puniſhment to belong to ſevere arrogant cenſurers of others mens faults, neglecting their own. Jam. 3. 1. *We ſhall receive greater condemnation.* Mark here, that there is difference of puniſhments, as there is an inequality of faults.

2. Whereas he takes himſelf into the number of proud reprehenders, (*Wee*) It is firſt to ſhew, that he would not ſet a Law to others, to which he would not binde himſelfe: And ſecondly, becauſe no man is wholly free from this diſeaſe of judging others: unto whoſe arrogancy the Apoſtle in verſ. 13. oppoſeth meekneſſe of wiſdome.

Confederacy] A league or agreement between perſons or people at peace together, Obad. 7. Taken in good part, Gen. 14. 13. Iſa. 7. 2. In ill, Pſal. 83. 5. Acts 23. 21.

It is either of peace for traffique ſake, or of amity; alſo, for mutuall offence and defence: the former may be made even with Infidels, and thoſe of a contrary Religion, as between *Abraham* and *Abimelech*, between *Iſraelites* and *Kenites*: the latter may not be contracted, but with Chriſtian Princes. Obad. 7. *The men of thy Confederacy*, Iſa. 8. 18.

To confeſſe] To acknowledge us as his own: Thus Chriſt will confeſſe the faithful at the day of Judgement. Luk. 12. 8. *Him ſhall the Son of man confeſſe before the Angels.*

2. To teſtifie or bear witneſſe of one, plainly and ſincerely. Joh. 1. 10. *John confeſſed and denyed not, ſaying, I am not that Chriſt.*

Luk. 12. 8. *He that confesseth me before men.* Thus we confesse Christ.

3. To utter and speak forth ones prayse, or to give thanks. Heb. 13. 15. *Offer to God the calves of your lips, confessing his Name*; that is, acknowledge his benefits and give him thanks for them. And in the *Psalms* very often, *to confesse God* is put for to prayse God, Psa. 6. 5. Isa. 12. 1.

This duty of confessing God, was figured by the shaking of things offered to and fro before the Lord, which signified the shaking of our lips in confessing and giving of thanks; as appeareth by the words of *Hosea*, and by Heb. 13. 15, 16.

4. Frankly and boldly to tell forth what we hold and beleeve in matter of Religion. Rom. 10. 10. *With the mouth man confesseth to Salvation.*

5. To lay open our sins and offences, either unto God in private or publick confessions; or to our Neighbour whom we have wronged; or to some godly persons, at whose hands we look to receive comfort, being cast down by some grievous sin: or finally, to the whole Congregation, when our fault is publick. 1 Joh. 1. 9. *We confesse our sins.* Psal. 32. 5. *I said I will confesse my sins.* Matt. 3. 6. Jam. 5. 16.

6. To acknowledge a crime before a Judg. Josh. 7. 19. *Confesse what thou hast done.*

Touching Popish confessing of our particular sins, distinctly for number and circumstances every year in the ears of a Massing-Priest, upon necessity of salvation, there is no one word in all the Book of God. For it is a meer device invented for the advancement of the apostatical See of *Rome.*

2. Confession of evill things, *viz.* our sins;

1. To God, as him whom we have offended, who knoweth our sins, can pardon us, or else will punish us if we refuse to confesse, Psal. 32. 5, 6. 1 Joh. 1. 9.

2. To our Neighbor hurt by us, who else complaining to God, shall have him to revenge his quarrell: and thus man can and must forgive so much of the offence as is done against him; if his adversary repent, and confesse, and seek pardon, Luk. 17. 4. Mat. 5. 23, 24.

3. To the Minister of God, or to some godly person, that pitying the sinners case, can and will give him spirituall advice against his sin, pray for him, and by his authority pronounce absolution to him. For if the Physitian be sought for health, and the Lawyer consulted with for wealth, shall the Minister be neglected in case of salvation? Job 53. 23, *&c.*

Referred to *Christ.* In respect of *himselfe*, signifying his profession or testimony which he gave unto the truth, 1 Tim. 6. 13. In respect of us, his acknowledgement of us as his owne, Rev. 3. 5.

Referred to *Man.* In respect of *God*, signifying,

1. To set forth his prayse and be thankful to him.

2. To pray unto him, Rom. 10. 10, 13.

In respect of *Christ*, signifying our reall and true acknowledgement of Christ to be the Son of God, the Saviour of the world, 1 Joh. 4 15.

In respect of *our selves*, signifying the acknowledging and laying open of our sins, whether in publick, Neh. 9. 2, 3. or private, Dan. 9. 20. Whereunto we are encouraged, Prov. 28. 13. 1 Joh. 1. 9.

In respect of *others*, either when we doe plainly and sincerely bear witnesse unto the truth, Joh. 1. 10. or acknowledge the wrongs and injuries which we have done them, Jam. 5. 16. Or, make known our sins to Gods Ministers, to testifie our repentance, and receive spirituall instruction from them, Mat. 3. 6. It must be also to Magistrates when called thereunto, Josh. 7. 19.

To confesse and deny not] To make a most plain and sincere confession. Joh. 1. 20. The affirming of a thing joyned with a contrary negation, and a repetition (as it is here) argueth the ingenuity and evidence of the speaker, to teach us that in maintenance of the truth, especially when Gods glory is called into question, whether it appertain to us, we cannot deal too plainly.

To confesse Judah] To praise him, Gen. 49. 8. Meaning that his Brethren should acknowledge the dignity of the first born in respect of government, and that Christ the King should come of him, 1 Chr. 5. 2. Heb. 7. 14.

Confession] Profession, or declaration either of the truth of Doctrine, or of the Innocency of his person. 1 Tim. 6. 13. *Who before* Pontius Pilate *witnessed a good confession.*

2. Invocation or prayer unto God by Christ, and all other works of Religion. Rom. 10. 10. *With the mouth man confesseth to salvation.* This is expounded of prayer, v. 13.

It must not be verball, Exod. 9. 27. Enforced, 2 Sam. 15. 24. Desperate, Mat. 27. 3. Confession to God, is of, A man himselfe, Psal. 32. 5. A Father for his children, Job 1. 5. A Magistrate for those under his authority, Neh. 1. 6. Dan. 9. 10. Exod. 30. 3. A

Ministers

Miniſters for their people, Luk. 26. 40. And muſt be with knowledge of ſin, Jer. 2. 23. Conſideration of that which is done, Jer. 8. 6. Humiliation, 2 Chr. 7. 14. Accepting of puniſhment for ſin, Lev. 26. 41. A particularizing of ſins, Lev. 5. 5. 1 Sam. 12. 19. Prayer, Exod. 32. 32. Faith, Dan. 9. 14. Forſaking of ſin, Prov. 28. 13.

Confidence] A ſetled perſwaſion with boldneſſe, without fear, or wavering. It's put for ſuccour, 2 King. 18. 19. Hope, Job 4. 6. That whereupon one reſteth and truſteth unto, Jer. 48. 13. Safety, Ezek. 28. 26. Perſwaſion, 2 Cor. 2. 3. Aſſurance, 2 Cor. 8. 22. Reſolution, or a reſolved purpoſe, 2 Cor. 10. 2. Setled reſolution, Eph. 3. 12. Boldneſſe or liberty, Phil. 1. 20. Undauntedneſſe, Heb. 3. 6. Free profeſſion, Heb. 10. 35.

Confidence, muſt not be put in fine gold, Job 31. 24. Men, Pſa. 118. 8. Princes, Ib. 9. The ſtrength of a City, Prov. 21. 22. An unfaithfull man, Prov. 25. 19. *Ægypt*, Jer. 2. 37. *Bethel*, Jer. 48. 13. A guide, Mic. 7. 5. The fleſh, Phil. 3. 3. (Such confidence ſhall be rooted out, Job 18. 14. is puniſhable, Job 31. 28. Argueth ones folly, Prov. 14 16. is deceitfull, Prov. 25. 19. is rejected of God, Jer. 2. 37.) but it muſt be put in the Lord, Pſal. 65. 5. Pro. 3. 26. 2 Theſſ. 3. 4. 1 Joh. 3. 21. Wee may alſo upon good grounds have confidence, be well perſwaded and aſſured of Gods children, 2 Cor. 2. 3. & 7. 16. & 8. 22. Gal. 5. 10. Philem. 21. There's a ſelfe-confidence without ground, Pro. 14. 16. Rom. 2. 19.

Confident] Bold in an holy aſſurance of Gods love in Chriſt, promiſed in the Goſpel. 2 Cor. 5. 6, 8. *We are alwayes confident.*

Confirm] To ſtrengthen or make ſtrong. 1 Pet. 5. 10. *Confirm and ſtrengthen you.*

2. To perfect or finiſh a thing. Pſal. 68. 28. *Confirm (O GOD) the thing that thou haſt wrought in us.*

3. To perform ſome word or promiſe. 1 Cor. 1. 6. *The teſtimony of Jeſus hath been confirmed in you*; that is, truely performed unto you, by beſtowing the gifts of the holy Ghoſt which were promiſed before.

Taken for, 1. To ratifie, or make ſure, Ruth 4. 7.

2. To fill up, or back, 1 King. 1. 14.

3. To ſtrengthen, or make ſtrong, Iſa. 35. 3.

4. To perfect or finiſh, Pſal. 68. 28.

5. To refreſh, Pſal. 68. 9.

6. To approve or aſſent unto, Deut. 27. 26.

7. To ſetele or eſtabliſh, 1 Chr. 14. 2.

8. To renew or make known, 2 Cor. 2. 8.

9. To perform, Pſal. 105. 10.

10. To encourage, or make more conſtant, Act. 15. 32.

11. To ſettle, 1 King. 14. 5.

12. To make good, Rom. 15. 8.

13. To prove ſoundly, Act. 9. 22.

14. To aſſure, 2 Sam. 7. 24.

Confirmation] is a work of the Spirit, ſtrengthening faint and weak mindes in faith and obedience unto the end. 1 Pet. 5. 10. *The God of all grace confirm and ſtrengthen you.* God confirmeth, as Author or efficient cauſe of ſtrength : the Word, Sacraments and Miniſters confirm as inſtruments and helps. Luke 22. 32. *Being converted, confirm thy Brethren.* A man confirmes himſelf when he takes heart to him in a good cauſe, upon hope of Gods help, 1 Cor. 16. 13. Example in *David*, 1 Sam. 37. 34, 45. No ground in Scripture for the popiſh Sacrament of Confirmation, which is a device of their own brain.

To confirm the promiſes of God] To make it evidently appear unto men, that *God* who promiſed to ſend his Son unto the *Jews*, was faithfull and true, becauſe in fulneſſe of time he did ſend him, Rom. 15. 8. The promiſes of God are in themſelves moſt firm and ſtable, as heaven and earth, ſo they be unmovable and conſtant : they are ſaid to be confirmed in reſpect of men ; whoſe faith being weak and full of doubts, had need to be holpen and ſtrengthened : not Gods promiſes, but mens unbeleef is feeble. Alſo note further, that the utmoſt and remote end of Chriſt his coming into the world, in reſpect of God, is to have the glory of his truth; but the neereſt end in regard of men, is their ſalvation.

To confound] 1. To put one unto ſhame by ſome publick puniſhment, and ſometimes quite and utterly to deſtroy and root one out. Pſal. 31. 1. *I have put my truſt in thee, let me not be confounded.* Pſal. 22. 5. *They truſted in thee and were not confounded*; that is, they were not forſaken and put to utter rebuke and ſhame before men.

2. To deſtroy or break to pieces, Jer. 1. 17.

3. To amaze, aſtoniſh, or trouble in minde, Act. 2. 6.

4. To trouble, terrifie, or put to ſilence, Act. 9. 22.

5. To diſorder or mingle together, Gen. 11. 7. Act. 19. 32.

6. To overthrow with a conſumption, Pſal. 71. 13.

7. To put to rebuke, Pſal. 22. 5.

8. To make aſhamed, 1 Cor. 1. 27.

9. To make haſte, 1 Pet. 2. 6. compared with Iſa. 28. 16.

Confuſion] Affection of ſhame, which appears in the countenance, by bluſhing or changing of the colour. Dan. 9. 7. *Unto us confuſion of face*, or *open ſhame*, &c.

2. The caſting down of the conſcience before God and man for ſome ſin. Pſ. 119. 6. *Then ſhall no confuſion come unto me.*

3. Perverting of order and peace: or diſorder. 1 Cor. 14. 33. *God is not the Author of confuſion.*

4. Deſtruction, Pſal. 31. 4.

5. Overthrow, 1 Sam. 20. 30.

6. An evill deſerving confuſion and deſtruction, Lev. 18. 23. & 20. 12.

7. Reproach and diſhonour, Jer. 3. 25.

8. Tumultuous concourſe without due order, Act. 19. 29.

9. Tumult and unquietneſſe, Jam. 3. 16.

Congregation] A multitude or an aſſembly met together, whether, 1. Of a *whole Nation*, as of all the Children of *Iſrael*, Exod. 16. 1. (whereof ſome were elders, Lev. 4. 15. Renowned, Numb. 1. 16. Chief, Num. 4. 34. Rulers, Exod. 16. 22. Famous, Num. 16. 2. & 26. 9. Chief Fathers, Ibid. 31. 16. The reſt, ſuch as were under them, termed, The Congregation of the Lord, Numb. 16 3. who though they were by themſelves accounted holy, Ib. yet are they called *an evill generation*, Numb. 14. 35.) So of *Judah*, 2 Chr. 30. 25.

Or, 2. of an aſſembly and *ſacred* meeting in *one* place to worſhip God, Neh. 8. 2. Acts 13 43. The Church, Pſal. 74. 2, 19. The Saints, Pſal. 89. 5. The righteous, Pſa. 1. 5.

Or, 3. of the meeting of the *wicked*, as hypocrites, Job 15. 34. Evill doers, Pſal. 26. 5.

Or, 4. of *Magiſtrates*, Pſal. 82. 1.

Or, 5. of *the dead*, Prov. 21. 16. Whereby may be underſtood, that he ſhall then leave his wandering, when death ſhall ſeiſe on him.

By *the Mount of the Congregation*, Iſa. 14. 13. underſtand, Gods owne ſeat, alluding unto Mount *Sion* where God was worſhipped.

Coniah], *The ſtrength* or *ſtability of the Lord.* The Son of *Jehoiakim*, Jer. 22. 24. called *Jeconiah*, 1 Chr. 3. 16.

Conaniah] The ſame. A Levite, 2 Chro. 31. 12, 13.

Conie] Legally unclean, Lev. 11. 5. Commended for its wiſdome, Pro. 30. 24, 26. For which the rock is a refuge, Pſa. 104. 18. Their young (as it's ſaid) ſee not till they be nine dayes old, neither will their Dam willingly ſuckle them, untill ſhe hath been with the Buck. The female loveth procreation, and having young will not couple, for which the male killeth them (if not warily prevented) to provoke the female to copulation. It's a melancholy creature, a Lover of darkneſſe, and therefore diggeth holes in the ground, whither it runneth, when hunted. They are very fruitfull, and by undermining, have brought Cities to ruine.

Conquerour] Worldly, Iſa. 14. 16, 17. Spirituall, Rom. 8. 37. *Jeſus Chriſt*, Joh. 16. 33. The Saints, 1 Joh. 2. 13, 14.

Conſcience] 1. The knowledge of our duties, Rom. 2. 15.

2. The knowledge of our owne doings, whether good or evill; or the witneſſes of our owne mindes and ſoules, either for or againſt our ſelves, Acts 23. 1. Heb. 13. 18.

3. The peace of conſcience, or a godly courſe of life leading thereunto, Acts 24. 16.

The guilt and terrour of conſcience ſummoning men over to the day of Judgement, to anſwer for our ſins, and to receive puniſhment for them, Heb. 10. 18.

What Conſcience is?

It is a faculty of mans ſoul, taking knowledg and bearing witneſs of a mans thoughts, words and works, excuſing them when they be good, and accuſing them when they be evill. Rom. 2. 15. *Their conſcience bearing them witneſſe, and their thoughts accuſing or excuſing.* If the Conſcience be not deceived, but bear a true witneſſe, then it is no erroneous Conſcience, yet may be an evill Conſcience, if it be not ſanctified as well as enlightened.

Note: Conſcience, it is a particular knowledge which we have with us of our owne deeds good or evill, ariſing out of the generall knowledge of the minde, which ſhews us what is good or evill, and Conſcience telleth us when we have done the one or the other.

There are two kindes hereof:

1. *Good*, 1 Tim. 1. 5. Termed, A conſcience voyd of offence, Act. 24. 16. A conſcience bearing one witneſſe in the holy Ghoſt, Rom. 9. 1. Pure, 1 Tim. 3. 9. Purged from dead works, Heb. 9. 14. Conſcience of ſins, Heb. 10. 2. Serving to excuſe, when we have done well; to accuſe when amiſſe, Rom. 2. 15. Being at ſome time quiet, at ſome time ſtirring and troubled. 2 *Evil*, Heb. 10. 22. Being either drowſie, ſecure or ſeared, 1 Tim. 4. 2. A defiled conſcience, Tit. 1. 15. This alſo is at ſome time quiet, at ſome time ſtirring; It accuſeth where it ſhould excuſe; excuſeth, when accuſe. The conſcience alſo, even of the beſt, is now and then *erroneous* or *doubtfull.*

Clear conſcience] A Conſcience kept without

without offence and ſpot. Acts 24. 6. *To have a clear conſcience.*

Good conſcience] A Conſcience, which obeyeth ſuch light and direction, as it doth think and take to be true and ſound light and direction. Acts 23. 1. *In all good Conſcience.*

Pure conſcience] A Conſcience not troubled and polluted with notorious and groſſe crimes, 2 Tim. 1.3.

2. A Conſcience purged and made free from the guilt and horror of death, by faith in the blood of Chriſt. Heb. 9. 14. *Purge your conſcience from dead works.* Act. 15. 9. *Your hearts purified by faith.* Out of faith and ſerious purpoſe of living godlily, and pleaſing God, doth ſpring a pure conſcience.

For conſcience ſake] For fear of God, leſt by diſobedience to authority in good things, or reſiſting them in evill things commanded by them, we offend God, and ſo hurt our conſcience; which being wounded, proves as an Hang-man or Tormenter. Rom. 13. 5. *Not onely for wrath but for conſcience ſake.* Some expound this (as *Chryſoſtome* and others) of the Conſcience which we ought to make not onely of Gods Commandement, charging us to be ſubject to the higher powers, but of the good benefits which we reap by our Governours, towards whom we are bound in Conſcience to be thankfull, ſeeing it is a matter of conſcience, not to grieve or deſpiſe our benefactors. Both theſe interpretations may well (as ſubordinate) ſtand together. They are deceived, which conclude from hence, that men or their civill conſtitutions doe ſimply and of themſelves binde the Conſcience, (which is Gods owne prerogative, being the onely Law-giver, who obligeth Conſcience abſolutely upon pain of eternall wrath:) Much more erroneous is that opinion of Popiſh Divines, that Decrees and Traditions humane in Eccleſiaſticall things, tie Conſcience as Gods Word doth. To obey lawfull Magiſtrates, we are bound by a double neceſſity: (for it is no indifferent matter as if we might chooſe) one is, to avoyd the puniſhments both of Rulers and God, for ſtubbornneſſe and contempt; the other is to preſerve our Conſcience unſpotted and unwounded: for we cannot rebell againſt authority, and be refractary and ſeditious, but there will a double care, or torture rather, afflict the Conſcience: the firſt is, becauſe we caſt away Gods Ordinance, even the government appointed by him, which is as much as gyant-like to fight againſt heaven. The ſecond is, for that we have with great ingratitude and injuſtice ſtriven againſt that power which deſerveth well at the hands of all mankinde.

Seared or burned conſcience] A Conſcience quite extinct and cut off, or utterly hardened. 1 Tim. 4.2. *And have their conſcience burned with an hot iron*; that is, having loſt all ſenſe and feeling of conſcience, as a tooth or other part of the body, that is burned with an hot iron to dead it.

To conſecrate] To ſanctifie, to dedicate unto God, or to ſeparate and ſet one apart to execute ſome holy function, (*Prieſt, Levite, Nazarite,*) Exod. 29. 1. *When thou conſecrateſt them to my Prieſts, thus thou ſhalt doe.* Num. 6.18. & 8. 13. The conſecration is by doing ſome ceremonies appointed of God for ſuch a purpoſe, as to fit him for a ſacred function. (It ſignifieth primarily to fill the hand, Exod. 28. 41. or to profit.)

Conſecration of Bread and Wine is a ſacred action of the Church, wherein by rehearſing and expounding the inſtitution of Chriſt, alſo by ſolemn prayers and thankſgiving, the creatures are changed from a common uſe into a Sacrament of Chriſt his body and blood; a mutation in quality and uſe without any change of ſubſtances.

Conſecrate] To hallow, Numb. 3. 13. Devote, Lev. 27. 21. Separate or ſet apart for an holy uſe unto the Lord, Exod. 13. 12. as were the Levites, Numb. 8. 13. The *Nazarites*, Numb. 6. 3. The firſt born, Exo. 13. 2. The Prieſts, Exod. 29. 9. Exod. 30. 7. The ſacrifices, 2 Chr. 29. 33. Certain feaſts, Ezra. 3. 5. Places, 1 King. 8. 64. There was a conſecration ſacred, by Gods appointment, Numb. 6. 7. Idolatrous, by Man, of his owne head, Judg. 17. 5, 12. 1 King. 13. 33.

Conſent] An unanimous agreement, whether in good, 1 Sam. 11. 7. Zeph. 3. 9. or evil, Deut. 13. 8. Pſal. 83. 5. Prov. 1. 10. Luk. 14. 18. Pſal. 50. 18. Act. 8. 1.

See *Like-minded, Communion, One, Union, Agreement.*

To conſider] To bend the minde to think upon and obſerve any thing. Job 1. 8. *Haſt thou conſidered my ſervant Job?* Job 2. 3. Pro. 31. 16. Iſa. 5. Mat. 6. Heb. 3. 1.

2. To take heed and give ear unto, Pſal. 66. 19. Dan. 9.

It ſignifieth alſo, to See, or take notice of, Exod. 33. 13. View, mark, or obſerve, Lev. 13. 13. Study or apply ones minde to a thing, Deut. 32. 29. Take advice or reſolution, Judg. 18. 14. Remember, call to minde,

or think on, 1 Sam. 12. 24. Regard, Lam. 1. 11. Be wary, Gal. 6. 1. Think, 2 Cor. 10. 7. Acknowledge and know, Deut. 8. 5. Be wiſe, Prov. 5. 6. Ponder, Prov. 24. 12. Know what to doe, Judg. 18. 14. Obſerve and be intent upon, Heb. 10. 24. Set minde and heart upon, Hag. 1. 5, 7. Fix ſettledly the eyes upon, Act. 11. 6. Muſe and meditate, Dan. 8. 5. Say in heart, Hoſ. 7. 2. This muſt be done diligently, Prov. 23. 1. Narrowly, Iſa. 14. 16. Perfectly, Jer. 23. 20. In heart, Deut. 4. 39. Wiſely, Pſal. 64. 9.

To conſider a field] is, To be wary, circumſpect and carefull, leſt in buying thereof, either buyer or ſeller ſhould be deceived, Prov. 31. 16.

To conſider himſelf] To ſet his heart to muſe upon his owne frailty, how eaſily he may fall, being tempted to any ſin. Gal. 6. 1. *Conſidering your ſelves, leſt ye alſo be tempted.*

To conſider one another] Lovingly and mutually to regard and think upon our common infirmities, with care how to cover and cure them by Chriſtian exhortations Heb. 10. 24.

To conſider ones wayes in his heart] To bend their mindes very diligently to mark their owne courſe of life, what ſins they lived in without repentance, and what corrections for the ſame they had received of God. Hag. 1. 5, 7. *Conſider your owne wayes in your hearts.*

To conſider the poor; is, To judge wiſely of, prudently attend unto, or skilfully carry ones ſelf towards them, Pſal. 41. 1.

Conſolation or comfort] That inward ſpirituall refreſhing and ſtrengthening of the heart, by the conſideration & feeling of *Gods* merciful promiſes in Chriſt. Pſ. 119. 50. *Thy promiſes have comforted me in my troubles.* 2 Cor. 1. 4. *God comforteth us in all our troubles:* and verſ. 5. *Our conſolation aboundeth through Chriſt.* Rom. 1. 11, 12. Where conſolation and ſtrengthening are put the one for the other. The holy Ghoſt being the worker of comfort, is therefore called, *The comforter*, by an excellency. The promiſes of the Word, are the grounds of comfort: our beleeving hearts are the ſeat of comfort: Godly Miniſters and the faithful, are the Helpers of our comfort. Joh. 16. 7. *I will ſend the Comforter.* 1 Theſ. 4. 18. *Comfort your ſelves one another with theſe words.* 2 Cor. 7. 7.

It's alſo put for the means working comfort, Iſa. 66. 11. Reward, Luk. 6. 24. Spirituall joy and encouragement, 2 Cor. 1. 5, 6, 7. The matter of comfort, 2 Cor. 7. 7. Chriſt and his benefits, Luk. 2. 15. See *Comfort.*

Conſpiracy] 1. Of Subjects againſt their Prince, 2 Sam. 15. 12.

2. Servants againſt their Maſter, 2 King. 12. 20.

3. One traitor againſt another, 2 King. 15. 10, 15.

4. An inferiour King againſt his Superiour, 1 King. 17. 4.

5. Of a people againſt the Lord, Jer. 11. 9.

6. Of falſe Prophets againſt the people, Ezek. 22. 25.

7. Of more then forty *Jews* againſt *Paul*, Act. 23. 12, 13.

8. Of *Joſeph*'s brethren againſt him, Gen. 37. 18.

9. Of ſuch as would have hindered *Nehemiah* in his work, Neh. 4. 8. *Amos* falſely accuſed of conſpiracy againſt the King, Amos 7. 10.

Conſtancy] Continuance in a good thing to the end. Pſal. 8. 3. Eph. 6. 18. *With all conſtancy or perſeverance.*

Conſtrain] By importunity, Luk. 24. 29. Example, Gal. 2. 14. Doctrine, Gal. 6. 12. Love, 2 Cor. 5. 14. Earneſt preſſing, Gen. 19. 3. Neceſſity, Act. 28. 19.

Conſult] To adviſe with, Pſal. 83. 3. Think with, Neh. 5. 7. Ask counſell, Ezek. 21. 21. Deviſe or plot, Pſal. 62. 4. Take counſell, Dan. 6. 7.

Conſume] 1. To beſtow or ſpend, Jam. 4. 3.

2. To decay, wear away, or be wearyed, Pſa. 31. 9.

3. To be brought to nothing, or vaniſh away, Job 7. 9.

4. So to eat or lick up a thing as nothing be left, 1 King. 18. 38.

5. To be cut off, Pſal. 119. 139. marg.

6. To make to paſſe away, Pſ. 78. 33.

7. To trouble, Pſa. 90. 7.

8. To melt away, Jer. 6. 29.

9. To cruſh (or root out) Eſt. 9. 24. mar.

10. To devour, Heb. 12. 29.

11. To burn up, Luk. 9. 54.

12. To waſte, deſtroy, and bring to utter ruine and deſolation, Exod. 32. 10. This the Lord bringeth to paſſe by famine, Gen. 41. 30. The locuſt, Deut. 28. 38. Fire, Ezek. 19. 12. Peſtilence, Deut. 28. 21. Drought, Gen. 31. 40. Death, Num. 17. 13. One another, Gal. 5. 15. and other judgements, Lev. 26. 16.

Conſumption decreed] Not onely a thing leſſened, cut off, and diminiſhed, but withal, a thing definitely appointed and determined before, as if the ſentence were already given. Iſa. 10. 22, 23. *The conſumption decreed ſhall overflow with righteouſneſſe.* So Rom. 9. 27, 28.

The

The meaning of *Iſaiah* firſt, and afterward of *Paul*, is all one, though the words ſomewhat differ; *Paul* following the verſion of the *Septuagint*; namely to declare that the diminiſhing and rejection of the *Jews*, which God would bring to paſſe both temporally in *Chaldea*, and ſpiritually under Chriſt, (whom few *Jews* received) did depend upon the purpoſe and predeſtination of God; not that the *Jews* had not through their ſins deſerved to be extenuated and rejected, but becauſe all theſe things were appointed by the decree or ſentence of election and reprobation. For it is a ſure rule, That God doth nothing in time which was not decreed to be ſo done before all time; therefore they grievouſly erre, which rent the decree of God and his execution aſunder, and make his Antecedent and Conſequent wil (which are ſubordinate) to be repugnant.

To contemn] See *to Deſpiſe, to Kick, not to Hear.* There is a difference between Contemning, and thinking ill of one.

We contemn things not as they be bad or wicked, or hurtfull, but as they be baſe, low, unworthy of our love, unable either to doe good to us, or to hurt us, becauſe they are weak. We think ill of them, hate them, fear them, and ſhun them, not as they be weak and unable to help or harm, but as they be wicked, and ſo willing, and apt or able to hurt us.

God by the wicked, Pſal. 10. 13. As alſo his counſell, Pſal. 107. 11. A vile perſon, by the godly, Pſal. 15. 4.

What if the ſword contemn even the rod, Ezek. 21. 13. that is, ſcorn to reſt in an affliction onely of my people, but ſhall at once cut them off.

Contempt] cometh 1. From God upon men for ſin, Job 12. 21. Pſal. 107. 40.

2. From wicked men, Prov. 18. 3.

3. Through eaſe and pride, Pſa. 123. 4.

Contend] put for Reaſoning, Job 31. 13. Sharp and bitter ſtriving, Neh. 13. 25. To plead, Job 9. 3. Diſpute, Act 11. 2. It's ſpoken of God for his people againſt their enemies, Iſa. 49. 25. Of the godly, for the truth, Jude 3. and reformation, Neh. 13. 11. 17. 25. Of the wicked againſt the godly, Iſa. 41. 11, 12 Jer. 18. 19.

To contend earneſtly for the Faith] To maintain the Apoſtolicall doctrine with all their might, withſtanding Hereticks which would impugne and corrupt it, by ſound teaching, and example of godly living. Jude v. 3. *That you ſhould earneſtly contend, &c.* This *Jude* ſpeaks to the Church, and not to Magiſtrates, which then were averſe from Chriſt. So that here is no colour for ſeditious and tumultuous courſes by weapons and armour, (other then that mentioned, Eph. 6.) to fight and ſtrive with others.

To be content] To be well pleaſed and apaid with the condition of life, and portion of goods which we have. Heb. 13. 5. *Be content with thoſe things ye have.* 1 Tim. 6. 6, 8. Alſo, To give conſent and approve of what's propounded, whether evill, Gen. 37. 27. or good, Exod. 2. 21. When the minde is pleaſed with ſuch things as God hath thought fit and meet for us, this is contentment; ſo as withall, we be ready to undergoe a meaner and hard eſtate, if God will, ever judging our preſent condition beſt for us. The word in the originall ſignifieth *a ſufficiency of good.*

Continency] is a ſpeciall gift of God, whereby one is enabled to keep himſelf chaſte without the help of marriage, 1 Cor. 7. 5. Incontinency is the contrary.

Contract, Eſpouſing *or* **Betroathing**] is a free promiſe and mutuall agreement of lawfull marriage by conſent of Parents, before meet witneſſes, between one man and woman, in words of the preſent time. Mat. 1. 18. *Mary was betroathed to Joſeph.* This is no Ceremonial, but a morall duty; for the very Heathens by light of Nature knew and practiſed it; whereof came the difference amongſt them between *Sponſalia* and *Nuptiæ*, that is, Eſpouſals and Marriages. Such alſo is the proceeding between Chriſt and his Church; firſt they are eſpouſed in earth, then marryed in heaven. See Exod. 22. 16. Deut. 21. 23. 2 Sam. 3. 14. Hoſ. 2. 19.

Continually] Moſt conſtantly, and with an invincible minde, Dan. 6. 20.

2. Upon all neceſſities and juſt occcaſions, 1 Theſ. 5. 17. Rom. 12. 12. And *without fainting or wearineſſe*, Luk. 18. 1 2 King. 4. 9.

3. Every day once or twice, though not every hour of the day, as Numb. 28. 4, 6. 1 Theſ. 5. 17. 2 Sam. 9. 7.

4. Without ceaſing any day or hour or minute, Gen. 6. 5.

Put alſo for the ſpace of time being, Gen. 8. 5. During life, 2 Chr. 12. 15. Conſtantly, Pſal. 119. 44.

Continue] To abide, Gen. 40. 4. Ruth 2. 7. 2 Sam. 6. 11. Remain, Lev. 12. 4. Stay, Judg. 5. 17. Dwell, Ruth 1. 2. Perſevere, 1 Sam. 12. 14. Joh. 8. 31. Be ſetled, 2 Sam. 7. 29. Lodge, Job 17. 2. marg. Draw out at length, Pſal. 36. 10. marg. Go on, Neh. 5. 16. Job 27. 1. Stand faſt, Act. 13. 41. Endure,

Endure, Mat. 10. 22. Tarry, Joh. 21. 23. Prolong, Job 15. 29. We muſt continue in following the Lord, 1 Sam. 12. 14. Chriſts word, Joh. 8. 31. The love of Chriſt, Joh. 15. 4, 9. The Apoſtles doctrine, Act. 2. 42. Fellowſhip, and one accord, Ib. 46. Prayer, Luk. 18. 1. The grace of God, Act. 13. 43. Faith, Act. 14. 22. Goodneſſe, Rom. 11. 22. One ſpirit, Phil. 1. 27. The Lord, Phil. 4. 1. What we have learned, and are aſſured of, 2 Tim. 3. 14. The perfect law of liberty, Jam. 1. 25.

Contrition] The bruiſing of a ſinners heart (as it were) to duſt powder through unfaigned and deep grief, conceived of Gods diſpleaſure for ſin. Pſal. 51. 17. *A broken and contrite heart, thou wilt not deſpiſe.* This is Evangelicall Contrition, and is a work of grace, the beginning of renewed repentance, as 2 Cor. 7. 10. *Godly ſorrow cauſeth Repentance unto Salvation.*

Papiſts erre, in teaching legall contrition or ſorrow, ſtirred up by the threatnings of the Law, to be a work of grace and part of repentance; whereas rather it is a part of the torment of hell: yet accidentally turneth to the good of the Elect, by making them more fit to receive grace, being humbled by the Law.

Controverſie] 1. Between man and man in civill matters, Deut. 25. 1, 2, 3. Alſo, about matter of Religion, profitable, as that in Act. 15. Unprofitable, Rom. 14. 1. 1 Tim. 1. 4. & 6. 4, 5. 2 Tim. 2. 23.

2. Between the Church and the enemies thereof, Iſa. 34. 8.

3. Between God and men, Jer. 25. 31. Hoſ. 4. 1. Mic. 6. 2.

It's put for diſagreement, Deut. 17. 8. An accuſation and denyall thereof, Deut. 19. 17. A plea, ſtriſe, or contradiction, Deut. 25. 1. A doubtfull diſputation, Rom. 14. 1. Juſt matter for God to proceed againſt man, Hoſ. 4. 1. Judging the cauſe, Iſa. 34. 8.

Convenient] 1. That which is fit and meet, neither too much nor too little, Prov. 30. 8.

2. Beſt or ſafeſt, Jer. 40. 5.

3. Seaſonable, 1 Cor. 16. 12.

4. Equall and juſt, Philem. 8.

Converſation] Not one work, or two, or a few actions, but the whole courſe of our life, with every degree & ſtep of it from the time of our effectuall calling, and ſo forwards unto the end of our race. This courſe is termed an honeſt converſation, 1 Pet. 2. 12. *Have your converſation honeſt.* But our courſe from the time of our birth, untill the time of ſuch calling, it is termed a vain converſation, 1 Pet. 1. 18. *Redeemed from your vain converſation.*

2. Manners, outward behaviour towards men, Heb. 13. 5. Phil. 3. 20.

Converſion] The turning, or totall change of an elect ſinner from ſin to God: and in this ſignification is comprehended, both faith and repentance, even the whole work of grace. Pſal. 51. 14. *And ſinners ſhall be converted to thee.* This is Paſſive converſion, wherein we ſuffer God to work upon us, but our ſelves by our Naturall power, work nothing, unleſſe it be to hinder the work of Grace, what we may.

2. A turning from ſome particular ſin or ſins, whereby we have offended God or man. Luk. 22. 32. *When thou art converted.* Jer. 31. 18. *Convert thou me, and I ſhall be converted.* This is an active converſion, performed by men already regenerate, who being already renewed by grace, doe work together with his Grace; converting grace being accompanyed with aſſiſting and ſupporting grace.

God converteth a Sinner by putting grace of repentance into his ſoul. A Sinner converteth himſelfe, when he endevoureth his own converſion, diligently and conſtantly uſing all good means, publick and private.

A Convert] One that being out of the Church, is brought into the Church, Eph. 2. 12, 13. Or being in the Church is turned from ſinfull wayes, that he is a new creature, 2 Cor. 5. 17. Is changed into the ſame image from glory to glory, 2 Cor. 3. 18. Hath Chriſt formed in him, Gal. 4. 19. Obeyed from the heart, Rom. 6. 17. and is turned to ſerve the true and living God, 1 Theſſ. 1. 9.

To convert] Spoken of God, as the Author, Jer. 31. 18. The Word, as the inſtrument, Pſal. 19. 7. Miniſters as Gods inſtruments to preach the Word, 2 Cor. 11. 2. Gal. 4. 19. Particular Chriſtians, uſing private admonitions and exhortations, Jam. 5. 20. Of men themſelves, making uſe of the grace wrought in them, Jer. 3. 19. 2 Tim. 2. 26.

Convince] To confute, or by good reaſon & argument to put to ſilence, Job 32. 12. Act. 28. 28. Thus the Law convinceth, Jam. 2. 9. As whereby the conſcience is forced to acknowledge its errour, Joh. 8. 9. To reprove, Joh. 18. 8. See mar. Both may be underſtood, Tit. 1. 9.

Coos] *Top*, Act. 21. 1. The name of an Iſland in the *Ægean* Sea, κῶς, for κῆος which cometh of κάω, that is, σχίζω *I cleave*, or of κάω *I deſire to lie.*

Copy] That which is written out of the originall of the Law, Deut. 17. 18. Josh. 8. 32. A letter, Ezr. 4. 11, 23. A writing or decree, Est. 3. 14. Proverbs of *Solomon*, Prov. 25. 1.

Coz] A measure used amongst the *Jews*, of the same quantity with the Homer, Ezek. 45. 14. containing ten Ephahs, Ezek. 45. 11. that is, forty five gallons, or five bushels and five gallons. *Goodwyn's Moses and Aaron*, p. 321.

Cozall] Hereof mention is made, Job 28. 18. Ezek. 27. 16. It groweth like a shrub or bush, and whilest it is in the Sea, is of colour greenish, and covered with mosse, but taken out it waxeth hard as a stone, and when it is dressed, is red and smooth.

Cozban] *A gift*, or *an offering*. Mar. 7. 11. *If a man say to his Parents, Corban*, that is, *By the gift which is offered by me, &c.*

Or, the treasury of the Temple, where the money offered for the worship of *God* was kept, Mat. 27. 6. A *Syriack* word.

The meaning of these words, Mar. 7. 11. *If a man shall say to his Father or Mother, It is Corban*, &c.) is this: But ye say, whosoever shall say to his father or mother, Content your selves my parents, I have vowed and consecrated unto *God*, that part of my substance which might have been beneficiall and helpfull unto you, and now I may not alienate or revoke it.

Cords] Authority, Rule, Government, good Laws and Commandements. Psal. 2. 3. *And cast their cords from us*; that is, the Doctrine and Discipline of Christ, whereby he ties us to him. The doctrine of Faith, Repentance, Mortification, Denyall of our selves, and bearing the Crosse, be these Cords.

2. Strength, might and policy, whereby the wicked tie the godly, as Oxen are tyed with cords and bands. Psal. 129. *The Lord hath cut the cords of the wicked.*

Cords of vanity] Worldly vanities of pleasures, profit, preferment, by which as by cords, the Devill fastening them on mens mindes and affections, withdraweth them from God and his laws, and the way to heaven, (to which else they would betake themselves) and draweth them along pleasantly in the way of wickednesse to a place of wretchednesse. See Prov. 7. 21, 22. and 2 Tim. 2. 26.

For this word *(Of)* is here expositive, and is no more but *(As)* in these words, *Vanity as Cords.*

2. Deceitfull allurements, provocations, and occasions of sinning. Isa. 5. 18. *Woe unto them that draw Iniquity with cords of vanity.* The same is also meant by *Cart-ropes*, viz. such idle pretences as the more men draw on sin, the more it is excused, as in *Adam*, Gen. 3. 8, 9, 10.

3. The lamentable issues, events, and effects which follow upon sin, Pro. 5. 22.

4. The marrow of the sinews are expressed by the silver cord, Eccles. 12. 6.

Note: Strong and efficacious excuses to entice men to sin, and to detain them in it: some are drawn of sin, which offend of weakness and ignorance. Others do draw sin to them, as ropes draw a cart after, which sin of purpose and malicious obstinacy.

Cords of man, and bands of Love] Most singular and sweet clemency and kindnesse of God, to pull us peaceably to our duty. Hos. 11. 4. *I led them with cords of a man*, &c.

Coze] *Bald*, Jude, 11. or, *Ice*. See *Korah*.

Coziander] is a very stinking hearb, and hurtfull to the body. The seed well prepared is medicinable and usefull for many purposes, but unprepared is very dangerous. Unto this seed Manna was like, Exod. 16. 31. not in colour, but roundnesse.

Cozinth] The name of a City in *Achaia*, to whose inhabitants *Paul* wrote two Epistles. It signifieth (according to one) *fulnesse*, or *an ornament*. According to *Chytreus*, the *Maids flower*, κόρης ἄνθος. According to *Calepine* it's denominated from *Corinthus* the builder. According to *Pasor*, of κόρης *a young man*, and ἰουθὸς *the soft and tender hair that first appeareth*, as if the forementioned *Corinthus* had been called, *A little bearded young man.*

Cormorant] Hereof mention is, Lev. 11. 17. & Deut. 14 17. It's more addicted to the water then the Duck, and can stay long under the water. It's of an hot constitution, and a great devourer. About the beginning of the spring it builds on trees, neer the sea. Whilst it's in the water, it foreseeth the approaching tempest, and thereupon speedily making a great noyse it goeth to the shore. In the winter it's most fat, as which then moveth but a little; in the summer (when there is most plenty) waxeth lean, in respect of its frequent motion.

Corn] Laid up in Cities, Gen. 41. 48. In stacks, Exod. 22. 6. Standing corn, Ibid. In green ears, Lev. 2. 14. Beaten out, Ib. 16. Parched, Lev. 23. 14. Old, Josh. 5. 11. In an heap, Ruth 3. 7. In shocks, Job 5. 26. Corn of heaven, Psal. 78. 24. Corn on the floor, Isa. 21. 10. Corn wasted, Joel 1. 10. Withered, Ibid. 17.

Cornelius] *Of an horn.* A religious Centurion, Act. 10. 1. It may ſeem to be derived of κέρας, as if it were κέρας τῦ ἡλίυ, *the beam of the ſun.* He ſeems to have deſcended of the noble family of the *Cornelii* at *Rome.*

Corner] put for an hid place, or in ſecret, Act. 26. 26. Alſo for the outſide or utmoſt part, Lev. 19 9, 27.

Corner ſtone] Properly, the head or main ſtone which ſuſtains the building; and figuratively Chriſt, on whom the Church relyeth and ſtayeth, being the ſtrength and foundation of it. As the houſes both of *Judah* and *Iſrael* were united in *David* the King, as a type; ſo the Church of the *Jews* and *Gentiles* is built on Chriſt, as an houſe leaneth on the Corner-ſtone. Pſal. 118. 22. *This ſtone refuſed of the builders, is made the Head or Corner-ſtone.*

Cornet] An inſtrument of muſick, uſed piouſly, Pſal. 98. 6. Idolatrouſly, Dan. 3. 5. & 7. 10. Civilly, Hoſ. 5. 8.

Correction] Of God, Job 5. 17. Prov. 3. 12. Ibid. 11. Jer. 2. 30. Jer. 5. 3. & 7. 28. Zeph. 3. 2. who eſtabliſheth ſome for correction, Hab. 1. 12.

Of Man, as Maſters of families, Prov. 29. 19. Fathers and Mothers, Heb. 12 9. Pro. 23. 13. And this by words, Prov. 29. 19. The ſtocks, Pro. 7. 22. The rod, Prov. 22. 15.

Note, that this word ſignifieth a *rod*, Job 37. 13. marg. and *inſtruction*, Jer. 7. 28. marg. And the word 2 Tim. 3. 16. ſignifieth, *A correction of manners*, or *a reſtitution of things decayed*, or *faln*, *to their former good condition.*

Corrupt] Fooliſh, unwiſe, Pſal. 14. 3. *They are all corrupt*; that is, they have not underſtanding to perceive the things which God offereth and doth to them.

2. Rotten and unſavory. Eph. 4. 29. *No corrupt communication*: that is, filthy in its ſelf, and hurtfull to others.

Corrupt or *rotten talk*: In this phraſe there is a Metaphor or ſimilitude: That as the mouth abhorreth rotten and filthy meat, ſo the ear of a good man loatheth lewd and wicked words.

Loathſome, Job 7. 5. Deceitfull, Dan. 2. 9. Stinking, Pſal. 38. 5. Abominable, Pſal. 53. 1, 3.

To corrupt] To live otherwiſe then we ſhould, by doing any manner of ſin, or leaving undone good duties. Deut. 4. 14. *That ye corrupt not your ſelves.* Pſal. 14. 1. Alſo to deal deceitfully with a thing, 2 Cor. 2. 27.

2. To defile or deſtroy. 1 Cor. 15. 33. *Evil words corrupt good manners.*

Note: Man corrupteth himſelf by ſin, Gen. 6. 12. and God corrupteth man by deſtroying for ſin, Gen. 19. 13, 14. The word Engliſhed *deſtroying*, in the originall ſignifieth *corrupting.*

It's put alſo for, to Reprove, Mal. 2. 3. Conſume, Mat. 6. 19. Deal treacherouſly with, 2 Cor. 2. 17. & 7. 2. Break, Mal. 2. 8. Cauſe to diſſemble, Dan. 11. 32. Make guilty with foul ſin, Dan. 4. 16. Diſſolve, or make diſſolute, Pſal. 73. 8. Entice and allure, Dan. 11. 17.

Corrupt children] Such as know nothing but how to corrupt themſelves, their ways, their life and actions, their neighbours, by evill counſell and examples, waxing every day worſe then other, being corrupt more and more, and corrupting all the formerly mentioned perſons and things. Iſa. 1. 4. *Children corrupt*, or *corrupters.*

Corruption] Rottenneſſe, ſuch as the body feels in the grave. Pſal. 16. 10. *Thou wilt not ſuffer thy holy One to ſee corruption.* 1 Cor. 15. 42. *It is ſown in corruption*, or a body ſubject to corruption, 1 Cor. 15. 50.

2. That vicious and naughty quality of ſin, ſpiritually waſting the ſoul, being contrary unto that integrity and ſoundneſſe in which we were created. Eph. 4. 22. *Caſt off the old man which is corrupt through luſt.*

3. Alſo it ſignifieth a pit wherein bodies doe corrupt, Pſa. 55. 23. & 57. 6. & 94. 13.

It's put alſo for waſting the body, Deut. 10. 8. Idolatry, 2 King. 23. 15. Sinfull abuſe, Rom. 8. 21. Man polluted with ſin, 1 Cor. 15. 50. Deſerved puniſhment, Gal. 6. 8. Sinfull courſes, 2 Pet. 1. 4. Sinfulneſs, 2 Pet. 2. 12, 19.

There's 1. A *corporall* corruption, 1 Cor. 15. 42.

2. A *ſpirituall*, through ſin, Pſal. 14. 1. whereby, the earth, Gen. 6. 11. our actions, Ezek. 20. 44. words, Eph. 4. 29. mindes, 1 Tim. 6. 5. all are defiled.

Cosam] *Divining*, Luk. 3. 28. of קסם *he divined.* The name of a man.

Covenant] A league or agreement between two or more parties, being at variance, Gen. 21. 32. *Thus made they a Covenant at Beerſheba.* This is a Civill Covenant.

The word *Covenant* is called in Hebrew *Birth*, which hath the ſignification of friendly parting, and of explaining the conditions of agreement: For at the making of ſolemne Covenants, beaſts were killed and parted aſunder, and the Covenant-makers went between the parts, Gen. 15. 9, 10, 17. Jer. 34. 18. Hereupon is the phraſe of cutting a Covenant, Pſal. 50. 5. & 83. 6, and 89. 4. The Apoſtles

Apoſtles in Greek call it *Diathekee*, a Teſtament, a Teſtamentall Covenant, or diſpoſing of things by will at ones death, Heb. 7. 8. Jer. 31. 31. 1 Cor. 11. 25.

2. Our promiſe made unto God, for our yeelding obedience to his will. Neh. 9. 38. *We make a ſure covenant.* Or for performing duties to men, 1 Sam. 18. 3.

3. A league or agreement which God hath made with men for ſalvation, Jer. 32. 40. *I will make an everlaſting covenant with them.* This is a Religious covenant.

4. The Word of God which contains the articles of our covenant and agreement between God and man. Pſal. 25. 10, 14. *To ſuch as keep his covenants and his teſtimonies.* Ex. 19. 5. *And keep my covenant.*

5. The promiſe whereby marryed perſons binde themſelves each unto others, for the pure uſe of wedlock, Mal. 2. 14. This is called the Covenant of God, Prov. 2. 17. becauſe God is the Author of it: it is alſo made in his preſence, and by invocation of his name, to perform duties commanded by him. This is a Marriage-Covenant. A mixt Covenant; partly Civill, and partly Religious.

6. Circumciſion, which is the ſigne of the Covenant. Gen. 17. 13. *My covenant ſhall be in your fleſh*; that is, the ſigne of the Covenant, ver. 10.

7. The Tables of the Covenant. Rom. 9. 4. *And the covenants*; that is, the Tables wherein the articles of the Covenant were contained.

1. *Gods* with *Man*, made with particular perſons, Gen. 3. 15. & 6. 17, 18. & 15. 18. Exod. 34. 27. Numb. 18. 19. Mal. 1. 5, 8. Numb. 25. 12, 13. 2 Chr. 21. 7. With Chriſt, Iſa. 42. 6. & 49. 8. With all mankinde, Gen. 9. 9. With all *Iſrael*, Deu. 4. 13. & 26. 18. With his *Church*, Hoſ. 2. 19. His Elect, Iſa. 55. 3. His faithfull, Iſa. 61. 8. Jer. 31. 31. Heb. 8. 9, 10. & 10. 16. This is the everlaſting covenant, Gen. 17. 7. The covenant of peace, Iſa. 54. 10.

2. *Mans* with *God*, Joſh. 24. 25. 2 King. 11. 17. Neh 9. 38.

3. Of *Man* with *Man*, being both unlawfull, as with Gods enemies, Exod. 23. 32. 1 King. 20. 34. 2 Chr. 18. 3. And lawful; and this is either more generall, as being between two or more perſons being at variance, Gen. 21. 32. Or more ſpeciall, as between Husbands and Wives, Mal. 2. 4.

4. Of *Man* with *Death* and *Hell*, Iſa. 28. 15.

This word is taken alſo for the whole covenant in ſubſtance and accidents thereto, Heb. 15. 13. A part of the covenant, the promiſe to *Abraham*, Gen. 12. 3. & 22. 18. Mans duties under this covenant, Deut. 4. 13. & 17. 2. 2 King. 8. 12. The two Tables in which the Commandements were written, Rom. 9. 4. Gods people, worſhip, and holy ordinances, Dan. 11. 18. The thing commanded to be done, Gen. 17. 14. Deu. 29. 2. A Teſtament, Gal. 3. 15.

Covenant-breakers] Such as be unmindfull of promiſes and bargains. Rom. 1. 30. *Covenant-breakers.*

Book of the Covenant] The Writing which did contain the articles and conditions both on Gods part what he promiſed to doe to the people, and on the peoples part what duties they were to perform to God, according to the tenour of the Covenant. Exod. 24. 7. *After he took the book of the Covenant and read it.*

Covenant with death and hell] Agreement with them. So do wicked men imagine, Iſa. 28. 15.

Againſt the holy Covenant] That the minde of *Antiochus Epiphanes* ſhall be exaſperated againſt God, againſt his people, againſt the Tables of the Covenant, againſt the Law and the whole worſhip of God. Dan. 11. 28.

Covenant of works] is a league touching the ſaving of ſome, on condition of their perfect obedience. This was made with Angels and *Adam* before their fall: and ſince that time it is propounded in the Scriptures, to convince us of ſin, and to prepare us for Chriſt. Rom. 3. 20. Gal. 3. 24. *The Law is our School-maſter to Chriſt.* Lev. 18. 5. *The man that doth theſe things ſhall live.*

Covenant of Grace] is an agreement concerning men, to be freely ſaved through faith in Chriſt. Gal. 3. 11. *The juſt ſhall live by faith.* Joh. 3. 16. *God ſo loved the world.* Jer. 31. 33, 34. This Covenant is either Old or New, in divers reſpects and circumſtances, being one for ſubſtance.

Old Covenant] This was given or publiſhed by *Moſes*, and made with the *Jews* onely, till Chriſts Reſurrection, being placed in Ceremonies, which in time for Oldneſſe vaniſheth away. Hence called *Old*, Hebr. 9. 13.

New Covenant] is made with Chriſtian people, publiſhed by Chriſt moſt clearly, wherein more perſons are renewed, and more graces beſtowed, being alwayes to endure one and the ſame. Hence it is called *New*, Heb. 9. 13. Jer. 31. 31. *I will make a new Covenant with the houſe of Iſrael.*

Covenant of Levi] The agreement which God hath made with the Levites, to bleſſe them with peace and life, if their duties be performed in their place. Mal. 2. 8. *Ye have broken the Covenant of Levi*, verſ. 5.

A mans Covenant] An agreement amongſt men, and touching the affairs and matters of men. Gal. 3. 15. *Though it be but a mans covenant.* Note: if ſuch a Covenant or appointment of men muſt ſtand firm and ratified, without abolition, or addition; much leſſe ought the covenant and agreement which God hath made, touching giving eternall life freely by his Son through faith, to be violated and made fruſtrate by the adding of Circumciſion to Baptiſme, and righteouſneſſe by works, unto the righteouſneſſe of faith, as a ſupplement without which no ſalvation can be had.

To confirm the Covenant with many] To ſtrengthen numbers of the Elect in the covenant of grace, which Chriſt did by his Propheticall, Prieſtly and Kingly office. Dan. 9. 27. *He ſhall confirm the Covenant with many.* See Rom. 5. 15. By the preaching and the mighty works which the Apoſtles did, there were innumerable both *Jews* and *Gentiles*, through Chriſt his Spirit, converted to the faith and ſtabliſhed therein, as in the Hiſtory of the *Acts* is manifeſt: after which the Sacrifice ceaſed, through the ſiege of *Veſpaſian*, which hindered all means of oblations, as Dan. 9. in the latter end of verſ. 27. foretold.

Covenant of peace] An agreement which God hath made with his Church, to give it reconciliation by Chriſt, life, happineſſe, and all good, Zach. 6. 15.

Covenant of Salt] See *Salt.*

Cover] To eaſe nature, Judg. 3. 24. Hide, Prov. 12. 16. Preſerve, Pſal. 91. 4. Cloath, Iſa. 61. 10. Grow over, Prov. 30. 31. Cloſe, Exod. 29. 13. Stop, Prov. 10. 11. Keep cloſe, Ibid. Blot out, Neh. 4. 5. Vail, 1 Cor. 11. 6, 7. Forgive, Pſal. 32. 1.

To cover the feet] To doe ones eaſement, or to goe to ſtool. Judg. 3. 24. *Surely he hath covered his feet.* 1 Sam. 24. 4. An unhoneſt thing uttered in honeſt words.

Covering] The roof of an houſe, a veil, or ought elſe which ſerves for defence, or keeping cloſe.

2. The Husband who is called the covering of his Wife, in reſpect of his duty towards her, by protecting her, and of his authority over her in governing her: for the veil and covering which women did wear was a ſigne of their ſubjection, 1 Cor. 11. 6, 7. Gen. 20. 16.

3. Stopping or making dumb & ſilent. Pro. 12. 6. *Iniquity ſhall cover the mouth of the wicked.*

4. The Ceremonies of the Law, which being too much reſpected, do hinder us from Chriſt himſelf, Iſa. 25. 7.

5. The ignorance of mens mindes, Iſa. 25. 7. 2 Cor. 3. 16.

Covering of ſins] The forgiveneſſe of ſins for the death of Chriſt, which is as a mantle to cover them from the eye of Gods juſtice, Pſal. 32. 1. *Bleſſed is the man whoſe ſins are*, &c.

2. Concealing, keeping cloſe or ſecret, when we doe not tell a thing abroad. Prov. 10. 12. *Love covereth a multitude of ſins*, which by a charitable private reproof are hid and covered from the puniſhment of God, and ſhame of men.

Covering for the Tent] Properly, a certain large cloathing made of Rams and Badgers skins ſowed together, to hide and preſerve the Tabernacle and things within it, againſt all injury of the weather: but Typically it figured the ſafety of the whole Church, and every member ſitting under the ſhadow and protection of the moſt High, as *David* ſingeth, Pſal. 27. 5. And *Iſaiah* alluding to this ceremony, ſaith, Iſa. 4. 5, 6. Exod. 26. 14. *Thou ſhalt make a covering for the tent*, &c. The board or pillars to uphold the Tabernacle, Exod. 26. 15, 19. ſignifieth, that the Church for the miniſtery of it, is the pillar of truth, 1 Tim. 3. 17. and all the gifts of all members in the Church, are for the upholding of the whole body, 1 Cor. 12. 4, 5. The Tabernacle having a covering both without and within, Exod. 26. 14. & 27. 7. This ſignified the outward and inward condition of Gods Church, as *Solomon* doth reſemble it Cant. 1. 5.

Note: This covering with Rams skins, beſides the ſafety of the Church covered and hid from the injuries of the world, doth ſignifie the heavenly graces wherewith Chriſt, and his Church in him are adorned; alſo their uniting together by the Spirit through faith and love.

To deſtroy the covering and the veil] To take away from the *Jews* the hardneſſe of their ſtubborn heart, their ignorance and blindneſſe of minde, which was as a covering and veil before their face, that they could not ſee Chriſt the end of the Law, Iſa. 25. 7. 2 Cor. 3. 16.

Covert] A thicket for wilde beaſts, Job 38. 40. That which may hide one, Job 40. 21. A ſhadow, Pſal. 61. 4. A ſhelter, or refuge, Iſa. 4. 6. & 32. 2. A place under which

which ſuch were, as waited their courſes about the Temple on the Sabbath day, 2 Kin. 16. 18.

To covet] To love or deſire mony or earthly goods (for themſelves) either our owne or others, Joſh. 7. 21. 1 Tim. 6. 9, 10. *The deſire of money is the root of all evill.* 10. Commandement.

2. To deſire ſpirituall bleſſings, or heavenly glory. 1 Cor. 12. 31. *Covet after the beſt things.* Phil. 1. 23. *I covet to be looſed and to be,* &c. This is a good covetouſneſſe, when ſpirituall bleſſings, or celeſtiall bleſſedneſſe, is even greedily and eagerly deſired. Other things we may deſire, no further or otherwiſe then as helps to theſe.

To turn aſide after lucre, 1 Sam. 8. 3. To be greedy of gain, 1 Tim. 3. 3. To love ſilver, and not to be ſatisfied therewith, Eccl. 5. 10. To love to ſay, Give ye, Hoſ. 4. 18 To enlarge deſire, Hab. 2. 5. To ſerve mammon, Mat. 6. 24. To minde earthly things, Phil. 3. 19. To love wages of unrighteouſneſſe, 2 Pet. 2. 14. This may be conſidered according to the matter or thing coveted, as our neighbours Wife, Houſe, Land, Servants, Cattel, *&c.*

Cobetouſneſſe] Deſire of having more, or the inordinate love of money. Heb. 13. 5. *Let your converſation be without covetouſneſſe.* This is called Idolatry, Col. 3. 5. Eph. 5. 5. Becauſe the covetous man not onely prefers his treaſure before God, but doth place his life in his ſubſtance, Luk. 12. 15, 16, *&c.*

It's condemned in all ſorts of people, Kings, Magiſtrates, Prieſts, *&c.* And they which are addicted hereunto are hated of God, Pſal. 10. 3. Contemners of the Word, Luk. 16. 14. Cruell, Prov. 12. 10. Mic. 2. 2. Zeph. 3. 3. Miſerable, Job 20. 15, 19, 20. Iſa. 10. 1. Vain, Job 27. 10. Pſal. 49. 17. Prov. 23. 6. Idolaters, Col. 3. 5. Such as are guilty of this vice, have their name of בצע, which, as it ſignifieth to be given unto covetouſneſſe, ſo alſo to be wounded, Joel 2. 8. For not onely they hurt others, whoſe lives they would take away, Prov. 1. 19. but pierce themſelves thorow with many ſorrows, 1 Tim. 6. 10. This conſiſts partly in *getting*, whether unjuſtly or unhoneſtly, by violence or ſecret conveyance; partly in *keeping*, when he that ſhould give, either giveth not all, or giveth too little, or giveth out of ſeaſon, or giveth with great difficulty.

Councell] A company of men aſſembled into a certain place, to conſult or take advice of publick matters. Act. 22. 30. *And all the councell to come together,* Act. 23. 1.

2. The place where men are met together for common conſultation. Act. 24. 20. *Whiles I ſtood in the Councell.*

3. The judgement which ſtood and conſiſted of twenty three Judges, who had the hearing and deciding of the weightyeſt matters of life and death. Mat. 5. 22. *Shall be worthy to be puniſhed by the Councell:* A work deviſed by Councell, Iſa. 5. 19.

Counſell] The wiſdome and direction of Gods Spirit and Word, governing our courſe of life, Pſal. 73. 25. *Thou wilt guide me by thy counſell,* Pſal. 16. 7.

Counſell, properly is of the inferiour to his ſuperiour, or of an equall. Superiours in authority counſell not, but command. All know that the intreaty of ſuch is a commandement. Therefore God being higheſt of all, his counſels be precepts. Popiſh counſels be meer forgeries, and humane devices.

2. An action of the whole and holy Trinity, deliberating and determining before the world of all things which ſhould be, or not be; eſpecially of the ſalvation of Angels and men. Eph. 1. 11. *He worketh all things after the counſell of his owne will.* This counſell dependeth upon Gods will, as the ſupreme and onely moving cauſe, and not upon foreſeen faith or works, Rom. 9. 17, 18. Alſo a work decreed in Gods Counſell, Iſa. 5. 19.

3. Advice taken about things to be done. Prov. 20. 18. *Eſtabliſh thy thoughts by counſell. And by counſell make war.* Exod. 18. 17. This kinde of counſell is either good or evill, ſubtle or carnall.

4. The beginning and firſt degree of ſin: to wit, evill luſts and deſires. Pſal. 1. 1. *Bleſſed is the man that hath not walked in the counſell of the ungodly.*

5. Knowledge or underſtanding, or thoughts of a man, 1 Cor. 4. 5.

Referred unto *God*, it ſignifieth alſo his Decree, Act. 2. 23. & 4. 28. His revealed wil, Act. 20. 27. His Word decreed, Iſa. 5. 19.

Referred to *Man*, it ſignifieth alſo ſetled hope in God, and reſolved purpoſe to go to God, Pſal. 14. 6. And mans counſell is either *Good*, 2 Sam. 17. 14. Wiſe, Prov. 24. 6. Hearty, Prov. 27. 9. or *Evill*, Iſa. 7. 5. Wicked, Ezek. 11. 2. Raſh, fooliſh, 2 Chr. 10. 8, 10. Crafty, Pſ. 83. 3. Secret, Pſal. 64. 2.

To aſk counſell] See *To enquire of the Prieſt.*

Counſels of old] The Decrees long agoe foretold and uttered by the Prophets. Iſa. 25. 1. *Thy counſels of old are faithfulneſſe and truth:* that is, they be moſt ſteddy and conſtant, taking their due effect.

Counſell of peace] The doctrine of reconciliation & peace with God by Chriſt being preached both to *Jews* and *Gentiles*, Zec. 6. 13.

Counſellor] One who giveth all ſound advice, as Chriſt doth by the doctrine of Scriptures; which therefore be called our Counſellors, or men of our counſell, Pſal. 119. 14. Iſa. 9. 6. *Counſellor*. Chriſt beareth this name, becauſe he is to counſell us in our doubts, and reſolve us in our difficulties.

Chriſt is called Counſellor, Iſa. 9. 6. both becauſe by him being his Fathers wiſdome, the world was made and ordered, as Prov. 8. 14. And alſo by the preaching of the Goſpel he giveth counſell and wiſdome to the Elect, to perceive and ſee how to attain to everlaſting life: See Luk. 7. 30. Act. 2. 40.

Chriſt by his authority over us, may and doth command us as our Lord, and condemn us as our Judge: but by his love towards us, and knowledge of what is beſt for us, he doth counſel and adviſe us, Rev. 3. 18.

2. He commandeth things to be done by us as good, but he counſelleth us to receive good things offered to us, Rev. 3. 17.

It's alſo put for Counſellors of State, Ezr. 7. 14. Dan. 3. 2, 27. and for Gods Word, Pſa. 119. 24.

Count] See **Imputation**.

Countenance] Love, liking, favour, or disfavour, witneſſed by the countenance. Gen. 31. 5. *I ſee your Fathers countenance is not towards me as it was wont.*

2. Gods favour witneſſed and ſhewed forth in his graces and benefits. Pſal. 4. 6. *Lift up the light of thy countenance.*

3. Gods diſpleaſure, witneſſed by withdrawing the ſigne of his favour, or by ſending ſome judgements. Pſal. 13. 1. *How long wilt thou hide thy countenance from me?* Becauſe men by their countenance bewray their anger or love: hence it is, that being attributed to God, it ſignifies his diſpleaſure, or his gracious favour.

4. The face or look of a man. Pſal. 104. 15. *Oyl to make the countenance cheerfull.*

5. Brightneſſe, ſolemnity, feſtivity and alacrity, expreſſed in the entertainment of his gueſts. Dan. 5. 6. *The Kings countenance was changed.*

Mans countenance bewrayeth his Hatred, Gen. 4 5. Grief, Neh. 2. 2, 3. Pride, Pſal. 10. 4. Fierceneſſe, Dan. 8. 23. Anger, Prov. 25. 23. So on the contrary.

Light of Gods countenance] See *Light*.

Countrey] A Region or Land where the people dwell. Heb. 11. 9. *As in a ſtrange Countrey*, v. 15. With the inhabitants of a Countrey, 2 Sam. 15. 23.

2. A certain compaſſe of ground without a City. Mark 16. 12. *As they walked into the Countrey.*

3. Heaven, where the Saints ſhal dwel for ever. Heb. 11. 16. *They deſired an heavenly Country.*

Courage] Valour and ſtrength of minde, a good heart, being wiſely bold and confident in a good cauſe. Joſh. 1. 7, 8. *Be of good courage.*

Courſe] put for Diſtribution or Diviſion, 1 Chr. 27. 1, 2. Higher or lower ſtation, Judg. 5. 20. Changeable troops, 1 Chron. 23. 8. Violence and daſhing out, Jer. 23. 10. Luſt, Jer. 8. 6. Frame or order, Pſal. 82. 5. An alotted time for doing a duty, Act. 13. 35. The time of life, 2 Tim. 4. 7. A journey, Act. 21. 7. One after another, 1 Cor. 14. 27. The faſhion and manner of life; Eph. 2. 2. The parts of life, or our being in what we doe, during the time or ſpace of our living, Jam. 3. 6.

Courſe of nature] That courſe or race, which after we are born is preſcribed us to run and follow. Jam. 3. 6. *It ſetteth on fire the courſe of nature.* Herein *James* ſeems to allude unto a wheel, which with his violent ſwiftneſſe and motion doth conceive and fire, or waxeth wondrous hot.

Court] The firſt entrance into an houſe, an yard or comming in. 1 King. 7. 12. *The Court-yard or open places of the Tabernacle and Temple.* There was an inward Court, and an outward, 1 King. 7. 12. One for the Prieſts, another for the people, called, The great Court, 2 Chr. 4. 9. 2 King. 22. 5.

2. The rooms and places of the Temple, into which Gods people might aſſemble for publick worſhip, and hearing the Law, Pſal. 84. 2. *My ſoul fainteth for the Courts of the Lord*, Pſal. 116. 19.

3. All thoſe ſeverall ſpaces and diſtances of ground which were in the Temple before ye came to the Holy of Holyes, or to the moſt holy place: of theſe ſpaces of Courts there were ſix in number; every Court was twelve ſteps, one above another, and of every one there was a ſeverall uſe, 2 Chr. 4. 9. *And he made the Court of the Prieſts*, 1 King. 6. 36.

4. That ſpace of ground which was within the utmoſt Rails, being called, The firſt or the utter Court. Rev. 11. 2. *But the Court which is without the Temple, mete it not.* Into this Court, becauſe the Heathen and profane people might come to ſee and hear, therefore it ſignifies in the former Scripture, Rev. 11. 2. *All Infidels and ſtrangers from Chriſt.*

There

There were 1. *Civill*, Eſt. 4. 11. Neh. 3. 25.
2. *Eccleſiaſticall*, Mar. 14. 54.
3. *Myſticall*, Rev. 11. 2.
4. *Sacred* Courts, as of the Tabernacle, Exod. 27. 9. Of the Temple, 2 King. 21. 5.

Courteous] 1 Pet. 3. 8. Courteſie comprehendeth,
1. A willing ſaluting of thoſe Chriſtians we meet.
2. A converſation voyd of harſhneſſe, ſullenneſſe, ſcornfulneſſe, *&c.*
3. In matters of offence, it makes the faireſt interpretations, and forgives heartily, and cheerfully, Eph. 4. 32.
4. In entertainment it is free, hearty, loving, Act. 28. 7.
5. In hearing others ſpeak it is patient and willing, Act. 24. 4.
6. In giving honor, it preferreth others almoſt of all ſorts.
7. In moderating authority over inferiours, ſo as to be better towards them then they can require. *Byfeild* on 1 Pet. 3 8. p. 685.

He could not] He would not, he could do no great works there, for their unbeleef ſake. Mar. 6. 5, 6. *He was not able*, or *it was not in his power.* Joh. 5. 19. *The Son could* (*or can*) *do nothing of himſelf.*

Cow] A beaſt every way profitable, her calves, milk, fleſh, hide, hair, dung, *&c.* all being uſefull for man. It was accounted among the clean beaſts uſed in ſacrifice, and was typicall, eſpecially, the red heifer or young Cow, Numb. 19. 2. See Deut. 21. 3. 1 Sam. 16. 2.

Cox] *A thorne*, or *ſummer.* The Father of *Anub*, 1 Chr. 4. 8.

Cozbi] *A lyar.* The Daughter of *Zur*, Numb. 25. 15.

C R.

Craft] Trade or occupation. Act. 18. 3. *For that was their craft.* Here it is taken in good part.
2. Deceit, guile, and fraud. Eph. 4. 14. *By the deceit of men, and with craftineſſe.* Here it is taken in ill part.

Crane] Hereof mention is made, Iſa. 38. 14. where it's ſaid to *chatter*, and Jer. 8. 7. to *obſerve the time of its coming.* It's eaſily tamed, and taught to leap, dance, *&c.* It's moſt tender of its young ones, loveth both to feed and fly in company of its own kinde. In their flying they uſe this order: The moſt experienced amongſt them flyeth foremoſt, as their Captain: In the middle follow the young and leſſe skilfull; in the rear, ſuch as are ſtrong and skilfull: If their Leader wax weary or hoarſe, another takes his place. They fly high, that they may ſee the place whither they fly; when they fly ſwiftly, it's to avoid a tempeſt, and in their flying they make a noyſe, that they may not ſtray one from another. In the night ſome of them watch by turns, holding little ſtones in one of their feet, that they may be kept awake. When ſeeking warmer places, they fly over the ſea, they fly in a triangular form. In ſummer they return to the places which they left in winter. To prevent the danger of Eagles, they take little ſtones in their mouths, that they may make no noyſe. When they fly not in order, they foreſee a tempeſt. If any of their company be wanting, by making a continuall noyſe, they recall them. The juice of the vine is deadly unto them. They ſometimes fight together, and will rather become a prey to the Hunters, then agree one with another. But others ſay, that though at ſome time they are eager in fight, yet they are quickly reconciled.

Create] To make ſomething of nothing, Gen. 1. 1. As the firſt matter, Gen. 1. 2. and the forms of all things, Gen. 1. 21, 27. Alſo Angels and Souls. *God created heaven and earth.* Heb. 11. 2. *The things we ſee were made of things which did not appear.*
2. To give and work grace where it is not. Eph. 2. 10. *Created unto good works.* Here is an alluſion to our firſt Creation, as 2 Cor. 5. 5.
3. To reſtore grace, as touching the feeling and fruit of it. Pſal. 51. 10. *Create in me a clean heart.*
4. To be the Author and worker of a thing. Iſa. 45. 7. *I make peace and create evill. I the Lord doe all theſe things.* To create is to produce a thing from no being to a being, which is proper to God; who calleth things that are not, as if they were, by his Almightyneſſe.
5. To make fit for a buſineſſe, Iſa. 54. 16.
6. To make effectuall, Iſa. 57. 19.
7. To cauſe, Iſa. 45. 7.
8. To make, form, and give life, Pſal. 102. 18. & 104. 30.

The Etymologie or reaſon of this name given to Regeneration, is the likeneſſe of this to that in many reſpects, and in this laſt a greater work then the firſt, becauſe 1. It needs more time. 2. Hath more impediments. 3. Hath more means. 4. Needed the coming down of God from heaven.

Creation] The act of the Creator in making all things at firſt, 2 Pet. 3. 4. The whole

workmanſhip of the world, Rom. 1. 20. or every creature, Rom. 8. 22.

Faithfull Creator] God, who ſafely and faithfully keepeth them whom he hath once made and taken charge of. 1 Pet. 4. 19. *As to a faithfull Creator.*

Creature] The whole frame of heaven and earth made out of nothing, and ſometime ſome particular work of God. Rom. 8. 20. *Becauſe the creature is ſubject to vanity.* Alſo v. 21,22,23. it is put for one particular work or thing created, Rom. 8. 39.

2. All men, whether *Jews* or *Gentiles*. Mar. 16. 15. *Preach the Goſpel to every creature.*

3. All ſorts of men.

4. A regenerate perſon, 2 Co. 5. 17. Eph. 2. 10

5. Any Office, Authority or employment which God hath appointed, 1 Pet. 2. 13. 1 Tim. 4. 34.

6. That which hath life, Gen. 1. 20, 21.

7. A ſanctified perſon, 2 Cor. 5. 17.

The diſtribution of Creatures is divers; ſome in Heaven above, ſome beneath in the earth, and ſome in the waters under the earth, Exod. 20. 4. Again, Creatures are either viſible or inviſible, Col. 1. 16. Moreover, ſome creatures have a being onely; as Heaven and Earth; Meteors in the one, and Metals in the other: or a being and life alſo; as Plants, and Beaſts, which with life have ſenſes joyned: or Being, Life, and light of underſtanding and reaſon, as Angels and Men, Joh. 1. 3, 4, 5. All theſe creatures made of nothing, immediately or mediately; alſo the ſeverall forms of every creature (and not the matter onely) were made by the word of God out of nothing. (*God ſaid*) Gen. 1. 3.

And laſtly, both matter and form, bodies ſimple and compound, were made by Gods Almightyneſſe, without tool or inſtrument, paſſion or motion, or change, and that ſuddenly, and in a moment by his infinite power, as eaſily as the ſpeaking of a word: which ſerveth greatly both for eſtabliſhment of our faith in God, and for amendment of our life. How much are we bound to truſt and depend upon, and alſo to fear and obey ſuch an omnipotent Creator, ſo full of wiſdome and goodneſſe?

Creatio eſt productio entis, or as *Aquinas* ſaith, *Eſt productio rei ſecundum totam ſubſtantiam ex nihilo.*

The Hebrew word (*Bara*) which is Engliſhed (*Create*) beſide the primary and moſt proper ſignification, which is to bring creatures from no being to a being, it is in Scripture applyed unto ſundry other operations of God; as 1. to *Naturall generation*, Pſa. 104. 29. Iſa. 54. 16. Amos 4. 13. Create for Procreate.

2. Unto events, good or evill, eſpecially great and univerſall, Jer. 31. 22. Iſa. 4. 5. & 45. 7. & 46. 11. & 59. 19. Create put here for effecting, conſerving or continuing a thing.

3. Unto regeneration, as Pſal. 51. 12. Eph. 2. 10. Create for renuing, or continuing in the ſtate of Grace.

New Creature] That quality of holyneſſe, created in the hearts of the Elect at their firſt converſion to God. 2 Cor. 5. 17. *He that is in Chriſt let him be a New Creature.* This is called the New man, and Spirit, and Law of the minde.

2. The divine action of creating the heart anew, Gal. 6. 5.

Creſcens] *Growing* or *increaſing*. The name of a man, 2 Tim. 4. 10.

Crete] *Given to the fleſh.* The name of an Iſland, Tit. 1. 5. whoſe inhabitants were called *Cretes*, Act. 2. 11. & *Cretians*, Tit. 1. 12. It was called ἑκατόμπολις, from the *hundred Cities* which were therein. It was formerly called *Cureta*, from the inhabitants the *Curetes*, but by a Syncope, *Creta*.

Crie] put for, A loud lamentation, Gen. 27. 34. A loud extention of the voyce, Eccl. 9. 17. A grievous and dolefull complaint, Exod. 22. 23. Prayer, with fervency, whether by voyce, Jer. 11. 14. or without, Exod. 14. 15. Rom. 8. 15. A dreadfull ſound, or voyce, Numb. 16. 34. See *Cry.*

Criſpus] *Curled* or *criſped.* The name of a man the chief Ruler of the Synagogue, Act. 18. 8.

Crooked] That which is contrary to ſtraight or to right, Eccl. 7. 17.

2. All ſwerving from the ſtraight and right line of Gods Word, Pſal. 119. 3. *Surely they work no iniquity*, or *crooked thing*, for ſo it is in the Originall.

Croſſe] That tree or wood whereon Chriſt died, being made in form of a Croſſe. Mat. 27. 32. *They made Simeon of Cyrene to bear his Croſſe. Come down from the Croſſe.* The Papiſts without all reaſon adore the Reliques of it, and attribute virtue to it, being but a Creature, if it were extant.

2. The whole paſſion of Chriſt, from the Cradle to his Death, but eſpecially his ſufferings upon the Tree. Heb. 12. 3. *Who for the joy was ſet before him, endured the Croſſe.* Metonymie, Eph. 2. 16.

3. The Doctrine of the Goſpel, that is, of free ſalvation by Chriſt crucified, 1 Cor. 1. 18.

The

The preaching of the Croſſe to us that be ſaved, is the power of God. Alſo verſ. 17. Gal. 5. 11. & 6. 12. Where the Doctrine which ſetteth forth righteouſneſſe by Chriſt crucified, is called the Croſſe.

4. The preaching of Chriſt crucified. Gal. 6. 11. *They would not ſuffer perſecution for the Croſſe of Chriſt.*

5. Every grievous or painfull thing ſent of God, either to our mindes or bodies. Mat. 19. 19, 38. *Take up thy croſſe and follow me.* Metaphor. This is the generall Croſſe common to all men, as they be men.

6. Such afflictions as the faithfull ſuffer for Chriſt, and for righteouſneſſe. Gal. 6. 14. *God forbid that I ſhould rejoyce but in the croſſe of Chriſt.* This is a ſpeciall Croſſe peculiar to Chriſtians.

To take up his Croſſe] Not to bear and ſuffer, (for ſo Malefactors doe) nor to pull the croſſe to us which doth not belong to us, ſo buſie medlers doe, and raſh-headed Chriſtians; but to undergoe with quietneſſe and cheerfulneſſe of minde, ſuch afflictions as it pleaſeth God by his providence to put upon and to allot unto every one. Mat. 16. 24. *Let him take up his croſſe and follow me.*

Crown] A round Garland ſet upon the head, in token of victory: or that which Princes wear upon their head at their Coronation. 2 Tim. 2. 5. *He is not crowned unleſſe he ſtrive lawfully.*

2. Kingly or royall dignity and power. Pſal. 132. 18. *But on him his crown ſhall flouriſh.* Metonymie.

3. Whatſoever excellency or glory wee have in us or without, Rev. 4. 10. *They caſt their crowns before his throne,* Lam. 5. 16. *The crown of our head is falln,* Job 19. 9.

4. That which either bringeth or encreaſeth our renown, comfort, and glory before men. 1 Theſſ. 2. 19, 20. *Ye are our crown of rejoycing, ye are our glory and joy.* Prov. 12. 4.

It's put alſo for a board, Exod. 25. 11, 25. A place for the High-prieſt, Exod. 29. 6. Holy anointing oyl, Lev. 21. 12. Matter of honour and praiſe, Job 31. 36. Reward, Rev. 3. 11. A ſigne of victory, Rev. 6. 2. A grace, or procurement of eſteem, Pro. 12. 4. & 14. 24. An ample and glorious Kingdom, Pſal. 21. 4. An ornament, Pro. 16. 31. Glorious, Prov. 4. 9. Comfort and renowne, Prov. 17. 6.

There's mention of a crown of gold, Exo. 25. 11. An holy crown, Exod. 29. 6. A crown of gold with precious ſtones, 2 Sam. 12. 30. A crown royall, Eſt. 1. 11. A great crown of gold, Eſt. 8. 15. A crown of glory, Prov. 4. 9. & 16, 31. A crown of pride, Iſa. 28. 1. A beautifull crown, Ezek. 16. 12. A crown of thorns, Mat. 27. 29. A corruptible crown, 1 Cor. 9. 25. A crown of rejoycing, 2 Theſſ. 2. 19. A crown of righteouſneſſe, 2 Tim. 4. 8. A crown of life, Jam. 1. 12. A crown of twelve ſtars, Rev. 12. 1. A myſticall crown, Cant. 3. 11. Rev. 14. 14.

Crown of glory] The moſt excellent glory which the Saints have in heaven for ever, ſhadowed unto us by a Kingly crown, which of all earthly things is moſt glorious. 1 Pet. 5. 4. *Ye ſhall receive an incorruptible crown of glory.*

2. A glorious and honorable thing. Prov. 16. 31. *Age is a crown of glory.*

To crown with glory and worſhip] To exalt and lift up the man Chriſt into celeſtiall glory, to be above Angels and men, as head of the Church, full of majeſty, after he had been a little time humbled to the death of the Croſſe. Pſal. 8. 5. *And crowned him with glory and worſhip.* Heb. 2. 7.

Crown of gold] A moſt ample and glorious Kingdome, ſuch as *David* had over Gods people. Pſal. 21. 4. *Thou haſt ſet a crown of gold upon his head.*

My crown] That I *Paul* for your ſake ſhal be crowned of God, with the commendation of faithfulneſſe, and rewards of bleſſedneſſe, when he ſhall ſay to me, *Thou good and faithfull ſervant,* &c. 1 Theſſ. 2. 19.

To crown us with compaſſion] To make us famous and glorious by mercifull deliverances, as if he would ſet a crown upon our head. Pſal. 103. 4. *He crowneth us with compaſſion.*

Crown of pride] The moſt proud Kingdome of *Iſrael*, whoſe people were puffed up and waxed exceeding proud thorow proſperity and peace, wherewith they were made drunk, as it were, forgetting God and themſelves like drunken perſons which are fit for nothing. Iſa. 28. 1, 2. *Woe be to the crown of pride, the drunkards of Ephraim.*

Crown of righteouſneſſe] Eternall life which is given as a free reward to ſuch as lead a righteous life, which the God who is moſt righteous, hath promiſed, and will alſo perform. 2 Tim. 4. 8. *Henceforth there is laid up for me a crown of righteouſneſſe.* Rom. 6. 16, 23. This is alſo called, *The crown of life,* Jam. 1. 12. Rev. 2. 10. Becauſe in the life eternall, there ſhall be honour and glory unſpeakable; whereunto good works are the way, but are not the cauſe. Hence the Papiſts do corruptly gather the merit of works. See their

Annotations on the second to *Timothy*, ch. 4. verſ. 8.

Crown of thornes] A Crowne made of Thorns ſet upon Chriſts head in deriſion, and to encreaſe his pain. Matt. 27. 29. *They put a crown of thorns on his head.*

To crown the yeat] To make one year (for outward bleſſings) ſo far exceed and excell another, as a crowned King excelleth his Subjects. Pſal. 65. 11. *Thou crowneſt the year with thy goodneſſe.*

To crucifie] To faſten one to the Croſſe, there to languiſh till death. Mat. 27. 35. *Crucified him.*

2. To mortifie or kill ſinfull luſts by little and little. Gal. 5. 24. *Have crucified the fleſh.*

3. To lay open Chriſt unto the ſcorn and mock of the world. Heb. 6. 6. *Crucifie Chriſt.*

4. To deſpiſe the world, and to be deſpiſed and ſet at nought by the world, Gal. 6. 14.

It's put alſo for dead, or ſubdued, to make to die, Rom. 6. 6. Offer as a ſacrifice for ſin, 1 Cor. 1. 13 23. Feel the virtue of Chriſt crucified, Gal. 2. 20.

To be crucified with Chriſt] To obtain this by faith in Chriſt, that, that death of his Croſſe which hath merited reconciliation, ſhould be effectuall to mortifie and ſubdue the concupiſcences of the fleſh. Gal. 2. 20. *I am crucified with Chriſt.*

A Chriſtian by earneſt and devout meditation of the death of the Son of God, joyned with the curſe of God, groweth unto an inward true loathing of thoſe his ſins which were ſo dearly ranſomed, with care and watchfulneſſe not to offend ſo gracious a Saviour; which is our being crucified with Chriſt.

To be crucified among you] Chriſt crucified, by the moſt plain and evident preaching of *Paul*, to be in ſuch ſort ſet forth to the *Galatians*, as if they had ſeen him die among them, they could not have had a more lively portraiture or image of his death. After this plain and clear ſort is Chriſt his paſſion repreſented in the Sacrament of the Supper, Gal. 3. 1. Before whoſe eyes Jeſus hath been crucified among you. Therefore no ſuch obſcurity and hardneſſe is to be found in the writings of holy Scriptures, as *Romaniſts* pretend: neither ought Papiſts to trouble themſelves with Crucifixes to remember Chriſt, or profane perſons to ſcorn plain and ſimple preaching, without wiſdome of words.

Cruell] Applyed to anger and wrath, Gen. 49. 7. Prov. 27. 4. Bondage, Exo. 6. 9. Venome, Deut. 32. 33. Hatred, Pſa. 25. 19. The ſtrange woman, Prov. 5. 9. The tender mercies of the wicked, Prov. 12. 10. A meſſenger, Prov. 17. 11. Jealouſie, Cant. 8. 6. The day of the Lord, Iſa. 13. 9. The Nation ſent againſt the Lords people, Jer. 50 42. The unrighteous, Pſal. 71. 4.

Crum] The leaſt and loweſt degree, or meaſure of Gods grace. Mat. 15. 17. *The whelps eat the crums*, &c.

Cry] Moſt earneſt deſires in prayer, ariſing from the feeling or fear of ſome miſery. Pſal. 40. 1. *He heard my cry.* Exod. 14. 25. *Wherefore didſt thou cry unto me?*

2. Loud and boiſterous ſpeech or roaring. Eph. 4. 31. *Put away crying from you.* Alſo, injuries which cauſe cries, Iſa. 5. 7.

3. Weeping & vehement ſorrow or mourning. Rev. 21. 4. *There ſhall be no more crying.*

4. Grievous and bitter complaints, ſuch as the poor make in their great diſtreſſes. Jam. 5. 4. *The cries of them are entred into the ears of the Lord.*

5. The voyce of any diſtreſſed perſon lifted up to God or man for help, Pſalme 119. 145.

To cry] To ſigh in prayer, or with great earneſtneſſe to deſire good things. Pſa. 22. 2. *O my God I cry by day*, Rom. 8. 15. This is our crying to God: Alſo, to utter a clear and chearfull voyce in the prayſes of God, Iſa. 12. 6.

2. To reprove ſin earneſtly, and to call ſinners to repentance, with great vehemency of voyce. Iſa. 58. *Cry aloud and ſpare not.*

3. To crave, demand, or procure vengeance from Divine juſtice. Gen. 18. 20. *The cry of Sodom is great.* Deut. 24. 15. Jam. 5. 4. Gen. 4. 10.

4. To make others cry, by ſtirring up earneſt groans, Gal. 4. 6. See Rom. 8. 16. 26.

5. To utter aloud the Lords prayſes with ſhouting, Iſa. 12. 6.

Cryer] A publick Miniſter, appointed and ſent to proclaim (as a Cryer) the coming of the *Meſſiah* to work our Redemption. Such an one was *John Baptiſt*, Matt. 3. 3. *The voyce of a Cryer*, Joh. 1. 23.

C U.

Cubit] 1. The *common*, which was the meaſure from the elbow to the fingers end, containing a foot and a half, or half a yard, called the cubit *of a man*, Deut. 3. 11.

2. An *holy* cubit, which was a full yard,

as

containing two of the common cubits, as appeareth by comparing 1 King. 7. 13. with 2 Chr. 3. 15.

3. The *Kings* cubit, which was three fingers longer then the common cubit.

4. The *Geometricall* cubit, containing six *common* cubits, and according to these cubits it's thought that *Noah*'s Ark was built. *Goodwyn's Moses and Aaron, lib. 6. p. 318.*

Cuckow] Mentioned, Lev. 11. 16. Deut. 14. 15. It's of all fowls the most unprofitable, foolish, fearfull, cold, weak and unthankfull. It thinks its own voyce most melodious. It shunneth the company of all, as being afraid of every one. Not being able (by reason of its coldnesse) to hatch egs, nor if it could, by reason of its weaknesse to defend its young ones, from other fowls; it therefore layeth egs in the nests of other birds, where there are egs most like unto its own, where they are hatched, and its young ones provided for. But they, when grown up, devour their preservers, the birds that hatched and fed them.

Cucumber] Mentioned, Numb. 11. 5. Isa. 1. 8. Taken in meats it is good for the stomach and bowels, but it yeeldeth small nourishment and evill. The *Israelites* fed thereon in *Ægypt*, and in *Judea* they had gardens thereof, wherein were lodges for Watchmen, which when the fruit was taken away, were left desolate, whereby the Prophet signified the desolation of *Jerusalem*.

Cummin] It's very medicinable and profitable against many diseases, but being too much used, decayeth the naturall complexion and lively colour. God instructeth the Husband-man both how to sow it, and how to beat out the seed with a rod, Isa. 28. 25, 26, 27. Our Saviour in Mat. 23. 23. taxeth the hypocrisie of the Scribes and Pharisees, who would seem to make conscience in paying the tythe of Cummin, *&c.* the smallest things, in the mean time omitting the weightyer things in the Law; or their covetousnesse in exacting the tythe of the smallest things, in the mean time passing over judgement, and the love of God, Luk. 11. 42.

Cup] A kinde of Pot, Mater, or Goblet, whereby of old time they did measure a portion of drink to each person in the family. Luk. 22. 17. *And he took the Cup.*

2. The wine contained in the Cup: Also the blood, whereof the wine was a pledge. Mat. 26. 27, 28. *He took the Cup and said: This is my blood.*

3. The Crosse or portion of affliction, measured and distributed to every one of the faithfull. Mat. 20. 23. *Ye shall indeed drink of my cup.* v. 22.

4. Death joyned with the wrath and curse of God, Mat. 26. 36. *Father, let this cup passe from me.* Joh. 18. 11.

5. Punishment or pain inflicted upon sinners in great measure and fearfull manner. Psal. 11. 6. *This is the portion of their cup.* Psal. 75. 8. Jer. 25. 17. Often in the Prophets and Psalms it is used for Gods wrath and fury against the wicked: namely, against *Romish* Rebels, Rev. 16. 19.

6. A great portion of joy given to the faithfull. Psal. 23. 5. *And my cup runneth over.*

7. A Lot, a Condition, or happy estate. Psal. 16. 5. *The Lord is the portion of my cup.*

There's mention of, A cup of blessing, 1 Cor. 10. 16 of the Lord, 1 Cor. 11. 27. of Devils, 1 Cor. 10. 21. Salvation, Psal. 116. 13. Consolation, Jer. 16. 7. Fury, trembling, Isa. 51. 17. Astonishment, Ezek. 23. 33. Gods wrath, Nah. 3. 11. Rev. 14. 9, 10.

Golden cup] The Titles of the Catholick Church, of *Peters* Chair, and Christs Vicar, out of which (as it were) out of a Cup of Gold, Popish Prelates have offered unto Kings and Nations their abominable errours and Idolatries. Rev. 17. 4. *Having a Cup of gold in her hand.*

Curse] Every punishment of sin happening in this life, also death in the end of this life, but especially destruction both of body and soul after this life. Deut. 28 2, 3, 4, 5. Rom. 6. 23. *The wages of sin is death.* Matt. 25. 41. *Go ye cursed,* Rev. 22. 3.

2. A thing accursed, being separate from Christ, and from eternall salvation, to be for ever destroyed. Gal. 2. 9. *Let him be a curse,* Rom. 9. 3. 1 Cor. 16. 22. Gal. 3. 13.

3. Excommunication or casting out from God and his Church, Gen. 4. 12, 14.

Taken also for, An imprecation or oath of execration, Act. 23. 12. marg. Destruction, Heb. 6. 8. Evill of any kinde, Rev. 22. 3. An example of punishment, Numb. 5. 21. Jer. 29. 22, 23. Zech. 8. 13. The sentence or pronouncing of judgements, Deut. 29. 19. Gal. 3. 10. Some mischief or plague, Job 31. 30. Prov. 27. 14. A covenant confirmed by a curse and oath, Neh. 10. 29.

To curse] To wish and pray for evill things and execrable, to befall others or our selves. Matt. 5. 44. *Blesse them that curse you.* Rom. 3. 14. *Whose mouth is full of cursing,* Rom. 12. 14.

2. To utter and pronounce curses upon others, Numb. 22. 6, 12.

3. To

3. To take an oath with execration, Pſa. 10. 6.

4. To make a creature which was amiable by creation, to become moſt odious and contemptible to all men, and all creatures, Gen. 3. 14.

5. To bleſſe, Job 2. 9.

6. To propheſie ſome evill that God wil ſend on the evill, rather then to wiſh that it may come. See Pſal. 109. 9. and compare it with Act. 1. 20.

Taken alſo for, To ſpeak evill, or revile, Exod. 22. 28. Act. 23. 5. To wiſh in heart evill, to ſpeak or do evill to the people of God, and to become their enemy, Gen. 12. 3. & 27. 29. Exod. 23. 22. Numb. 24. 9. To blaſpheme, Job 1. 5.

It's ſpoken of *God*. Of the *godly*; ſinfully, Job 3. 3--9. Matt. 26. 74. Prophetically, Pſal. 28. 3, 4. & 31. 17, 18. & 35. 3--7, 8. & 119. 84, *&c.* Of wicked men curſing themſelves, 2 King. 6. 31. Act. 23. 12. Others like themſelves, Judg. 9. 27. The godly, Mat. 5. 44.

Currant money] Paſſing to, or ſuch money as is allowed of Merchants : the uſe of money is for paſſage or communication, and not to hoord or lock up, Gen. 23. 16.

Cuſh] Gen. 10. The *Æthiopians* and *Arabians* are in Scripture known by this name. And the *Ægyptians* are uſually underſtood under the name *Mizraim*, as *Chemmis* in *Ægypt* came of *Cham Noah*'s Son, as the *Medes* of *Madai*, and the *Grecians* or *Jones* of *Javan*, and *Thogarma* gave the name to *Armenia minor*, the *Cicilians* came of *Tarſhiſh*, which is the name of *Tarſus*, *Paul*'s birth-place. The *Cretans* were called *Chelim* and *Cortim* of others; The *Dorians* and *Rhodians* came of *Dodanim* : The *Paphlagonians* called ſometimes the *Raphathæi*, came of *Ripha*, as the *Canaanites* of *Canaan*. *Lybians*, once named *Puthæi* of *Put*, *Elam* the Father of the *Elamites* in the higheſt part of *Aſia*; the *Aſſyrians* came of *Aſhur* : *Caldeans* are aſcribed to *Arphaxad*; as *Lydians* of *Lud*, ſo of *Aram* the *Syrians* or *Aramites*.

It ſignifieth *blackneſſe* or *heat*, and took its denomination from *Cuſh*, the Son of *Ham*, Gen. 10. 6.

Cuſhan] *Black*, *blackneſſe*, *heat*, or an *Æthiopian*, Hab. 3. 7. The land of *Æthiopia*, marg.

Cuſhan-Riſhathaim] *Blackneſſe of iniquities*. The name of a King, Judg. 3. 8, 10, 12.

Cuſhi] The ſame. The meſſenger by whom *Joab* informed *David* of the death of *Abſolom*, 2 Sam. 18. 22. The Father of *Zephaniah*, Zeph. 1. 1.

Cuſtome] The Law, and that that ought to be done in reaſon and right.

2. Uſe, or that which is wont to be done, being ſometimes contrary to law and reaſon. 1 Sam. 2. 12. *The Prieſts cuſtome towards the people was this.* And 8. 9. Joh. 18. 39. *We have a cuſtome*, Gen. 31. 35. *And ſhe ſaid to her Father, Let it not diſpleaſe my Lord, that I cannot riſe up before thee; for the cuſtome of women is upon me.*

3. The place or Table where the Cuſtome was received. Mat. 9. 9. *He ſaw a man ſitting at the Cuſtome.*

4. A payment made to Princes for their maintenance, and to declare ſubjection, out of Merchandiſe tranſported and imported, as tribute is paid out of goods. Rom. 13. 7. *Render therefore to all their dues, tribute to whom tribute is due, cuſtome to whom cuſtome, fear to whom fear, honour to whom honour.*

5. The way of women, to wit, the naturall diſeaſe for which women uſe to be put apart. Gen. 31. 35. Lev. 15. 19. *And if a woman have an iſſue, and her iſſue in her fleſh be blood, &c.*

It's alſo put for Ordinance, Judg. 11. 39. marg. Common and uſuall, Gen. 31. 35. Uſe by often and long continuance, Judg. 11. 39. Manner, Gen. 19. 31. Daily practiſe, 1 Sam. 2. 13. As at other times, 1 Sam. 20. 25.

Cutting a pieces] A ſevere puniſhment uſed amongſt the *Romans* for ſome hainous and groſſe crimes.

2. That moſt fearfull puniſhment which ſhall be given to Hypocrites after this life. Matt. 24. 51. *And he will cut them in pieces.*

Cutting off] 1. Temporall outward deſtruction and calamity ſent from God in this life. 1 Sam. 2. 31, 33. *I will cut off thy arm* : Or, from Magiſtrates Gods Lieutenants. Pſal. 101. 8. *I will cut off the workers of iniquity.*

2. Separation from the fellowſhip of the Saints, or a ſhutting out from the people of God, both now and for ever, Gen. 17. 14. *Even that perſon ſhall be cut off from my people.* Mat. 3. 10. *And now alſo is the axe laid to the root of the tree : therefore every tree that bringeth not forth good fruit, is hewn down and caſt into the fire.* Joh. 15. 2. *Every branch in me that beareth not fruit, he taketh away.*

Note : This phraſe is underſtood, not only of ſpirituall or eternall death, or ſeparation from the Church by excommunication, but of temporall death, either by the extraordinary hand of God, or the Magiſtrates ſword. See Luk. 17. 10. & 20. 3, 5, 6. Exo. 31. Iſa. 9. 14.

3. To

3. To mortifie and ſubdue ſome wicked luſt and affection. Mat. 5.30. *If thy right hand offend thee, cut it off.*

4. Suddenly, in a moment to be given and ſent unto men, when they thought of no ſuch matter. Dan. 2. 45. *The ſtone was cut out of the Mountain.*

Excommunication or caſting out from the ſociety of the Church, and externall exerciſes of Religion, till repentance. Gal. 5. 12. *I would they were cut off that trouble you.* Here is an alluſion to the cutting off, and paring away the fore-skin of the fleſh in circumciſion, by the prepoſterous urging whereof, the falſe Apoſtles greatly diſquieted the Church at *Galatia* and elſewhere.

It's put alſo for to Circumciſe, Exo. 4. 25. Periſh, Gen. 40. 36. Lev. 7. 25. Put out of remembrance, Joſh. 7. 9. Ceaſe, or leave off, 1 Sam. 20. 15. Slay, Dan. 9. 26. Be utterly voyd and fruſtrate, Prov. 23. 18. Shortened, Iſa. 38. 12. Taken away, Joel 1. 5. Mortifie, Mat. 5. 30. Be given ſuddenly, Dan. 2. 45. Not to ſuffer, Pſal. 101. 5.

Meſſiah cut off] Chriſt taken away by the death of the Croſſe, which happened in the end of 62 weeks, in the laſt week, to wit, the 70. week, 488. years after the reſtoring of the Temple, and 36. afore the deſtruction by *Titus Veſpaſian.* Dan. 9. 26. *Meſſiah ſhall be cut off*: he is there ſaid (*to have nothing*) becauſe moſt of the Jews by cruell perſecution of *Herod*, Act. 12. and others after him, being waſted; and the remainder of the godly in *Jeruſalem* before the war and ſiege began, warned by divine Oracle to depart, fled to a City called *Pella*, as *Euſebius* writeth: Chriſt had none of his in the City, but had utterly refuſed it, and left it to the deſolation, ſuch as the like was never read; ſee *Joſephus* in his book of the *Jewiſh* wars: it is foretold in the latter end of Dan. 9. 26. that a flood of Gods judgements ſhould overflow in *Jeruſalem*, to ſweep and carry all away before it, without difference of ſexe, age, or condition.

Cuth, Cuthah] *Burning.* The names of Countreys, 2 King. 17. 24, 30.

C Y.

Cymball] A loud and high ſounding inſtrument of muſick, Pſal. 150. 5.

Cypreſſe] A tree which delighteth in mountains, and dry places, whoſe leaves are alwayes green, and its fruit ripe, even at the beginning of winter. Both the leaves and fruit are medicinable. Of the tree Idolaters made their idols which they worſhipped, Iſa. 44. 14.

Cyprus] *Fair*, or *fairneſſe*, Act. 11. 19. An Iſland now in poſſeſſion of the *Turks*; from hence the Latine *Cyprum Copper*, wherewith that Iſland abounded.

Cyrene] *A wall*, or *beam of an houſe*; *coldneſſe*; or *running againſt one*, or *meeting.* Act. 2. 10. The name of a City in *Aſſyria*, or of *Lybia.* Hence *Cyrenian*, Mar. 15. 21. *Cyrenians*, Act. 6. 9.

Cyrenius] The Governour of *Syria*, Luk. 2. 2. It ſignifieth *ruling*, or it cometh from the ancient word *quiris*, that is, a *ſpear*, for that they went ſo armed.

Cyrus] *As a wretch*, or, *as an heir*; or, *the wombe.* A King of *Perſia*, Ezr. 4. 3.

D A.

Dabbaſheeth] *Objecting infamy*, or *a lying ſlander.* A border of the inheritance of *Zebulun*, Joſh. 19. 11.

Daberah] *The word*, or *the thing*; or *a bee*; or *ſubjection.* The name of a place, Joſh. 19. 12.

Dabereh] The ſame. A City, Joſh. 21. 28.

Dagon] *Wheat*, or a *fiſh.* An Idol of the *Philiſtins*, Judg. 16. 23. It was made from the navill downward in form of a fiſh, but from the navill upward in form of a man, which is collected from 1 Sam. 5. 4. If it be derived from דג a *fiſh*, we may Engliſh him, *The Philiſtines Neptune*, or *Triton*; if of דגן *corn*, their *Saturne*, the firſt Inventer of husbandry. *Goodwyn.*

Dalaiah or **Delaiah**] *The poor of the Lord*, *a drawing out*, *emptying*, *bough* or *branch of the Lord*, *lean* or *barren.* The Son of *Elioenai*, 1 Chr. 3. 24. A *Levite*, 1 Chron. 24. 18. The Father of *Shemajah*, Neh. 6. 10. A Prince of *Judah*, Jer. 36. 12.

Dalilah] *Poverty*, *bucket*, *conſumer*, *lean.* A woman who betrayed *Samſon*, Judg. 16. 4.

Dalmanutha] *A prepared bucket*, *leaves*, or *a bough prepared*, or *numbred*; or of דל *poor*, and מנה *portion*, *the inheritance* or *portion of the poor.* Mar. 8. 10. A Countrey.

Dalmatia]

Dalmatia] *A frustratory lump*, or *lightening of vanity*. A Countrey, 2 Tim. 4. 10.

Damage] put for violence, Prov. 26. 6. marg. Losse, Ezr. 4.22. Diminution of revenues, Dan. 6. 2. Danger, Act. 27. 10. Wrong, 2 Cor. 7. 9.

Damaris] *A little wife*. A beleeving woman, Act. 17. 34.

Damascus] *A cup of blood*, or *blood of a sack*, or *the blood of burning*, or *of a proctor*, or of דם *likenesse*, and שק an *hair-cloth*, which was a signe of mourning and grief. A City of *Asia*, the Metropolis of all *Syria*.

Dammim] *Bloody*, or *dead men*. A Countrey, 1 Sam. 17. 1.

Damnation] The sentence of Damnation given forth against one. Rev. 17. *I will shew thee the damnation of the great Whore*, that is, her Damnatory Sentence.

2. Temporall chastisement. 1 Cor. 11. 25. *They eat their owne Damnation*; that is, by their unreverent eating they procure unto themselves temporall corrections, such as are named, v. 30. *Weaknesse, sicknesse, &c.* Luk. 23. 40.

3. Eternal and extreme pains of the Reprobate in hell, Mat. 23. 14. *And they shall have the greater damnation*, 2 Pet. 2. 4.

4. Both temporall punishment from the Magistrate, and eternal pain from God, Rom. 13. 2.

He that doubteth is damned, if he eat, Rom. 14. 23. namely, of his owne conscience, which he violated, as he shall be of God also, if he repent not.

Damosell] Spoken of a Virgin, 1 King. 1. 3, 4. One defloured, Deut. 22. 24. A young woman, a widow, Ruth 2. 5, 6. A Concubine, Judg. 19. 3, 4. A waiting maid, or servant, 1 Sam. 25. 42.

Dan] *Judging*, or *judgement*.

1. The name of a place in the North parts of *Canaan*, being one of the out-most bounds thereof; Or, one of the two springs (*Jor* being the other) whence *Jordan* issued, Gen. 14. 14.

2. The name of a City, Josh. 19. 47. This afterward was by *Philip* the Tetrarch in favour of *Tiberius*, named *Cesarea Philippi*; and by *Agrippa* for *Nero*'s sake, *Neronia*, as after by the *Romanes*, *Paneas*.

3. *Jacob*'s Son by *Bilhah*, Gen. 30. 6.

4. The posterity or Tribe of *Dan*, Gen. 49. 16.

Dan-Jaan] The name of a place, 2 Sam. 24. 6.

Dancing] A comely motion of the body, stirred up by the inward and spirituall joy of the heart, to testifie thankfulnesse for some great benefit or deliverance from God. 2 Sam. 6. 16. *David danced before the Ark.* 1 Sam. 18. 6. Exod. 15. 20. Judg. 11. 34. & 21. 21. Luk. 15. 25. This kinde of Dancing is lawfull and holy.

2. A motion of the body, seemly or unseemly, stirred up by naturall or carnall joy, to please and satisfie our selves or others. Mar. 6. 22. *And the Daughter of Herodias danced and pleased Herod, &c.* This kinde of Dancing is unlawfull, and wanton, unlesse it be privately, by the one sexe onely for moderate recreation. See *Daunce*.

Danger] Corporall, Act. 27. 9. & 19. 40. Corporall, spirituall, and eternall, Mat. 5. 21, 22. Danger pretended for by-ends, Act. 19. 27.

Is *in danger of eternall damnation*, Mar. 3. 29. That is, shall certainly be damned.

Daniel] *Judgement of God*. The Son of *David* by *Abigail*, 1 Chr. 3. 1. One of the posterity of *Ithamar*, Ezr. 8. 2. One of the blood royall of *Judah*, led captive unto *Babylon*, Dan. 1. 3.

Dannah] *Judging*, or *judgement*. A City, Josh. 15. 49.

Dara] *Generation*; *the habitation of a shepheard*, of *fellowship*, or of *iniquity*. The Son of *Zerah*, 1 Chr. 2. 6.

Darda] *The generation*, or *dwelling place of knowledge*. The Son of *Mahol*, 1 King. 4. 31.

Darius] *Requiring*, or *inquiring*. The King of the *Medes*, Dan. 5. 31. Of the *Persians*, Neh. 12. 22.

Darkened] put for, made miserable, Isa. 9. 19. Suppressed or taken away, Isa. 24. 11. Restrained, Ezek. 30. 18. To bring calamity, Amos 8. 9.

Darknesse] The absence, privation, or want of naturall light. Gen. 1. 4. *God separated light from darknesse*. Mat. 27. 47. This is naturall darknesse.

2. Ignorance and unbeleef, which is the absence and want of spirituall light, 1 Thes. 5. 4. *Ye are not in darknesse*. Eph. 5. 11. Joh. 3. 19. 1 Joh. 2. 11. This is spirituall darknesse, containing the fearfull estate of unbeleevers in this world.

3. The wofull and uncomfortable estate of the damned in hell, which is the absence and want of heavenly light, Mat. 22. 13. *Cast him into utter darknesse*, Mat. 8. 2. This is eternall darknesse; the second death, 2 Pet. 2. 4.

4. Calamity and sorrow, as light doth sometime signifie deliverance and joy, Lam. 3. 26. Isa. 45. 6. Psal. 18. 28. *Thou (O Lord) will*

wilt lighten my darkneſſe, i. e. thou wilt turn my ſorrow into proſperity and joy. Joel 2.2. *A day of darkneſſe*, that is, of affliction and ſorrow: and very often in the Prophets and Pſalms. Iſa. 8. 22. *Plentifull and hopeleſſe miſeries.*

5. The minde of all men, ſuch as it is ſince their fall, full of blindeneſſe and ſin. Joh. 1. 5. *That light ſhined in the darkneſſe, &c.* Eph. 5. 8. *Auxeſis.* It is more to call them darkneſſe, then to ſay they were dark or blinde.

6. Sin and wretchedneſſe, the wages of ſin. 1 Joh. 1. 5. *And in God there is no darkneſſe.*

7. A private and ſecret place, where ſome few perſons onely be preſent. Mat. 10. 27. *What I tell you in darkneſſe*; that is, at home in private, as appeareth by comparing verſ. 27. the firſt part of it with the latter.

Naturall, Gen. 1. 4. *Miraculous*, Exod. 10. 21. Mat. 27. 45.

Spirituall. 1. The eſtate of the unregenerate, Eph. 5. 8.

2. The ſeverall ſins wherein the ungodly walk, Eph. 5. 11. 1 Joh. 1. 6.

Eternall, Mat. 25. 30. It's alſo put for,

1. Afflictions of all ſorts, Job 19. 8. Lam. 3. 2. Iſa. 5. 30.

2. The grave, Job 10. 22.

3. Dark clouds, as which ſeem to bring darkneſſe with them, Pſal. 18. 9.

4. Sin and wickedneſſe, 1 Joh. 1. 5.

5. The helliſh rout of reprobate Angels and men, Luk. 22. 53.

6. The night, Gen. 1. 5.

7. Satans Kingdome, Col. 1. 13.

8. Ignorance of Chriſt our light, Joh. 3. 19.

9. Blinde condition and uncomfortable eſtate upon the loſſe of Chriſt, and light of his Word, Joh. 12. 35.

10. The loſſe of natural ſight for a while, Act. 13. 11.

11. Undiſcoverablenes to man, 1 Cor. 4. 5.

12. An obſcure place, 2 Pet. 1. 19. Uncomfortableneſſe, Job 3. 6.

Blackneſſe of darkneſſe] Moſt thick and groſſe Darkneſſe, even miſery moſt horrible and fearfull, Jude 13.

To be caſt into utter darkneſſe] To be excluded from celeſtiall happineſſe, and live for ever in helliſh miſery, Mat. 22. 13.

Chains of darkneſſe] Darkneſſe as it were Chains, bound in moſt miſerable and horrible condition, 2 Pet. 2. 4. A Metaphor or ſpeech borrowed from condemned malefactors, which lie faſt tyed in bonds and cords in the ſtench of the priſon, or ſome ugly loathſome dungeon, till they be thence drawn out to execution: ſo are the Devils held ſurely in torments moſt grievous till the laſt judgement, when Gods wrath ſhall to the full fall upon them. Whereunto that ſpeech of the unclean ſpirits in the Goſpell ſeemeth to have relation, *Art thou come to torment us before the time?* The Devils are ſo puniſhed already, as with continu ll trembling they doe expect more torment, as the malefactor doth which is kept cloſe and ſafe in priſon after his ſentence.

Land darkned] A people covered and overwhelmed with calamities and miſeries, as with darkneſſe. Iſa. 9. 19. *The Land is darkened.*

Darkneſſe ober all the Land] A miraculous work of God, Eclipſing the Sun at the death of his Son throughout the Countrey of *Judea*. As ſometimes the *Jews* had light in *Goſhen*, when the *Ægyptians* were all covered with darkneſſe: So now light was denyed to the *Jews* for three hours when all the world had it; which was ſuch a wonder, as *Ethnicks* regiſtred it in their publick Records; being the more wondrous, becauſe it happened in the full Moon at the Paſſover. Mat. 27. 45. *There was darkneſſe over all the Land.* It is familiar with Scriptures, when *Land* is named without addition, to underſtand thereby *Judea* or *Canaan*: and *Land* to be put for a Region or Countrey, we finde Mat. 9. 2, 6. Luk. 4. 64. They which think this darkneſſe to be univerſall over the whole world, follow *Tertullian* for their Author.

Power of Darkneſſe] The dominion, rule, and ſway which Satan and ſin doe bear over all unregenerate perſons. Col. 1. 13. *Who hath delivered us from the power of darkneſſe.*

Prince of darkneſſe] Satan the Captain and Ring-leader of all wicked men, even of the whole helliſh rout. Eph. 6. 12. *The Princes of the darkneſſe of this world.*

To put darkneſſe for light] is, To pervert the truth, calling good evill, and evill good; falſehood truth, and truth errour. Iſa. 5. 20.

To ſit in darkneſſe] To remain and abide ſecure in the ſtate of ſin and wretchedneſſe. Luk. 1. 79. *To give light to them that ſit in darkneſſe.*

Sun darkened, and Stars] Moſt grievous calamities, as in Ezek. 32. 8. Joel 2. 31. and 3. 15. Mat. 24. 29. Luk. 21. 15. Iſa. 13. 10. Stars and conſtellation (which is ſomething compact of many ſtarres) be in *Chaldea*, whereof *Iſaiah* ſpeaks, moſt bright and cleer for

for the rarity and thinneſſe of the Clouds there.

Utter darkneſſe] Such Darkneſſe and miſery as is without the Kingdome of heaven; for in the Kingdome there is light and happineſſe, Mat. 22. 13. It ſignifieth bodily and ſpirituall miſeries, Iſa. 9. 2.

Unes way to be dark] That is, his life to be troubleſome and dangerous, Pſ. 35. 6.

Works of darkneſſe] All evill and ſinfull works, which come from darkneſſe of Ignorance, and lead to darkneſſe of miſery, and be done of ſuch as hate the light. Eph. 5. 11. 1 Theſ. 5. 8. Rom. 13. 12. *Caſt away the works of darkneſſe*: that is, ſuch works as blinde *Gentiles* live in, and commit.

To walk in darkneſſe] To lead ſuch a kinde of life, as they doe, which ſhun and flie the light of the Word: A ſinfull life. 1 Joh. 1. 6. *He that walketh in darkneſſe.*

Darkon] *Of generation; the poſſeſſion* or *buying of a dwelling houſe.* One, whoſe children returned from the captivity, Ezr. 2. 56.

Darling] put for an onely one, Pſal. 22. 20. & 35. 17. marg. Whereby the ſoul may be underſtood.

Dart] Taken properly for a light javelin or inſtrument, which was wont to be ſhot or thrown, Job 41. 26. Figuratively, for the prick or ſting of a guilty conſcience, Prov. 7. 23.

Fiery darts] The moſt fierce and dangerous temptations which Satan caſteth at us (as fiery darts) to deſtroy our faith. Eph. 6. 16. *That ye may quench all the fiery Darts of the Devill.* Theſe Darts, faith doth ſo extinguiſh, as the faithfull are not hurt by them.

Dathan] *Cuſtome* or *Law*: one who rebelled againſt *Moſes* and *Aaron*, Numb. 16. 1, *&c.*

Daughter] A Woman-childe, or a female, as *Thamar* the daughter of *David.*

2. The holy Catholick Church, even the company or body of all true beleevers, called a Daughter in reſpect of God her Father, who hath ſpiritually begotten her, and loved her as his Daughter. Pſal. 45. 9, 10, 13. *The Kings Daughter is all glorious within.*

3. Particular Churches or Congregations profeſſing the faith of Chriſt, and begotten of that immortall ſeed of the Word, which firſt came out of *Jeruſalem.* Cant. 1. 2. *I am black, O ye daughters of Jeruſalem.* Thoſe Churches are called Daughters of *Sion* and of *Jeruſalem*, Iſa. 61. 11. *Becauſe they were begotten by the Doctrine that came out [illegible] thence.* Iſa. 2, 3. *And the Law ſhall goe forth [illegible]ion, and the Word of the Lord from Jeruſalem.*

4. Falſe Churches, which make a great ſhew of piety, and yet are but the aſſemblies of Idolaters and Hereticks. Cant. 2. 2. *So is my Love amongſt the Daughters.* Alſo, in Cant. 6. 8. it ſignifies ſtrange people and nations.

5. A Neece, or a Sons daughter. Ex. 2. 21. *Who gave to Moſes, Zipporah his Daughter.*

6. Poſterity, or off-ſpring. Luk. 1. 5. *Which was of the daughters of Aaron.* It ſignifieth Women. Gen. 34. 1. & 36. 13. Alſo daughters is put for one daughter, *Dinah*, Gen. 46. 7. As ſons uſed for ſon, ver. 23. which is uſual with the *Hebrews* to put one number for the other.

7. A City. Mat. 21. 5. *Tell ye the Daughter of Sion*; that is, the City of *Sion*: Alſo people, Iſa. 10. 30.

8. Any Town, or Village, or place bordering in or belonging to ſome City or greater place, Ez. 26. 6. Joſh. 15. 42. 2 Chr. 13. 10. Pſal. 68. 11.

So *Sion* is called the daughter of *Jeruſalem*, Zech. 9. 9. Mat. 21. 5.

It's taken alſo for the congregation, or Common-wealth, Pſal. 137. 8. & 9. 15: All the women of a City, Cant. 1. 5. Or, Common-wealth and Kingdome, 2 Sam. 1. 24. Iſa. 16. 2. Branches of trees, Gen. 49. 22. marg. Ones Sons wife, Ruth 3. 18. Women, Gen. 34. 1. Ones ſiſter, Gen. 34. 17. One that imitateth another in holyneſſe, 1 Pet. 3. 6. A word uſed for comfort and encouragement, Ruth 3. 10. Mat. 9. 22.

Daughter of Belial] 1 Sam. 1. 16. put for, A wicked woman.

Careleſſe daughters] Iſa. 32. 9. for Cities abounding in riot and exceſſe of all pleaſures, dreaming of nothing elſe but ſafety and eaſe.

The daughter of Egypt] Jer. 46. 11. of *Babylon*, Jer. 51. 33. *Edom*, Lam. 4. 21. *Moab*, Iſa. 16. 2. *Sodom*, &c. Ezek. 16. 46. for *Ægypt, Babylon, Edom, Moab, Sodom*, &c.

Daughters of Jeruſalem] Women which dwelt at *Jeruſalem.* Luk. 23. 28. *Daughters of Jeruſalem weep not for me.* And often in the Book of *Lamentation*, it is ſo taken.

2. Churches begotten by the Word, which came forth from *Jeruſalem*: as afore, Cant. 1. 2. *O ye daughters of Jeruſalem.*

It is uſuall in Scripture, by *Daughters* to ſignifie Churches or Congregations. The reaſon is, becauſe every chief City was counted a Mother. 2 Sam. 20. 19. *Thou ſeekeſt to deſtroy a City and a Mother in Iſrael,* (whereupon the Apoſtle calleth *Jeruſalem*, the Mother of us all, Gal. 4. 26.) The Villages

lages that were neer and pertained to ſuch Cities, are called Daughters, Joſh. 15. 45. 2 Chr. 13. Pſal. 68. 11. And the Inhabitants there ſeated, or aſſemblies of people reſorting thither, are likewiſe called Daughters, as being bred, born, and nouriſhed there. See Lam. 2. 19. Matt. 21. 5. Zach. 9. 9. Jer. 4. 11, *&c.*

Daughters of ſinging] The ears which take delight in muſick. Eccl. 12. 4. *And all the daughters of ſinging, ſhall be abaſed.*

David] Properly, ſuch a man ſo called, the Son of *Jeſſe*, King of *Iſrael*, to whom was made the promiſe of the *Meſſiah* to come of his ſeed, and to ſit upon his throne by juſt ſucceſſion : but typically and figuratively Chriſt the ſpirituall King of his Church, of whom *David* both in peace and war, in troubles, and in regard of enemies of all kindes, did carry a moſt cleer figure and repreſentation, as in Iſa. 9. 7. Jer. 33. 14, 15, 16, 17, 18. Hoſ. 3. 4, 5. Pſal. 22. throughout. *Solomon* in the Dedication of the Temple, taking on him the Prieſtly function of praying and teaching, was a type of Chriſt, 2 Chr. 6. 1, 2, 3, *&c.* 2 Sam. 7. 15, 16, 17, *&c.* Pſal. 132. 11, 12, *&c.* Iſa. 11. 1.

David] 1. The King of *Judah*, and Father of *Solomon*.

2. Chriſt himſelf coming of *Davids* kindred, Jer. 30. 9. Ezek. 34. 23. & 37. 24, 25. The word ſignifieth *Beloved*.

David. The name of one of the Sons of *Iſhai*, a King of *Iſrael*, a type of Chriſt in his unction, vocation, enemies, adverſities, deliverances: Alſo ſometime it ſignifieth Chriſt the King and onely Saviour of his people. Hoſ. 3. 5.

Daunce] It's either lawfull or unlawfull.

Lawfull, ordinary, as at a ſeaſonable time, Eccleſ. 3. 4. A feaſt, Judg. 21. 19, 21. Extraordinary, as Exod. 15. 20. 2 Sam. 6. 14. Judg. 11. 34. 1 Sam. 18. 6. Luk. 15. 25. Yea, and thus was the Lord to be praiſed, Pſal. 149. 3. & 150. 4. Implying matter of mirth, and gladneſſe, Lam. 5. 15. Jer. 31. 4.

Unlawfull, as Exod. 32. 19. 1 Sam. 30. 16. Mar. 6. 22. See *Dancing*.

Deluge] Taken properly, Exod. 2. 3. Figuratively, for to ſhut, ſpoken of God with relation unto Idolaters, Iſa. 44. 18. mar. To uſe vain, frivolous, and flattering excuſes and pretexts, ſpoken of fooliſh ſeducing Prophets, Ezek. 13. 3, 10, 11, *&c.* & 22. 28.

Dawning] The *Jews* divided their night into four *Watches*. Each *watch* containing three leſſer hours.

The firſt, Lam. 2. 19.

The ſecond tearmed the Middle-watch. Judg. 7. 19. becauſe it dured till mid-night.

The third held till three in the morning, Luk. 12. 38.

The fourth called the Morning-watch, Ex. 14. 24. ended at ſix in the morning.

The 1. was termed the *Even*.

The 2. *Mid-night*.

The 3. *Cock-crowing*.

The 4. The *Dawning*. All expreſſed by our Saviour, Mar. 13. 35. *Goodwyn*.

Day] The ſpace of 24 hours, and this is the Naturall day: or, of 12 hours, which is the Artificiall day, Joh. 11. 9. Gen. 1. 4, 5. Gen. 47. 9.

Note. Some begun the day at Evening, ſome at Morning, ſome at Noon-day, ſome at Mid-night. *Moſes* ſaith Evening and Morning were the firſt day. Gen. 1.

2. Time generally, Mat. 3. 1. *In thoſe dayes*, Luk. 1. 5. Gen. 2. 4. and 17. In Gen. 1. 5. it is uſed both for the Artificiall and Naturall day.

3. The time of grace, under the light of the Goſpell. Rom. 13. 12. *The day is come.* Alſo, ver. 13. Heb. 4. 7. Act. 3. 24. All the Prophets ſpake of theſe dayes. It ſignifies the Night, Iſa. 10. 17. 2 King. 19. 35.

4. The light of truth, or the lightſome doctrine of heavenly truth, Joh. 9. 4. *While it is day*, 1 Cor. 3. 13. 1 Theſſ. 5. 8.

5. The ſpace that a man liveth in, or doth any notable act, or ſuffereth any great thing. Joh. 8. 56. *Abraham rejoyced to ſee my day*: Alſo a point of time. Geneſ. 2. 17. *That day, &c.*

6. Year, Numb. 14. 34. Ezek. 4. 6. *One day ſhall be for a year, &c.* Gen. 27. 46.

7. Judgement. 1 Cor. 4. 3. *Or of mans day.* So it is in the Originall, for Judgement.

8. The time of ones affliction. Pſa. 116. 2. *In that my day*, Obad. 12. Pſ. 37. 12. Job 28. 20. Jer. 50. 27. Ezek. 25. 29. Iſa. 9. 4. Hoſ. 1. 11. Pſal. 137. 7. 1 Sam. 26. 10.

9. Judaicall feaſts and feſtivals appointed by the Law of God, as the Jewiſh Sabbath, Pentecoſt, Eaſter, feaſts of Tabernacles, or Expiation, of Trumpets, New Moons: Theſe dayes ſome weak beleevers amongſt the Jews did ſtill obſerve and keep, through ignorance of their liberty, purchaſed by the Paſſion of our Lord. Rom. 14. 5. *One man eſteemeth one day above another, &c.* Such as expound this of choyce of dayes, for abſtinence and faſting, do much miſſe of the Apoſtles meaning and drift (howſoever ſome Fathers favour that Expoſition, as *Ambroſe*, *Origen*, *Chryſoſtome*, *Anſelme*, *&c.*) For the Apoſtle laboureth to

compound the Controverſie between beleeving Jews and Gentiles, as is apparent by ver. 2. Alſo of ſuch choyce of dayes for meat, we read of none in the Apoſtles time, or longer after: Neither would he ſay that ſuch did eat to the Lord, as by their owne invention obſerved dayes for abſtinence.

10. A time of opportunity, whether by day or by night, to doe any thing therein, whether good or evill, 1 Sam. 26. 8.

11. The New Teſtament in compariſon of the Old, which is dark with ſhadows: ſo ſome underſtand, Rom. 13. 12.

12. The time of proſperity.

13. Any time of good opportunity, or opportunity to do good, Joh. 9. 4.

It's alſo put for, The time preſent, 1 Sam. 6. 13. The time of Gods judgement, Pſal. 37. 13. The time of life, Joh. 8. 56. Shortly, Job 23. 14. Any time, Gen. 2. 17. A while, 1 Sam. 9. 27. Suddenly, and in a moment, Rev. 18. 8. The time or continuance of ones reign, 1 King. 14. 20. The day of death or judgement, Luk. 21. 34.

It may be conſidered alſo by way of relation, as, The dayes of heaven, Deut. 11. 21. for, The time of the heavens continuance, The day of wrath, Rom. 2. 5. for, The time of puniſhment, Length of dayes, Pſa. 91. 16. for Long life. Day of viſitation, Iſa. 1. 3. for, The time of Gods judgements to be inflicted; or according to, 1 Pet. 2. 12. The day of mercy. All day long, Rom. 10. 21. for, Alwayes, or upon every occaſion. There's alſo mention of a day of battel, a day of tribulation, &c. which are eaſy to be underſtood.

Dayes alſo are termed Good, Evill, Great, Holy, according to the matter whereunto they have relation, as any may perceive.

Day by day, or daily offerings] Our continuall and daily prayers, and our ſet worſhip of God, acceptable to him by Chriſt, who was figured by the Lamb offered up every day in the morning and evening. Num. 28. 3. *Offer daily two Lambs without ſpot.* See the practiſe of *Elias*, 1 King. 18. 36. Dan. 9. 21. *Cornelius*, Act. 10. 23. for daily ſet prayers.

Day of darkneſſe] Times of affliction and trouble, or ſharp and hard times, Joel 2. 2. *A day of darkneſſe, and of blackneſſe.*

Holy day] A day ſet apart to holy uſe. Iſa. 58. 13. *From doing thy will on mine holy day.* Such are to be conſecrate unto the honour of God alone.

Day of the Lord, or of Chriſt] The time of his coming in the fleſh to live amongſt us. Luk. 17. 22. *Ye ſhall deſire to ſee one of the dayes of the Son of man.* This time of Chriſts life is called the day of his fleſh. Heb. 5. 7. *In the dayes of his fleſh.* Mal. 4. 1.

2. The Chriſtians Sabbath called Sunday, Revel. chap. 1. verſ. 10.

3. The time of ſome particular judgement of God upon ſome people or places, Joel 2. 1. Amos 1. Obad. v. 15.

4. The time of Chriſts graces offered to a ſinner, Luk. 17. 22.

5. The time of his ſecond coming to judgment in glory and majeſty. Luk. 17. 24. *So ſhall the Son of man be in his day.* 2 Pet. 3. 10. *The day of the Lord ſhall come.* This is called, *The Day of Wrath, Condemnation* and *Deſtruction*, in reſpect of the wicked. Rom. 2. 5. 2 Pet. 5. 7. *A day of Redemption and Delivering* in reſpect of the godly, who are then to be ſet free from all kinde of evils. Luk. 21. 28. *A day of Revelation*, in reſpect of all Men and Angels, who ſhall be then revealed and manifeſted what they be, and what they have done. *A day of Judgement*, 2 Pet. 2. 9. becauſe therein all perſons are to be tryed and adjudged unto that condition and ſtate unto which they muſt ſtick for ever.

Finally, *That day*, by an excellency being the *Laſt day*, and *Great day*, full of Glory to Chriſt, of joy to the Good, of Sorrow to the wicked, Joh. 6. 36. 2 Pet. 3. 11. After which there ſhall be no ſucceſſion of Dayes and Nights, but one perpetuall Day for the Righteous, and one perpetuall Night for the Sinners and Ungodly.

The Lords day] The firſt Day of the week, being the firſt day of the Creation, called commonly *Sunday*, Rev. 1. 10. *I was raviſhed in the ſpirit on the Lords day*; ſo called, for that our Lord riſing from death on that day, brought forth the light of a new and eternall world. It is alſo kept for Remembrance of the Myſtery of our Lords reſurrection, on which day, for that end ſolemn aſſemblies were kept by the faithfull, 1 Cor. 16. 2. Act. 20. 7. *By our Lords appointment.* Act. 1. 3. Papiſts erre, in making the conſtitution of this day to be a meer Tradition of the Church, without any authority of Scripture.

Day of the Lord] A time appointed by the Lord, wherein to aſſemble the Heathens to execute his judgements againſt the *Edomites*, Obad. verſ. 15. *For the Day of the Lord is near.*

Day of Midian] The time when the *Midianites* were by *Gedeon* marvellouſly confounded

founded and deſtroyed, when the people of *Iſrael* were ſo freed from very great diſtreſſes, as yet their joy was not laſting, Iſa. 9. 4. Judg. 7. 22. Iſa. 10. 25. This renowned victory twice by *Iſaiah* reported, is an example of Gods goodneſs and might, in delivering his.

To day and to morrow] Time that now is, and the time to come, even the whole time of his office. Luk. 13. 32. *I will heal ſtill to day and to morrow.*

Note. As to day is for the time preſent, and to morrow for all time to come, ſo yeſterday, and the day before are uſed for all time paſt, Gen. 31. 2, 5. Exod. 4. 10. & 5. 7, 14

Day and night] Perpetually, for ever and without any end. Rev. 14. 11. *They ſhall have no reſt day or night.* Iſa. 27. 3.

2. Continually, without ceaſing, ſo long as this world laſts. Rev. 12. 10. *Which accuſeth them before our God day and night.*

Not in the day time onely, but in the night alſo, even every day, Luk. 2. 37.

At one day] Very ſhortly, and at one inſtant. Rev. 18. 8 *The plague ſhall come at one day*; that is, ſuddenly, and in a moment, 1 Pet. 3. 10.

Good days] Of theſe there are four ſorts.

1. The time or day of naturall life.

2. Of a ſpirituall life, which is bleſſed without with temporall, and feaſted within with ſpirituall goodneſſe, Pſal. 112. 1, &c. & 144. 9, &c. Eccl. 1. 2. & 2. 12, 13.

3. Of death to the godly, Ec. 7. 2. Rev. 14. 13.

4. Of judgement, Luk. 6. 23.

One day as 1000 years] That with God there is no place for ſuch diſtance of time, ſhorter or longer, as it is w^th^ men, 2 Pet. 2. 8.

Such as draw this to prove the continuance of the world to be but 6000. years, according to the number of the dayes in the Week, do willingly dote.

Day of ſalvation] Time of the Goſpell, wherein the glad tydings of Salvation are publiſhed and offered. 2 Cor. 6. 2. *This is the day of ſalvation.*

Day of ſlaughter] A day appointed for a ſolemn feaſt, where beaſts were ſlaughtered by the Jews for ſacrifice. Jam. 5. 5. *As in a day of ſlaughter.*

Day of temptation] All the time wherein God tryed his people. Pſal. 95. 8. *In the day of temptation in the wilderneſſe.*

Day ſtar, See **Star**.

This day] Every day, or the day preſent which now is. Mat. 6. 11. *Give us this day.* Teach us, from day to day to depend upon God for things of this life.

2. Shortly, ere it be long. Joſh. 23. 14. *This day I enter the way of all the earth.*

To day] The whole ſeaſon of our calling to God, even all the time of this life, wherein God offereth us grace, and calleth us to him. Pſa. 95. 7. *To day if you will hear his voyce.* By this men are warned to hear the Word with conſtancy all their life long, becauſe it is full day ſo long as they live here.

Day of viſitation] The time wherein God of his great mercy ſhall convert a ſinner. 1 Pet. 2. 12. *May glorifie God in the day of viſitation.* Luk. 19. 44.

Dayes] The ſhort time of mans life, who is a creature (as it were) of a dayes continuance. Pſ. 90. 9. *Our dayes are ſpent in thine anger.* Gen. 47. 9. It ſignifieth Yeares, Gen. 25. 1.

2. The time and ſpace wherein any thing continueth. Pſal. 90. 10, 12, & 16. *Comfort us according to the dayes wherein thou afflicted us.*

3. Events good or evill, eſtates, calamities that at any time befall men, Pſal. 37. 18. Pſal. 31. 15. Pſal. 119. 84. Iſa. 7. 17. In this place of Iſa. the word *Dayes* ſignifieth the ſtate of time, and thereby the unhappy ſtate or miſeries of times, by a Metonymie of the Subject, and Synecdoche.

Ancient of Dayes] The eternall God, who hath neither beginning of dayes, nor end of years. Dan. 7. 19. *The ancient of dayes.* This is a poor ground whereon to build their contumely offered to God, in ſetting him out by the picture of a gray headed man, as if he could wax old, with whom a thouſand years is as one day.

1290 Dayes] Three years ſeven months and thirteen dayes, when Religion reſtored to the Jews by *Judas Maccabeus*, it ſhould be ratified by the publick Edict of *Antiochus*. Dan. 12. 11. *There ſhall be a thouſand two hundred ninety dayes.* See 1 Mac. 11. 33. But the condition of the afflicted Jews, is in ver. 12. promiſed to be yet more happy after 45 days, when their freedome from tyranny ſhould come, 2 Macc. 6. 16.

To come into dayes] To grow in years, or to be aged. Gen. 24. 1. & 18. 11. The like phraſe the Evangeliſt uſeth of ſome gone forward in days for very old, Luk. 1. 7, 8.

At the end of dayes] At the end of the yeare, Gen. 41. 3. A full yeare of dayes, Gen. 41. 1. 2 Sam. 14. 28. Becauſe of certain dayes that begin the year, beſide the moneths and dayes are often uſed for years, Lev. 25. 29.

Evill dayes] Times full of ſins and troubles, or troubleſome and ſinfull times. Eph. 5. 16. *For the dayes are evill.* Gen. 47. 6.

Dayes be called evill, not effectively, be-

cauſe they make men evill; nor eſſentially, as if a day in its owne nature were evill; but accidentally, in regard of the evill actions and events which doe happen to us in the day: In which ſenſe Chriſt ſpeaks, Mat. 6.34. *Sufficient for the day is the evill thereof, viz.* the affliction, grief, and hurts that every day brings with it.

Fulneſſe of dayes] Not onely long life and great age: but a willingneſſe to die without deſiring long life on earth. Gen. 25. 8.

Good dayes] A bleſſed and happy life, wherein many good things befall us. 1 Pet. 3. 10. *If any man love to ſee good dayes.* Pſal. 34. 12.

Laſt dayes, or latter dayes and times] At length, a long while after, or hereafter in time to come. Gen. 49. 1. *Gather them that I may tell them what is to come in the laſt dayes, viz.* after they ſhall enter into *Canaan*, ſome good time hence, Deut. 4. 30. Alſo, Jer. 23. 20. *In the laſt dayes, viz.* when the time of your Captivity in *Babylon*, ſhall have an end, Jer. 30. 24.

2. The times next going before the finall and generall judgement, 1 Tim. 4. 1. 2 Tim. 3. 1. & 2 Pet. 3. 3.

3. The whole time wherein the Goſpel is preached, to wit, between the firſt and ſecond coming of Chriſt, called by *Paul*, *Fulneſſe of time*, as in Iſa. 2. 12. Mic. 4. 1, 2. Jer. 48. & 49. Ezek. 38. Hoſ. 3. 5. Joel 2. 28, 29. Act. 2. 17. Heb. 1. 2. 2 Joh. 2. 18. 1 Cor. 10, 11. The reaſon why the times between Chriſts firſt and ſecond coming are called laſt dayes, is, becauſe in theſe dayes all figures, types, propheſies, were to be fulfilled.

Secondly, becauſe the form of the Church conſtituted by Chriſt and his Apoſtles, was not to be any more changed, as it had been till the flood. 2. In the vocation of *Abraham*. 3. In the deliverance out of *Ægypt*. 4. In the return out of *Babylon*, *&c.*

Ten dayes] A ſmall and ſhort ſpace of time (as it were) for ten dayes long. Rev. 2. 10. *Ye ſhall have tribulation ten dayes*, that is, a few dayes. A definite and certain number, put for an indefinite and uncertain.

Three dayes and three nights] Not three full or whole dayes and nights; for it is cleer by the Evangeliſts that it was not ſo: but a part here is uſed for the whole naturall day, which the Jews began at evening, and the night being joyned as an appendix to the day; ſo as the firſt day on which Chriſt was crucified, muſt be reckoned with the precedent night, and to the laſt night, muſt be added the ſubſequent day, Matth. 12. 40.

Daily] put for every day, Exod. 5. 19. Neh. 5. 18. Meet and neceſſary, Matt. 6. 11. Upon every occaſion, Iſa. 58. 2. Continually, 2 Cor. 11. 28. Alwayes, Prov. 8. 30. from day to day, Jer. 7. 25. or, day by day, 1 King. 18. 36. Frequent and uſuall, Act. 6. 1.

Daily bread] That which is ſufficient and neceſſary for our nature, or bread ſufficient for every day, Mat. 6. 11. The *Syriack* reads it (*Bread of our neceſſity*) that is, meet and neceſſary food. The Papiſts doe erre, when they expound this of the Sacrament of the Altar.

D E.

Deacon] A Steward of the Church treaſure, being appointed to look unto the poor, and to miniſter unto every one of them as he had need, 1 Tim. 3. 8. Phil. 1. 1. *To the Biſhops and to the Deacons.* Of their Office and Election, read Act. 6 1, 2, *&c.* Of their ſeverall kindes, ſee Rom. 12. 8.

It is a title of Office, Service, or Adminiſtration, given ſometimes to *Chriſt*, Rom. 15. 8. Sometimes to *Magiſtrates*, Rom. 13. 4. Yea, ſometimes to *Women*, Rom. 16. 1. 1 Tim. 5. 9. Sometimes to *a ſpeciall calling*, or ſort of *Church-officers*, Phil. 1. 1. 1 Tim. 3. 8, 12. Stewards of the Church-treaſure, and thoſe which took care for the poor, Act. 6. 2, 5. Sometimes to the *Miniſters* of the Goſpel, 1 Cor. 3. 5. Both *ordinary* and *extraordinary*, Col. 1. 23, 25. 2 Cor. 3. 6. 1 Tim. 4. 6. Act. 1. 15, 17. Col. 1. 7. Sometimes to *every* Worſhipper of *Chriſt*, Joh. 12. 26. *Leigh Crit. Sac.*

Dead] One whoſe ſoul is ſeparated from his body, either by naturall or violent death. 1 Pet. 4. 6. *The Goſpell was preached to the dead*; that is, ſuch as were naturally dead when this was written of *Peter*, but were alive when the Goſpel was preached to them.

2. One whoſe ſoul and body is ſeparated from Gods grace and Spirit, Luk. 9. 60. *Let the dead bury their dead*, Rev. 3. 2. 1 Tim. 5. 6.

3. One very neer to death. Gen. 20. 3. *Thou art but dead.* Job 27. 15. *His remnant ſhall be buried in death*; that is, before they be wholly dead, while life is in them, they ſhall be buryed.

4. Such as have no being at all, but are extinct both body and ſoul. Mat. 22. 32. *God is not God of the dead, viz.* of ſuch as be utterly periſhed (as Sadduces thought, according to whoſe ſenſe Chriſt ſpeaks) but of ſuch as are

are alive in ſoul, and ſhall alſo in their bodies (which be now dead) live again; of theſe he is God.

5. Such as were like dead perſons, as the *Jews* in *Babylon*, of whom no more hope that they ſhould live in their owne Land, then that a man dead and put in the grave, ſhould riſe to life. Iſa. 26. 19. *Thy dead ſhall live.*

6. Things without life, which Wizards and Soothſayers abuſed to their ſuperſtitious divination. Iſa. 8. 19. *From the living,* (Gods Prophets which were alive) *to the dead.*

Put alſo for, The place of the dead, Luk. 24. 5. The ſtate of the dead, Rom. 8. 11. The reſurrection of the dead, 1 Cor. 15. 29. Subject to death, 2 Cor. 5. 14. The miſerably afflicted, held as dead, as without hope of recovery, Iſa. 26. 19. 2 Tim. 2. 11. Idols, Pſal. 106. 28.

There are dead corporally (as all of us muſt be:) Dead ſpiritually, The unregenerate who are dead in ſin, Eph. 2. 1. The regenerate to ſin, Rom. 6. 2, 11. To the Law, Rom. 7. 4.

Dead to the Law] That the Law of *Moſes* after faith in Chriſt, hath not power to work and increaſe ſin and condemnation, as it doth before our converſion to Chriſt, Rom. 7. 4.

Dead while ſhe liveth] A wanton Widow, ſpiritually dead in ſoul; whileſt in the world ſhe liveth naturally, 1 Tim. 5. 6.

Dead to ſin] A mortified perſon, one in whom the death of Chriſt hath broken the force of ſin, that it cannot reign. Rom. 6. 2. *How can they which be dead to ſin, &c.* Where the vigor and force of ſin, (which is the life of ſin) is cruſhed and extinct, there ſin cannot bring forth ſuch bitter fruits, as it wont before Sanctification to doe; therefore even as men which have ſo loſt their bodily ſtrength as it cannot be recovered, are ſaid to be dead while they live: ſo though ſin ſtill live in the godlyeſt, yet they are dead to ſin, becauſe the power and old ſtrength of ſin is ſore abated, and leſſened daily.

Dead in treſpaſſes and ſins] All unregenerate, naturall and unmortified men: even all the elect, as they be and ſtick in the corruption of their nature. Theſe are dead in ſin:

Firſt, becauſe through guilt of ſin they are voyd of true life, and worthy of death.

Secondly, becauſe they are under the power of their ſinfull luſts, (as one that is drowned in the water) having no more power to do any duty of a godly life, then a dead man hath to do the duties of naturall life. Eph. 2. 2. *Being dead in treſpaſſes and ſins, you were quickened.* Eph. 4. 14. *Ye were ſtrangers from a godly life.*

Twice dead] To be lyable and ſubject to a twofold death, one which at their birth was due to them for their natural corruption: another, which afterward they drew on themſelves by actuall defection, Jude 13.

Dead works] All manner of ſins, Originall, Actuall, in thought, word, and deed. Heb. 9. 14. *Purge your conſciences from dead works.* Heb. 6. 2. Sins are thus called:

Firſt, becauſe they come from perſons ſpiritually dead.

Secondly, they deſerve eternall death, and lead thereunto without forgiveneſſe. What becomes of veniall ſins if all be deadly? If every ſin, even the leaſt, is a work of death, and in ſtrict juſtice be worthy of deſtruction eternall, then no ſin is ſo light and veniall, as can be done away without the merit of Chriſts death, onely by an aſperſion of holy water, or kiſſing the Pax, *&c.*

Deaf] Naturally, Lev. 19. 14. Spiritually, Iſa. 35. 5. Wilfully, Iſa. 42. 19. & 58. 4.

Deal] Such deal *well*, who deal kindely and truly, Gen. 24. 29. Gently, 2 Sam. 18. 5. Couragiouſly, 2 Chr. 19. 11. Bountifully, Pſa. 119. 17. Prudently, Iſa. 52. 13. Graciouſly, Gen. 33. 11. Faithfully, 2 King. 12. 15. Wiſely, 2 Chron. 11. 23. Such *ill*, who deal falſly, Gen. 21. 23. Deceitfully, Exod. 8. 21. Fooliſhly, Pſal. 105. 25. Unjuſtly, Iſa. 26. 16. Treacherouſly, Jer. 12. 1. Furiouſly, Ezek. 23. 25. Hatefully, Ezek. 23. 29. Corruptly, Neh. 1. 7.

Death] A ſeparation of ſoul from body. Heb. 9. 27. *After death cometh judgement.* This death is either naturall or violent, and is called a bodily and worldly death.

2. A ſeparation of ſoul and body from Gods favour in this world. Luk. 1. 79. *And ſit in the ſhadow of death.* This is ſpirituall Death.

The ſpiritual death by ſin in this life, begetteth the firſt death, which is natural in the end of our life; alſo the ſecond death which endureth eternally after this life ended firſt in ſoul, and then in the whole man.

3. A ſeparation of the whole man from Gods heavenly preſence and glory for ever. Rom. 6. 23. *The wages of ſin is death,* Rev. 20. 6. *They ſhall never ſee the ſecond death.* This is eternal death.

4. A deadly thing. 2 King. 4. 40. *Death is in the Pot*, that is, a deadly thing is there. Rom. 7. 23. Sin is there called the *body of death*, becauſe it is a deadly thing.

5. All calamities and miſeries, not only of the world to come, but of this life, which be as the Harbengers, and forerunners of death. Gen. 2. 17. *Thou ſhalt die the death*; that is, thou ſhalt become ſubject to death, and to all evils that bring us to death. 2 Cor. 1. 10. *Great death* put for *great dangers*.

In Gen. 2. 17. *all ſorts of death, firſt and ſecond, corporall and ſpirituall, temporall and eternall, be meant, with the cauſes, ſignes, antecedents, conſequents, effects whatſoever; as ſickneſſe, pain, ſorrow, &c.*

6. Deſtruction and overthrow. Hoſ. 13. 14. *O death, I will be thy death*; that is, thy deſtroyer and aboliſher, thy overthrow.

7. Peſtilence or Plague, which is a deadly ſickneſſe bringing death. Rev. 6. 8. *His name that ſate thereon, is Death.*

8. The perill or hazard of preſent death. 2 Cor. 11. 23. *In death often, &c.* 1 Cor. 15. 31.

9. Things which being once created and living, are now periſhed and dead. Job 28. 22. *Deſtruction and death, ſay, &c.*

It's alſo put for the putting to death, Act. 8. 1. or procuring it, Act. 22. 4. A plague, Exod. 10. 17. Evil mens power, which may put to death, 2 Cor. 4. 11. Affliction and calamity ſuffered for the Goſpel, 2 Cor. 4. 12. Damnation, 2 Cor. 7. 10. Grievous diſeaſes, Jer. 16. 4.

Death, 1 *Corporall*, is common to all, Pſa 89. 48. brought in by ſin, Rom. 5. 12. occaſioned often through worldly ſorrow, 2 Cor. 7. 10. and through age, infirmities, weakneſſe, 2 King. 13. 14. And is both Natural, Gen. 49. 33. & 50. 26. as elſewhere often; and Violent, by Water, Gen. 7. 11. Peſtilence, Numb. 14. 37. Gen. 19. 24. Lyons, Serpents, Bears, Wormes, *&c.* At ſome times lingering, Iſa. 38. 12. At other times ſudden, Act. 5. 5, 10. Unto the wicked terrible, Heb. 9. 27. Unto the godly comfortable, Eccl. 7. 1. Prov. 14. 32. Whereof Chriſt is the death or deſtroyer, Hoſ. 13. 14. Having taken away its ſting, 1 Cor. 15. 57. and aboliſhed the ſame, 2 Tim. 1. 10.

2. *Spirituall*, of Beleevers, unto ſin, Rom. 6. 2. Unto the law, Gal. 2. 19. Unto the world, Gal. 6. 14. Of the unbeleeving, being a ſeparation of the whole man in body and ſoul from the gracious fellowſhip of God, Mat. 4. 16. Eph. 2. 1. 1 Tim. 5. 6. In which reſpect ſins are termed dead works, Heb. 6. 2.

3. *Eternall*, The perpetual ſeparation of the whole man from Gods heavenly preſence and glory, to be tormented for ever with the devil and his Angels, which is the condition of the Reprobates, after the judgment of the laſt day, and is termed *the ſecond death*, Rev. 2. 11.

No bands untill their death] The conſtant proſperity of the wicked living in a continual tenor of welfare till they die, even like a web of cloth, made even of ſtrong thread, without knots or ſnurles. Pſa. 73. 4. *There are no bands in their death.*

To die for the Lord, Act. 21. 13. is, To ſuffer martyrdome for Chriſt.

To die in the Lord, Rev. 14. 13. is all one with to die in the faith of Chriſt, or to die in the death of the righteous, Numb. 23. 10. Pſa. 37. 37.

Thy dead ſhall live, Iſa. 26. 19. the *Jews* in *Babylon*, that were as dead perſons, of whom there was no hope that they ſhould returne to their owne land, ſhould again flouriſh therein.

The firſt born of death, Job 18. 13. for a moſt heavy and grievous ſickneſſe.

God is not the God of the dead, Mat. 22. 32. that is, of ſuch as have no being at all, but are extinct, both body and ſoul; the one really, the other in Gods account, as of the reprobate.

The miniſtration of death] 2 Cor. 3. 7. The law, whoſe proper nature it is for ſin to denounce againſt men Gods wrath, damnation, and eternal death.

Heavy to death, and ſorrowes of Death] His moſt mortal and deadly heavyneſſe and ſorrows, or a death ful of bodily griefs and ſoul torments. Act. 2. 24. *Hee looſed the ſorrows of death.* Mat. 26. 38. *My ſoul is heavy to death.* Out of theſe ſorrows and death, ſprings all true life and joy.

Second death] Eternal death and damnation of ſoul and body in hell, as the firſt Death is the diſſolution of the ſoul and body. Rev. 2. 11. *He that overcommeth ſhall not be hurt of the ſecond death.*

Shadow of death] Death ſhadowiſh and darkſome, full of diſcomfort and heavyneſſe. Job 24. 7. *But the morning is even to them as the ſhadow of death.* Luk. 1. 79. Pſal. 23. 4. Iſa. 9. 2, 3.

Or, a fearfull and dangerous place, where there is as it were preſent death.

Soul heavy to death] A ſoul as heavy and ſorrowfull as theirs is which muſt die and be tormented for ever. Hee ſpeaks here not of corporall death, but eternall. Mat. 26. 38.

The ſorrows of death, Pſal. 18. 4. for great perils and troubles accompanying the ſame.

To ſwallow up death in victory] To conquer for ever the ſecond death, that it no more doe rule and domineer over ſuch as be admitted to Chriſts ſpirituall banquet, Iſa. 25. 8. This was fulfilled when the *Jews* after their long divorce from Chriſt for their unbeliefſake, being long dead in their infidelity, were again reſtored and raiſed to the life of grace, as *Paul* prophelied of them, Rom. 11. 15.

To ſee, *or* taſte of death] To die or depart this world. Luk. 2. 26. *I ſhould not ſee death.*

Debate] Striſe, or variance; when men of contrary deſires and opinions, differ and fall out amongſt themſelves. Rom. 1. 29. *Debate, &c.*

Debir] *An oratour*, or *word*. A City, whereof the name was before *Kiriath-ſepher*, Joſh. 15. 15. and *Kiriath-ſannah*, Ibid. 49. Alſo, a King of *Eglon*, Joſh. 10. 3.

Deborah] *A word*; or *a Bee*. The name of *Rebeccaes* Nurſe, Gen. 35. 8. And of a Propheteſſe who judged *Iſrael*, Judg. 4. 6.

Debt] A ſum of money which we owe to another, or that which is any way due to another.

2. Sin, which is called a debt, becauſe for ſin we do owe unto the juſtice of God eternal death, and unto our Neighbour whom we wrong by our ſin, we doe owe the recompence of the wrong done to him. Mat. 6. 12. *Forgive us our ſins.*

3. Creditour, 2 King. 4. 7. marg. It is properly that which is owing to a Creditour.

Debtor] One which oweth duty to another, by virtue of ſome calling. Thus Miniſters and Princes are Debters, Rom. 1. 14. *I am debtor both to the wiſe and unwiſe.*

2. Such one as by law of Charity, oweth relief to others. Thus the rich are debtors to the poor. Rom. 15. 27. *And their debtors are they.*

3. One who is beholden to another for ſome benefit received, Rom. 8. 12. *We are debtors to the Spirit*, becauſe the Spirit doth regenerate us, and dwell in us, and witneſſeth our adoption to us, comforting us: for theſe benefits we are Debters to the Spirit, being bound to be led and ruled by the good motions thereof.

4. One who is a Treſpaſſer and Offender of us, either in word or deed. Mat. 6. 12. *As we forgive our Debters.*

5. One that oweth the things of this world to another, Luk. 7. 41. & 16. 5, 6. One bound to fulfill the Law, Gal. 5. 3.

Or thus, Debtor by *Office*, Rom. 1. 14. By *Bond* or *Obligation*, Gal. 5. 3. By *Duty*, Rom. 8. 12. By the *Law* of *Charity*, Rom. 15. 27. By *treſpaſſing* or *offending*, whether *God*, or our *Neighbour*, Mat. 6. 12.

Debtor to the whole Law] Such a one as bindeth himſelf to the exact and perfect keeping of the Law in every point, becauſe he will be juſtified by the works of the Law, and not by faith in Chriſt, Gal. 5. 3.

Decay] To be ready to vaniſh, and wax old, Heb. 8. 13. To waſte, Job 14. 10. To diminiſh, Ezek. 5. 11. To dry up and fade, Job 13. 11, 18.

Decapolis] *Often Cities.* The name of a Countrey ſituated towards the Eaſt of *Judea*, wherein there were ſo many Cities, Mat. 4. 25. Mar. 5. 20.

Deceit] Subtilty, craft, or cunning, when men hide their evill meanings by ſome colourable words or deeds, that they may more eaſily hurt and entrap others. Rom. 1. 29. *Murder, Debate, Deceit*, Prov. 25. 24. *Hee that hateth, will counterfeit with his lips, but his heart layeth up deceit.*

Deceit or guile cometh of a word in Hebrew (as the learned obſerve) which ſignifieth to heave, or caſt, or ſhoot with a Bow: and as warpen Bowes do caſt and ſhoot awry, and deceive the Archer, Pſ. 78. 57. ſo Impoſtors or men of Deceit do firſt lift up a man with vain hope, that being diſappointed, he may have the more heavy overthrow: ſee 1 Chr. 12. 17. Gen. 29. 25. ſo in Jer. 37. 9. the lifting up of the ſoul is put for Deceiving.

Put alſo for, Deceitfull perſons, Jer. 9. 6. That which is gotten by deceit, Jer. 5. 27. Deceivable thoughts, dreams and lies of falſe Teachers, Jer. 23. 20. Or of their owne hearts, Jer. 8. 5. Iſa. 30. 10. Devices to catch, Pſal. 38. 12. It's both *inward*, Prov. 12. 20. and *outward*, and that both in *word*, Pſa. 34. 13. Diſcovering it ſelf by broaching new, ſtrange, and falſe opinions, 2 Cor. 11. 13. 2 Cor. 4. 2. Flattery, Pſal. 12. 2, 3. Lying, Mic. 6. 12. And *deed*, as by falſe weights and ballances, Mic. 6. 10, 11. Fraudulent performance of ones vows, Mal. 1. 14. all ſubtle dealing to oppreſſe others, Mat. 26. 4. Bribery, Job 15. 35. Uſury, Prov. 29. 13.

Deceitfulneſſe of ſin] The guilefull craftineſſe of ſin, entrapping us by fair flattering ſhews, and ſundry wily ſleights, Rom. 7. 11. Heb. 3. 13. *Leſt any of you be hardened by the deceitfulneſſe*

ceitfulneſſe of ſin. So Eph. 4. 22. *Deceitfull luſts*; becauſe ſinfull luſts do deceive naturall men with ſhews and falſe appearances.

Deceitfull tongue] A tongue which uttereth falſe and guilfull words, to deceive others, Prov. 21. 6.

Man of Deceit] An Impoſtor or deceitful perſon, Pſa. 43. 1. Pſal. 7. 7. By Man of Deceit is noted the ſecret ſinner; as by Man of Blood, the open and violent Treſpaſſer.

Not deceived] Not immediately ſeduced by the Devil as *Eve* was; ſhe was alſo in the tranſgreſſion firſt; for *Adam* tranſgreſſed but after *Eve*, and by her ſuggeſtion, 1 Tim. 2. 14. They erre which extenuate or excuſe *Adam* by his conjugall benevolence to his Wife, it is againſt Gen. 3. 17.

To ſport with their owne Deceivings] To pleaſe themſelves with mocking the Church of God, and deceiving the faithfull, into whoſe publick meetings they crouded themſelves as true members of Chriſt, being indeed ſpots and blots, 2 Pet. 2. 13. Jude v. 12.

Decent] That which of its own nature brings ſome dignity and comelineſſe to divine actions; as a Table and a Table-cloth at the Communion, a Pulpit and Pulpit-cloth to a Sermon.

See *Comelyneſſe*. 1 Cor. 14. 40.

Deck] To gild, Rev. 17. 4. marg. Beautifie, Iſa. 60. 13. Garniſh, Mat. 12. 44. Adorn, Luk. 21. 5. Spoken of the proſperous eſtate of *Jeruſalem* through Gods bleſſing, Iſa. Ezek. 16. 11, 13. Of the high places which the people idolatrouſly decked, Ezek. 16. 16. Of the Bridegroom, Iſa. 61. 10. Of the adulterous bed, Prov. 7. 16. Of Idolaters, Ezek. 23. 40. Hoſ. 2. 13. Of God, who decketh himſelf with majeſty, and excellency, *&c.* Job 40. 10.

To declare] To make known things which before were unknown to us. Joh. 17. 26. *I have declared thy Name to them.*

2. To cauſe ſomething which was but meanly and weakly known, to be better and more cleerly known to us. 1 Cor. 15. 1. *I declare to you the Goſpel.* Joh. 17. 26. *And I will declare it*, viz. more and more reveal, and manifeſt it more effectually and fully, that their faith in me, which is little and weak, may grow till it be great and ſtrong.

To declare ſin is to glory in it without ſhame, as the *Sodomites* did, Iſa. 3. 9.

Spoken of God, Iſa. 48. 3. Chriſt, Pſa. 2. 3. The heavens, Pſal. 19. 1. The fiſhes of the ſea, Job 12. 8. The works of God, Pſal. 75. 1. Good men, Pſal. 119. 13. Bad men, Iſa. 3. 9. ſignifying, to Tell, Shew, Publiſh, Manifeſt, Make known, *&c.* As in the places alledged, and ſundry others may appear.

Decline] put for, Bending to a ſide, Ex. 23. 2. To turn back, Pſal. 44. 18. To goe downe, Pſal. 102. 11. & 109. 23.

Decree] Gods purpoſe and determination concerning all perſons and things. This is his generall Decree: See *Counſell*. Of which Decree, Election is part, which hath in it two things, foreknowledge, or purpoſe, or good pleaſure, whereby God knoweth ſome as his owne: Secondly, predeſtination whereby he hath fore-ordained them to be conformed to his Son in grace and glory, Rom. 8. 29. 1 Pet. 1. 2. Eph. 1. 4.

2. His particular purpoſe of ſending ſome ſpecial bleſſing or puniſhment. Zeph. 2. 2. *Before the Decree come forth.* This is a ſpecial Decree.

3. Determination of the Church, touching things to be done, or not to be done. Act. 16. 4. *And they delivered them the Decrees to keep.* Theſe be Eccleſiaſticall Decrees.

4. Purpoſes and thoughts of Princes, publiſhed unto their people, touching matters of war and peace. Iſa. 8. 10. *Pronounce a Decree.* Theſe be Civill Decrees.

5. Statutes and Ordinances for the adminiſtring of juſtice between man and man. Prov. 31. 5. *Leſt he drink and forget the Decree.*

Spoken of God touching Chriſt, Pſal. 2. 7. The rain, Job 28. 26. The heavens of heavens, *&c.* Pſal. 148. 6. The ſea, Pro. 8. 29. Jer. 5. 22. The puniſhing of the ungodly, Zeph. 2. 2.

Man, generall, in reſpect of all, 2 Chron. 30. 5. Jonah 3. 7. Particular, in reſpect of ſome, being either lawfull, and that Civil, Luk. 2. 1. Which muſt be juſt, Prov. 8. 15. Eccleſiaſtical, Act. 16. 4. Religious, tending to the worſhip and ſervice of God, though publiſhed by Heathen, Ezr. 6. 3, 4, 5, 8. & 7. 13. Eſt. 8. 14. Dan. 3. 29. & 6. 26. Jonah 3. 7. Or unlawful, being unjuſt, Iſa. 10. 1, Eſt. 3. 15. Haſty, Dan. 2. 15. Idolatrous, 2 King. 17. 8. Dan. 3. 10.

Dedan] *The beloved of thoſe.* The Son of *Raamah*, Gen. 10. 7. The Son of *Jokſhan*, Gen. 25. 3. The name of a place, Jer. 49. 8. As alſo *Dedanim* of the ſame ſignification, Iſa. 21. 13.

Dedication] Lawfull, being both Civill, as of *David*'s houſe, Pſal. 30. the title. The wall of *Jeruſalem*, Neh. 12. 27. A new houſe, Deut. 20. 5. And religious, as of the Altar, Numb. 7. 88. The Temple, 1 King. 8. 63.

Ezr.

Ezr. 6.16. Unlawful and irreligious, Judg. 17. 3. Dan. 3. 2.

Deep] *Abyſſus*, put for the ſea, Job 28.14. Any great waters, Luk. 5. 4. The loweſt place or bottome of the grave, Rev. 10. 7. A multitude of people, Ezek. 31. 4. A great tract of lands, Amos 7. 4.

Deep: Profundus: put for hidden, and not eaſily diſcovered, Job 12. 22. Strongly ſetled, Pſal. 80. 9. Incomprehenſible, Unconceivable, Pſal. 92. 5. Secret, Dan. 2. 22. Very low, Job 11. 8.

Depth] Spoken of the riches, wiſdome, and knowledge of God, Rom. 11. 33. and of Satanicall knowledge, Rev. 2. 24. It's put for great and ſore troubles, Pſa. 130. 1.

Defame] is, for the diſgracing of any, (eſpecially Gods Miniſters, Jer. 20. 10. 1 Cor. 4. 13.) To revile them, and ſay evill falſly of them, Mat. 5. 11. and to raiſe and bring up a falſe and evill report, Exod. 31. 1. Num. 13. 32.

Defence] *Reall* and true, *God*, Pſal. 59. 9. Wiſdome, Eccl. 7. 12. *Gods* Miniſters, Phil. 1. 17. and through Gods goodneſſe ſtrong places, Pſa. 33. 16. *Imaginary*, or deceitfull brooks, Iſa. 19. 6. Money, Eccleſ. 7. 12. Wealth, Prov. 18. 11. It's alſo put for an apologie, Act. 19. 33. & 22. 1.

Defer] is, To linger, delay, tarry, prolong, put off from time to time. *Lawfull*, Pro. 19. 11. Act. 24. 22. *Unlawfull*, Eccl. 5. 4. It's ſpoken of *God*, who deferreth to harm us, Iſa. 48. 9. is to be prayed unto not to defer to doe us good, Dan. 9. 19. Hope deferred being very prejudiciall, Prov. 13. 12. Love prevents deferring, Gen. 34. 19.

Defie] To deteſt and abhor with indignation, as the Originall מאס ſignifieth. It's taken in a *good* ſenſe, Prov. 22. 14 Mic. 6. 10 2 Sam. 23. 9. In a *bad* ſenſe, 1 Sam. 17. 10. Dan. 11. 30. It ſeemeth alſo to be put for curſe, Numb. 23. 7. compared with Numb. 22. 6. & 12. 17.

Defile] may be referred to *Man*, both in reſpect of himſelf & others. *Himſelf*, inwardly, 1 Cor. 8. 7. Tit. 1. 15. Heb. 12. 15. Outwardly, through the plague of leproſie, Lev. 14. 46. or any other uncleanneſſe, Lev. 5. 3. Or, by touching a dead corps, Numb. 5. 2. & 9. 6. Both outwardly and inwardly, through following the abominations of the heathen, Lev. 18. 24. Seeking after Wizards, Lev. 19. 31. Blood, Iſa. 59. 3. Idols, Ezek. 20. 7. & 37. 23. Unnaturall uncleanneſſe, 1 Tim. 1. 10. The unrulineſſe of the tongue, Jam. 3. 6. *Others*; Men, Rom. 1. 27. 1 Tim. 1. 10. Women, Gen. 34. 2. Deut. 24. 4. 1 Chron. 5. 1. Rev. 14. 14. Gods ordinances; as his Sabbath, Iſa. 56. 6. Sanctuary, Ezek. 5. 11. His holy name, Ibid. 43. The Table of the Lord, Mal. 1. 12. The Temple, Act. 21. 28. The Creatures; as the Land, Lev. 18. 25. Bread, Ezek. 4. 13. The fruit of the vineyard, Deu. 29. 9. and ſo of other things.

It's put for, To profane and turn to a common and unholy uſe, 2 King. 23. 8. To pierce, Ezek. 28. 7. Carnally to abuſe a woman, Gen. 34. 5. To deſtroy, 1 Cor. 3. 17.

Defraud] To oppreſſe or over-reach one in a matter, 1 Theſſ. 4. 6. marg. To put beſide, deprive of, or diſappoint any of their right, 1 Sam. 12. 3. To keep back by fraud, Jam. 5. 4. To deny what he oweth, or to reſtore what he hath borrowed, or is intruſted withall; but doth deceitfully convert to his owne uſe what belongeth to another. To retain from, or either by fraud or force to take what's anothers, Mar. 10. 19. 1 Cor. 6. 7, 8. Not to perform ones duty, though of ability to diſcharge it, 1 Cor. 7. 1. To wrong, entrap, deceive, or beguile, 2 Cor. 7. 2.

Good degree] Credit, eſtimation, dignity, liberty, and boldneſſe or freedome to ſuch as doe their duty well, as Deacons: Theſe may leſſe fear reproach, and more unfearfully and freely diſcharge their office, then they which have been unfaithfull and deſerved reproach and ſhame by uſing them ill; ſuch ſhall be alwayes in bondage and dread of being hit in the teeth with their faults. 1 Tim. 3. 13. *They purchaſe a good degree and liberty, &c.* Papiſts abuſe and corrupt this place, when out of it they teach, That a Deacon doing well, gets a good decree of Prieſthood; meaning, when they have played their part at the Maſſe, and miniſtred there to the Prieſt: then they are fit afterwards to be made Prieſts. This is a plain mocking of Scriptures; for Deacons by Chriſts ordinance were to take care of the poor, and to diſtribute the publick almes; as in Acts 6. appeareth.

Alſo, it was not *Pauls* meaning, that a Deacon ſhould be a Miniſter, for which every Deacon is not fit; one may be meet to miniſter for the poor as a Deacon, and far unmeet to miniſter in the Church as a Paſtor: Alſo, the Maſs is ſcarce ſo ancient as S. *Pauls* time; *Paul* little knew alſo what Popiſh Deacons meant.

Laſtly, the text it ſelfe expounds *degree* to be liberty or boldneſſe in doing his office, with a more quiet conſcience before God,

God, and without diſcredit before the Church, which is a fruit of a lively faith in Chriſt. Indeed Mr. *Beza* confeſſeth that by ancient canons it was provided, that ſuch as approved themſelves faithfull in inferior charges, were advanced to the greater; but that muſt be underſtood, where fitneſſe and ability did concur.

Dehabites] *Of generation.* They were of them which hindered the building of the Temple, Ezra 4. 9.

Dekar] *Force.* One of *Solomon*'s officers, 1 King 4 9.

Delaiah] *The poor of the Lord.* The Son of *Elioenai*, 1 Chr. 3. 24. A *Levite*, 1 Chr. 24. 18.

Delight] Referred, 1. To *God* in reſpect of *Chriſt* our head, Prov. 8. 30. *Us*, his members, Pro. 11. 20. The worſhip which is by us performed; as Obedience, 1 Sam. 15. 22. Prayer, Prov. 15. 8. And the good which is by him done unto us, Jer. 9. 24. Mic. 7. 18.

2. To *Man*; and that both lawfull and unlawfull. *Lawfull*, naturall and religious. *Naturall*, Pſal. 37. 11. Prov. 29. 17. Eccleſ. 2. 8. *Religious*; in reſpect of *God*, Job 22. 26. Pſal. 37. 4. *Gods* children, 1 Sam. 19. 2. Pſal. 16. 3. *Gods* ordinances; as, his law, Pſal. 1, 2. His will, Pſal. 40. 8. His commandements, Pſal. 112. 1. His ſtatutes, Pſa. 119. 16. His teſtimonies, Ibid. 24. His Sabbath, Iſa. 58. 13.

Unlawfull, firſt, when the delight he ſeemeth to have in *God* is hypocriticall, Iſa. 58. 2.

Secondly, when the delight he ſeemeth to have in *Gods* children is but pretended or treacherous, 1 Sam. 18. 22.

Thirdly, when the delights which indeed he hath are ſinful; as, in Lies, Pſal. 62. 4. War, Pſal. 68. 30. Scorning, Prov. 1. 22. Frowardneſſe of the wicked, Prov. 2. 14. Abominations, Iſa 66. 3. So, to be a lover of pleaſures (though in themſelves lawful) more then a lover of *God*, 2 Tim. 3. 4.

Deliver] Referred, I. To *God*, both in reſpect of the godly, and of the ungodly. Of the godly, in reſpect of Satan, Col. 1. 13. Evill, Mat. 6. 13. Sin, Pſal. 39. 8. Fears, Pſ. 34. 4. Perſecution, 2 Tim. 3. 11. Diſtreſſes, Pſal. 107. 6. Troubles, Pſal. 25. 22. Enemies; whether mediately or immediately, Judg. 10. 12. Temptations, 2 Pet. 2, 9. Of the ungodly, whom he giveth unto the hands of their enemies to be conſumed, Deu. 7. 16. Judg. 4. 7.

II. *Chriſt*, through whom we are delivered from the body of death, Rom. 7. 24, 35. This preſent evill world, Gal. 1. 4. The wrath to come, 1 Theſſ. 1. 10. Death, Heb. 2. 15.

III. *Man*, ſignifying; 1. To commit to ones truſt, Exod. 22. 7.

2. Free or keep ſafe, Numb. 35. 25.

3. Give or yeeld, Deut. 23. 15.

4. Reſcue, Deut. 25. 11.

5. Reſtore, 2 Sam. 3. 14.

6. Preſerve or keep, Job 22. 30.

7. Teach or inſtruct, 1 Cor. 15. 3.

To deliver from an evill work] To preſerve and free one from committing any thing unworthy his calling. 2 Tim. 4. 18. *The Lord will deliver me from every evill work.*

Deliver from, ſignifieth, 1. To bring one out of an evill preſent; this is the proper ſenſe, Pſal. 34. 19. Luk. 1, 74.

2. Improperly, and by a *Liptote*, to keep or preſerve one from an evill imminent or to come, Luk. 1. 74. Rom. 7. 24. That is, from the danger or meanes of preſent or of future evill, Mat. 6. 13. compared with Joh. 17. 15.

To deliver unto the Judge] To overcome and caſt his Adverſary, and by the ſentence of the Judge to commit him to priſon, Mat. 5. 25.

To deliver up the Kingdome to God] That the Kingdome and Regiment of Chriſt over his Church militant (ſuch as now it is by execution of his Prophetſhip, in the adminiſtration of his Word and Sacraments: and of his Prieſthood, by his Sacrifice and interceſſion: and of his kingly function, by the keyes committed unto his Miniſters) it ſhall ceaſe, that God may be all in all, 1 Cor. 15. 24.

To deliver ones ſoul] To acquit and diſcharge ones ſelf from partaking in the guilt and dangers of other mens ſins. Ezek. 3. 21. *If thou admoniſh the wicked, thou ſhalt deliver thine owne ſoule*, 1 Tim. 4. 6.

To deliver one up to a reprobate minde] Three things; firſt, a withdrawing of his grace, that it ſhould not ſtay nor uphold them.

Secondly, a willing permiſſion or ſuffering them to fall, and miniſtring occaſion.

Thirdly, a giving them up to be ruled by their luſts, and by the Devill, as a Judge giveth up a Malefactour unto the hands of the Executioner. Thus was *Judas* delivered up to Satan. Rom. 1. 18. *God delivered them up to a reprobate minde.* And ver. 24.

To deliver up to Satan] To ſhut out juſtly (according to the Word) offenſive livers, by the

the ſentence of excommunication. 1 Cor. 5. 5. *That ye deliver him to Satan.* 1 Tim. 1. 20. *Whom I delivered up to Satan.* Such as be worthily thruſt out from the private fellowſhip of the Saints, and the publick participation in holy things, are thereby declared to be under the power of Satan, and to appertain no more unto the Kingdome of Chriſt, till they repent. See Matt. 18. 17, 23.

To deliver up, or to] ſignifieth,

1. To ſurrender or give back the right or poſſeſſion, or both, of a thing to the Lord thereof.

2. To reſigne or give over our right of a thing to a Succeſſor.

3. To commit a thing to the care, and cuſtody, and uſe of others, for the Maſters benefit, Luk. 19. 13.

4. To bring one by falſe and perfidious means into the hands of his enemies, or to betray him, Mat. 26. 15, 16, 25.

5. To appoint or put a guilty perſon into the hands or power of the Executioner, or officer of Juſtice, to be puniſhed by him; or, at leaſt, to permit the Executioner to take hold of him, and not to hinder the Officer, nor ſuccour the guilty, 1 Cor. 5. 5. 1 Tim. 1. 20. Rom. 1. 24, 26.

Referred, 1. To *God*, in reſpect of *Chriſt*, Rom. 8. 32. In reſpect of Reprobates, Rom. 1. 24.

2. To *Chriſt*: who ſhall deliver up the Kingdome to God the Father, even that regiment which as King, Prieſt, and Prophet, he now hath over his Church militant, that God may be all in all, 1 Cor. 15. 24.

3. To *Man*, ſignifying, To betray, or by falſe and perfidious means to bring one into the hands of his enemies, Mat. 10. 17. Act. 3. 13.

Deliverance from blood] Freedome from the fault and puniſhment of the ſin of murther. Pſal. 51. 14. *Deliver me from blood.*

2. Freedome from the Tyranny and power of ſin and Satan. Matt. 6. 13. *Deliver us from evill.*

3. Freedome from eternall vengeance. 1 Theſſ. 1. 10. *Which delivereth us from the wrath to come.* This is done by a continuall act of grace, preſerving the beleevers in their holy faith, as *Peter* ſpeaks, Chap. 1. ver. 5.

4. Freedome and ſafety from outward dangers and enemies. Pſal. 25. 22. *Deliver Iſrael O God from all his troubles.* 2 Tim. 4. 17.

To be delivered] To begin to be delivered, and ſo by degrees to be preſerved and ſaved, till at laſt their deliverance be perfected in the generall reſurrection, Dan. 12. 12.

To be delivered into the form of doctrine] To have the impreſſion or print of ſaving knowledge made in our hearts, by the doctrine of Grace) which is like a form or a mold) tranſformed and altering the Elect into the likeneſſe of Chriſt, Rom. 6 17.

Deliverer] A near kinſman, or one next of kin, to whom it did belong to redeem ſuch Land or Inheritance as had been ſold by a party which was a kinſman, and become unable and unſufficient to redeem and buy it again; according to the Law, Lev. 25. 25. whereof ye have the practiſe in Ruth 4. 3, 4, 5, &c.

2. One that ſetteth at liberty and enfreeth (not poſſeſſions and lands, but) his people, being by the righteous judgements of God for ſin under the bondage of Satan, Rom. 11. 26. Iſa. 59. 20. This Deliverer or Redeemer, is the Lord Jeſus Chriſt, who was a kinſman and nearer of bloud to the Jews, (of whom he came according to the fleſh, Rom. 9. 3.) by which right he and he alone is the *goel* or deliverer of his people from their ſins. For the uſe and profit which Gods people ought to make of Gods deliverances, ſpirituall and bodily; it is twofold: Firſt, to truſt in, and ſtay upon God with a firm faith. Secondly, to repent and amend our lives. See Iſa. 10. 20, 21. Luk. 1. 74, 75. Tit. 3. 14, 15.

By the words, *for, from, in, into, of, out of, to, unto, up to*, which are frequently joyned with this word, the various uſe thereof may be obſerved.

Delphon] *Regarding poverty.* A Son of *Haman*, Eſt. 9. 7.

Demas] *The common ſort*; or *favouring the people, popular.* A profeſſor, but who fell away, Col. 4. 14. 2 Tim. 4. 10. Philem. v. 24.

Demetrius] *Belonging to corn*; of δημήτηρ, ἠρος, and contracted δημητρὸς, called *Ceres*, as if it had been γῆ μήτηρ, *the Mother of earth*, as the Heathen named the goddeſſe of corn. A man of good report, 3 Joh. 12. A wicked man, Act. 19. 24.

To deny] Referred 1. to *Chriſt*, who will deny them (that is, not acknowledge them for his owne) that now deny him, Matt. 10. 33. who yet cannot deny himſelf, but is faithfull and conſtant in his word and promiſes, 2 Tim. 2. 13.

2. To *Man*, and that 1. in a *good* ſenſe, Tit. 2. 12. Denying ungodlyneſſe and worldly luſts; that is, renouncing them, and abſtaining therefrom, Luk. 8. 45. So

is ſelf-denyal, Luk. 9. 23. that is, to forſake the motions of our own corrupt nature and will. 2. In a *bad* ſenſe; and that in reſpect of *God*, Joſh. 24. 27. *Leſt ye deny your God*, that is, forſaking the true *God*, cleave unto other gods, Job 31. 28. *I ſhould have denyed the God that is above*; that is, eſteemed and relyed more on thoſe outward things, then on God, ſo Tit. 1. 16. In reſpect of Chriſt, in word, and that either for a time, or of infirmity, Mat. 26. 70. or, for ever, and of maliciouſneſſe, 1 Joh. 2. 22. 2 Pet. 2. 1. In deed, Act. 3. 14. In reſpect of *other* things, as the Sadduces denyed the reſurrection, Luk. 20. 27. Such as provide not for their families, deny the faith, 1 Tim. 5. 8. Such as having the form of godlyneſſe deny the power thereof, 2 Tim. 3. 5.

To deny Chriſt] To renounce him and his Goſpel, either in our profeſſion or lives, either for a time, and of infirmity, as *Peter*; or for ever, and of maliciouſneſſe, as *Julian* the Apoſtate did. Matt. 10. 33. *Whoſoever ſhall deny me before men.* 2 Pet. 2. 1. *Even denying the Lord*, Tit. 1. 16.

Chriſt is denyed many wayes, or in divers reſpects; *Peter* denyed him as his Maſter on earth, or his acquaintance with him: *Arius* his Divinity, *Apollinaris* his Humanity.

Juſticiaries deny him as Jeſus to ſave them: others, as Chriſt to teach them, and will not hear him.

Others deny him as their Lord to govern them, and will not live according to his Laws, nor be ruled by him.

To deny himſelf] To be unconſtant and mutable in keeping of his word and promiſe. 2 Tim. 2. 13. *God cannot deny himſelf*, that is, his truth.

To deny our ſelves] To forſake the motions of our own corrupt reaſon and will. Luk. 9. 23. *If any man will come after me, let him deny himſelf*; and Luk. 14. 26. When that which is pleaſing to our corrupt nature, and hindreth us in the courſe of godlineſſe, is loathed and eſchewed: This is the denyal of our ſelves, which is the very ſame with mortifying of the Old-man, and crucifying the fleſh. Hereof a notable example in Heb. 11. 24, 25.

To deny our ſelves in evill, belongeth properly to privative holineſſe; *i. e.* Abſtinence from, and omiſſion of evill in general, but particularly, not to truſt our own wits nor love our own wills.

To deny us] Not to acknowledg us as his owne, but to caſt us out as Reprobates. 2 Tim. 2. 12. *If we deny him, he will deny us.*

Den] Made uſe of by men in diſtreſſe, Judg. 6. 2. Heb. 11. 38. Beaſts, Job 37. 8. Lions, Job 38. 40. Pſal. 104. 22. Cockatrice, Iſa. 11. 8. Robbers, Jer. 7. 11. Dragons, Jer. 9. 11. It's ſpoken of the Temple abuſed, Mat. 21. 13. By that phraſe, *Shall be for dens for ever*, Iſa. 32. 14. we may underſtand a very grievous deſolation.

Depart] Taken both in a good and in a bad ſenſe.

Good: for 1. To die, Luk. 2. 29.

2. To remove or goe from a place, Gen. 12. 4.

3. To renounce or forſake, Job 28. 28. Prov. 3. 7.

4. To ſeparate from, or leave the company of the ungodly, Numb. 16. 26.

Bad: for 1. To forſake the Lord, and rely on men, Jer. 17. 5.

2. To fall from the true worſhip of God through idolatry, Ezek. 6. 9.

3. To fal from the true doctrine of God, or the profeſſion of the true Chriſtian faith, 1 Tim. 4. 1. Heb. 3. 12.

Depart, *being referred to God*] His leaving or going from us, by the preſence of his favours, when he withdrawes his benefits or protection, ſpiritually or bodily; for as touching his eſſence and power, he never departs from his creatures. Pſal. 71. 12, 18. *Depart not*, or *goe not far from us, O Lord.* Gods departing, is either in part, or wholly: either for a certain time, or for ever.

To depart *being referred to Men*] To leave one by going out of his ſight. Gen. 31. 49. *When ye ſhall be departed one from another.*

2. To leave off and goe from the ſervice and practiſe of ſin. 2 Tim. 2. 19. *Let every one depart from iniquity.*

3. To forſake and goe from the fellowſhip of the wicked, ſometimes touching their perſons, when God commands, or our vocation will ſuffer, as well as from their ſins, Numb. 16. 27. *Depart from the Tents of theſe wicked men.* Pſal. 6. 8.

4. To fall from the true doctrine of God, or from the profeſſion of the true Chriſtian faith. 2 Theſſ. 2. 3. *Except there come a departing firſt.* 1 Tim. 4. 1. *In the latter times ſome ſhall depart from the faith.*

Note: Howſoever ſome underſtand this departing of the people to be falling away from under the *Romane* Empire, which well agreeth with the event; yet beſide that, the Apoſtle himſelf telleth us, that this departure is a generall falling from the true doctrine which muſt be begun; and yet ſome ſtretch it to that time when the Son of perdition

dition ſhall be diſcloſed, which is enough for fulfilling of the propheſie, 2 Thes. 2. Even of the Ancients ſome, as namely, *Primaſius*, *Chryſoſtome*, *Theodoret*, do expound it of a ſpiritual departure.

Not to depart from God] So firmly and conſtantly to cleave unto God and his worſhip, as never wholly and finally to leave him, Jer. 32. 40. A notable place for the perſeverance of the Saints in grace to their end. If God will alwaies love and embrace them, and make them to cleave and adhere perpetually to him (as *Auguſtine* expounds this place according to Scriptures) then how can that doctrine in Popery, of falling away from the grace of God, be true? See Pſal. 37. 24. Joh. 10, 27, 28, 29. 1 Pet. 1. 1, 5. 1 Joh. 2. 19. Luk. 22. 21, 32. Joh. 17. 9, 11, 12.

To be deprived] To be excluded or ſhut out. Heb. 4. 1. *Leſt ye be deprived.* The word properly ſignifies, to wax faint in running of a race, and to give over ere we come to the goal: in which ſenſe all men through ſin are deprived of Gods eternall glory; that is, they can never attain that goal of heavenly bliſſe, without Chriſt and his righteouſneſſe imputed by faith. Rom. 3. 22. *All have ſinned, and are deprived of the glory of God.*

Depth, *or* deep] Some extreme miſery, and grievous danger, Pſal. 131. 1. *Out of the deep have I called unto thee, O God.*

2. Deſtruction or torment eternally ſuffered in the deep pit of hell. Rom. 10. 6. *Who ſhall goe into the deep?*

3. The loweſt and nethermoſt parts of the world. Iſa. 7. 11. *Aſk it either in the depth beneath, &c.*

4. The moſt hidden thoughts of God or men, Prov. 12. 4. Rom. 11. 33. *O the depth of the wiſdome of God! &c.*

5. The firſt matter of things, the formleſſe maſſe of earth and water confuſed at the firſt. Gen. 1. 2. *Darkneſſe was upon the deep.*

Depth and height] Heaven on high, and earth beneath. Iſa. 7. 11. and 8. 21, 22.

2. The excellency and perfection of a thing. Eph. 3. 18.

Spoken alſo of the ſea or waters, Pſal. 33. 7. Of the earth or nethermoſt parts of the world, Iſa. 7. 11. Of hell, Prov. 9. 18. Of mans heart, Iſa. 29. 15. See *Deep, depths*

Deep things of God] Things ſecret, hid, and kept cloſe (as it were) in the breaſt of God, till they be revealed to us by the Spirit and Word of God. 1 Cor. 2. 10. *The Spirit ſearcheth the deep things of God.*

Deepneſſe of riches] Riches unſearchable and moſt profound. Rom. 11. 33. *O the depth of his riches.*

Deep waters] Great dangers which threaten death, like deep waters which overwhelm a man. Pſal. 69. 2. *I am come into the deep waters*; that is, deadly dangers.

2. The moſt ſecret and moſt inward thoughts and counſels of mans heart. Pro. 20. 5. *Counſell in the heart of man is like deep waters.*

Deputy] The word ſignifieth one next ſupplying the place of the chiefeſt. A Viceroy, 1 King. 22. 47. Ruler of a Province, Eſt. 8. 9. before whom cauſes were argued, Act. 19. 38. We read of one good Deputy, Act. 13. 7. Another, who was luke-warm, Act. 18. 12, 14, 19.

Derbe] *Incloſed in*; or *a prick*, or *ſting*. The name of a City, Act. 14. 20.

Deriſion] Referred, 1. To *God*, who derideth the enemies of Chriſt, Pſal. 2. 4. Of his Church, Pſal. 59. 8. Of his Word, Prov. 1. 26.

2. To the *ungodly*; whether proud, Pſal. 119. 51. Or others, Jews or Gentiles, old or young, learned or unlearned, baſe or of high repute. By them even the very beſt have been derided. The Church, Pſa. 44. 13. *David*, Pſal. 119. 51. *Jeremiah*, Jer. 20. 7. *Chriſt*, Mat. 9. 24. Luk. 23. 11. & 16. 14. Luk. 23. 35. *Paul*, Act. 17. 18, 32. So others who were thus tryed, Heb. 11. 36.

Deſert] A wilderneſſe, or a forſaken place, barren and voyd of Inhabitants. Ex. 19. 2. *They came into the deſert of Sinai, and camped in the wilderneſſe.*

A place of wilde beaſts, Iſa. 13. 21. A dry land, Jer. 50. 12. The Gentiles unconverted, Iſa. 35. 1. A place not wholly unfrequented, but leſſe frequented then others, Mat. 14. 13. The South, Pſal. 75. 6. See *Wilderneſſe*.

Deſcend, *or* come down] Referred, 1. To *God*, ſignifieth as well the eſpeciall notice which he taketh of the ungodly to puniſh them, Gen. 18. 21. as of his owne children to help and ſuccour them, Exod. 3. 8.

2. To *Chriſt*; ſignifieth, either his firſt coming in humiliation, to aſſume our nature, Joh. 3. 13. Or his ſecond in exaltation, to judge the quick and the dead, 1 Theſſ. 4. 16.

3. To *the holy Ghoſt*; ſignifieth, as well that his viſible extraordinary coming down on Chriſt at his baptiſme in the likeneſſe of a dove, for *John*'s inſtruction, the hearers confirmation, and the manifeſtation of the perſon of Chriſt, Luk. 3. 22. as the beſtow-

ing of his gifts on the faithfull, Jam. 3. 15. compared with 1 Cor. 12. 8.

4. To the *Angels*; ſignifieth their obedience unto God, in the execution of their office, for the good of his Saints, Heb. 1. 14. Mat. 28. 2.

5. To *Man*; ſignifieth, 1. To go from an higher to a lower place, Gen. 12. 10. 2. To be brought low, or decreaſe in riches and dignity, Deut. 28. 43.

To aſcend and deſcend] To miniſter or do the office of ſervants; as in a great family, where ſome ſervants deſcend or goe down ſteps with diſhes in their hands, or other things; and others do aſcend or come up the ſtairs with cups, *&c.* Such is the palace of heaven, where Chriſt ſitteth as Lord and chief Houſholder, giving commandements for the continual government of the Church, his family, having the Angels as his miniſters and ſervants to execute his will. Joh. 1. v. laſt, *Angels aſcending and deſcending.*

To deſcend into the lower parts of the earth] To humble himſelf being true God, to take upon him our nature, and here on earth in the form of a ſervant to walk and dwell among us. Eph. 4. 9. *He alſo deſcended into the lower parts of the earth.* The oppoſition of his aſcending up on high, far above all heavens (which containeth his exaltation in glory) doth ſhew that this (*deſcending into the lower, &c.*) muſt ſignifie his humiliation, and debaſing his Godhead in the fleſh, to work our redemption, and not that locall deſcenſion of his ſoul into hell, which the Papiſts abſurdly from hence would collect. Let all true Chriſtians make juſt account to deſcend firſt, and be humbled by afflictions, as they deſire to aſcend into celeſtiall glory, for there muſt be a conformity between head and members, both in ſuffering and reigning, Rom. 8. 17. 2 Tim. 2. 11, 12.

Deſcending] Coming down from above, or from ſome high place to a lower.

2. Some viſible ſigne of Gods preſence, and eſpecially the aſſuming of our nature in the perſon of his Son, that he might dwel viſibly amongſt us, Joh. 3. 13. *No man hath aſcended up into heaven, but he that deſcended from heaven*, Joh. 1. 14. Eph. 4. 9, 10.

3. The examining of a cauſe, or the entring into judgement with good adviſe and conſideration. Gen. 18. 21. *I will deſcend* (or *goe down*) *now and ſee*, &c.

4. Sending down from heaven. Pſa. 7. 16. *His cruelty ſhall deſcend* or *fall upon*, &c.

5. Coming, without reſpect of place, high or low. John 4. 47. *Hee ſought to deſcend* or *goe down*, &c.

6. In the deſcending of Chriſt from heaven there be three things contained.

1. The Incarnation of the Word.

2. The Conception of his Manhood.

3. His extreme humiliation. Joh. 6. 38. is all one in ſenſe with Joh. 1. 14. & 1 Tim. 3. 16. Heb. 2. 16. Neither his manhood came down, as touching the ſubſtance, being born of a Virgin in earth: nor his Godhead could deſcend, being infinite, filling all places, but aſſuming our nature into the fellowſhip of his perſon, is his deſcending.

To deſcend into hell] To goe down into the grave, and there to be ſhut up under the power of death. Gen. 37. 35. *Surely I will deſcend* (or *go down*) *into hell* or *grave.* Pſal. 16. 7.

2. To be oppreſſed with ſorrow extreme and deadly, of the minde or body, Gen. 42. 28.

Deſcenſion into hell, what it is.

The extreme humiliation and abaſement of Chriſt in his manhood, under the power of death and the grave, being kept there as a priſoner in bands untill the third day. Act. 10. 40. 1 Cor. 15. 4. *He was buried and roſe the third day.* Chriſt his locall going into hel, to draw out thence the ſouls of Patriarchs, *&c.* is a meer Popiſh dream.

By *Chriſts deſcending into hell*, ſome underſtand, his ſouls departure out of the body, and ſo going to the place of ſouls.

Deſire] Lawfull appetite after a lawfull thing. Gen. 3. 16. *Thy deſire ſhall be to thine husband.*

2. Unlawfull luſting after things lawful, or after things forbidden. 1 Tim. 6. 10. *The deſire of money is the root of all evill.*

3. The longing of a faithfull ſoul, either for ſome bodily or ſpirituall good thing, whereof it feels a want. Pſa. 145. 19. *He will fulfill the deſires of them that fear him.*

Taken alſo, 1. for Will, Geneſ. 3. 16. & 4. 7.

2. Demand or requeſt, 2 Chr. 9. 12.

3. Affection or love, Deut. 21. 11.

4. Hope or expectation, 1 Sam. 9. 20.

5. The endevours and ſtudies of the wicked, Pſal. 112. 10.

6. Luſts or evill concupiſcence, Eph. 2. 3.

7. Greedy luſting after, 1 Tim. 6. 10.

8. Fervent wiſhes, Pſal. 145. 19.

9. That which is greatly deſired, 1 Sam. 9. 20. Prov. 13. 12. Heb. 2. 8.

10. A mans wife, Ezek. 24. 16, 18.

11. The Temple of *Jeruſalem*, Ezekiel 24. 21.

12. Moſt

12. Moſt tender affection, as that in women, Dan. 11. 37.

Bread of deſires] Dan. 10. 3. that is, pleaſant bread, or bread to be deſired.

To deſire with deſire] Heartily and earneſtly to deſire a thing, Luk. 22. 15.

Hearts deſire] The unfained good will of the ſoul, truly deſiring the Jews ſalvation, Rom. 10. 1.

His deſire ſhall be to thee] That the will of *Abel* ſhould be ſubject to *Cain*, as to his elder brother, by the order of nature, and by the ready diſpoſition of *Abels* heart. Gen. 4. 7. *And his deſire ſhall be to thee.* That this is the true meaning, appeareth by the like phraſe, which teacheth the ſubjection of the woman to her husband, Gen. 3. 16. 2. Alſo becauſe properly ſin hath no deſire to the ſoul, but the ſoul to it. 3. Becauſe *Cain* had no ſuch dominion over ſin, as he had over his brother. Laſtly, the Pronoun relatives (*his* and *him*) being the maſculine gender in the original tongue, cannot be referred unto (*Sin*) the antecedent, which in the Hebrew is of the feminine gender: and therefore fooliſhly do Popiſh writers wreſt this place to prove the natural power of our will to ſubdue ſin: whereas, were it underſtood of Sin, it would ſhew what *Cain* ought to do, not what he were able by his free-will to do; for exhortations declare our duty, and not our ability.

Note: Things which are eſteemed and had in price, are called things of deſire, as garments of deſire, Gen. 27. 15. and bread of deſire, Dan. 10. 3. Alſo a man of deſires, Dan. 9. 23.

Deſire of all Nations] Such elect ones, as God out of all peoples, nations, and languages had choſen in Chriſt from everlaſting, according to his good pleaſure. Hag. 2. 8. *The deſire of all Nations ſhall come.*

Or, *By the deſire of all Nations*, Chriſt may be underſtood, whom all good men (of what nation ſoever) have deſired from the beginning, as their onely Saviour.

Deſire of women] The moſt tender affection and love in Mothers, ſuch as in 2 Sam. 1. 26. Dan. 11. 37.

Deſolate] Left alone, heavy and comfortleſſe, or one without husband and children. Pſal. 25. 16. *For I am deſolate and poor.* Mat. 23. 38. Gal. 4. 27. 1 Tim. 5. 5.

Deſolate baileys, holes, &c.] That in all places high and low, townes and fields, obſcure and famous, the enemy ſhould reſt and abide. Iſa. 7. 19. *In all deſolate valleys, &c.*

Deſolation] The laying of a thing waſte, being brought to utter ruine, whereof follows diſcomfort and heavyneſſe. Iſa. 6. 12. *And there be a deſolation in the midſt of the Land.*

2. Eternall ruine, when impenitent ſinners at the end of their dayes are turned into the deep and uncomfortable pit of hell. Pſal. 73. 16. *And caſteth them down into deſolation.*

Deſolation and deſolation] Ezek. 35. 3. marg. that is, moſt deſolate, as it's rendred in the Text.

Sudden deſolation] Unlooked for, and moſt dreadfull judgement, hurling down and laying waſte all things, like a mighty fierce ſtorm of hail, or ſuddain riſing of waters, bearing down all before it. Prov. 1. 27. *When your fear comes like ſudden deſolation*, Job 30. 14.

Deſpair] Want of hope; it is either in opinion, as when godly men think themſelves to be without hope, in a pang of temptation, as *David* did: Or, in truth, as in wicked men, who alwayes want hope, and ſometimes profeſſe the want of it, as *Cain*. 2 Cor. 4. 8. *We deſpair not.* Act. 27. *We deſpaired*, or *all hope was taken away.* Deſpair is contrary to hope, as unbeleef and diffidence is unto faith.

2. There is a double Deſperation.

First, of the means, or grace.

Secondly, of the end, which is glory or ſalvation.

3. Want of care, or the contempt of all good means, either to doe or to receive good. This is of all others the worſt.

4. A godly diffidence of our own ſufficiency to do good or reſiſt evill; and of our deſert to receive it of other. This is a way to godly confidence.

To deſpiſe, *when it is ſpoken of men*] To ſet at nought, and lightly to account of any thing, or perſon. Tit. 2. v. laſt. Mar. 9. 12. 1 Theſſ. 5. 26. Rom. 14. 3.

2. To neglect the uſe of a thing. In this ſenſe the wicked are ſaid to deſpiſe the bounty and patience of God. Alſo the Word of God. Rom. 2. 4. *Deſpiſeſt thou the bounty of God?* Act. 13. 41. *Behold ye deſpiſers*, Prov. 1. 30. When men make no uſe or profit of Gods Word, chaſtiſements or benefits thereby they declare how they deſpiſe them, holding them as vain things. Thus children are ſaid to deſpiſe the counſell of their parents when they do not follow it.

3. To give juſt occaſion of contempt, 1 Tim. 4. 12.

The wicked vilifie, diſeſteem, contemne, neglect, abhor, ſet at naught, make ſmall account of, deſpiſe God, 1 Sam. 2. 30. The Lord, Prov. 14. 2. His Word, Iſa. 5. 24. His Oath, Ezek. 17. 19. Judgements, Ibid. 20. 13. Statutes, Ibid. 24. Holy things, Ib. 22. 8. His Law, Amos 2. 4. His Name, Mal. 1. 6. Wiſdome, Prov. 1. 7. The means of grace, Rom. 2. 4. The wayes of God, Prov. 19. 16. His counſell, Luk. 7. 30. His reproof, Prov. 1. 30. The Lord Jeſus Chriſt, Luk. 23. 11. Iſa. 53. 3. The people of God, Lam. 1. 8. Government and ſoveraign authority, 2 Pet. 2. 10. Jude 8. 1 Sam. 10. 27. Husband, 1 Chr. 15. 29. Parents, Prov. 20. 20. & 13. 17. His own ſoul, Prov. 15. 32. The Children of God, whether Miniſters, 1 Cor. 4. 10. Or others, 2 Tim. 3. 3.

To deſpiſe, *referred to God*] His accounting us vile in his owne ſight, or making us vile in the eyes of men. 1 Sam. 2. 30. *I will honor him that honoreth me, and him that deſpiſeth me, will I deſpiſe.* Pſal. 53. 5.

Not to deſpiſe] To eſteem highly of a thing, and to value it at a great rate. Pſal. 51. 17. *A contrite heart (O Lord) thou wilt not deſpiſe.* Heb. 12. 5. In theſe places leſſe is ſpoken then is meant.

Deſpiteſull] Doers of wrong, contumelious, injurious, ſuch as over-burden others with reproaches, injuries, and manifold injuries; ſuch as inſult over others, reproaching them in an inſolent manner; fierce perſons, wronging, ſcorning, railing, oppreſſing others; in heart and minde they think baſely of others, Ezek. 25. 15. & 36. 5. In countenance look diſdainfully at them, Eſt. 3. 5, 6. With their tongues they ſpeak reproachfully of them, to them; in deed they are as injurious unto them as poſſible, Rom. 1. 30. Nor are they onely deſpiteful unto others, ſome of them do deſpite even unto the Spirit of grace, Heb. 10. 29.

To deſtroy] To pull down and make waſte a building or houſe, making it even with the ground, not leaving a ſtone upon a ſtone, as it is written, Luk. 21. 6. *A ſtone ſhall not be left upon a ſtone that ſhall not be thrown down.*

2. To take away a thing quite, ſo as it be no more. In this ſenſe Chriſt is ſaid to deſtroy ſin, Rom. 6. 6. *That the body of ſin might be deſtroyed.* For at length (to wit) at our death, ſin ſhall be quite taken out of our nature, 2 Tim. 2. 18.

3. To bring men unto a remedyleſſe downfall and miſery, both in body and ſoul. In this ſenſe God deſtroyeth the wicked. Pſal. 37. 38. *The tranſgreſſors ſhall be deſtroyed.* To caſt into hell, 2 Theſſ. 2. 8.

4. To take puniſhment upon the wicked, by death, as Magiſtrates do. Pſal. 101. 8. *Betimes will I deſtroy the wicked of the Land, and cut off the workers of iniquity.*

5. To hazard the ſalvation of our Brother, by giving offence, or by laying a ſtumbling block before him. Rom. 14. 15. *Deſtroy not him with thy meat for whom Chriſt dyed.* To *edifie* doth ſignifie either to turn and bring unto the faith of the Goſpel, ſuch as were ſtrangers from it: or elſe, to ſtrengthen in the faith ſuch as already do beleeve, endevouring to make them wiſer to God, and better lived; and by law of Contraries, to *deſtroy* doth imply as much as to keep from coming to Chriſtian Religion, or to drive from it (as much as lyeth in us) ſuch as already have embraced Chriſt, by the ſcandalous uſe of things indifferent.

6. To execute the finall judgement upon evill ſpirits. Mat. 1. 24. *Art thou come to deſtroy us?* To make guilty, or to condemn as guilty: and becauſe deſtruction and deſolation abideth, or is due to ſuch as be found guilty and damned for crimes, therefore is this word uſed for deſolating, aboliſhing, and deſtroying. As Pſal. 5. 10. Ezek. 6. 6. Joel 1. 18. Pſal. 34. 22, 23. & 68. 22. & 69. 6.

It ſignifieth alſo, to pull or throw down, Exod. 34. 15. Ruine or make waſte, Numb. 21. 2. Take vengeance on, or fearfully puniſh, whether in ſoul or body, here or hereafter, 1 Cor. 3. 17. Vanquiſh or overthrow, Heb. 2. 14. Propheſie deſtruction, Ezek. 43. 3. Utterly take away and conſume, Gen. 6. 7. Corrupt, Rev. 11. 18. marg. Make guilty, Pſal. 5. 10. marg. Make void, Mat. 5. 17. Make utterly waſte, Luk. 21. 6. Preached againſt, Gal. 1. 22. Puniſh eternally, Mat. 10. 28. Kill with the ſword, 1 Sam. 15. 6. Make fruſtrate, Job 14. 19.

Deſtruction] Temporall death. Pſa. 90. 3. *Thou turneſt man to deſtruction.*

2. The caſting down of a perſon, or place, or people, in ſuch ſort, as they be never able to riſe again, like to an old ruinous houſe, which being faln down, cannot be built again. Hoſ. 13. 9. *O Iſrael, deſtruction is of thy ſelf.* 2 Pet. 3. 7. Pſal. 36. 12. *There they are faln that work iniquity, and ſhall not be able to riſe.*

3. A ſnare or trap, ſuch as Fowlers and Hunters ſpread. Exod. 22. 33. *It ſhall be thy deſtruction.*

It's put alſo for Damnation, 2 Pet. 2. 1, 3.

Hell,

Hell, Mat. 7. 13. Corporall and temporall punishment which disableth for ever, 2 Chr. 26. 16. A fearfull downfall, Prov. 16, 18. & 18. 12. Ones overthrow and death, 2 Chr. 22. 4, 7. Utter rooting out, Est. 8. 6. comp. with 3. 13. & 7. 4. The taming and mortifying of the flesh, 1 Cor. 5. 5. Anguish of spirit, Rom. 3. 16. Desolation and utter consumption, Psal. 73. 18, 19. A stinging or biting plague, Psal. 91. 6. Mischievous practises, Psal. 35. 17. Corrupting and painful diseases working death, 1 Sam. 5. 9. Psal. 107. 20. Cut off, Hos. 4. 6. marg.

Destruction of the flesh] The taming or mortifying our corrupt nature. Thus *Beza* taketh it; the leanness and wasting of the body through great heavyness and affliction of minde for sin: Thus *Piscator* expoundeth it, 1 Cor. 5. 5. *Unto the destruction of the flesh.*

To *destroy* is to prophesie destruction, Ezek. 43. 3. as to *divide* is to foretell a division, Gen. 49. 7.

Determine] Referred first to *God*, signifieth,

1. To counsell, 2 Chr. 25. 16. marg.
2. To appoint a set time, Job 14. 5.
3. To conclude, resolve upon, Isa. 10. 23.
4. To cut out, or accurately and precisely to determine, Dan. 9. 24.
5. To decree and fore-ordain, Act. 4. 28.

Secondly, to *Man*; signifieth,

1. To purpose, 1 Sam. 20. 7.
2. To resolve, 1 Sam. 25. 17.
3. To settle, 2 Sam. 13. 32. marg.
4. To conclude, 2 Chr. 2. 1.
5. To enact, set down and define, Act. 19. 39.
6. To appoint, Act. 11. 29. & 15. 2.

Deu-el] *Know God.* The Father of *Eliasaph*, Numb. 1. 14.

Device] A thought, counsel, or purpose of doing something. Psal. 33. 10. *Thou bringest to nought the devises of the people.*

2. The event that doth follow upon a mans devices. Prov. 1. 31. *They shall be filled with their own devices*; that is, with the fruit of their devices, or with that which comes of their own purposes and plots.

Referred first to an *Artificer*, Exod. 31. 4. & 35. 32, 35.

Secondly, to the *wicked*, whether crafty, Job 5. 12. Proud, Psal. 10. 2. Numerous, Psal. 33. 10. Persecuters, Psal. 35. 4. Haters of the godly, Ibid. 20. Or the like, whose devices are wicked, Psal. 37. 7. Hurtfull, Psal. 35. 4. Deceitfull, Ibid. 20. who being filled with their owne devices, Prov. 1. 31. devise devices against the godly, Isa. 32. 7. Jer. 18. 11, 18. Who devise froward things, Prov. 16. 30. Mischief, Ezek. 11. 2. Iniquity, Mic. 2. 1. Evil, Jer. 48. 2. To take away the lives of the godly, Psal. 31. 13. Spoken of the tongue, Psa. 52. 2. Of the heart, Pro. 6. 18.

Thirdly, to the *godly*, who devise good, Prov. 14. 22. and liberal things, Isa. 32. 8.

Fourthly, to *God*; signifieth, in his wisdome to forecast and appoint, 2 Sam. 14. 14. Jer. 51. 12. Lam. 2. 17.

Fifthly, to *Satan*, 2 Cor. 2. 11. whose instruments cunningly devise fables to seduce souls, 2 Pet 1. 6.

Debill] A Calumniator, or Accuser, which accuseth us before God day and night, Rev. 12. 9, 10.

2. One who is like the devill, of a devillish quality. Joh. 6. 70. *Have I not chosen twelve, and one of you is a devil?* that is, the childe of the Devill, as like him as a childe is like the father; also idols, Deut. 32. 17. 1 Cor. 10. 20, 21.

3. A wicked spirit, the Prince and Captain of the rest. Mat. 25. 41. *Prepared for the Devill and his Angels. Devill* in Hebrew is named of a Word which signifieth a Waster, in opposition to God Almighty, Psal. 106. 36.

Devill and his Angels] One wicked spirit, who of his malicious accusing God unto *Hevah*, when he tempted her, Gen. 3. 3, 4. was called the Devill, and Accuser or Calumniator: as an head and Captain of all unclean spirits, is here mentioned in the singular number, as elsewhere often, having his Angels joyned to him, as seduced by him, and inferiour to him; like as all good Angels and elect men and women are subject to Christ as their head. Mat. 25. 41. *Prepared for the Devill and his Angels.* This principall devil is called in Scripture *Satan*, also *Beelzebub*, who was chief of Devils.

Note: The wicked Spirits have divers names given them in holy Scripture, either to signifie their nature as Spirits, or their office, as Angels of sending forth as messengers; or their malice against God and men; as Satan, Spirituall wickednesses, Devill, Dragon, Old Serpent; or their great might, as principalities, dominions, powers; or their effects, as unclean spirit, deaf and dumb spirit, father of lies, murtherer, *&c.* Other operations and works, as Tempter. The use of all which, is to stir up the true Christian to hate him and his works, also to be watchful, given to sobriety and prayer, 1 Pet. 5. 8.

To cast out Devils] To drive or thrust out of mens bodies and mindes by his divine power, the devils which personally dwelt

there (as in their houſe or hold) Mat. 8.31. & 9. 33, 34.

To command devils] By his voyce effectually to bid them depart, from any whom they poſſeſt and vexed, Luk. 8. 29.

Condemnation of the Devil] The ſame puniſhment which is inflicted upon the Devill. 1 Tim. 3. 6. *Leſt being proud he fall into the condemnation or judgement of the Devill:* that is, by means of pride and high mindedneſſe be caſt into hell fire, in manner as the Devil is: by which to my ſeeming it is plain, what the ſin of the Devils was, namely an ambitious affecting, aſpiring unto, and arrogating divinity to themſelves, not content with their owne condition; unto which very ſin the Devill afterward by the Serpent tempted *Eve*. Miniſters being young men and young Scholars, by preſumption and pride, are in no ſmall danger of eternall deſtruction.

Seven devils] Many devils, a number certain put for an uncertain. Luk. 8. 2. *Out of whom went ſeven devils.*

To be partaker of the table of devils] Not to eat the devils, or take their ſubſtance into our bodies: but to have the ſpirit of devils, and to be moved by them. So to be partakers of the Altar, is to be incorporate into that Religion which was uſed at the Altar; likewiſe, to be partakers of the body of Chriſt, is not to eat it, and take his fleſh into our ſtomachs, but to be one ſpirit with him, by which we live to God, 1 Cor. 10. 21.

To devour] To eat without chewing, and to ſwallow downe whole, Geneſ. 41. 21, 24.

2. With eruel fierceneſſe to tear and ſpoyl ſpiritually mens ſouls and bodies, as a Lion devours the ſilly Lamb. 1 Pet. 5. 8. *Seeking whom he may devour.* A Metaphor. Gal. 5. 15.

3. To ſpoyl and undoe one in his outward eſtate, without pity. Thus mighty men oppreſſe and devour the poor, as great Fiſh and Beaſts devour and eat up the ſmall. Jer. 51. 3.

4. To waſte and ſpend riotouſly. Luk. 15. 30. *He hath devoured thy goods with Harlots.*

5. To apply and take to our own uſe that which was given and appointed once to Gods ſervice, or to keep back in our hands that which was due to him. Prov. 20. 25. *It is deſtruction to a man to devour that which is ſanctified.*

6. To deceive and defraud others of that which is theirs, by cunning pretences and ſhifts. Mat. 23. 14. *Ye devour widows houſes, under colour of long prayers.*

7. To prey upon, and eat up, Gen. 37. 20.

8. To deſtroy, conſume, or bring to bodily death, 2 Sam. 18. 8.

9. To make deſolate, or bring to confuſion, Hoſ. 13. 18.

To devour much fleſh] In beaſtly and ſavage manner to ſubdue and conſume moſt great nations, and many people, as wilde ravenous beaſts eat up and devour fleſh of other beaſts whom they catch as their prey. Dan. 7. 5. *Ariſe and devour much fleſh.* This was verified of the Kingdome of *Perſia*, whoſe three ribs in his teeth, *Luther* expounds of his three chief Kings, *Cyrus*, *Darius*, and *Xerxes*: but *Junius* of the three quarters and coaſts of the world. See ch. 8. 4.

To devour with whole mouth] To conſume and eat up, as wilde ſavage beaſts uſe to doe, inhumanely and without any ſparing. Iſa. 9. 2. *They ſhall devour Iſrael with whole mouth.*

Devout] One truely religious, who hath vowed and bound himſelf to the true worſhip of the true God, abhorring idolatry. Act. 10. 2. *Cornelius a devout man.*

2. A ſuperſtitious perſon, which ſeemeth religious, and is not, but is given to will-worſhip. Act. 13. 40. *The Jews ſtirred up devout women againſt Paul.*

Deuteronomie] A ſecond law, becauſe the law which God gave in Mount *Sinai* is rehearſed (as if it were a new Law) in this book of *Deuteronomy*, which is a commentary or expoſition of the Moral law, or ten Commandements.

Dew] A water, or ſmall rain, which ſoftly dropping and falling upon the ground every morning, doth keep it moiſt, and make it fruitfull, Cant. 5. 2. And by reſemblance or likeneſſe, it doth ſignifie and ſet forth the things following.

1. Dew, as it is a means to make the earth fruitfull, ſo it cannot be given but of God, Jer. 4. 22. And the withholding of it is a curſe, 2 Sam. 1. 21.

2. The fruitfulneſſe of good Doctrine, and of the Word of God. Deut. 32. 2. *My ſpeech ſhall ſtill as the dew.* A Metaphor. It ſignifieth both the Doctrine and Graces of the Goſpell, and the Spirit of Chriſt upon men. Iſa. 45. 8. & 26. 19. Hoſ. 14. 6, 7. Pſal. 133. 3.

3. The profit and commodity which comes of Brotherly love, or of the Communion of Saints. Pſal. 133. 3. *As the dew of Hermon.*

4. Inno-

4. Innumerable multitudes of the elect, plentifully gathered into the Church of Christ, as the dew that drops from heaven, Psal. 110. 3.

5. The short continuance, or sudden vanishing of the goodnesse which is in Hypocrites. Hos. 6. 4. *Your goodnesse goeth away as the morning dew.*

6. Christs spirituall blessings, or afflictions endured for his Church, Cant. 5. 2.

7. Great refreshment, Isa. 18. 4.

8. Gods reviving power, Isa. 26. 19.

9. The heavenly influences of the Sun, Moon, Stars, *&c.* whereby the ground fructifyeth, Gen. 27. 28. Hereunto the Word is compared, in respect of its fruitfulnesse, Deut. 32. 2. The invading, assaulting, or falling upon an enemy, in respect of the suddennesse thereof, or danger every way, 2 Sam. 17. 12. Brotherly love in respect of the profit and utility ensuing thereupon, Psal. 133. 3. The Kings favour, Prov. 19. 12. The goodnesse of the *Jews*, as which did not continue, Hos. 6. 4. Gods blessing in respect of the profit thereof, Hos. 14. 5. The Churches pious labour among the *Gentiles*, Mic. 5. 7.

As the dew of hearbs] That as the dew of heaven bringeth forth hearbs and fruit, out of the seed corrupted in the earth: so the lives and souls of the *Jews* should be quickened of God wonderfully; which was fulfilled at the deliverance both from the *Babylonians*, and shall be also in their restoring by the Gospel, where their raising up shall be as life from the dead. Isa. 26. 19. *Thy dew shall be as the dew of hearbs.* Rom. 11. 15.

D I.

Diadem] An ornament of Kings which they wore on their heads, whereunto *Job* resembleth his righteousnesse, Job 29. 14. The removall whereof from the Prince of *Israel*, signifieth his removall from the Kingdome, Ezek. 21. 26.

By *a royall diadem in the hand of God*, is signified, the happy condition of his people, Isa. 62. 3. as by *the Lords being for a diadem of beauty* unto them, their advancement, Isa. 28. 5.

Diall] Of the diall of *Ahaz*, mention is made, 2 King. 20. 11. & Isa. 38. 8. This could neither be *Equinoctiall*, *Verticall*, *Meridionall*, nor *Horizontall*, but *Polar* which followeth the *Zodiack*, and the houres are contracted upon the South-side of the *Equinoctial* in the Winter, and enlarged upon the North-side in the Summer. In this the houres were unequally divided for Summer and Winter, or else they behoved to have two Dials, one for Summer and another for Winter. The form of it was *Hemispheriall*, or an half-circle. The miracle seems to have been wrought in the Summer time, at the longest day, when it was drawn back from the eleventh hour to the sixth, which is one hour after the Sun-rising. Hereof see *Weemes* his 3. Vol. in his *Exposition of the Judicial laws of Moses*, pag. 90. 91.

Diamond] Hereof mention is made, Jer. 17. 1. Where in the Hebrew it is שמיר *a most hard and durable stone.* And in Exod. 28. 18. & 39. 11. And in Ezek. 28. 13. where the Hebrew is יהלום of חלם, for that it bruiseth and breaketh in pieces all other stones. *Buxtorf. lex.* See *Adamant.*

Diana] A Latin word, of *dies* the day. In the Greek it is Ἄρτεμις, the name of an idol, or fained goddesse, whom the Pagans fained to be the goddesse of Hunting; being the daughter of *Jupiter* by *Latona*, who continually exercised her selfe in hunting wilde beasts, and for her chaste life was honoured for a goddesse, taken also for the moon. It's derived of ἄρτιμις, *whole, safe, sound*; which yet seemeth to be of ἄρτι *perfect*, or as ἄτμητος *not cut.* Her the *Ephesians* extolled with this commendation, *Great is Diana of the Ephesians*, Act. 19. 28. Ἄρτεμις is rendred by *Chytreus*, *venusta*, seu *perfecta*, & *concinna*; beautifull, perfect, handsome, of ἄρω or ἀρτίζω.

Diblaim] *A cluster of figs*, or *paste of dry figs.* The father of *Gomer*, Hos. 1. 3.

Diblath & Diblathaim] The same. Cities, Ezek. 6. 14. Jer. 48. 22.

Dibon] *Abundance of knowledge*; or *an abounding Son.* The name of a place, Num. 21. 30.

Dibon-gad] *The abundance of an happy Son*; or, *the abundance of understanding*; or, *of the building of happinesse.* The name of a place, Num. 33. 45.

Dibri] *An oratour*; or, *my word.* The father of *Shelomith*, Numb. 24. 11.

Didymus] *A twin:* so *Thomas* was called, Joh. 11. 16.

Die] put for, Neer to death, Gen. 48. 21. To consume, or to be in present danger to die, Numb. 17. 12. 1 Cor. 15. 31. Subject to die, 1 Cor. 15. 22. See the words *Dead. Death.*

Dig] signifieth, To cast up earth, Deut. 23. 13. Trench about, Job 11. 18. Overthrow, pluck down or destroy, Rom. 3. 11.

compared

compared with 1 King. 19. 14. Seek, look for, Job 3. 21. Work or labour for ones living, Luk. 16. 3. Buy, Gen. 50. 5. Break into houſes, Job 24. 16. Make way to enter, Ezek. 8. 8. Caſt about, deviſe, and plot, Prov. 16. 27. Diligently ſearch and lay wait, Pſal. 35. 7. Amos 9. 2. Contrive danger, Job 6. 27.

To dig a pit] To caſt about, to deviſe and plot the hurt of others. Pſal. 7. 15. *He hath made a pit, and digged it, and himſelf is faln into it.* Thus men dig.

2. To prepare and ſend deſtruction upon ſinners. Pſal. 94. 13. *Till the pit be digged up for the wicked.* Thus God digs.

To dig up evill, Prov. 16. 27. is not onely to deviſe and plot it, but to endevour by all poſſible meanes to put the ſame in execution.

Dignities] Moſt high and eminent Rulers, which were moſt glorious of all others, yet not free from reproachful terms of lewd and falſe Prophets, ſuch as *Rome* is full of, blaſpheming even Kings and Emperours which diſſent from them, or any way croſſe them. 2 Pet. 2. 10. *Not afraid to ſpeak evill of dignities.* Theſe becauſe of Gods ordinance the holy Angels bear reverence to them, being patrons of them and their Kingdomes by Gods appointment, Dan. 10. & 11.

They are from God, 1 Sam. 2 8. Pſal. 75. 6, 7. Of whom notwithſtanding there are that ſpeak evill, 2 Pet. 2. 10. Jude 8. Thoſe dignities do at ſome time promote the unworthy unto dignity, Eccl. 10. 6. Eſt. 3. 1. Of dignities Domeſtical, Military, Political, Eccleſiaſtical, Spiritual, Angelical, See *Bernards* Concord.

Diklah] *His diminiſhing.* The Son of *Jocktan*, Gen. 10. 25.

Dileam] *Poor*, or *anſwer of the poor.* A City, Joſh. 15. 38.

Diligence] The earneſt bending of the minde to do a thing well, and frequenting oftentimes ſo to do. 2 Pet. 1. 5. *Give all diligence to joyn, &c.* Eccl. 9. 10.

So, To be delivered from an adverſary, Luk. 12. 58. To do what we are to do, Tit. 3. 12. To the full aſſurance of hope, Heb. 6. 11. That we be not ſlothfull, Heb. 6. 12. To make our calling and election ſure, 2 Pet. 1. 10. To be found of Chriſt in peace, without ſpot and blameleſſe, 2 Pet. 3. 14.

Diligent hand] A man which loveth labour, and gets his living in the ſweat of his face. Prov. 10. 4. *The diligent hand ſhall have plenty*, or makes rich.

Diminiſh] put for, To abate, or want, Exod. 5. 8, 11. Leſſen, Lev. 25. 16. Take from, Deut. 4. 2. Decreaſe, decay, conſume, Prov. 13, 11. Leave out, Jer. 26. 2. Cut off, Ezek. 5. 11.

Dim] By age, 1 Sam. 4. 15. Through grief and ſorrow, Job 17. 7. Lam. 5. 17.

Dimnah] *Dung.* A City, Joſh. 21. 35.

Dimon] *Where it is red.* A place, Iſa. 15. 9.

Dimonah] *A dung-hill.* A City, Joſh. 15. 22.

Dinah] *Judgement*; the daughter of *Jacob*, Gen. 30. 21.

Dinhabah] *His judgement in thoſe things.* A City, Gen. 36. 32.

Dionyſius] *From heaven*, or *by divine inſpiration*; *pricked* or *moved forwards.* A beleever named *Areopagite*, Act. 7. 34. Or, of *Bacchus*, ſo called Διόνυσος, of *Dia* an Iſland conſecrate unto him, and the City *Nyſa*, in which he reigned.

Diotrephes] *Nouriſhed of Jupiter*, of ζεὺς διὸς & τρέφω, *an ambitious man*, 3 Joh. 9.

Dip] put for, To put a little way in, Joſh. 3. 15. To waſh, 2 King. 5. 14. To enjoy plenty, Deut. 33. 24.

To direct] To govern, rule, and order a thing unto happy ſucceſſe, when the grace of God in the heart aſſiſteth us to doe well, and his providence bleſſing us, cauſeth our work to fall out well to us. Pſal. 90. 18. *Direct the work of our hands upon us.*

Taken alſo for, 1. To make ſtraight, eaſie and plain, Pſal. 119. 5. Prov. 3. 6.

2. To addreſſe ones ſelf to prayer, Pſ. 5. 3.

3. To proſper, 1 Theſſ. 3. 11.

4. To diſpoſe, Jer. 10. 23.

5. To ſhew the way, Jer. 42. 3.

To diſcern] To put a difference between things and perſons, which be like one another, being able diſtinctly to know one from the other; and touching things and perſons which do differ, and be unlike, to perceive which are moſt excellent, and to allow them. 1 Cor. 12. 10. *Diſcerning of ſpirits.* Rom. 2. 18. *And tryeſt the things which differ.* Phil. 1. 10.

Diſcern ſignifieth alſo,

1. To perceive, view diligently, or take notice of, Prov. 7. 7.

2. To diſtinguiſh or put difference between, Jonah 4. 11.

3. To hear, 2 Sam. 14. 17. marg.

There's firſt a *corporall* diſcerning, by the Eye, Gen. 27. 23. Job 4. 16. Ear, Ezr. 3. 13. Taſte, Job 6. 30.

Secondly, *Mentall*, by the underſtanding, Eccl. 8. 5.

Thirdly, *Spirituall*, by ſpiritual illumination and grace, 1 Cor. 2. 14. whereby there's

a judging aright of ſpirituall things, 1 Cor. 2. 14. Things that differ, Phil. 1. 10. The holy uſe of the ſacrament, 1 Cor. 11. 29. The ſpirit of Teachers, 1 Cor. 12. 10. Good and bad, Heb. 5. 14.

To diſcern the ſpirits, 1 Cor. 12. 10. is, rightly to try and judge of ſuch.

To diſcern the Lords body, 1 Cor. 11. 29. is, Reverently to uſe the outward elements of Bread and Wine in the Sacrament, putting difference between them and common bread and wine.

To diſcern both good and evill, Heb. 5. 14. is, Not onely to take notice of either, but putting difference between them, to reject the evill, and approve the good.

Diſciple] A Learner or Scholar, who ſubmitteth himſelf to another to be taught any learning. Act. 20. 30. *To draw diſciples after them.* Mat. 11. 2. *John ſent two of his diſciples.*

2. One who learneth the Doctrine of Chriſt, that he may beleeve and practiſe it. Act. 11. 16. *The Diſciples were firſt called Chriſtians in Antioch.* Luk. 14. 16. Alſo the Jews which beleeved the Doctrine of the Prophets.

3. The Apoſtles, who in a peculiar manner are often called the Diſciples of Chriſt, Mat. 8. 1. & 10. 1.

4. Hypocrites, which heard and profeſſed his Doctrine, without love to it, or faith in it. Joh. 6. 66. *Many of his diſciples went from him, and walked no more with him.*

There were Diſciples of *Moſes*, Joh. 9. 28. *John the Baptiſt*, Mat. 11. 2. The Phariſees, Mar. 2. 18. Chriſt, Ibid. Whereof ſome were after a peculiar manner ſo called, Mat. 10. 1. Luk. 10. 1, 23. Others, by reaſon of their profeſſion or faith in Chriſt, Act. 6. 1. & 11. 26. Whereof ſome notwithſtanding were ſo onely in name, Joh. 6. 66.

Diſcloſe] is all one with Declare, Tell abroad, Diſcover, Reveal, Shew forth, Make manifeſt.

Diſcomfit] is all one with Diſmay, make to flie, drive or put to flight. Though God raiſeth up inſtruments for the diſcomfiture of his enemies, yet is it he indeed that doth diſcomfit them, Judg. 4. 15.

Diſcord] Naughty and wicked men are the ſowers, or caſters forth hereof, Pro. 6. 14. marg. whom therefore the Lord hateth, and who are an abomination unto him, Ibid. 19. Of diſcord among the wicked, among the godly, of the wicked with the godly, of the godly with the wicked, of people both with their Politicall and Eccleſiaſticall governours, and of Eccleſiaſticall perſons among themſelves, See examples in *Bernards* Concord.

Diſcover] See *Declare, Reveal.*

Diſcourage] is all one with Diſmay, weaken the hands, make the hearts of people to melt, Deut. 1. 28. marg. their ſoul to be grieved or ſhortened, Num. 21. 4. marg. To diſcourage the heart, is to break the heart, Num. 32. 7. marg. By the Spies the children of *Iſrael* were diſcouraged, Ibid. 9. and Parents by provoking their children diſcourage them, Col. 3. 21.

Diſcretion, *referred to men*] That gift of God (called Judgement) Phil. 1. 9. Pſa. 112. 5. Whereby ſundry Chriſtians are enabled to try and judge of things and perſons to be ſuch as they are. By this gift, *Peter* diſcovered *Simon Magus*, Act. 8. and *Paul* bewrayed *Elymas* the Sorcerer, Act. 13. 10. and *John Mark*, Act. 15. 38. It is a worthy gift proper to godly wiſe men, Prov. 20. 5. Pſal. 112. 5. Moſt needfull it is for a Miniſter of the Word to have a good meaſure of this gift.

2. *Referred to God*: The wiſdome which God declared in making and diſpoſing the world, and the ſeverall parts thereof, to his glory and mans good. Jer. 51. 15 *He ſtretched out the heavens by his diſcretion.*

Diſdain] is all one with Contemn, Deſpiſe, Slight, not account worthy. It ariſeth of pride, 1 Sam. 17. 42. Envy, Mat. 20. 24. & 21. 15. Or, from the worthleſneſſe of the party, not to be honored, eſteemed of, or held in reputation, Job 30. 1.

Diſeaſes] doe not alwayes ſeiſe on one part of the body, 1 King. 15. 23. 2 Chron. 21. 15. Joh. 5. 4. Are at ſome times incurable, 2 Chr. 21. 18. Loathſome, Pſal. 38. 7. Great, 2 Chr. 24. 28. Seiſe as well on the godly as others, 2 Chr. 16. 12. Pſal. 38. 7. Whereof the cauſe is ſin, Mat. 9. 2. Joh. 5. 14. 1 Cor. 11. 30. Being for tryall, Job 2. The glory of God, Joh. 11. 4. and to manifeſt Gods works, Joh. 9. 3.

Diſgrace] is all one with, To defame, pour contempt upon, caſt filth upon, make contemptible and vile, reproach, ſet as a gazing ſtock.

Diſhan] *A threſhing.* The Son of *Seir.*

Diſhon] *Fatneſſe*, or *aſhes.* The Son alſo of *Seir*, Gen. 36. 21.

Diſmayed] is all one with, To dread, to be aſtoniſhed, confounded, greatly afraid, bowed down; which cometh to paſſe, at the power of enemies, Deut. 31. 8. Dangerous undertaking, Joſh. 1. 9. Their own weakneſſe

neſſe and ſmall power, Iſa. 37. 27. Some great work, 1 Chron. 28. 20. The troubleſome diſcharge of our function, Jer. 1. 17. A grievous viſion, Iſa. 21. 2, 3. Afflictions and a dejected ſtate under the enemies, Iſa. 41. 10. Mens faces, Jer. 1. 17. Heatheniſh ſignes, Jer. 10. 2.

Diſobedience *to Men*] An unwillingneſſe to doe what is commanded, and a readineſſe to do the contrary. 2 Tim. 3. 2. *Diſobedience to parents.*

Diſobedience *to God*] A vice which cauſeth men to doe what God forbiddeth, and to leave undone what he commandeth, either becauſe his precepts be troubleſome to our ſloathfull nature, or above our corrupt reaſon. Rom. 5. 19. *By the diſobedience of one man.* Eph. 3. 6. *Children of diſobedience,* Iſa. 1. 19.

To diſobey] To refuſe to bearken and do, according as God commandeth and forbiddeth in his Word. Deut. 28. 15. *If thou diſobey the Word of the Lord thy God.* Iſa. 1. 20. *But if ye refuſe, &c.*

It's to turn away, To turn back from following, To rebell, To break the bands, To harden the neck, Not to hearken nor encline the ear, nor hear nor receive inſtruction, To deſpiſe reproof, and pull away the ſhoulder, *&c.*

Diſorderly] Idly, ſloathfully, without labouring in a good calling, yet buſily inquiring into the doings and affairs of other men. For theſe two, Idleneſſe and Curioſity, are commonly coupled, they be againſt the order of Nature, and ordinance of God. See Gen. 2. 3, 17, 18. 2 Theſſ. 3. 6, 7. compared with v. 11. *They work not, but walk diſorderly, and be buſibodies.*

Diſpenſation] Miniſtery or calling of Apoſtleſhip, 1 Cor. 9. 17. Epheſ. 3. 2. A Diſpenſer is a Steward, and Diſpenſation is Stewardſhip. Now there be four things required as neceſſary to a Steward.

1. That ſomething be committed to his truſt to be diſpoſed of.
2. Authority to diſpoſe it.
3. Declaration of the perſons to whom it may be diſpoſed.
4. The manner how, and the means whereby. See Eph. 3. 3, 5, 7, 8.

It's put alſo for the diſcharge of duty in office, 1 Cor. 9. 17. Ordering or diſpoſing, Eph. 1. 10. Commiſſion and performance thereof, Col. 1. 25.

Diſperſe] ſignifieth,

1. To run or go throughout, 1 Sam. 14. 34.
2. To place or diſpoſe of, 2 Chr. 11. 23.
3. To ſcatter, Eſt. 3. 8. Iſa. 11. 12. Joh. 7. 35. To ſcatter abroad, Joh. 11. 52. as the *Jews* were, Ezek. 12. 15.
4. To break in pieces, waſte, not to leave together, conſume, Act. 5. 37.
5. To bee bountifull and liberall to the poor; ſo diſperſing, as when a man ſoweth his ſeed abroad; Pſalme 112. 9. 2 Cor. 9. 9.

Diſpleaſe] Referred firſt, to *God*, ſignifieth,

1. To be evill in his ears, Num. 11. 1. mar.
2. To be evill in his eyes, Gen. 38 10. mar.
3. To be angry, Pſal. 60. 1. It's in reſpect of ſin, 2 Sam. 11. 27. 1 Chr. 21. 7. And his diſpleaſure is, Sore, Pſal. 2. 1. Hot, Pſal. 6. 1.

Secondly, to *Chriſt*, Mar. 10. 14. Importing, the inward grief and indignation of his minde.

Thirdly, to *Man*; ſignifieth,

1. To be angry, or take it in ill part, Gen. 31. 35.
2. To be evill in ones eyes, Gen. 48. 17. Numb. 11. 10.
3. To grieve, offend, give diſtaſte unto, 1 King. 1. 6.
4. To be troubled, vexed, 1 King. 20. 43.
5. To be ſo moved that he reſolved upon war, Act. 12. 20. It's either *lawfull*, as Num. 11. 10. 1 Sam. 8. 6. or *unlawfull*, as 2 Sam. 6. 8. 1 King. 21. 4. Jonah 4. 1.

Diſpoſſeſſe] is, To put another out of poſſeſſion, Numb. 32. 39. Which is *lawfull*, if commanded of God, Numb. 33. 53. and God give power to effect the ſame, Judg. 11. 23.

Diſpute] ſignifieth, 1. To reaſon, or plead, Job 23. 7.

2. To talk, debate, reaſon or confer about a thing, Mar. 9. 33.

3. To uſe ſound arguments for the proof of that which one holdeth, Act. 17. 2, 17. and 19. 8, 9.

4. To interpret the Scripture myſtically and allegorically, 1 Cor. 1. 20. *Cameron Myroth. in loc.*

5. To quarrell or contend, Phil. 2. 14. *Do all things without murmurings and diſputings*, that is, frame your ſelves to all peaceable carriage one toward another, and do all things without heart-burnings, and quarrels.

6. To ſtrive or conteſt about, Jude 9. It's *lawfull*, when for the truth, as Act. 2. 9. & 17. 2, 17, 19. *Unlawfull*, when againſt the truth; when doubtfull, Rom. 14. 1. Perverſe, 1 Tim. 6. 5. Out of a deſire of preeminence, Luk. 9. 46.

Diſquiet

Diſquiet] ſignifieth,

1. Not to ſuffer to reſt, 1 Sam. 28. 15.

2. To vex, or trouble, or over-buſie ones ſelf, Pſal. 39. 6.

3. To be perplexed, Pſal. 42. 5.

4. To aſtoniſh, diſturb, ſhake, raiſe up againſt, Jer. 50. 34.

5. Not to take well with, approve, like, or to be moved, angry at, Prov. 30. 21.

Diſſemble] ſignifieth,

1. To lie or deny. Joſh. 7. 11. *Neither will I go in with diſſemblers*; that is, men of a lie, or liers, Pſal. 26. 4.

2. To make to wander, or uſe deceit. Jer. 42. 20. *Ye diſſembled in your hearts*, or *uſed deceit againſt your ſouls*, marg.

3. To appear to be another, or to be known, Prov. 26. marg. See *Arius Mont. interlin. marg.*

4. To counterfeit or feign, Gal. 2. 13.

Diſſolve] ſignifieth,

1. To melt or make faint with troubles, fears, *&c.* Pſal. 75. 3.

2. To ruine or lay waſte, Nah. 2. 6.

3. To aſſoyl dark ridles, or deep queſtions, Dan. 5. 16.

4. To deprive of life, 2 Cor. 5. 1.

Diſtreſſe] Any great trouble, danger, or grievous affliction, whereby men are ſo ſtraightned as they know not at all what they may do. Pſal. 107. 7. *He delivered them out of their diſtreſſe.* 2 Cor. 1. 8.

Diſtribute] ſignifieth,

1. To divide among, Joſh. 13. 32. & 14. 1. Which was by lot, Joſh. 13. 6.

2. To ſet or place orderly, 1 Chr. 24. 3.

3. To give every one their ſhare, 2 Chr. 31. 14.

4. To give freely, Luk. 18. 22.

5. To communicate for the relief of others, Heb. 13. 16. Rom. 12. 13. Being referred unto *God*, with relation unto the *wicked*, it importeth, as their wofull condition, ſo Gods juſtice in dealing with them, Job 27. 17 But with relation unto the *godly*, the gifts and abilities which he hath beſtowed upon them, 1 Cor. 7. 17. 2 Cor. 10. 13.

Diſtruſt] Want of truſt, when men doe not rely and reſt upon God for temporall proviſion and protection, or for eternal ſalvation. Pſal. 78. 22. *They beleeved not in God, but diſtruſted his help.*

Ditch] put for, Miſery, Job 9. 31. Miſchief, Pſal. 7. 15. A dangerous evill, very hardly to be got out of, Prov. 23. 27. Deſtruction, Mat. 15. 14.

Divide] ſignifieth,

1. To ſeparate, Gen. 1. 6.

2. To diſperſe or ſcatter, Gen. 49. 7.

3. To diſtribute or part, Ibid. 27.

4. To ruſh upon with force and violence, Gen. 14. 15.

5. To put one place from another, Exod. 26. 33.

6. To ſever into parts and portions, Num. 33. 54.

7. To cut in two, 1 King. 3. 25. Or into pieces, Judg. 19. 29.

8. To ſet apart from one another, Gen. 32. 7.

9. To confound. Pſal. 55. 9. *Divide their tongues*; that is, their language, counſels, plots, *&c.*

10. To draw into factions, or ſide one againſt another, Mar. 3. 24. Act. 23. 7.

11. To beſtow, impart, or communicate, 1 Cor. 12. 11. 2 Tim. 2. 15.

Divill] put for, 1. *Satan*, *Beelzebub*, or the Prince and Captain of all unclean ſpirits, Mat. 25. 41. He is thus tearmed from his accuſing us before God day and night, Rev. 12. 9, 10. Tearmed alſo, *The God of this world*, 2 Cor. 4. 4. *The prince of the power of the air*, Eph. 2. 2. *The prince of this world*, Joh. 14. 30. *The power of darkneſſe*, Col. 1. 13. *The Tempter*, Mat. 4. 3. *A roaring lyon*, 1 Pet. 5. 8. *The old Serpent*, Rev. 12. 9. *The wicked one*, &c. Eph. 6. 16. Who alwayes ſeeketh mans deſtruction, 1 Chr. 21. 1. Luk. 8. 12. & 22 31. but can do no more againſt us then God permits him, Job 1. 12. & 2. 6. Mat. 8. 31. Whoſe Kingdome is deſtroyed through Chriſt, Col. 2. 15.

2. *A childe of the devill*; one who is like the devill, or of a devilliſh quality, Joh. 6. 70.

3. Honors, profits, pleaſures, or whatſoever other things the devill uſeth to hinder our profiting by the Word, Luk. 8. 12.

Divine] One that excelleth in the knowledge and teaching of divine and heavenly Myſteries. Rev. 1. *John the Divine.*

Divine ſentences] A ſentence moſt provident and prudent, full of foreſight and prevention. Prov. 16. 10. *A divine ſentence ſhall be in the lips of a King.*

There's alſo mention made of *Divine ſervice*, Heb. 9. 1. *Divine power*, 2 Pet. 1. 3. and *the divine nature*, Ibid. 4.

To divine] To tell things to come, as a Soothſayer, by the help of an evill ſpirit.

2. To diviſe and finde out ways and means how to know that which is hard to be known. Gen. 44. 5. *Know ye not that ſuch a man as I can divine?*

Note: Such as expound this of Divinati-

on,

on, they offer violence unto, and wreſt the words both in ver. 5, & 15. and before 30. 27. Alſo they unjuſtly burthen *Joſeph* with a great fault; as if he would attribute to himſelf, and glory, as if he had not received from God the gift of knowing things ſecret, which he did not before *Pharaoh*, being new come out of priſon, ch. 41. 16. The plain meaning then agreeing to the words is, that by this deviſe, *Joſeph* could try and finde out the crafty and deceitfull wiles, whereby they ſought to delude him.

Spirit of Divination] One that by a devilliſh ſpirit ſtudyeth to withdraw others from the worſhip of God, and true holineſſe of life. Lev. 20. 6. 27. *If a man or woman have a ſpirit of Divination.*

Diviner or Soothſayer] One which by a devilliſh ſpirit that is in him, doth propheſie and tell before what things ſhall come after. Deut. 18. 10. *Let none be found among you that is a Diviner.* Iſa. 8. 19. Gen. 41. 8. Ezek. 21. 21. *Conſulting by divination.*

Division] Diſagreement in doctrine or affections. Rom. 16. 17. *Mark them which cauſe diviſion.*

To divorce] To refuſe ones wife, or to put her away from being his wife. To make a ſeparation and departing, Mat. 19. 3, 7. 1 Cor. 7. 14, 15.

Bill of divorce] A writing, or Letter which the husband gave unto his wife, to witneſſe that he had refuſed her, and willingly put away or turned her off from being any more his wife. Deut. 24. 1. *Let him write her a Bill of divorce, and put it into her hand.* The Jews did not this by precept from God, but by permiſſion from *Moſes*, who allowed ſuch a Letter of divorce for the ſafety of ſuch wives as had cruell and hard-hearted husbands, as it is written, Mat. 19. 8. *Moſes ſuffered you for the hardneſſe of your hearts to put away your Wives, but from the beginning it was not ſo.* Therefore ſuch Jewiſh divorce was evill morally, but not civilly. Divorce for Adultery allowed by Chriſt, Mat. 5. 33. alſo 19. 5. The Papiſts hold, that the bond of marriage (being an holy Sacrament, as they ſay) cannot upon any cauſe be broken, but is inviolable till death: and therefore, if Adultery be committed by either party, they allow a divorce (*a thoro*) from bed onely, and do not give leave to the innocent party to marry again. See their Annotation in *Rhem.* Teſtament, on ver. 18. of the 16 chap. of Luke.

Dizahab] *Where much gold is.* A place, Deut. 1. 1.

D O.

Doctor] One who teacheth others, and cauſeth them to learn any knowledge. This is the generall ſignification.

2. One who ſoundly teacheth the doctrine of Chriſt, skilfully confuting errors, which be contrary to it. Epheſ. 4. 11. *Paſtors and Doctors* (or Teachers.)

3. One who teacheth effectually and within, making us beleeve that we learn and know of him. Matt. 23. 6. *For one is your Doctor, even Chriſt.* Iſa. 54. 13. *All thy children ſhall be taught of the Lord.* Jer. 31. 33.

4. One that ambitiouſly affecteth the honour of a teacher and guide. Mat. 23. 10. *Be not many Doctors.* Rom. 2. 19. *Thou perſwadeſt thy ſelf that thou art a guide to the blinde*; that is, one that can goe before others as a guide or a Teacher. This honor the Phariſees willingly took to themſelves, being unworthy of it, Matt. 5. 14.

There were *Jewiſh* Doctors, Luk. 2. 46. *Chriſtian*, Eph. 4. 11. Sound, faithfull and good, 1 Cor. 4. 2. 17. Eph. 6. 21. 1 Tim. 4. 6. Falſe and deceitful, 2 Pet. 2. 1. 1 Joh. 4. 1.

We not called Doctors] That the ambitious ſeeking after Titles, ought to be eſchewed. Mat. 23. 10. *Be not called Doctors.*

Doctrine] That which is taught or ſet others to learn. This is the generall ſignification.

2. The inſtruction of the Church in that truth, which is according to godlineſſe. 1 Tim. 4. 13. *Give attendance to Doctrine.* Tit. 1. 2. Here it is taken in good part.

3. Any manner of inſtruction, how corrupt or evill ſoever it be. 2 Tim. 4. 2. *Doctrine of Devils.* Here it is taken in ill part.

4. The act of Teaching. Mar. 3. 2. *And ſaid to them in his Doctrine*; that is, whiles he was teaching them, or in the act of teaching he ſaid.

It's put alſo for that truth of the Goſpell which is taught and profeſſed in general, Tit. 2. 10. 2 Joh. 9, 10. Manner of teaching, with the matter alſo, Mat. 7. 28. Diſcipline, Pro. 4. 2. The matter taught, Mat. 16. 12. Underſtanding of the law taught, Iſa. 29. 24. Grounds of divine worſhip, Mat. 15. 9. Speech of inſtruction and information, Heb. 6. 1, 2. Evangelicall truth, methodically taught, called, *The form of Doctrine*, Rom. 6. 17.

Doctrine of Chriſt] Such doctrine as hath Chriſt for the author, matter, and ſcope or end. Heb. 6. 1. *The beginning of the doctrine of Chriſt*; that is, which cometh from Chriſt, teacheth

teacheth Chriſt, and leadeth unto Chriſt. No other Doctrine, ſignifieth, no diverſe Doctrine from that which *Paul* taught, 1 Tim. 1.3.

Doctrine of devils] Such erroneous opinions as come from the Devil as author, and keepeth them which receive it, faſt in his ſnares. 1 Tim. 4. 1. *They ſhall give heed to doctrines of devils.*

Form of doctrine] The doctrine of the Goſpel, which is like a form, mould, or ſtamp, changing the Elect into the Image and likeneſſe of it ſelf, by imprinting in their hearts (through the holy Ghoſt) thoſe very graces of faith, hope, love and obedience, which it teacheth and requireth. Rom. 6.17. *Ye have obeyed the form of doctrine, &c.*

Doctrine of godlineſſe] That doctrine of Grace, which doth teach us the way how to worſhip God aright, and maketh us his true worſhippers; that is, godly perſons. 1 Tim. 6. 3. *The Doctrine which is according to godlineſſe.*

Doctrines of men] Such opinions and doctrines as have none other than men for the authors of them, without any ground out of the Word. Col. 2. 22. *After the doctrines of men.* Theſe are called the precepts of men, Mat. 15.9. *Strange doctrines*, Heb. 12.9. and *a winde of doctrine*, Eph. 4.14. being like boates toſſed up and down with contrary winds.

Doctrine uncorrupt, wholeſome, ſound] Such doctrine as is not mixed with leaven of error, but is in it ſelf pure, and makes them which received it to be ſound in the faith, and of uncorrupt and pure manners, and to be ſaved in ſoul and body, Tit. 1. 9. Alſo 2. 7, 8. *With uncorrupt doctrine.* 1 Tim. 1.10. 2 Tim. 1. 13. & 2. 17. Hee compared falſe doctrine to a Gangrene, which killeth.

Dodai *or* **Dodo**] 2 Sam. 27. 4. *Beloved:* an *Ahohite*, 1 Chr. 17. 4.

Dodanim] *Beloved.* The Son of *Javan*, Gen. 10. 4.

Dodavah] *Love.* The Father of *Eliezer*, 2 Chr. 20. 37.

Dodo] *His Uncle.* The Father of *Puah*, Judg. 10. 1. Alſo a *Bethlemite*, 1 Chr. 11. 26.

To doe] To provide, labour and prepare, Gen. 30. 30.

It may be referred, I. To *God*, ſignifying,

1. The execution of his judgements, whether in juſtice on the ungodly, Exod. 9. 5. or in mercy on his owne children, Pſa. 39. 9.

2. The gracious deliverances which he affordeth his own children, Pſal. 109. 21. Iſa. 37. 32.

3. The accompliſhment of his decrees, Iſa. 46. 11. Dan. 9. 19.

4. To requite or recompenſe in the ſame kinde, Numb. 33. 56.

5. To proſper, Deut. 30. 5.

6. The courſes which he taketh, or means which he uſeth for the good of his own people, Hoſ. 6. 4.

7. To help and ſhew favour, Pſa. 109. 21.

8. To ſend puniſhment or affliction, Amos 3. 6.

9. To put out, or forgive, 1 Chr. 21. 8.

10. To bring upon, 2 Sam. 3. 9.

II. To *Chriſt*, ſignifying,

1. His obedience and conformity unto his Fathers will, Joh. 8. 29. & 14. 31.

2. His granting of what in prayer ſhall be requeſted of him, Joh. 14. 14.

3. The ſeverall actions which were by him performed for the advancement of Gods glory, and ſalvation of mankinde, Act. 1. 1.

III. To *Man*, ſignifying, To execute or perform, Pſal. 15. 7. Follow in practiſe, Phil. 4. 9. Keep, Gal. 5. 3. Obſerve, Deut. 5. 27. Take in hand, Deut. 29. 9. Fulfill, 1 King. 5. 8. Speak, 1 Joh. 1. 6. Act or practiſe, 3 Joh. 11. Commit, 2 Sam. 12. 9. Pleaſure, benefit, profit, Gal. 6. 10. Work, Exod. 15. 11. Mans doing is taken ſometime in a *good* ſenſe, as Gen. 18. 19. Lev. 18. 4. & 25. 18. Deut. 28. 15. & 32. 46. Pſa. 103. 21. & 143. 10 Iſa. 1. 17. Mic. 6. 8. Act. 26. 20. Sometime in an *evill*, as Gen. 19. 7. Deut. 17. 13. & 25. 16. Pſal. 119. 3. Jer. 4. 22. and ſo in other particulars. The former is done without wearineſſe, Gal. 6. 9. Partiality, 1 Tim. 5. 21. Murmuring or diſputing, Phil. 2. 14. Done juſtly, Mic. 6. 8. With good courage and ſtrength, 2 Chron. 28. 10, 20. Heartily, Col. 3. 23. The latter wickedly, 1 Sam. 12. 25. Dan. 12. 10. Fooliſhly, Gen. 31. 28. Raſhly, Act. 19. 36.

To doe evill] To ſend ſome puniſhment or evill affliction. Amos 3. 6. *Is there any evill in the City, and the Lord hath not done it?* Thus God doth evill.

2. To offend God in ſome ſinfull deed, through weakneſſe. 2 Sam. 12. 9. *Wherefore haſt thou done evill in his ſight?* Thus godly men doe evill.

3. To live wickedly, fulfilling the luſts of ſin with pleaſure and greedineſſe. 3 Joh. 11. *He that doth evill hath not ſeen God.* Thus ungodly men do evill, Joh. 3. 20.

To doe faithfully] To doe as becomes a faithfull and beleeving perſon, namely to entertain, harbour, and bring on their way

the brethren, ſuch eſpecially as be ſtrangers, 3 John 5.

To doe good] To proſper and bleſſe. Gen. 32. 9. *I will do thee good.*

2. To lead a godly life. 3 Joh. 11. *Hee that doth good is of God.*

3. To diſtribute or communicate unto the neceſſities of the Saints. Gal. 6. 10. *Doe good to all.* Here it is more ſtrictly taken, but it is uſed more largely in 3 Joh. 11. *He that doth good is of God, but he that doth evill hath not ſeen God.* And often elſewhere it ſignifieth the performance of duties, of the firſt and ſecond Table.

To doe well] To offer ſacrifices, and doe all outward good works of a lively faith in Chriſt, out of a pure heart, and a good conſcience. Gen. 4. 6. *If thou doſt well,* &c. Thus *Abel* worſhipped God by faith in the promiſes without Hypocriſie, and that made his work good, and himſelf a well-doer; whereas *Cain* was an evill-doer, and his work evill, 1 Joh. 3. 12. (though he did the thing which God commanded) becauſe he wanted confidence in Chriſt, and was an hypocrite.

To doe the will of God] To beleeve the promiſes of mercy: *For this is the will of God,* Joh. 6. 40. And to endevour the keeping of his Commandements and Laws. Mat. 7. 21. *He that doth the will of my Father.* This is Evangelicall doing, according to which, all the godly be doers of the will of God, is by faith to be in the fear of God; and to ſuch the will and doctrine of God ſhall be further revealed, Joh. 7. 17.

2. Perfectly to keep the Morall law, or ten Commandements, without failing in any point; either for matter, matter, and meaſure of doing, or end. Rom. 2. 13. *The doers of the Law ſhall be juſtified.* This is legal doing, which is to be found onely in the man Chriſt, and the holy Angels.

Doing] The execution and fulfilling of Gods decrees and counſels. Pſal. 11. 35. *Our God is in heaven, he doth whatſoever he will.* Iſa. 45. 7. *I doe all theſe things.*

2. The performance of Gods precepts, either by endevour, or in perfection. Pſal. 15. 7. *He that doth theſe things,* &c. Gal. 3. 2. *He that doth theſe things ſhall live.*

3. The working of ſome evill works. 3 Joh. 11. *He that doth evill,* &c.

Doeg] *Carefull.* The chief Heard-man of *Saul,* to whom he bewrayed where *David* was, 1 Sam. 21. 7. & 22. 9.

Dog] A creature vile and baſe, whoſe property is to ſnarl, bite and brawl, loving eaſe, and greedy after meat.

2. A deſpiſed and abject perſon, which is of vile account. 1 Sam. 17. 44. *Am I a dog?* 2 King. 8. 13. *Is thy ſervant a dog?* 2 Sam. 3. 8.

2. The Gentiles which were ſtrangers from Chriſt. Matt. 15. 26. *I may not take the childrens bread, and give it to dogs.*

4. Falſe Prophets and Teachers, who (like dogs) impudently bark againſt the truth, and ſhameleſly rail againſt the true Teachers. Phi. 2. 2. *Beware of dogs.*

5. Contemners of the Word, to wit, ſuch filthy unclean lives, as deſperately hate and ſcorn all good admonition, and their admoniſhers. Mat. 7. 6. *Give not holy things to dogs.* 2 Pet. 2. 22.

9. An whore, which letteth out her body for hire. Deut. 23. 28. *Thou ſhalt not bring the price of a dog into the Houſe of God.*

7. Negligent, covetous, and unfaithfull Miniſters, which ſeek their owne things, and not the things of Chriſt. Iſa. 56. 10, 11. *Theſe greedy dogs can never have enough, they look every one to their owne wayes,* &c. Dumb and greedy Dogs be careleſſe and covetous Shepheards, which minde not the ſafety of the flock, but the benefit of the fleece.

8. The Devill, the Prince of this world, Pſal. 22. 20. Or, it may be meant of the malicious Jews, or both.

This *Beaſt* is well known, and thereof there are diverſe kindes, and for diverſe uſes: as, for hunting, fowling, keeping the houſe, merryment, &c. It hath many excellent properties. It is watchfull both by day and night, and by its barking diſcovereth thieves, ſtrangers, beaſts. It loveth its Maſter, & them in the family. It's docible, and may be taught to turn the ſpit, draw water, fetch and carry, &c. It can finde the way home though many miles diſtant, and is not forgetfull, either of any wrong done, or kindneſs ſhewed unto it. It's very loving unto its young ones, which ſee not till they be nine or ten dayes old. Some bark much, bite ſeldome, the moſt fearfull; others bark ſeldome, but bite ſore, the moſt valorous. By night they are afraid of the moon, whereat they often bark, though to no purpoſe. The older they grow, they wax the more laſie: Having eat too much they eat graſſe, and ſo by vomiting purge themſelves. They are ſubject to madneſſe, and uſually when they then bite man or beaſt they die. They doe moſt eagerly behold and admire all holy actions. Being weary by running, they relieve themſelves by tumbling. They will not eat the fleſh of one another, though never ſo hungry, never ſo well prepared. Being beaten

ten of their Maſters, they lie down, humble themſelves, are more obedient, and love them the more. They know their voyce, and are thereby directed. They by their ſent will follow and finde out their Maſter (as alſo their game) fight for him, not forſake them if ſlain, detect the murtherer, and revenge his death. When they hunt, it's for their glory (which they affect) their Maſters gain. It's an unclean beaſt, Deut. 23. 18. Libidinous, envyous againſt others of its owne kinde, licketh up what it vomiteth. Two of them ſtriving for a bone, and a third taking it from both, pointeth out, That when two ſtrive for a place, whether in the Church or Common-wealth, uſually a third carryeth it. And as the dog runneth after the ſtone, and biteth it, not after him that threw it, ſo the wicked look not unto God from whom troubles come, but rage againſt the inſtruments whom God employeth. When they drink, they lap of the water with their tongues, Judg. 7. 5. They wait at the Table, and feed on the bones and crums that fall therefrom, Mat. 15. 27.

A living dog better, &c.] That it is beſt to enjoy things which be preſent, and not with expectation of future good things to deceive themſelves, Eccl. 9. 4, 5. The ſaying and opinion of Epicures, like to that in Iſa. 22. 13. 1 Cor. 15. 32. *Let us eat and drink*, &c. whoſe affections and faſhions by imitation *Solomon* expreſſeth, Eccl. 10. 7, 8, 9.

Dominion] Rule, Lordſhip, and power, either moderate, of a lawfull Lord. Jude 25. *To God onely be dominion.* Or immoderate and and hurtfull, of unlawfull Lords or Tyrants. Rom. 6. 14. *Sin ſhall not have dominion over you.*

It's put alſo for the government it ſelfe, Jude 8. The extent of ones rule, Jer. 34. 1. Kingdome, Pſal. 114. 1. The Countrey or Kingdome, over which a King ruleth, Dan. 6. 26. It's aſcribed to *God*, Pſal. 145. 13. *Chriſt*, Pſa. 72. 8. *Men* in *generall*, Gen. 1. 28. Pſal. 8. 6. In *ſpeciall*, 1 King. 9. 19. Dan. 6. 9. Mat. 20. 25. The *Law*, Rom. 7. 1. *Sin*, Rom. 6. 14. *Death*, Rom. 6. 9.

To deſpiſe dominion] To ſet at naught and have in vile account, not the perſons of governours, but government ſelfe, even the very order which God is Author of, they ſpare not to ſpeak ill of it; as doe at this day the Anabaptiſts, Libertines, Davidiſts, and Academici, with others, Jude 8. Whereas *Michael* would not uſe a railing word againſt the impure Spirit, theſe men reproach the holy Ordinance of God.

Doꝛe] That whereby an ordinary entrance into, and paſſage out of a houſe is made.

2. Chriſt, by whom an entrance is made into the Church of God, as by a dore one entreth into an houſe. Joh. 10. 1, 9. *I am the dore, if any man enter*, &c.

3. Opportunity or occaſion of doing much good. 1 Cor. 16. 9. *A great dore and effectuall is opened unto me*; that is, a very large occaſion of profiting many.

4. Our hearts, which are as dores, whereby entrance is given to Chriſt, to come into us, and to dwell with us. Rev. 3. 20. *I ſtand at the dore.* Pſal. 24. 7.

5. Neer at hand, Gen. 4. 7. Mar. 13. 29.

6. Good opportunity and occaſion, 1 Cor. 16. 9.

7. Means of revelation, Rev. 4. 1. There's the dore of life, the mothers wombe, Job 3. 10. The dore of defence or protection, Jer. 49. 31. The dore of grace and regeneration, Rev. 3. 8. The dore of admiſſion into Church-office, Joh. 10. 1. The dore of gifts, as of knowledge, Prov. 8. 34. Faith, Act. 14. 27. Hope, Hoſ. 2. 15. Utterance, Col. 4. 3. The dore of the lips, Pſal. 141. 3. The dore of death and judgment. Jam. 5. 9. The dore of the heart, Rev. 3. 20. The dore of heaven or glory, Luk. 13. 25.

Doꝛe of faith] The doctrine of the Goſpel, by which (as by a dore) we enter into God, and he entreth into us. Act. 14. 27. *God hath opened the dore of faith unto the Gentiles.*

Doꝛe of hope] The firſt entrance into the hoped for inheritance and bleſſings of God. Hoſ. 2. 15. *And the valley of Achor for the dore of hope.* This *Achor* was the valley into which the *Iſraelites* firſt came, being once gotten over *Jordan*, when they went to take poſſeſſion of *Canaan*, Joſh. 7. 16.

Doꝛe of my lips] The lips which are as a dore, by which our words paſſe out. This dore is opened by two keys; one of benefits, the other of the ſpirit: The lock which ſhuts it is the fear of God. Pſal. 141. 3. *Keep the dore of my lips.* Pſal. 15. 15. *Open thou my lips, O Lord*, &c.

Doꝛe of utterance] An open and free mouth to preach the Goſpel, Col. 4. 3.

Doꝛes] put properly, for common dores, as 1 Sam. 21. 13. Act. 5. 23. Sacred, 1 King. 6. 31. Ezek. 41. 23, 24, 25. Figuratively, for lips, Mic. 7. 6. Paſſages between hills, Zech. 11. 1.

Dophkah] *A knocking.* A place, Num. 33. 12.

Doꝛ] *Generation.* The name of a place, Joſh. 11. 2.

Dorcas] *A Doe*, or *Roe-buck*. A virtuous woman, Act. 9. 36.

Dote] ſignifieth,

1. To be fooliſh, mad, Jer. 50. 36.

2. Extremely to luſt after, Ezek. 23. 5, 7, 12, *&c.*

3. To rage, be faint, weak, peeviſh, as they which are diſeaſed, 1 Tim. 6. 4.

Dothan] *The law*, or *cuſtome*. A place, Gen. 37. 17.

Double] Great meaſure. Rev. 18. 6. *Give her double according to her works.*

Double. 1. The number of two is properly meant hereby.

2. The repeating of the ſame thing, or ſpeaking the ſame twice, which is done to ſhew, 1. The certainty, 2. The celerity thereof, Gen. 41. 32.

3. The greatneſſe of the matter, Gen. 2. 19.

3. Any indefinite number more then one, or meaſure more than little.

4. Uncertain, or of divers thoughts, Jam. 1. 8. & 4. 8.

5. Falſe or lying, or ſpeaking a thing to one perſon or at one time; & again denying it, or ſpeaking the contrary to others, or at other times.

It's alſo put for ſufficient, Iſa. 40. 2. Much or great, 1 Tim. 5. 17. As much more as another had, 2 King. 2. 9. An hypocrite who hath a double heart, Pſa. 12. 2. Or lyer, who is double-tongued, 1 Tim. 3. 8.

Double honour] Much and great honour. 1 Tim. 5. 17. *Let Elders which rule well be had in double honour*; that is, in ſingular love and reputation, 1 Theſſ. 5. 13. and larger maintenance, as appeareth by 1 Tim. 5. 18.

Double minded] A minde that goes two wayes, a wavering unſtable minde. Jam. 4. 8. *Purge your hearts, ye double minded.*

Double portion] Two parts, or twice ſo much as double portion. De. 21. 17. *Two parts.*

Double ſpirit] A great portion of the Spirit, or of ſpirituall gifts. 2 King. 2. 9. *Let thy Spirit be doubled upon me.*

Doubting] The miſtruſt of heart about the providence and promiſes of God, when the ſoul doth not reſt quiet and ſurely in God, but ſticketh and ſtaggers, hanging as it were between two. Rom. 4. 20. *Abraham doubted not through unbeleef.* Mat. 14. 31. *Why doubt ye, O ye of little faith?* Doubting in wicked men comes from want of faith, and meer infidelity: but in the godly it comes from weakneſſe of faith.

2. Wavering and uncertainty of minde. 1 Tim. 2. 8. *Lift up pure hands without doubting.* Jam. 1. 6.

3. Perplexity and anxiety of mind, when one is ſo ſtraitned, as he cannot ſee which way to turn him, or what to do. 2 Cor. 1. 8. *We altogether doubted, even of life.* 2 Cor. 4. 8. *We are in doubt.*

4. To be afraid of, Gal. 4. 20.

5. To miſtruſt, Act. 5. 24.

6. To ſtagger or hang in ſuſpenſe, Rom. 4. 20.

7. To deſpair as it were. 2 Cor. 1. 8.

8. To ſtudy or muſe on a thing, Act. 10. 17.

Dove] A creature of a very meek and harmleſſe nature; alſo fruitfull, by meanes of often breeding, Mat. 10. 16.

2. The holy ghoſt which is like a Dove for meekneſſe and innocency, Mat. 3. 26. It is written, the holy Ghoſt came down from heaven like a Dove, Joh. 1. 32. To ſhew it was no material Dove, but an appearance or ſhew of one, (much leſſe was the Spirit converted into a Dove) wherein he did pleaſe to manifeſt himſelf for that time and purpoſe, afterward vaniſhing. Alſo, the Dove is ſaid to abide upon Chriſt in a twofold reſpect; firſt, of his humanity, becauſe the Spirit was perpetually preſent with it, to fill it with graces perfectly, both for number and meaſure. Secondly, in reſpect of his Deity or God-head, becauſe the Spirit which is the third Perſon, is eternally joyned with Chriſt the ſecond Perſon, by or in a moſt marvellous unity of one and the ſelf-ſame eſſence and nature.

3. Holy Church or company of beleevers, which is chaſte and ſincere, full of ſpiritual beauty, like a Dove, reſting ſafe in a rock. Cant. 2. 5. *My dove, &c.* A Metaphor.

This is that Fowl, which being ſent out of the Ark, returned with an Olive leaf in her mouth, as a ſigne of the ceaſing deluge, and peace made between God and men, Gen. 8. 11 Hereunto the Church is compared, Can. 1. 15. And Chriſt commands his to be *innocent as Doves*, Mat. 10. 16. And the Pſalmiſt wiſheth unto himſelf *the wings of a dove, that he might the more ſwiftly flee from his troubles*, Pſal. 55. 7. It's gentle, fearful, ſimple, peaceable, having little or no gall. It's not noyſome or harmfull to other beaſts or fowles. It was both lawfull to eat it, and likewiſe to offer it in ſacrifice. It feedeth not on carion, but picketh up the pureſt ſeed or grane, and loveth neatneſſe, and the pure waters. It teacheth its young ones to keep their neſt clean, and loveth the white colour. Many ſeek its deſtruction, from which yet it ſaveth it ſelf by its ſwift flying, but if it loyter, then the Hawk eaſily ſeiſeth on it. Its feathers are of

divers

divers colours, Pſal. 68. 13. and therein it doth as it were take pride; whoſe beauty in the ſun-ſhine appears more then otherwiſe. It's of a quick and piercing ſight, and can diſcern one kinde of hawk from another, and accordingly avoyd them. The male and female love each other, and keep fidelity each toward other, and if any falling out be between them, they are quickly reconciled, manifeſting the ſame, by their embracing each other. It loveth mens dwelling houſes, and to be in their company; and being carryed from home, will return many miles to their own houſes; of whom therefore ſome make uſe, by tying Letters about their necks, which their friends at home untye, and read, and are thereby acquainted with their minde. It quickly forgets injuries done unto it, as the ſpoyling of its neſt, taking away its young, &c. It's very fruitfull, having young ones almoſt every moneth. It's carefull to feed both its own young ones, and others too ſtanding in need. It mourneth ſometime, Iſa. 38. 14. It feedeth not on blood. It uſually hath two young ones, whom it nouriſheth together in one neſt, nor is the male leſſe carefull of them then the female, each by turn ſitting on the egs, providing meat, &c. Being conſcious of its owne weakneſſe, it flyeth to the holes of the rocks, when in danger, Jer. 48. 28. Amongſt fowls it onely grieveth not at the loſſe of its young ones, or when taken away. In drinking it lifteth not up its head till it have enough. The male when old cannot couple with the female, but kiſſeth it. There ſhould be ſtrong love even in a weak body. It harms none either with its beak or claws, and by its dung recompenſeth the harm it doth in eating up the corn. As *Noahs* dove could finde no reſt till ſhe returned to the Ark, ſo neither is ſound reſt to be found but in the Church. יונה a *dove*, cometh of the root יגה *he oppreſſed*; which ſeemeth to imply, that the dove hath many enemies that oppreſſe it. The Church, Gods dove, is daily in danger to be oppreſſed.

Like a deceitfull dove] The *Iſraelites* to hold on their folly and ſottiſhneſſe, with great credulity and ſimpleneſſe, calling for help to ſuch as were their enemies, and would become their ſnare. Hoſ. 7. 11. *Ephraim is like a deceived Dove without a heart.*

Note. A Dove is commended for fecundity, or plentifull increaſe: alſo for ſimplicity and innocency: wherein the Dove is a figure or type of the Church, which beſide her increaſe is alſo innocent, being expoſed to injuries on all ſides, yet ſuffering all without any revenge.

Eyes of a dove] Gracious, chaſte, and moſt ſingle, like to the eyes of a Dove. Can. 1. 15. *Thine eyes are like the eyes of a dove.*

Doung] Taken 1. for filth and excrement, whether of Man, Iſa. 36. 12. Bird, 2 King. 6. 25. or Beaſt, Ezek. 4. 15.

2. The loathſome and ſtinking end of the wicked, Job 20. 7. Pſal. 83. 10.

3. That which is odious and deteſtable, as the carkaſſes of the dead, Jer. 8. 2. & 9 22.

4. Any thing whatſoever a man may ſeem to glory in without Chriſt, Phil. 3. 8.

5. Contempt with loathing, Mal. 2. 3.

Doung-hill] put for, 1. A place for filth, Ezr. 6. 11. Iſa. 25. 10.

2. The loweſt eſtate and baſeſt condition that may be, 1 Sam. 2. 8. Pſa. 113. 7.

3. Filthy rags, Lam. 4. 5.

Dowry] A gift of the man unto the woman or her parents, before and in reſpect of marriage, Gen. 34. 12. See the Law hereof, Exo. 22. 16, 17.

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Dragon] A fierce and cruell Beaſt, full of ſtrength, and very terrible for his force and power. Pſal. 148. 7. *Ye Dragons and depths.*

2. The Devill who is called a great and red Dragon in reſpect of his exceeding ſtrength, and bloody cruelty againſt the Saints: which muſt ſerve, to make us watchful and fervent in prayer againſt his grievous aſſaults. Rev. 12. 3. 9. *And the great Dragon the old Serpent.* A Metaphor.

3. The greateſt evils and enemies which may befall and beſet us in this life. Pſa. 91. 13. *The young Lyon and the Dragon thou ſhalt tread under thy feet*; that is, Thou ſhalt overcome even thy ſtrongeſt enemies. The King of *Babel* for cruelty likened to a Dragon, Jer. 51. 34. Alſo, Ezek. 29. 3. And *Antichriſt*, Rev. 13. 4.

4. Tyrants, Pſal. 74. 13.

5. The whale, Ezek. 32. 2. marg.

Its biting is venemous, and fiſhes bitten thereby, die. It's afraid of a naked man, ſetteth upon him, if cloathed. It's recorded of one Dragon, that being dead, eight pair of Oxen could ſcarcely move him from his place: Of another, that he was 120 foot long; and of a third, that being killed, a whole childe was found in his belly, whom he had devoured; as in others a whole Hart, or Bull. Being tamed, it's not harmfull, but very familiar. It's of a pleaſant aſpect.

Their bodies are medicinable againſt diſeaſes and poyſon. They are delighted with mens ſongs. They have three rowes of teeth, great eyes and piercing, and hear well. There are ſome which being hungry turn themſelves toward the Weſt, and gaping wide, with the force of their breath, draw birds that fly over their heads into their throats. Some have wings, and no feet, others both, and ſome neither. There's enmity between them and the Eagles, both on the earth and in the air; alſo between them and the Elephants; when they would doe moſt harm, they eat moſt poyſonable hearbs. They kill alſo with their tail. Some of them have an infectious breath, and ſeldome ſleep. They have their venome in their tongue and gall. They are alſo very ſubtile, for thirſting after the Elephants blood, it getteth up on a tree, and from thence leapeth on his back, taketh hold of his trunk, &c. not leaving him till it kill him.

Habitation of Dragons] Forſaken and deſolate Cities. Jer. 51.37. *Babel ſhall be as an habitation or dwelling place for dragons*; that is, without an inhabitant.

Places of Dragons] The vaſt Wilderneſſe, Pſal. 44.19.

Poyſon of Dragons] The evill works of wicked men, which are like poyſon of Dragons, deteſtable to God, and dangerous to men. Deut. 32.33. *Their wine is the poyſon of Dragons.*

Drams] In the Originall דַּרְכְּמוֹנִים, Ezr. 2.69. & אַדַּרְכֳנִים, 1 Chr. 29.7. Both ſeem to denote the ſame coin; if not, yet both were of the ſame weight. They muſt be underſtood of the drams in uſe among the *Hebrews*, weighing two Attick drams. The value of this coin was of ours 15 *s.* See *Goodwyn*, 329.

To draw] To make willing to beleeve in Chriſt, them who by nature are unwilling. Joh. 6.44. *None can come to me except the Father draw him.*

2. To make us more and more willing to follow Chriſt, by adding grace unto grace; a ſecond to the firſt, and to the ſecond a third. Cant. 1.3. *Draw us and we will run after thee.*

3. An effect of the exceeding great power of Satan, prevailing even againſt the great lights of the Church, to put them out, and to pull them from their ſtandings. Rev. 12.4. *And his tail drew the third part of the ſtars out of heaven.*

It may be referred, I. To *God*, ſignifying,

1. To induce or compell, Judg. 4.7.

2. To move, cauſe, or make willing, Joh. 6.44.

3. To deſtroy, Pſal. 28.3.

4. To comfort, Pſal. 69.18.

II. To *Chriſt*; ſignifying,

1. To allure to him, Cant 1.4.

2. The virtue and efficacy of his death on beleevers, Joh 12.32.

III. To *Satan*, importing his powerfull working, Rev. 12.4.

IV. To *falſe Teachers*, importing, their deceivable alluring, Act. 20.30.

V. To *Man*; taken both in a good ſenſe and in a bad.

Good; ſignifying, 1. To chooſe, Exod. 12.21.

2. To finde by underſtanding, Pro. 20.5.

3. To receive ſpirituall comfort, Iſa. 12.3.

4. To ſhed abundance of tears, or mourn greatly becauſe of ſin, 1 Sam. 7.6.

Bad; ſignifying, 1. To heap ſin upon ſin, Iſa. 5.18.

2. The force of corrupt nature, Jam. 1.14.

3. To fall away, Heb. 10.38.

4. To get within reach, Pſal. 10.9.

5. To hale, Jam. 2.6.

To draw all after him] To reconcile upon the Croſſe, by merit of his death, all the elect unto God, purchaſing for them with the forgiveneſſe of ſins, the holy Ghoſt alſo by whoſe mighty power through the preaching of the Goſpel, they may be drawn from the world to Chriſt, to cleave to him by faith, Joh. 12.32.

To draw ſin by cords] To heap up ſin upon ſin, violently, by all means. Iſa. 5.8. *Woe to them who draw ſin by cart-ropes, &c.*

To draw waters] To ſhed abundance of tears for ſins done againſt Gods Law, as if Buckets of tears were drawn out of the Well of a ſorrowfull heart. 1 Sam. 7.6. *They drew water, and poured out before the Lord, and faſted that day.* Hyperbole. Alſo to take comfort from the promiſes of Grace, Iſa. 12.3.

Dread] Referred, I. To *God* (who is great and dreadfull, Dan. 9.4. at the place of his preſence, Gen. 28.17. His name, Mal. 1.14. His day, Mal. 4.5.) ſignifieth,

1. His gracious working on the hearts of his owne children, whereby as his children they ſtand in awe of him, and are afraid to diſpleaſe him, Iſa. 8.13.

2. The apprehenſion of deſerved puniſhment, whereby even the beſt are afraid, Job 13.11, 21.

3. The honour and terrour wherewith he diſmayeth the wicked. Job 15.21. *A dreadfull ſound is in his ears*; or, *a ſound of fears*, marg.

II. To

II. To *Man*; ſignifieth,

1. That fear or awe wherein the creatures ſtand of man, Gen. 9. 2.

2. That fear or awe wherein the Churches enemies ſtand of Gods people, Deut. 2. 25. and 11. 25.

3. That fear and awe wherein Gods people naturally or diſtruſtfully ſtand of their enemies, Deut. 1. 29. 1 Chr. 22. 12.

4. A powerful, tyrannical, earthly ſtate, ſet out by that typical beaſt, Dan. 7. 7, 19 termed, *dreadfull and terrible*, and *exceeding dreadfull*.

Dream] A nightly viſion, or a viſion in the night. Mat. 1. 20. *And an Angell appeared to him in a dream.* Joel 2. 8. *They ſhall dream dreams*; that is, they ſhall have plenty of divine revelations.

2. Falſe viſions and lying propheſies. Jer. 23. 26, 27. *The Prophet that hath a dream, let him tell a dream.*

3. The uncertain and vaniſhing condition of worldly rich men. Pſal. 73. 10. *As a dream when one awaketh, &c.*

4. That which is ſtrange and ſuddenly faln our, Pſal. 126. 1.

A Dream is an imagination which the minde of man conceiveth in ſleep. Of dreams, ſome bee with repreſentations and ſimilitudes, as *Pharaohs*, &c. and ſome without, as *Abimelechs*; ſome naturall, ariſing from temperature of body, or affection of minde, which have deceit, as Eccl. 5. 7. & Iſa. 29. 7. Some be divine, when God ſpeaketh, Gen. 20. 3. or an Angel, Mat. 1. 23. or a Man, Act. 16. Theſe to be regarded. Some be diabolical, Deut. 13. 1, 2. Some to reprove, Gen. 20. 3. To admoniſh, Gen. 31. 24. Mat. 27. 19. To comfort, Gen. 28. 12. To inſtruct, Matt. 1. 20. To direct, Matt. 2. 12, 19, 22. To foretell, Gen. 41. 11, 15. Dan. 7. 1. As the interpretation of Dreams belongeth unto God, Gen. 40. 8. ſo hee is pleaſed ſometimes immediately therein to make known his will, as Mat. 2. 12, 13, 19, 22, Sometimes by Angels, Dan. 7. 17. Sometimes by Men, maketh known the meaning, Gen. 40. 12, 18. & 41. 25. Judg. 7. 15. Dan. 2 36. & 4. 20. Such as would be reſolved in many particulars about Dreams, may have recourſe unto *Pererius de obſervatione Somniorum*, and *Pencerus de divinatione ex Somniis*.

Dreames] One dream being manifold, or conſiſting of many branches and parts. Dan. 2. 1. *Dreamed dreams.* See v. 31, 32.

To dream] To think a thing not to be (for the ſuddenneſſe and ſtrangeneſſe of it) which yet is indeed, Pſal. 126. 1.

Dregs] put for moſt grievous afflictions and puniſhments on the wicked, Pſal. 75. 8. Iſa. 51. 17.

Dreſſe] Spoken of a Garden, Gen. 2. 15. Vineyards, Deut. 28. 39. Luk. 13. 7. The Earth, Heb. 6. 7. Sheep, 1 Sam. 25. 18. Meat-cakes, 2 Sam. 13. 5, 6. An handfull of meal, and a little oyl in a cruſe, 1 King. 17. 12. A calfe, Gen. 18. 7. A lambe, 2 Sam. 12. 4. Meat-offering, Lev. 7. 9. The feet, 2 Sam. 19. 24. A bullock for a ſacrifice unto *Baal*, 1 King. 18. 25.

Dry] This is ſpoken of land, ground, proviſion, waters, trees, and divers other things, and is put for unfruitfull, Iſa. 56. 3. Void of grace, Mat. 12. 43. Barren of good works, Luk. 23. 31. Decay, be empty, Iſa. 19. 5, 6. Job 14. 11. an horrible deſert, in great diſtreſſe, Pſ. 63. 1. Dejected or brought low, Ezek. 17. 24. Mean fare, Pro. 17. 1. The earth, Hag. 2. 6. But by the words annexed thereunto, the meaning will be readily found out.

To drink] To be partakers of ſome temporall judgement or affliction from God. Obad. 16. *As ye have drunk, &c. ſo all the Heathen ſhall drink continually, &c.* Mat. 20. *Ye ſhall indeed drink of the cup, &c.*

Drink] ſignifieth,

1. To drink ſoberly, and in meaſure to ſatisfie thirſt, 2 Sam. 11. 13.

2. To drink plentifully, liberally, and largely, unto mirth, but with ſobriety, Gen. 43. 34.

3. To exceed in drinking, or drink unto drunkenneſſe, Gen. 19. 23.

4. To partake of afflictions and croſſes, Mat. 20. 23.

5. By faith to partake of Chriſts blood, Joh. 7. 37. It's put alſo for to dry up, or waſte, Job 6. 4. Eager affection, as the thirſty for drink, Job 15. 16. & 34. 7. Procure, Pro. 26. 6. To accept and delight in, Pſal. 36. 8. Cant. 5. 1. There's alſo a *Sacramentall* drinking mentioned, 1 Cor. 10. 4.

Drink-offering of wine] The ready cheerfulneſs of the children of God to offer up themſelves to God in Martyrdome (as a Drink-offering) to teſtifie their faith, and for the ſervice and miniſtery of the Church. Num. 15. 5. *The 4. part of an Hin of wine ſhalt thou prepare for a Drink-offering*: which rite is thus expounded by *Paul*, Phil. 2. 15. 2 Tim. 4. 6. *I am already offered up as a Drink-offering.* Theſe Drink-offerings as alſo Meat-offerings were annexed unto all ſlain ſacrifices, whether Burnt-offerings, or of Thankſgiving. See Numb. 15. 3, 4, 5.

Strong drink] A kinde of drink which both

both Greeks and Latines call *Sicera*, being made of honey, barley, and dates; it hath force to make ſuch drunk as take it. They gave it to ſuch as were executed, to ſtupefie and dull their ſenſes, and make them ſenſeleſſe of pain. See Prov. 31. 3, 4, 5, 6. Iſa. 5. 11. *Woe to them which follow ſtrong drink.*

Drive] Referred I. To *God*; ſignifieth,

1. To expell or remove, Exod. 23. 19, 30. Deut. 9 4. Judg. 11. 24. Iſa. 22. 19.

2. To ſcatter, Deut. 30. 1.

3. To caſt out, Gen. 4. 14. Hoſ. 9. 15.

II. To *Man*; ſignifieth,

1. To lead, guide, rule, or make goe forward, Exod. 14. 25. 2 Sam. 6. 3. 1 King. 22. 34. 2 King. 9. 20. & 4. 20.

2. To thruſt forcibly away, Act. 18. 16.

3. To rob or take from, Job 24. 3.

4. To be deprived of, Job 6. 13.

5. To be inticed or moved, Deut. 4. 19.

6. To expell or force out, Exod. 23. 28. Deut. 9. 3.

7. To be changed from a good into a bad condition, Job 18. 8.

8. Thruſt from the company of, Dan. 4. 25.

III. To *Satan*; ſignifieth, To force with violence as a horſe is when ſpurred, Luk. 8. 29.

This word is alſo put for, To ſcatter (or throw down) Job 18. 11. marg. To put away, or remove from, Prov. 22. 15. To come to nothing, Iſa. 19. 7. The words *Out, away, to and fro, forth, back, backward, on*, &c. annexed hereunto in many places of Scripture, make known the meaning.

Dromedarie] It's a very ſwift beaſt, able to travell an hundred miles a day, with 1500 or 2000 weight. Some of them alſo will faſt fifty dayes without meat. When weary, their decayed ſpirits are revived by ſongs, and ſo hold on to their journeys end, yea ſet forward ſo faſt that their keepers can hardly follow. Hereof mention is made, 1 King. 4. 28. Eſt. 8. 10. Iſa. 60. 6.

Drop] put for, To afford and yeeld, Pſa. 65. 11. Joel 3. 18. Sweet and fruitful teaching, Deut. 32. 2. Diſtinct and deliberate utterance, Ezek. 20. 46. & 21. 2. To let words fall from the mouth, as drops out of a cloud, Amos 7. 16.

Dropſie] Luk. 14. 2. A wateriſh humour between the skin and the body.

Droſſe] Falſe Doctrine, and corrupt Religion. Iſa. 1. 22, 25. *Thy ſilver is turned into droſſe.*

2. Hypocrites and wicked men. Pſa. 119. *Thou wilt deſtroy all the wicked like droſſe.*

Drown] put for, To deſtroy, Amos 9. 5. To ſouſe over head and ears, ſo that one is almoſt paſt all hope and recovery, 1 Tim. 6. 9.

Drunkenneſs] Exceſſe in drinking, when wine or ſtrong drink is taken in ſo abundantly, till it inflame and ſet the luſts on fire. Iſa. 5. 12. *Woe unto them that riſe up early to follow drunkenneſſe, and to them that continue till night, till the wine do enflame them.* Pro. 23. 29. There is a notable deſcription of the ſin of drunkenneſſe, by the dangerous effects outward and inward, which it bringeth forth in mens bodies and ſouls. Read the place and conſider it.

2. Blindneſſe and perturbation of a mind not able to diſcern true things from falſe. Iſa. 28. 7. *The Prophet and the Prieſt have erred by ſtrong drink, they ſtumble in judgement.* See alſo Iſa. 29. 9.

In this ſignification the Whore of *Babel* is ſaid to make drunk the Kingdomes of the earth, with the golden Cup of her fornications; that is, with her moſt falſe and peſtilent errors offered out of a Cup of gold, to blinde and beſot them, Revel. 17. 2, 4. Jer. 23. 9.

3. Furious diviſion, ſuch as is amongſt drunken men, which do raſhly ſmite one another. Jer. 13. 14. *I will fill them with drunkenneſſe, and will daſh them one againſt another.* A Metonymie.

4. Feaſting and liberal fare, as Gen. 43. 34. *And they drunk and had of the beſt drink.* Eſt. 3. 15. *The King and Haman ſate down to drink.* Eſt. 7. 1. A Synecdoche. This word ſignifieth, to drink large unto mirth, but with ſobriety, Hag. 1. 6. Joh. 2. 10.

5. Plentifull abundance of good things. Pſal. 65. 9. *Thou viſiteſt the earth, and haſt made it drunken*; that is, thou haſt watered it abundantly, and made it rich. And v. 10.

6. All kinde of inordinate living, 1 Theſ. 5. 7. *They that are drunk.* A Synecdoche.

7. Wanton riotouſneſſe, and infamous luſt, Hab. 2. 15. A Metonymie.

8. Brought down under judgement, Iſa. 63. 6. and unable to help ones ſelf, Iſa. 51. 21.

9. Exceſſive delight, Rev. 17. 6.

10. Overwhelmed and afflicted ſore, Iſa. 49. 26.

Druſilla] *Whoſe eye ſheddeth tears*; or, *is ſprinkled with dew*, of δρόσος *dew*, and ὠψ *an eye*. The wife of *Felix* the Governour of *Judea*, Act. 24. 25.

D U.

Due] put for a rite, 1 Chr. 15. 13. Allotments

lotment and portion, Neh. 11.23. By right belonging, Prov. 23.27. 1 Cor. 7.3. Debt, Mat. 18. 34. Worthy, or deſerved, Luk. 23. 41. Any way liable to pay, Rom. 13.7. Being applyed to *ſeaſon* and *time*, it's put for ſolemnity, or ſet time, Numb. 28. 2. Fit and convenient, Lev. 26 4. Deut. 11.14. Pſ. 104. 27. Opportunity, Prov. 15. 23. Proper, Gal. 6. 9. 1 Pet. 5. 6. Appointed and decreed, Rom. 5. 6.

Dukes] Governours and Leaders, but inferiour to Kings, Gen. 26. 15. The Hebrew word *Alluph*, is a chief leader or guide; in Greek *Hegemon*, a Ruler, or Governour: it ſignifieth alſo Dukedomes, ve. 30. as Kings are put for Kingdomes, Iſa. 23. 15. Dan. 7. 17. 23.

Dulcimer] An inſtrument of muſick, Dan. 3. 5, 10.

Dull] Applyed to ears, importeth averſeneſſe, backwardneſſe, unskilfulneſſe, Mar. 13. 15. Act. 28. 27. Heb. 5. 11.

Dumah] *Silence*; or *likeneſſe*. The Son of *Iſhmael*, Gen. 25. 14.

Dumb] One that cannot ſpeak for lack of naturall ability, Matt. 9. 32. Mar. 7. 32

2. One that cannot ſpeak and teach others, for lack of grace and knowledge. Iſa. 56. 10. *Their watch-men are all dumb, they have no knowledge.*

3. One that will not ſpeak, though hee can, being quiet and ſilent under Gods hand. Pſal. 39. 9. *I was dumb, and opened not my mouth.*

4. One that cannot ſpeak for himſelf, or defend his own cauſe, Prov. 31. 8.

5. One made dumb by a divine extaſie, Dan. 10. 15.

Dumb ſpirit] A ſpirit which maketh him dumb, whom he poſſeſſeth, Mar. 9. 17, 25. A Metonymie of the cauſe.

Dung] Gods enemies trod under foot as dung and mire. Pſal. 83. 11. *They became the dung of the earth.* Mal. 2. 3.

2. All things, even the moſt precious and glorious, without Chriſt. Phil. 3. 8. *I judge all Dung.* See *Doung.*

Dungeon] A priſon or place for offenders, Gen. 40. 10. But often abuſed to afflict the innocent, Gen. 40. 15. Jer. 37. 16. It's put alſo for a low, diſtreſſed, and dejected condition, Lam. 3. 55.

Dura] *Generation*, or *habitation*. The name of a place, Dan. 3. 1.

Duſt] A weak and vile creature. Gen. 18 27. *How ſhall I that am but duſt ſpeak to my Lord?* Gen. 3. 19. *Duſt thou art.*

2. A mean eſtate. Pſal. 113. 7. *He lifteth the needy out of the duſt.*

3. Death, or the eſtate of the dead. Gen. 3. 19. *To duſt thou ſhalt return.* As alſo mans body, Eccl. 12. 7.

4. That part of man which is made of duſt; to wit, his body, Pſal. 30. 9. It alſo ſignifieth innumerable, Gen. 28. 14. Gen. 13. 16. & 32. 12. Numb. 23. 10.

5. The earth, Job 28. 2. marg.

6. Frail man, Gen. 3. 19. Pſal. 103. 14.

7. The grave, Job 17. 26. Pſal. 22. 29.

8. Innumerable poſterity, Numb. 23. 10. Gen. 28. 14. which cannot be numbred, Gen. 13. 16.

To return to duſt, Pſal. 104. 29. is, *To die and be buryed.*

To ſhake off the duſt of the feet] To witneſſe by this ſigne, how execrable and loathſome they are, which refuſe and contemne the Goſpel, the very duſt is infected with their ſin. Mat. 10. 14. *Shake off the duſt of your feet.*

Duſt put upon the head] Deep heavyneſſe and ſorrow, in reſpect, either of ſome great ſin; or of ſome great judgement. Joſh. 7. 5. *And they put duſt upon their heads*, Act. 13. 51.

Duty] put for, To dwell together, and lye with, Exod. 21. 10. Deut. 25. 5, 7. Due ſervice, 2 Chron. 8. 14. Ezr. 3. 4. That which we are bound to doe, Luk. 17. 10. Rom. 15. 27.

D W.

Dwelling] A true, mighty, and fixed preſence, either for good or evill, according to the nature of the thing that dwelleth. Joh. 1. 14. *The Word was made fleſh, and dwelt among us.* Thus the Spirit and the Word are ſaid to dwell in us. 2 Cor. 5. 16. Col. 3. 16. Eph. 3. *Chriſt dwelleth in our hearts*; that is, they be converſant with us, and doe keep manſion in our hearts, ruling and over-ruling us, as a Maſter ruleth and guideth his houſe. Alſo ſin dwelleth in the regenerate. Rom. 7. 17. *Not I, but ſin that dwelleth in me*, forcibly hindering, and by his preſence mightily croſſing and ſtriving againſt the good motions of Grace, in the heart of a ſanctified perſon.

2. Conſtant truſt in Gods providence and promiſes. Pſal. 91. 1. *Who dwelleth in the ſecrets of the Almighty.*

3. To remain, abide, and continue. Joh. 6. 56. *He that eateth my fleſh dwelleth in me, and I in him.* Alſo, to ſet ones ſelf for a ſhort time as a ſtranger. Exod. 2. 15. Act. 1. 29 Exod. 2. 22. Exod. 12. 40.

4. To

4. To have place or entertainment. Pſal. 5. 4. *No evill ſhall dwell with thee.*

5. Familiarity or communion, both perfect and immediate, between God and the Elect. Rev. 21. 12. *And he will dwell with them.*

6. Solace, comfort, and protection by Gods comfortable preſence. Rev. 7. 15. *He that ſitteth on the Throne will dwell with you.* Alſo, it ſignifieth the perpetuall union of two natures in Chriſt, in whom the God-head dwelleth bodily, Col. 2. 9. *viz.* ſubſtantially, and not by communication of virtue, as God dwelleth in the Saints.

Referred I. To *God*; ſignifieth, as well his gracious preſence on earth, Pſal 9. 11. as his glorious preſence in heaven, Pſa. 123. 1. Who dwelleth among his people, 2 Cor. 6. 16. In them, 1 Joh. 3. 24. With them, Rev. 21. 3. In his Tabernacle or Temple, 2 King. 19. 15. Pſal. 80. 1. In *Sion*, Pſal. 9. 11. In *Jeruſalem*, Pſal. 135. 21. In Chriſt, Joh. 14. 10. In thoſe that are Chriſts, 1 Joh. 3. 24.

II. To *Chriſt*; ſignifieth,

1. His manifeſtation in the fleſh, Joh. 1. 14.

2. His ſpirituall abode in every faithfull ſoul, Eph. 3. 17.

III. The *holy Ghoſt*; who after a ſpecial manner, even by his powerfull and working preſence, favourably reſideth in the regenerate as in his own Temple, Rom. 8. 11.

IV. The *Word*, Col. 3. 16.

V. *Satan*, Mat. 12. 45.

VI. The *godly*, who are ſaid to dwell in God, 1 Joh. 3. 24. & 4. 13. 16. In Chriſt, Joh. 6. 56.

VII. *Other things*; as the Fowles of the air, Beaſts of the field; ſignifying, to lodge, Dan. 4. 2, 21, *&c.*

Being referred to *Man*, it ſignifieth alſo,

1. To ſit, Iſa. 9. 2. compared with Matt. 4. 16.

2. To abide or remain, Iſa. 33 14.

3. To live in marriage, 1 Cor. 7. 12.

4. To live as chief, Gen. 23. 10.

5. To live in peace and quietneſſe, 2 King. 4. 13.

6. To poſſeſſe and ſettle, 1 Sam. 12. 8.

7. To rely conſtantly on, Pſa. 91. 1.

It's alſo ſpoken of *evill*, Pſal. 5. 4. Of *ſin*, even in the regenerate, Rom. 7. 17. But in them hath no reſt, no quiet habitation. They daily oppoſe it, and by degrees maſter and keep it under, that it cannot domineer, either exerciſe its force and power as it doth in the children of diſobedience.

To dwell in God] To be joyned conſtantly unto God, which is by faith as by an inſtrument: Charity is but a witneſſe of our ſociety with God 1 Joh. 4. 16. *He that dwelleth in God dwelleth in love.*

To dwell in ſeeled houſes] To reſt wholly in their own private affaires and pleaſures of this life, contrary to the duty of godly perſons, who ought to preſer piety and Gods ſervice before their owne, either commodities or comforts. Hag. 1. 4. *Is it time for you to dwell in your ſeeled houſes?*

Dwelling of the Spirit in us, or of Chriſt in his members] Three things.

1. That his preſence is effectual and mighty, to poſſeſſe and govern the faithfull, which are his Temples, having dominion over them, inwardly enlightening to know, and powerfully guiding to doe the known will of God.

2. That his preſence is continuall, not as of a gueſt, who lodgeth for a night in an Inne, and is gone next day; nor as a ſojourner that ſitteth, but as an Owner and Poſſeſſor to abide for ever, as in Joh. 14.

Thirdly, the manner of his preſence; not by infiniteneſſe of power, as he is preſent to all creatures to ſuſtaine them, but by his grace and healthfull effects, uniting to Chriſt, regenerating to be his lively members witneſſing our adoption, *&c.* Rom. 8. 9. Eph. 3. 17.

Dwelling, habitation, or manſion, is a name given to the Tabernacle which *Moſes* made and God dwelt in, 1 Sam. 2. 32, 29. & afterward to *Solomons* Temple, 2 Chr. 36. 15. and Heaven it ſelf is alſo thus called, Deut. 26. 15. where there be *many manſions*, Joh. 14. 2. Alſo the Tent which *Moſes* made, and *Solomons* houſe was thus called, 2 Chr. 29. 6. The Temple is called the habitation of his glory, becauſe Gods glory filled the Tabernacle, when God firſt took poſſeſſion of it, Exod. 40. 34, 35. Pſal. 26. 8. and elſewhere, the habitation of *Jehovah*, Lev. 17. 4. and of his Name, Pſal. 74. 7.

Dwelling in Tents] ſignifieth, either the keeping at home, as Gen. 25. 27. Jude 5. 24. or his being with his ſheep-folds; for ſhepheards dwell in Tents, Iſa. 38. 12. And ſuch was *Jacobs* trade and his childrens, Gen. 46. 34. Or elſe thirdly, his pilgrimage in the land, Heb. 11. 9. Hereupon *Jacobs* Tents are uſed for the ſtate of the Common-wealth of *Iſrael*, Numb. 24. 5.

To be in light, or to dwell in the light] ſignifieth, God can endure no falſhood, hypocriſie, lies.

To dwell in the clouds] ſignifieth, That God is inacceſſible to us: Alſo the cloud is a token of Gods preſence, 1 Joh. 1. 7.

1 Tim.

1 Tim. 6. 16. 1 Kings 8. 12. Levit. 16. 2.

To dwell together] The ſociety and converſation of man and wife, for the performance of marriage duties, Matt. 1. 18. *Before they came to dwell together*, 1 Pet. 3. 5.

2. To pitch his Tabernacle as ye would ſay, to make a ſhort abode here, as they which live in Tabernacles or boothes, doe not tarry long in one place. Joh. 1. 14. *He dwelt amongſt us*: that is, not onely in our nature, but in the preſence of us the Apoſtles and other Jews, he did a while for a time converſe.

D Y.

To dye] To give up the ghoſt, Gen. 5. 20. *And he dyed.*

2. To be continually in the danger of death. 1 Cor. 15. 31. *I dye daily.*

3. To become guilty or worthy of death. Alſo to be in fear and danger continually of dying, when the Judge ſhall call for him. Alſo to begin to dye and become ſubject to mortality or death. So *Adam* dyed as ſoon as he had taſted the forbidden fruit, Gen. 2. 17. the meſſengers of death beginning then to ſeiſe on him.

To dye the death] Certainty of dying. Gen. 2. 17. *Thou ſhalt dye the death.* Doubling of the verb noteth certainty, ſpeedyneſſe, and fearfulneſſe of death. See the like, Gen. 2. 16. & 3. 16. and often elſewhere; an Hebraiſme, Gen. 11. 3.

To dye the death of the righteous] To have a death like to the death of the righteous; or to have an end like unto his. Numb. 23. 10. *That I might die the death of the righteous, and my end be like his.*

To dye in Adam] To be ſubject to death, by the guilt of *Adams* diſobedience. 1 Cor. 15. 22. *In Adam all die.*

To dye for the Lord] To give our lives for the teſtimony of Jeſus, as Martyrs doe. Act. 21. 13. *I am ready to dye for the Name of the Lord Jeſus.* Thus dyed *James*, Act. 12. 2. and *Antipas*, Rev. 2. 13.

To dye in the Lord] To yeeld up our ſpirits in the faith of Chriſt, under hope of Salvation by him, with repentance for all our ſins. Rev. 14. 13. *Bleſſed are they which dye in the Lord.* This is to fall aſleep in Chriſt, 1 Theſſ. 4. 13.

To dye to the Lord] ſignif. theſe 4 things.

1. To acknowledge, that as we have life by his giving, ſo death cometh by his ſending.

2. With cheerfull patience to ſubmit our ſelves to all diſeaſes, and to death it ſelf.

3. As in our life, ſo in our death, to deſire that God may be glorified of us, being very carefull that nothing be ſpoken or done to diſhonour him.

4. To give up our ghoſt in good confidence that Chriſt will ſave our ſouls preſently at their diſſolution, and raiſe up our bodies to life at the laſt day.

Note: That living to the Lord and dying to the Lord, are joyned together; ſuch life, ſuch death.

To dye to our ſelves] In our death to be forſaken, without any to care for us, or to reſpect us. Rom. 14. 7. *None of us dye to our ſelves.* Thus ungodly men die, who as they acknowledged not, nor truſted in any God whiles they lived, ſo they have no God to look to them to ſave them in their death, when they periſh as forſaken bond-men. But thus the godly do not die: for the Lord whoſe they are, and whom they faithfully ſerved in their life, doth preſerve them ſafe both in their life and death, alſo will raiſe them from death to life.

To dye in ſin] To periſh by impenitency, or to goe into everlaſting death through continuance in ſin. Joh. 8. 24. *Ye ſhall die in your ſins.* Thus ſhall all they dye, which beleeve not in the onely begotten Son of God.

To dye to ſin] To break the force of ſin, and every day to weaken it ſomething. Rom. 6. 2. *How can they which are dead to ſin live therein?* Thus the godly die even while they live.

Dying] The miſerable eſtate and condition in which the faithfull, but eſpecially the Miniſters of the Word be in this life. 2 Cor. 4. 10. *We bear about in our bodies the dying of the Lord Jeſus.*

See *Death*, *To die.*

Eagle] A bird, the King of birds, whereof *Pliny* mentioneth divers kindes, unto which it is common, to be gathered together to a dead Carion, through the ſmell or ſent of it: alſo to fly aloft, and to carry their young upon their wings in a tender care of them, &c. Job 39. 31, 32, 33, 34.

2. Beleevers, which upon the wings of a lively faith ſoar aloft, and mount up to Chriſt Jeſus, whoſe crucified fleſh hath a ſweet ſavour, that attracteth and draweth them to him, as the ſavour of the dead carkaſſe can cauſe the Eagles to reſort unto it. Luk. 17. 37. *Where the carkaſſe is, there will the Eagles reſort.*

Or thus: If there be ſuch wit in Birds (as Eagles) that they will come ſo far to one carkaſſe; a great ſhame it is to beleevers, not to be gathered to the Authour of life, by whom they are truly fed unto an everlaſting life.

Theſe ſenſes and collections be not contrary, but divers; and may well ſtand together.

Or thus: as Eagles aſſemble to the Carion, ſo the Beleever ſhall be perfectly joyned to Chriſt in deſpight of Satan, according to that, 1 Theſ. 4. 17. *And ſo they ſhall be ever with the Lord: When the Son of man ſhall come to judge the world, all the faithfull ſhall be gathered to him.* An Allegory.

Hereunto (in reſpect of its ſwiftneſſe) the dayes of man are compared, Job 9. 26. So alſo the perſecutors of the Church, Lam. 4. 19. So riches, Prov. 23. 5.

Hereunto (in reſpect of its tender affection) the Lord himſelf is compared, Deut. 32. 11. So in reſpect of its ſtrength and unwearyedneſſe, Exod. 19. 4.

Hereunto (in reſpect of its wit or skill) Beleevers, Mat. 24. 28. As alſo the godly, in reſpect of its long life, Pſal. 103. 5.

It's of great courage, as which dare ſet upon Harts, and ſuch great beaſts. It's of no leſſe ſubtilty in taking them; for, having filled its wings with ſand and duſt, it ſitteth on their horns, and by its wings ſhaketh the ſame into their eyes, whereby they become an eaſie prey. It flyeth very high (whence that phraſe, *The way of an Eagle in the air,*) Prov. 30. 19.) yet in the twinkling of an eye ſeiſeth on the prey, whether in the ſea or on the ground. It buildeth its neſt very high, Job 39. 27. (where ſeverall other properties are ſet down) Jer. 49. 16. Obad. 4. It goeth forth to prey about noon-tide, when men are gone home out of the fields. It's of a ſharp and quick ſight (though it hath a little eye) and can both a great way off diſcern its prey, and behold the ſun with open eyes. Such of her young ones as doe not thus look upon the ſun, but either wink or have watery eyes, they reject as unnaturall. It liveth very long, nor dieth of age or ſickneſſe, but of hunger, as moſt hold, for the longer it liveth its bill groweth more hooked, and waxeth more hard, whereby at the length it cannot feed. When it walketh it pulleth in its clawes, that when it preyeth they may be the more uſefull; nor doth it prey on Gnats or ſmall Birds, but on Geeſe, Hares, Harts, Serpents, dead carkaſſes. It's ſaid of it, that it preſerveth its neſt from poyſon, by having therein a precious ſtone named *Aetites* (without which it is thought the Eagle cannot lay her egs) and keepeth it clean by the frequent uſe of the herb *Maiden-hair.* Unleſſe it be very hungry it devoureth not the whole prey, but having taken its ſhare, gives the reſt unto the birds which follow it; but if either it want a prey, or the prey is not ſufficient for it ſelf, it preyeth on them. As the Eagles feathers or quils are ſaid to conſume other quils or feathers laid neer them; ſo Church-goods bring ruine upon mens eſtates, as Uſury alſo doth. It's ſaid to be free from lightening, which may be thus conceived, for that it flyeth high, and can ſpeedily goe unto other places where there is no lightening. Between the Eagle and Dragon there is a naturall antipathy and ſtrife, each ſeeking the others deſtruction. The Eagle ſeeketh to kill it, and the Dragon breaketh all the Eagles eggs that it can finde, and hearing the noyſe of the Eagle in the air ſpeedeth to his den, and there hideth himſelf. Having three young ones, it caſteth off, flingeth away one, which another bird named *Fulica*, taketh care of, and bringeth up. To provoke its young ones to fly,

fly, it flyeth often over them, and being come to maturity, and not thus provoked, it beats them with its bill, and gives them no food, so inforcing them hereunto. Being exceeding hot and dry, it soon waxeth angry, nor keepeth it society with others, but shunneth it. Some Eagles prey in the air, some in sea (wherein from on high they can perceive the smallest fish) some on the land. They prey in places remote or far from their nest.

Eagles wings] The mercifull providence of God, saving and protecting his people from dangers. Exod 19.4. *I carryed you upon Eagles wings* Eagles fly aloft, and carry their young on their wings, to put them out of danger; which signifieth Gods loving providence, procuring the safety of the Church, and of every member of it. A Metaphor.

2. Swiftnesse, speedynesse, and by sudden flight vanishing away. Prov.23.5. *Riches take wings like an Eagle and fly into heaven.*

Great Eagle] The most mighty and rich King of *Babel*; to wit, *Nebuchadnezzar*, Ezek. 17.3. so expounded in ver. 12. of this chap. A Metaphor.

Thy youth is renewed like the Eagles.

1. The Eagle casteth her feathers yeerly, and new grow up, whereby she seemeth fresh and young, flyeth high, and liveth long. Compare Isa. 40.3. *Aynsw.*

2. The Eagle by casting her feathers and her beak, seems to receive a new youthfulnesse. *Hall.*

3. The *Rabbins* held, that the Eagle being ten yeers old, flyeth to the element of Fire, whence (its feathers being burnt off) it falleth into the sea, and getteth new feathers, and that it doth thus every tenth yeer, till it be an hundred yeers old.

4. Some hold, that when the Eagle waxeth old it becommeth heavy, and its eyes and feathers putrefie, but that by washing it self in a certain fountain, it becometh as when it was young.

5. Some hold, that its beak being grown long and hard, whereby it is hindred from feeding, it flyeth against a rock, and breaketh it off, and thereupon can feed as before.

6. Others thus; *The Lord will renew thy strength; so that thou mayst be compared with the most lusty and strong youth of Eagles, and that both in the vigour of thy minde, and the strength, celerity, and agility of thy body. Franzii Hist. Animal. part. 2. cap. 1. de Aquila.*

Ear] The instrument of hearing.

2. The understanding which comes by hearing. Deut.26. A Metonymie. Rev.2.11. *He that hath ears to hear, &c.*

3. Service, obedience, or perpetual subjection. Ps.40.6. *Mine ears hast thou opened*; that is, thou hast framed me to thy perpetuall service, Exod. 21.6.

Referred 1. To *God*, importing as well his infinite knowledge of all things, Ps.94.9. As his readynesse to hear the prayers of such as call upon him in truth, Psa.34.15. Ps.18.6.

2. To *Man*; taken both *properly*, Exod. 21.6. and *figuratively* for men, Job 29.11. Of *ears*, some are *good*, as the attentive ear, Neh. 1.6, 11. The opened ears, Psa. 40.6. The hearing ear, Pro. 20.12. The obedient ear, Prov. 25.12. The blessed ear, Mat.13.16. Others *bad*, as the stopped ears, Pro. 21.13. The ears turned away from hearing the law, Prov. 28.9. The heavy ears, Isa. 6.10. The uncircumcised ears, Jer. 6.10. The deaf ears, Mic. 7.16. The dull ears, Mat. 13.15. The itching ears, 2 Tim. 4.3. In Eccles. 12.4. the ears are tearmed, *The daughters of musick*, as which both receive words, Job 4.12.& 42.5. & try them, Job 12.11. & 34.3.

Gods ear] Either his infinite knowledge (as if he heard all things) or his readynesse to hear and to grant our requests. Psal.94.9. *He that made the ear, shall he not hear?* Ps.116.2. *He hath inclined his ear unto me.* A Metaphor.

Early] Implying care, fear, willingnesse, readynesse, alacrity, earnest endevour and desire to attain, is put for Speedily, Psa. 90.14. Hastily, Prov. 27.14.

Earnest] Something given to binde a bargain; as a shilling to binde the payment of an hundred pounds.

Note. It is in Hebrew *Erabon*; hence the Greek *Arrhabon* is borrowed, and it signifieth a pledge, pawn, or earnest.

2. A pledge or pawn. Gen. 38.17,18. *What is the earnest* (or pledge) *that I shall give thee?*

3. An hostage given in war. All these are (as an earnest) to confirm and assure a thing, 2 King. 14.14.

Earnest expectation] A looking after something with great greedynesse, and unwearyed continuance. Rom. 8.19. *The earnest expectation of the Creature, &c.* Here is a Prosopopeia, or fiction of persons: there is a person put upon the unreasonable Creature, of one who expecteth and looketh after some man or matter, as it were with heads and necks stretched out, to behold and spy that which they eagerly desire to see and enjoy: so the Creature (as a woman in travel) Rom. 8.22. fervently coveteth it own restauration, by a naturall instinct which is put of God into the Creature, whereby it is moved secretly to covet and attend the end

for which it was made; which is that perfect estate wherein it was made of God, and from which by mans sin it fell, and unto which still it tendeth by a naturall inclination, even as heavy things naturally tend downward, and light things upward.

Earnest of the Spirit] The gift of the Spirit which is like an earnest in a bargain: for the first fruits or the saving gifts of the Spirit, to wit, Faith, Hope, Love, and Repentance do in such sort assure the godly of having their full happinesse in heaven at last, as he that hath received an earnest is sure to have the full summe paid him, or the full bargain accomplished, Ephes. 1. 14. Also, 2 Cor. 1. 22. *And hath given the Earnest of the Spirit.* In this sense the Apostle in the aforesaid places useth the similitude of a Seal, which also serveth to confirm a promise, and therefore fit to signifie the assurance which the Spirit of adoption doth give the faithfull of their inheritance in heaven, in due time to be seen and enjoyed of them.

Earnestly] Taken in a *bad* sense, Mic. 7. 3. In a *good*, being put for,

1. Diligence and fervency which is to be shewed in well-doing, Neh. 3. 20. In prayer, Luk. 22. 44. Act. 12. 5. marg. Jam. 5. 17. In defence of truth, Jude 3.

2. Attentive and heedful beholding, Luk. 22. 56. Act. 1. 12. & 23. 1.

3. Vehement desire, 1 Cor. 12. 31. 2 Cor. 5. 2. In Jer. 11. 7. & 31. 20. it's spoken of God, *I earnestly protested, I doe earnestly remember him*; but according to the Originall it is, *In protesting I protested, remembring, doe remember.*

Earth] Dry land, Gen. 1. Psal. 24. 1. *The earth is the Lords.* Also it signifieth that matter whereof all terrestriall and celestiall bodies were made, Gen. 1. 2.

2. Land and Sea, and all that is in them, Gen. 2. 1. Thus God created both heaven and earth. Psal. 124. 8. *Which made heaven and earth.* Also by a Synecdoche Earth is put for all things created. And for the water which covered the earth, being dryed by a strong East wind, Gen. 8. 1.

3. The inhabitants or people which dwel on the earth. Psal. 101. 1. *Sing unto the Lord all the earth.* Gen. 6. 11. Gen. 9. 13. by a Metonymie of the place containing, being put for the persons contained in it, as Josh. 23. 14. Isa. 24. 19, 20. See Isa. 11. 5, 9. for the elect on the earth.

4. Earthly minded persons. Psal. 10. 18. *That earthly man* (or man of the earth) *cause to fear no more*: the wicked and impenitent which be on the earth, Isa. 11. 4.

5. That which is frail and weak. 2 Cor. 4. 7. *We have this treasure in vessels of Earth*, or Earthly: signifying thereby, frail and weak men, to whom the treasure of the Gospel was committed, to be by preaching scattered abroad. It signifieth the Elect, Isa. 11. 10.

6. The increase or fruit which cometh out of the earth. Gen. 3. 17. *In sorrow thou shalt eat of it* (that is, the Earth) *all the days of thy life.* Metonymie.

7. A Region, Land, or Countrey, Matt. 9. 26. Mar. 15. 33. Luk. 4. 25. In all which places the word Englished *Land* is *Earth* in the Originall, by a Synecdoche.

8. Onely the Land of *Israel*, Rom. 9. 28.

9. That which is vain and vile, savouring nothing of heaven, Joh. 3. 31.

10. A similitude or comparison taken from the earth, or earthly things, Joh. 3. 12.

11. The waters which covered the earth whilest *Noah* was in the Ark, Gen. 8. 1.

12. The ground, Gen. 43. 26.

13. Countreys bordering or lying neer, 2 Chr. 9. 23.

14. A certain quantity or portion of earth, Numb. 16. 32.

15. The wicked and impenitent which be on the earth, Isa. 11. 4.

16. The false Church, Rev. 14. 3. & 16. 2.

17. Affection of love receiving Gods Word, and in nourishing it as the Earth doth the seed, Mar. 4. 5.

18. All nations, Psal. 67. 2. and lands, Psal. 100. 1.

19. As heaven is put for the highest place, so is the earth for the lowest, Psal. 148. 13. Hence that phrase, Rev. 13. 11. *I beheld another beast coming up out of the earth*; that is, being of a low and base originall.

20. The grave, Psal. 44. 25.

21. Gods Church here upon earth, Isa. 49. 8. & 51. 16.

22. A multitude of enemies, Psa. 46. 6.

The earth to be as brasse, Lev. 26. 19. that is, which cánot be plowed, or through drought or some such like cause, doth not fructifie.

Earth empty] That the land of *Judah* and *Israel* should lack both inhabitants and treasure, Isa. 24. 1.

Earth, and the plenty thereof] The whole frame of the world, and all creatures which be contained in heaven, earth, and seas abundantly, as stars, beasts, fowles and fishes, and whatsoever springs out of the earth for mans use, 1 Cor. 10. 26. Fulnesse of the earth, as Isa. 5. 3.

A man of the earth, Psal. 10. 18. that is, an

an earthly-minded-man, who being of the earth is earthly, and ſpeaketh of the earth, Joh. 3. 31.

To fill wells with earth] Prefigured the corruption of the clear Doctrine of the Goſpell, with earthly gloſſes and traditions, Gen. 26. 15.

Earth mourneth] The people to be ſorrowfull, and through heavyneſſe to pine away. Iſa. 24. 4. *Earth mourneth*: and in the next verſe the earth is ſaid to be defiled, namely by the wickedneſſe of the perſons which tread thereon.

A ladder ſet upon the earth, Gen. 28. 12. as the Ladder repreſenteth Chriſt the Son of man, on whom the Angels of God aſcend and deſcend, Joh. 1. 51. and in Gen. 28. 12. is applyed in ſpeciall to *Jacob*, and his journey; ſo the earth ſignifies his humane nature and converſing with men, and the heavens ſignifies his divine nature and mediation for men with God, Joh. 16. 28. Heb. 9. 24.

To return to his earth, Pſal. 146. 4. that is, *To die.*

Earthly, *or* **earthly**] 1. That which hath its originall of the earth, as the creatures on earth, Pſal. 148. 7. and the body of man, 2 Cor. 5. 1.

2. That which is earthly, or ſavoureth of the corruption of the world, as earthly wiſdome, Jam. 3. 15. Earthly members, Col. 3. 5. Things on the earth, Col. 3. 2. Earthly things, Phil. 3. 19. Earthly ſpeeches, Joh. 3. 31.

3. That which is naturall, Joh. 3. 12.

Earth-quake] The ſhaking and trembling of the earth, Job 9. 6. Pſal. 18. 8. & 60. 2. & 77. 18. Joel 2. 10. & 3. 16. Yet, not of the whole earth, but of ſome parts thereof, eſpecially Mountains, Pſal. 68. 9. & 114. 4. 6. Zech. 14. 4. and Iſlands, Rev. 6. 14. & 16. 20. comp. with 18. Whereof the efficient cauſe is either ſupernaturall (and that either principall, *God*, Exod. 19. 18. Pſal. 29. 6. & 104. 32. or inſtrumentall; the *Angels*, Mat. 28. 2.) or natural, namely, *Wind* ſhut up within the pores or bowels of the earth, wch ſtriving to break out from thence ſhaketh the ground. This the Lord doth to ſhew his power and majeſty, Exod. 19. 18. 1 King. 19. 11. His anger and diſpleaſure againſt ſin, Amos 1. 1. Zech. 14. 1. His powerfull aſſiſtance to his Church, Act. 16. 25, 26. Both, Pſal. 77. 19. And it ſets out the triumphing power of *Jeſus Chriſt*, Matt. 28. 2. This produceth a diſcovering of the channels of waters, and foundations of the world, Pſal. 18. 15. The removall of Mountains from one place to another, Zech. 14. 4. Rev. 6. 12, 14. The cleaving of the rocks, and opening of the graves, Matt. 27. 51, 52, 54. and gates, Act. 16. 25. The deſtruction of many, Rev. 11. 13. Fear and trembling, 1 Sam. 14. 15 Act. 16. 26, 29. Famine and peſtilence, Mat. 24. 7. Mar. 13. 8. Luk. 21. 11. A preparation of men unto faith and repentance, Act. 16. 26, 29, 30. Rev. 11. 13. It's put for fearfull diſturbances, great alterations and overthrow, Rev. 6. 12. & 16. 18. Or a great change, Heb. 12. 6.

Eaſe] A ſtubborn reſting and continuing in an evill and ſinfull courſe, with pleaſure and delight in it. Prov. 1. 32. *The eaſe of the fooles ſlayeth them.* Iſa. 32. 9. Pſal. 123. 4.

It's put alſo, for reſt or quietneſs, Deut. 28. 65. Security and careleſneſſe, Job 12. 5. Jer. 48. 11. Ezek. 23. 42. Amos 6. 1. marg. Zech. 1. 15. Voyd of any trouble or diſquietneſſe, Luk. 12. 19. Job 16. 12. & 21. 23. To ſit down, Deut. 23. 13. marg. Without any great labour, Judg. 20. 43. To leſſen, 2 Chro. 10. 4, 9. To mitigate or aſſwage, Job 7. 13. To proſper every way, Jerem. 46. 27.

His ſoul ſhall dwell at eaſe, Pſal. 25. 13. that is, ſhall lodge in goodneſſe, marg. Other men be eaſed, 2 Cor. 8. 13. that is, pay no contribution for the poor Saints.

To be eaſed of his enemies] To comfort him in the juſt puniſhment of his own people, become (through their Idolatry and Apoſtaſie) enemies to their God. I wil eaſe me of mine enemies; that is, I will quiet and cheer my ſelf when my wrath is ſatisfied and fulfilled in their puniſhment, Iſa. 1. 24.

Eaſie] That which may well be borne, or which we may uſe with none or little incumbrance and burthen to us. Mat. 11. 30. *My yoke is eaſie*; to wit, unto the regenerate. See *Yoke*.

There is a Facility or eaſineſſe twofold.

1. Of perſons, when they be acceſſible, affable, exorable; it is the ſame with Kindneſſe.

2. Of their works or things to be done, which conſiſteth of two parts.

Firſt, in the fitneſſe, multitude, power, preſence, conjunction of the meanes or cauſes.

Secondly, in the paucity, impotency, abſence, diſunion of the counter-cauſes or impediments.

Eaſt] Eaſtern people which dwelt in *Syria* and *Meſopotamia*, as the *Philiſtines* dwelt in

the West, Isa. 2. 6. They are full of the East, or above the East, excelling them in superstition and Art-magick, whereunto they are given exceedingly.

It's the first of the fourth quarter of heaven, where the Sun begins to rise, Deut. 4. 47. Psal. 113. 3. and hereunto Idolaters in their worship turn themselves, Ezek 8. 16. It's put not onely for men dwelling in that coast, Isa. 2. 6. Ezek. 25. 4, 10. but for the Countreys there, Jer. 49. 28. Dan. 11. 44. Mr. *Gregory* in his *Notes and observations* on Zech. 6. 12. & 3 8. as he readeth the Texts, thus, *Behold the man whose name is the East.* And, *I will bring forth my servant the East.* (Whereas in our Translation the words are thus rendred, *Behold the man whose name is the Branch.* And, *I will bring forth my servant the Branch*) So he layeth down this ground, which he termeth New; That *the speciall presence of God ever was and is in that part of the heaven of heavens which answereth to the Equinoctiall East of the Holy land*, p. 72. And, that *Adam worshipped God in Paradise toward the East, and so did the whole world til Abrahams time*, p. 79. And, that *the great atonement but once a yeer to be made by the highest and most holy man, and in the most holy place, was performed toward the East, quite contrary to all other manner of addressement in their devotion, Lev. 16. 15.* p. 80. And, that *the man Christ came down to us from the very same Eastern part*, p. 81. For the proof whereof, he translateth Mic. 5. 2. thus; *And his goings forth are out of the East from the dayes of old*, p. 83. And that *he ascended unto heaven by the Eastern part, &c.* p. 87. And that *therefore prayer is to be made toward the East*, p. 89, 90.

East Countrey] Land of the East part of *Arabia*, Gen. 25. 6. Hereupon mention is made of the Land of the East, Job. 1. 3. And *Job* himself was in likelyhood the Son of one of these Sons or Nephews of *Abraham* by *Keturah*.

To eat] To chew meat with the teeth, to make it fit to enter the stomach. This is naturall eating.

2. To receive and take part of all sorts of meats, even such as were forbidden by *Moses*. This *Peter* did among the Gentiles at *Antioch*, to confirm by his example that Christian liberty from the yoke of *Moses* Law, which the Doctrine of the Gospel taught and set forth; but afterwards when some Jews came thither from *James* (that is, from *Jerusalem*) he overthrew that he had established by his teaching and example, in that he applyed himselfe as a temporizing dissembler (in that one act) unto the Jewish custome, being with the Jews, Gal. 2. 12. Before certain came from *James*, he did eat with the Gentiles. Note, that by this latter act and deed of his he gave occasion to think, that the Ceremonies of the Law were necessarily to be kept of all that would be saved; whereas by his former eating indifferently all kindes of of meats with the beleeving Gentiles, he had built them up in the abrogation of those Ceremonies, so destroyed he what once he built: such imperfection is even in the best men.

3. To live by Bribery, or gifts given by wicked people for the impunity of their sins, this is to eat the sins of the people, Hos. 4. 8.

A sin whereof Ministers by their flattery or evil silence at mens sins, and Magistrates by not punishing, and much more by upholding mens sins are guilty too often.

To eat all things] Not to pamper the belly by gluttony and excesse, but indifferently without choyce to use meats forbid by *Moses* law, as well as such which were allowed, upon knowledge of their liberty purchased by the passion of our Lord, from such Legall and Ceremoniall observantes. Rom. 14. *One beleveth that he may eat all things.*

To eat] is taken also for,

1. To enjoy, Isa. 1. 19.

2. Beleeve, or by faith partake of, Joh. 6. 56.

3. Consume, Nah. 3. 15.

4. Communicate or be partakers with Christ of his graces and comforts, Cant. 5. 1.

5. Devour, destroy, or overthrow, Numb. 24. 8.

6. Partake of idolatrous sacrifices, Num. 25. 2.

7. Dine or sup, 1 Sam. 9. 19.

8. Live upon, Hos. 4. 8. be familiar with, 1 Cor. 5. 11.

9. Receive the Word, Isa. 55. 1, and that understandingly, with power and effectualnesse thereof, Jer. 15. 16. Ezek. 3. 1, 2, 3. Rev. 10. 19.

10. Enjoy felicity, Rev. 2. 20. Doe the will of God earnestly and with great desire, as an hungry man willingly eats his meat, Joh. 4. 32.

11. Feed cheerfully and plentifully, Ruth 3. 3, 7.

12. Live a merry life, Eccles. 8. 15. Isa. 65. 13.

13. Give ones self to pleasure, lead a dissolute or riotous life, Isa. 22. 13. Mat. 24. 38.

14. Live, Eccl. 5. 17.

15. Live by eating, 1 King. 17. 15.

16. Live

16. Live at the charges of the Church, 1 Cor. 9. 4. By the words following this word *Eat*, the meaning of a great number of phrases will plainly appear.

Not to eat blood of Beasts] Not to proane or dishonour holy things by imploying them to common use, for blood was for expiation in sacrifices. Gen. 9.4. Lev. 19.16. Lev. 17. 11, 12.

2. To be very carefull not to shed mans blood to satisfie our lust, Gen 9.4,5. Deut. 12. 13.

The law which forbiddeth eating of the fat, Lev. 3. 17. & 7.13,14,15. hath the same signification, which the blood before did signifie, as touching our honouring holy things.

Not to eat unclean Beasts and Birds] That nothing is lawfull for us (no not for common use) unlesse it be sanctified by the Word and prayer, Lev. 11. 1,2,3,4, &c. untill ver. 12. comp. with 1 Tim. 4. 5.

2. That we ought not to be carryed away with strange doctrines and manners of the Heathen, but to have our hearts established in the Lord with grace, Heb. 13. 9. Lev. 20. 25, 26.

To eat bread] To feed, or to eat meat. Mar. 3. 20. *They could not so much as eat bread*; that is, take their meat and repast.

To eat butter and honey] To be nourished and brought up with such sustenance as is fit for an infant to feed on til he came to age and discretion. Isa. 7. 15, 16. *Butter and honey shal he eat:* this must not be understood of the Son of the Virgin (*Immanuel*, ver. 14.) but of the young Son of *Isaiah*, *Shear-Jashub*, v. 3. whom God had given as a signe of deliverance of *Juda* from the *Syrians* and *Israelites*, who both perished in so short a time as this Childe could grow up: for both those Kings perished within the fourth yeer of the reign of *Ahaz*, whereas *Immanuel* was born long time after, 2 King. 15. 30. & 16. 9.

2. To have such plenty as there should be none of the richer especially, to whom to sell; such a number should be exported captives to *Babylon*, and so few inhabitants left in *Judah*. Isa. 7. 22. *Butter and honey shall every one eat that is left in the land.*

To eat as a canker] To overthrow the faith of others, as a gangrene doth overthrow a body by eating part after part. 2 Tim. 2. 17, 18.

To eat Christ] To receive him by beleeving in him, as meat is received into the stomach by eating, so Christ is received into the soul by beleeving. Joh. 6. 35. *He that beleeveth in me shall never hunger more, and he that beleeveth in me shall never thirst.* This is spirituall eating. Thus is the flesh of Christ eaten, when we doe by faith beleeve that it was given for us, and is the price of our sins to God. The Capernaicall and Papistical eating of Christ, is both absurd and abominable; for so Infidels and wicked men, yea very Mice and Rats may eat him, and have eternal life by him, if his very flesh were corporally present in the place where the Sacrament is administred.

To eat and drink] To live and be safe, Exod. 24. 11. *They saw God, and did eat and drink.*

2. To live voluptuously, being given to the pleasures of this life. 1 Cor. 15. 32. Gen. 25. 34.

To eat up Gods people] To exercise wrong and cruelty towards the godly? Psal. 14. 4. *They eat up my people like bread*, even as usually and willingly as they eat bread, they doe oppresse the godly.

To eat herbs] To feed upon pease, beans, and all manner of pulse, or the vilest meats that were, rather than to eat meats forbidden by the Law; such was the weakness of beleeving Jews, Rom. 14. 2.

To eat our own judgement] To procure judgement to our selves by our eating unworthily the Lords Supper, 1 Cor. 11. 30. *He that eateth this bread unworthily, eateth his own judgement*; that is, he is cause of punishment to himself by eating unduely.

To eat and live for ever] To eat the tree of life, on a purpose and hope to recover that life eternall which he had worthily lost by his eating of the tree of Knowledge, Gen. 3. 22.

Note, that *Adam* should not have lived for ever, though he had eaten; (for by sin he was destitute of the force and fruit of the Tree, which should have conserved naturall and continued spirituall life, on condition of his obedience) but the vain confidence and presumption of *Adam* is here noted, such as hypocrites have to get salvation (*ex opere operato*) by the bare action, or receiving of the Sacrament.

To eat a rowl, *or* **a book**] To receive, and (after a sort) to draw and take in both the argument or matter, and also the gift of prophesie. Ezek. 3. 1. *Son of man eat this rowle.*

2. To study and learn the Scripture, till one know the points of Doctrine, and have the power thereof in the heart. Rev. 10. 9. *Take the book and eat it up.*

Eaten] for Burnt, Isa. 3. 14. marg. To

have greedily ſinned, Ezek. 18. 2. To be tranſported with an holy heat of ſpirit, Joh. 2. 17.

Eater] Man that eateth, Nah. 3. 12. A Lion, Judg. 14. 14.

E B.

Ebal] *A heap of ancientneſſe.* The Son of *Shobal*, Gen. 36. 23. The Son of *Joektan*, 1 Chr. 1. 22. Alſo, the name of a Mount, Deut. 11. 29.

Ebed] *A Servant.* The Father of *Gaal*, Judg. 9. 26. The Son of *Jonathan*, Ezr. 8. 6.

Ebed melech] *A Servant of the King.* An Eunuch unto *Zedekiah*, Jer. 38. 7, 8.

Eben ezer] *The ſtone of help.* A place, 1 Sam. 4. 1.

Eber] *Paſſing, paſſage*; or *anger.* The Son of *Salah*, Gen. 10. 24. or *Shelah*, 1 Chro. 1. 18. Alſo, his *poſterity*, Numb. 24. 24.

Ebiaſaph] *A Father bringing into one*, or *a gathering Father.* The Son of *Elkanah*, 1 Chr. 6. 23. The Son of *Korah*, 1 Chr. 9. 19.

Ebony] A kinde of tree, whereof the wood is as black as jet within, and beareth no leaves nor fruit, Ezek. 27. 15. There are 2 kindes of it, and therefore the word is put in the plurall number. *Tremel.*

Ebronah] *Going over*, or *paſſing from one place to another*; or, *being angry.* A place, Numb. 33, 34.

E C.

Eccleſiaſtes] A perſon united again to the Church upon his repentance done and publiſhed before the Church, Eccl. 1. 1.

2. A book or portion of Scripture, called *Eccleſiaſtes*, becauſe it is a witneſſe of his (*Solomons*) uniting to the Church after his grievous fall.

E D.

Ed] *Witneſſe.* The name of an *Altar*, Joſh. 22. 24.

Edar] *A flock.* A place, Gen. 35. 21.

Eden] Either pleaſure; then it is a Noun appellative: or the name of a place and Region (wherein ſtood Paradiſe) called ſo upon the great delights and pleaſures which abounded in *Eden*. Gen. 2. 8. *Eaſtward in Eden.* Hereof is mention in Scriptures, 2 King. 10. 12. & Iſa. 37. 12. Ezek. 21. 24. & 28. 13. where *Eden* is termed the garden of God: Alſo, Gen. 4. 15. & 13. 10. & Iſa. 51. 3. which plainly ſheweth, that ſithence *Eden* is the proper name of a Region in *Babylon*, of *Chaldea* and other Regions bordering upon it, (as *Nod*, Gen. 16.) It is plain therefore that they are deceived which imagine Paradiſe ſituate in *Eden*, to be the whole world, or in the ayr, under the Equinoctiall zone or circle; or to contain *Armenia*, *Syria*, *Ægypt*, and *Aſſyria* in it: or reſtrain it to a fruitfull field in *Babylon*, or confine it to *Syria* onely: whereas how Paradiſe and the Region of *Eden* were bounded, cannot certainly by any ſtories ſacred or profane, be underſtood, as *Paræus* thinketh. Sure it is, that *Moſes* writeth of *Eden* as a place in his time wel known of him and the *Jews*, and in Gen. 2. doth by ſome floods and other circumſtances deſcribe and determine it. Eaſtward it was, but how large, whether yet defaced wholly, or when, as it is no matter of faith, ſo no certainty to be had, but with much uncertainty; *Auguſt. Præſtat dubitare de occultis, quam litigare de incertis.*

It's alſo the proper name of a man, the Son of *Joah*, 2 Chr. 29. 12.

Eder] *A flock.* The Son of *Muſhi*, 1 Chr. 23. 23. Alſo the name of a City, Joſh. 15. 21.

Edge] Taken for, The border or uttermoſt limits or bounds, Exod. 13. 20. Numb. 33. 6, 37. The piercing, cutting, and dividing power of Gods Word, Heb. 4. 12. Rev. 1. 16. & 2. 12.

Edification] Either the action of one, who ſeeketh by inſtruction to build up others in godlineſſe, or the event and fruit of ſuch an action, Eph. 4. 12, 16. *For the edification of the body of Chriſt.* 1 Tim. 1. 4. Alſo all our Chriſtian duties which we owe to our Brethren, 2 Cor. 12. 19.

Edifie] To build, or to make an houſe.

2. To doe all manner of duties, either to bring our neighbour unto Chriſt; or if he be won, that he may grow from faith to faith; for the faithfull they are Gods houſe and building, his Temple and ſtones of the new *Jeruſalem*; and the furthering of theſe in Chriſtianity, is edifying and building of them up. 1 Theſſ. 5. 11. *Edifie one another.* Rom. 15. 2. Eph. 4. 12. A Metaphor.

Figuratively, it's put for, To inſtruct, 1 Cor. 8. 1. Make up perfection as a building, Jude 20. Confirm the weak in faith, 1 Cor. 10. 23. Embolden, 1 Cor. 8. 10. mar. To build up others in godlyneſſe is the end of propheſying, 1 Cor. 14. 3. which effect is accordingly wrought thereby, Ibid. 4. To this end we muſt ſeek to excell in ſpirituall gifts, Ibid. 12. Yea, in every thing to aim hereat,

hereat, Ibid. 26. Which however all things doe not, 1 Cor. 10. 23. Yet charity doth, 1 Cor. 8. 1. The authority committed to Gods Miniſters doth, 2 Cor. 10. 8. Eph. 4. 12. Chriſtian communication doth, Ib. 29. Fables and endleſſe genealogies doe not, 1 Tim. 1. 4.

Edom] *Earthly, blood,* or *red.*

1. The colour of red, in the Hebrew tongue, Gen. 29. 25.

2. The name of *Eſau* for two cauſes, Gen. 25. 30. & 36. 1.

3. The poſterity of *Eſau* with the *Edomites*, Amos 1. 11.

4. The King of *Edom*, Num. 20. 18.

5. The Countrey inhabited by the poſterity of *Eſau*, Pſal. 137. 7. Ezek. 25. 13.

6. The whole world or earth over which the Apoſtles (the feet and ſhoes of Chriſt) ſhould go to preach. Pſa. 60. & 108. 6. compare it with Rom. 10. 15. Mat. 28. 9. St. *Auguſtine.*

7. A City in *Idumæa*, Joſh. 3. 16.

Edrei] *The heap of ſtrength* or *might.* A City, Joſh. 13. 31.

E F.

Effect] is all one with, Bring to paſſe, 2 Chr. 7. 11. and may alſo be taken for the end, or work, or fruit, Iſa. 32. 17.

Of no effect] That which is voyd, fruſtrate, fruitleſſe, idle, and vain, having loſt force and efficiency, Gal. 4. 4. Rom. 3. 31. Gal. 2. 21. Rom. 6. 6. In all theſe places, one word is uſed in the Greek Text.

Effectuall] Wrought, 2 Cor. 1. 6. marg. Operative in producing good works, Philem. 6. Succeſſefull, proſperous, 1 Cor. 16. 9.

Effeminate] One that is luſtfull, addicted unto ſtrange and filthy luſts, 1 Cor. 6. 9.

E G.

Egge] The uſe of it is for food, Luk. 11. 12. The kindes mentioned in Scripture, are of the Fowle, Deut. 22. 6. The Oſtrich, Job 39. 13, 14. The Partridge, Jer. 17. 11. Alſo of the Cockatrice, Iſa. 59. 6. As Egs that are left are ſoon gathered, ſo the *Aſſyrian* boaſted, that he had gathered all the earth, Iſa. 10. 14.

Eglah] *A calf,* or *chariot.* The Wife of *David*, 2 Sam. 3. 5. & 1 Chro. 3. 3.

Eglaim] *Drops of the ſea.* A place, Iſa. 15. 8.

Eglon] *A calf,* or *chariot.* A City, Joſh. 10. 3. Alſo a King of *Moab*, Judg. 3. 12.

Egypt] *Anguiſh,* or *tribulations.* A countrey, Gen. 12. 11. The inhabitants of that Countrey, Pſal. 105. 38. That great City, the ſeat of Antichriſt, which ſpiritually is ſo called, Rev. 11. 8.

E H.

Ehi] *My Brother.* The Son of *Benjamin*, Gen. 46. 21.

Ehud] *Prayſing.* A Judge, Jud. 3. 15.

E K.

Ekar] *Barren, feeble, without ſtrength.* The Son of *Ram*, 1 Chron. 2. 27.

Ekron] *Barrenneſſe.* A City, Joſh. 15. 45.

E L.

Eladah] *Gods eternity.* The Son of *Tahath*, 1 Chro. 7. 20.

Elah] *An elme,* or *oke.* A valley, 1 Sam. 17. 2. A Duke of *Edom*, Gen. 36. 41. Alſo, The name of a King, 1 King. 16. 6.

Elam] *A young man,* or *Virgin.* The Son of *Shem*, Gen. 10. 22. The Son of *Meſhelemiah*, 1 Chr. 26. 3. Another mentioned, Ezr. 8. 7. & 10. 2. Neh. 12. 42. Alſo, a Countrey in *Perſia* (whence *Elamites*, Act. 2. 9.) Iſa. 21. 2. It ſeems that two Cities or Countreys were ſo named, Ezr. 2. 7, 31.

Elasah] *The doings of God.* The Son of *Paſhur*, Ezr. 10. 22. The Son of *Rapha*, 1 Chron. 8. 37. The Son of *Shaphan*, Jer. 29. 3.

Elath] *Strength.* A City, 2 King. 14. 22.

El-Bethel] *The God of Bethel.* A place, Gen. 35. 7.

Eldaah] *The knowledge of God.* The Son of *Midian*, Gen. 25. 4.

Eldad] *Gods beloved.* A mans name, Num. 11. 27.

Elder] An ancient, or one ſtricken in years, or of great age. 1 Tim. 5. 1. *Rebuke not an Elder.* This is an Elder in reſpect of age. Elder is put for greater; to wit, in age, as Gen. 26. 16. & 27. 1.

2. A temporall Governour and Ruler among the Jews, Exod. 24. 1. Alſo, Exod. 4. 29. *The Elders of the Children of Iſrael.* Exo. 17. 5. *Take with thee the Elders of Iſrael.* Matt. 21. 23. Act. 4. 5. Theſe were Lay or civill Elders. Elders by office and dignity in the Common-wealth, Gen. 50. 7. Num. 11. 16. Ruth 4. 2. 1 Tim. 5. 17. for Church Rulers.

3. One that hath authority over a flock,

to

to rule or teach it. 1 Tim. 5. 17. *The Elders that rule well are worthy of double honour*, 1 Pet. 5. 1. *The Elders which are among you.* This is an Eccleſiaſticall Elder, to deal in the edification of the Church, Tit. 1. 5, 7.

4. An Apoſtle. 1 Pet. 5. 1. *I alſo that am an Elder.* 2 Joh. 1. *The Elder to the Elect Lady.*

5. Progenitors, or fore-fathers, which lived in former ages. Mar. 7. 3. *Holding the tradition of the Elders.*

6. All which have any Eccleſiaſticall function; namely, Teachers and Paſtors, 1 Pet. 5. 1.

7. Paſtors, Deacons, and other Church-officers, Act. 14. 23. A Synecdoche.

8. The Judges or ſeventy Senators of the great Court at *Jeruſalem*, called *Sanhedrin*, Mat. 16. 21.

There are 1. Elders through age, 1 Tim. ch. 5. v. 1.

2. Antiquity of time, or precedency of yeers, Heb. 11. 2.

3. By way of repreſentation, Rev. 4. 10.

4. In reſpect of wit, knowledge, and underſtanding, Numb. 11. 16. Namely, ſuch as in reſpect of their wiſdome were fit to be ſet over the reſt.

5. By reaſon of their place and office, whether in the Church, 1 Tim. 5. 17. Tit. 1. 5. Jem. 5. 14. 1 Pet. 5. 1. In which places by Elders all ſuch as have any Eccleſiaſticall function may be underſtood, as Apoſtles, Paſtors, Teachers, Deacons, or other Church-officers, or in the Common-wealth. In reſpect of a Kings houſe, Gen 50. 7. A particular City, Deut. 19. 12. The whole land, Gen. 50. 7.

Elderſhip] The Colledge or whole company of Elders which labour in the Word and regiment of the Church. 1 Tim. 4. 14. *Given thee with the laying on of the hands of the Company of the Elderſhip.*

Elead] *Gods teſtimony*, or *witneſſe.* The name of a man, 1 Chr. 7. 21.

Elealeh] *Gods aſcenſion.* A City, Numb. 32. 3.

Eleaſah] *The work*, or *doings of God.* The Son of *Helez*, 1 Chro. 2. 39. The Father of *Azel*, 1 Chr. 9. 43.

Eleazar] *The help* or *aid of God.* The Son of *Aaron*, Gen. 6. 25. The Son of *Abinadab*, 1 Sam. 7. 1. The Son of *Dodo*, 2 Sam. 23. 9. The Son of *Mahli*, 1 Chr. 23. 21. The Son of *Phinehas*, Ezr. 8. 33. The Son of *Eliud*, Mat. 1. 15.

To elect or cheoſe] To decree the election of ſome to be ſaved by Chriſt the Mediator, Eph. 1. 4, 5.

It's alſo taken for, To chooſe to an office Politicall, 1 Sam. 10. 24. Prophetical, Pſal. 105. 26. & 106. 23. Sacerdotall, or Prieſtly, Deut. 21. 5. Apoſtolical, Joh. 6. 70.

Elect] 1. *Chriſt*, Iſa. 42. 1. as whom alone God elected and choſe to be the Saviour of the world.

2. The *Holy Angels*, 1 Tim. 5. 21. as whom God choſe from amongſt the reſt to eternall life.

3. Of the *Iſraelites*, Iſa. 41. 8. & 45. 4. & 65. 9, 22. as whom God had choſen, Deut. 7. 6, 7. Taken to himſelf, Exod. 6. 7. Redeemed, Exod. 15. 13. Severed from all others to be his, Exod. 19. 5. Set apart for himſelf, Pſal. 4. 3. Formed for himſelf, Iſa. 43. 21. and called from the wombe, Iſa. 49. 1.

4. The *choſen* out of all the Nations upon earth, Tit. 1. 1. As whom the Lord hath in his eternall counſell choſen in Chriſt to the obtaining of ſalvation to the praiſe of his grace, as alſo at ſome time in their life doth ſelect and ſeparate them from out of the world, and worldly courſes to the profeſſion of ſincerity, having ſanctified them by the Spirit, of whom ſome are eminent for birth or place, 2 Joh. 1. 13.

Elect Angels] Certain Angels choſen from amongſt the reſt to eternall life, 1 Tim. 5. 21. *I charge thee before God and the Elect Angels.*

Gods elect] Such men and women, as are freely choſen of God in Chriſt Jeſus unto everlaſting ſalvation, without reſpect of faith or works, foreſeen onely, becauſe God would ſhew them mercy, Titus 1. 2. *According to the faith of Gods Elect*, Rom. 9. 9, 10.

2. Chriſt, whom alone God elected and choſe to be the Meſſiah and Saviour, Luke 23. 35.

Elect, or choſen in the Lord] One which is a ſelected and choyſe perſon, of chief and excellent godlineſſe, declaring Election from all eternity, Rom. 16. 13.

Elect Lady] Some excellent and honourable Dame. 2 Joh. 1. *To the Elect Lady.* In this ſenſe *Theophilus* is called moſt Noble, Luk. 1. 3. being a chief and principall perſon, renowned as well for piety and good works, as for birth and nobility.

Election] A chooſing of ſome out of many, as if out of a great heap of flowers, or hearbs, gold, or precious ſtones, or other things, ye would gather the chief. Now where ſome are choſen, others are refuſed, and where ſome be refuſed, all be not choſen. They erre who hold election unto life

to be common: or to depend on foreſeen faith or works, for it is moſt free.

2. The chooſing of ſome to obtain ſalvation by Chriſt, according to the good pleaſure of God. Rom. 9. 11. *Election of Grace.* This hath two acts, 1. of the end, called the decree: 2. of the means, called the execution of the decree.

3. The chooſing or appointing ſome unto publick functions, by voyces, or by a common conſent. Act. 14. 23. *When they had ordained Elders by election in every Church.* Joh. 6. 70.

4. The Elect themſelves. Rom. 11. 7. *The election hath obtained it.* The company of elected Jews are here meant.

Election is Gods eternall decree, freely chooſing as ſome Angels, ſo alſo a certain number out of loſt mankinde, to obtain ſalvation by faith in Jeſus Chriſt, unto the praiſe of his glorious grace, Rom. 9. 11. Act. 13. 48. Eph. 1. 4, 5.

Election of grace] Free election, or that election which comes from the free mercy and favour of God. Rom. 11. 5. *According to the election of grace.* If election be of grace, then it is not of works; for then grace were no more grace, ſaith the Apoſtle; and that is no way free, which is not free every way, ſaith *Auguſtine.*

To make election ſure] To confirm that decree of our election (which is firmly purpoſed on Gods part) to our owne hearts, which is done by the fruits of the Spirit in us rehearſed before, 2 Pet. 1. 5, 6, 7. For theſe graces ſhew a mans faith and juſtification, and this ſhews our calling: and calling cometh from election, as *Paul* teacheth. Rom. 8. 9. 2 Pet. 1. 10. *Making your calling and election ſure.*

El-elohe-Iſrael] *God, the God of Iſrael.* An Altar ſo called, Gen. 33. 20. marg.

Elements, or rudiments of the world] The fire, ayr, water, earth, called Elements, becauſe they be the beginning whereof other viſible creatures are compounded. 1 Pet. 3. 10, 12. *Elements melt with heat.*

2 The Legall Ceremonies of the Old Teſtament, which were Principles or Rules, whereby God ruled and inſtructed his Church (as it were) under a Schoolmaſter in thoſe dayes. But being now joyned to the Goſpel, or held as neceſſary to ſalvation, they are to be taken heed of. Col. 2. 8. *Beware leſt ye be ſpoyled by the traditions of men, according to the Elements of the world.* Thus it muſt bee read after the Originall text, Gal. 4. 9. See *Rudiments.*

3. Thoſe things whereof other have their beginning in naturall things, 2 Pet. 3. 10, 12.

Eleph] *Learning.* A City, Joſh. 18. 28.

Elhanan] *Gods grace,* or *mercy.* The Son of *Jaare-oregim,* 2 Sam. 21. 19. The Son of *Dodo,* 2 Sam. 23, 24.

Eli] *The offering or lifting up.* The Lords Prieſt and a Judge, 1 Sam. 1. 18. & 14. 3. It ſignifieth alſo *my God,* Mat. 27. 46.

Eliab] *God my Father;* or, *my God the Father.* The Son of *Helon,* Numb. 1. 9. The Son of *Pallu,* Numb. 26. 8. The Son of *Jeſſe,* 2 Chr. 11. 18. One of *Davids* helpers, 1 Chr. 12. 9. A Levite, Ibid. 15. 20.

Eliada] *The knowledge of God.* The Son of *David,* 1 Chr. 3. 8. A *Benjamite,* 2 Chr. 17. 17.

Eliadah] The ſame. The Father of *Rezon,* 1 King 11. 23.

Eliah] *God the Lord.* The Son of *Jeroham,* 1 Chr. 8. 27. The Son of *Elam,* Ezr. 10. 26.

Eliakim] *The reſurrection of God,* or *God ariſeth,* or *God will reſtore, ſtabliſh.* The Son of *Hilkiah,* 2 King. 18. 18. The Son of *Joſiah,* Ibid. 23. 34. A Prieſt, Neh. 12. 41.

Eliam] *The people of God.* The Son of *Ahitophel,* 2 Sam. 23. 34.

Elias] That particular Prophet and man of God, called (*Elias*) the Reſtorer of Religion in his time. 1 King. 17 16. *According to the Word of the Lord which he ſpake by the hand of Elias.*

2. *John Baptiſt,* which came in the Spirit and power of *Elias,* to reſtore Religion in this time. Mat. 17. 11. *Certainly Elias muſt firſt come and reſtore all things,* ver. 13. *And his Diſciples perceived that he ſpake this of John Baptiſt,* Mal. 4. 5.

Eliaſaph] *The Lord encreaſeth.* A Captain of the *Gadites,* Numb. 1. 14. The Son of *Devel,* called Numb. 2. 14. The Son of *Revel.* (The letters ר & ד are not much unlike one another) The Son of *Lael,* Numb. 3. 24.

Eliaſhib] *The Lord returned.* The Son of *Elioenai,* 1 Chr. 3. 24. One of the Singers, Ezr. 10. 24. The High prieſt, Neh. 3. 1.

Eliathah] *My God cometh;* or, *thou art my God.* The Son of *Heman,* 1 Chr. 25. 4.

Eliezer] *The beloved of God.* The Son of *Chiſlon,* Numb. 34. 21.

Eliel] *God my God.* A mighty and famous man of *Manaſſeh,* 1 Chro. 5 24. A Levite, 1 Chron. 6. 34. A *Benjamite,* 1 Chron. 8. 20, 22. One of *David's* helpers, 1 Chron. 11. 47. & 12. 11. The Son of *Hebron,* 1 Chr. 15. 9. An overſeer for the offerings, tithes, and dedicate things, 2 Chr. 31. 13.

Eliezer] *The help of God,* or *my God is a help.*

help. The Son of *Moſes*, Exod. 18. 4. The Son of *Becher*, 1 Chron. 7. 8. A Prieſt, 1 Chr. 15. 24. The Son of *Zichri*, 1 Chron. 27. 16. A man of underſtanding, Ezr. 8. 16 A Prieſt, Ezr. 10. 18. A Levite, Ibid. 23. of the Sons of *Harim*, Ibid. 31. The Son of *Jorim*, Luk. 3. 29. The Steward of *Abrahams* houſe, Gen. 15. 4.

Eliabas] *My God the Father*. One of *David's* worthies, 2 Sam. 23. 32.

Eliboznh] *The God of youth*. The Son of *Shiſha Solomon's* Scribe, 1 King. 4. 3.

Eliu] *My God himſelf*, or *he is my God*. The Grand-father of *Elkanah*, 1 Sam. 1. 1. A Captain of *Manaſſeh*, 1 Chro. 12. 20. The Son of *Shemajah*, 1 Chro. 26. 7. One of the Brethren of *David*, 1 Chr. 27. 18. The Son of *Barachel*, Job 32. 2.

Eliah] *God the Lord*; or, *a ſtrong Lord*. A Prophet, 1 King. 17. 1. A Son of *Harim*, Ezr. 10. 21. *John* the Baptiſt, Mal. 4. 5. Mat. 17. 11, 13.

Eliha] *The pelican of God*. One of *David's* Worthies, 2 Sam. 23. 25.

Elim] *Rams*. A place, Exod. 15. 27.

Elimelech] *My God the King*; or, *the counſel of God*. The Husband of *Naomi*, Ruth 1. 2.

Elioenai] *Unto the Lord mine eyes*. The Son of *Neariah*, 1 Chr. 3. 23. Another, 1 Chr. 4. 36. A Son of *Becher*, 1 Chr. 7. 8. A Son of *Meſhelemiah*, 1 Chr. 26. 3. Of the Sons of *Pahath Moab*, Ezr. 8. 4. Of the Sons of *Paſhur*, Ezr. 10. 22. Of the Sons of *Zattu*, Ibid. 27. A Prieſt, Neh. 12. 41.

Eliphal] *A miracle of God*. The Son of *Ur*, 1 Chr. 11. 35.

Eliphaleh] *The God of Judgement*. A Levite, 1 Chr. 15. 18.

Eliphalet, or Elipheleh] *The God of deliverance*. The Son of *David*, 2 Sam. 5. 16. 1 Chr. 3. 6, 9. The Son of *Ahasbai*, Ibid. 23. 34. The Son of *Eſhek*, 1 Chr. 8. 39. The Son of *Adonikam*, Ezr. 8. 13. Of the Sons of *Haſhum*, Ezr. 10. 33.

Eliphaz] *The indevour of God*. The Son of *Eſau*, Gen. 36. 4. A *Temanite* that came to viſit *Job*, Job 2. 11.

Eliſha] *My God ſaveth*; or, *the health of God*. A Prophet, 1 King. 19. 16.

Eliſha] *It is God*; or, *the lamb of God*. The Son of *Javan*, Gen. 10. 4. A place of Iſles, Ezek. 27. 7.

Eliſhama] *The God of hearing*. The Son of *Ammihud*, Numb. 1. 10. *David's* Son, 2 Sam. 5. 16. The Grandfather of *Iſhmael*, 2 King. 25. 25. The Son of *Jekamiah*, 1 Chr. 2. 41. *Jehoiakims* Scribe, Jer. 36. 12. A Levite, 2 Chr. 17. 8.

Eliſhaphat] *My God judgeth*. The Son of *Zichri*, 2 Chron. 23. 1.

Eliſheba] *The oath* or *fulneſſe of God*. The Wife of *Aaron*, Exod. 6. 23.

Eliſhua] *God keeping ſafe*. A Son of *David*, 2 Sam. 5. 15.

Eliud] *God of praiſe*. The Son of *Achim*, Mat. 1. 14.

Elizabeth] *God hath ſworn*. The Wife of *Zachariah*, Luk. 1. 5.

Elizaphan] *My God is hid*. The Son of *Parnach*, Numb. 34. 25. A Levite, 1 Chron. 15. 8.

Elizeus] *Health from God*, of אל and ישע. A Prophet, Luk. 4. 27.

Elizur] *The ſtrength of God*. The Son of *Shedeur*, Numb. 2. 10.

Elkanah] *The zeal of God*. The Son of *Jeroham*, 1 Sam. 1. 1. The Son of *Aſſir*, 1 Chr. 6. 23. The Son of *Mahath*, Ibid. 35. The Son of *Joel*, Ibid. 36. The Father of *Aſa*, 1 Chr. 9. 16. A nobleman ſlain by *Zichri*, 2 Chr. 28. 7.

Elkoſhite] *Late*, or *in the evening*; or, *the hardneſſe* or *rigour of God*. An inhabitant of *Elkoſh*, a village of *Galilee*, in the Tribe of *Simeon*: *Nahum* being there born, is ſo called, Nah. 1. 1.

Ellaſar] *A departure* or *revolting from God*, or *rebellious to God*. A Countrey in *Aſia* called *Pontus*, Gen. 14. 1.

Elme] A tree well known, whereof as the timber is many wayes uſefull, ſo both the bark, and leaves, and liquor that is found in the leaves, together with the water wherein the leaves are boiled, are experimentally found medicinable. Hereof mention is made, Hoſ. 4. 13. Where the Prophet ſheweth how the people did abuſe them, to the diſhonour of God, by burning incenſe under them, for that the ſhadow thereof was good.

Elmodad] *The meaſure of God*, or *God meaſureth*. The Son of *Jocktan*, Gen. 10. 26.

Elmodam] The ſame. The Son of *Er*, Luk. 3. 28.

Elnaan] *Gods fairneſſe*. The Father of *Jeribai*, and *Joſhaviah*, 1 Chr. 11. 46.

Elnathan] *God hath given*, or *Gods gift*. The Father of *Nehuſhta*, 2 King. 28. 8. The Son of *Achbor*, Jer. 36. 12.

Eloi] *My God*, Mar. 15. 34.

Elon] *Strong*. An *Hittite*, Gen. 26. 34. The Son of *Zebulun*, Gen. 46. 14. Of whom came the family of the *Elonites*, Num. 26. 26. The name of a place, Joſh. 19. 43. A Judge, Judg. 12. 12.

Eloquent] A man of words, Exod. 4. 10. marg. One that can ſpeak well, Ibid. 14. and chooſeth

chooſeth out his words, Job 9. 14. Words of delight, Eccleſ. 12. 10. marg. Uſing excellency of ſpeech, 1 Cor. 2. 1. The wiſdome of words, 1 Cor. 1. 17. Perſwaſible words, 2 Cor. 1. 4. marg.

Eloth] *Olives.* A City, 2 Chr. 26. 2.

Elpaal] *Gods work.* The Son of *Shaharim*, by *Huſhim* his Wife, 1 Chr. 8. 11.

Elpalet] *The God of deliverance.* The Son of *David*, 1 Chr. 14. 5. Another of his Sons, Ibid. 7.

El paran] *The plaine of Paran.* Gen. 14. 6. marg.

Elteked] *The caſe of God.* A City, Joſh. 21. 23.

Eltekon] *Gods correction.* A City, Joſh. 15. 59.

Eltolad] *The generation of God.* A City, Joſh. 15. 30.

Elul] *The ſixth month*, anſwering to part of *Auguſt* and *September*, Neh. 6. 15.

Elymas] *Strengthened of God*, of אל and חכם. A Sorcerer, Act. 13. 8.

Eluzai] *God my ſtrength*, or *the ſtrength of God.* One of *David's* Helpers, 1 Chr. 12. 5.

Elzabad] *Gods dowry.* Another of *David's* Helpers, 1 Chr. 12. 12. The Son of *Shemajah*, Ibid. 26. 7.

Elzaphan] *God of the North-eaſt wind.* The Son of *Uzziel*, Exod. 6. 22.

E M.

To embalm] To ſeaſon a dead body with Spices, to preſerve it from ſavouring, Gen. 50. 2. Theſe ſpices were the fruits of certain hearbs and trees, pleaſant in ſavour and taſte, as Ginger, Pepper, Nutmegs. The uſe of this Embalming was Civill, for honors ſake; Phyſicall, againſt putrefaction; Myſticall, to be a token of the incorruption to come in heaven.

Emerald] A precious ſtone, in greenneſſe exceeding the green hearbs, very bright, wherein (being poliſhed) one may ſee himſelf as in a glaſſe; which being hanged about the neck, is good againſt the falling ſickneſſe, and is both reſtorative for the memory, and comfortable to the ſight. Hereof read Exod. 28. 18. & 39. 11. Ezek. 28. 13. Rev. 4. 3. & 21. 19.

Emerod] A diſeaſe of blood (wherewith the Lord plagued the *Philiſtines*) iſſuing out of the heads of veins in the fundament, 1 Sam. 5. 6, 9. Put alſo for the images repreſenting them, 1 Sam. 6. 5, 17.

Emims] *Fears*, or *fearfull*; or, *the Iſle of waters.* A people whom *Chedorlaomer* ſmote, Gen. 14. 5. Giants great and tall, Deut. 2. 10. In compariſon of whom others were termed Graſſe-hoppers, Numb. 13. 33.

Emmaus] *Fearing counſell*, or *abject people.* A village, Luk. 24. 13. It ſeems to be derived of מעון which ſignifieth a *caſtle* or *bulwark*, of the root עון, ה in the beginning being heemantick.

Emor] *An aſſe.* The Father of *Sichem*, Act. 7. 16. Or, being originally Hebrew חמור, it's derived of the root חמר *to be troubled*, to be all miry or dirty.

Emori] *A rebell.* The Son of *Canaan*, Gen. 10. 16.

Empty] Voyd, or one which hath nothing that good is. Luk. 1. 53. *The rich he will ſend empty away.*

It's alſo put for poor, Ruth 1. 21. Comfortleſſe, Job 22. 9. Spoyled and deſolate, Iſa. 24. 1. Fruitleſſe, Hoſ. 10. 1. Without reward for labour, Gen. 31. 42. Without an offering, Exod. 23. 15. Without water or any thing elſe in them, Judg. 7. 16. Without ſomething, Ruth 3. 17.

Emulation] A ſtrife who ſhould goe before other in receiving favours and honours. Gal. 5. 20. *Debate, emulation.* Here it is taken in ill part. There is an example of it in Mar. 9. 33.

2. A ſtrife between two or more perſons, who ſhould goe before and excell other in doing good. An example hereof we have in Rom. 11. 14.

E N.

Enam] *A fountain*, or *well*, or *the eyes of them.* A City, Joſh. 15. 34.

Enan] *A cloud.* The Father of *Ahira*, Numb. 1. 15.

Encampe] Taken 1. *Properly*, ſo enemies uſe to encamp againſt a City which they beſiege, 2 Sam. 11. 11. So people in journeying, to pitch their tents in the moſt commodious places, as neer fountains or wells of water, Gen. 15. 27. which was done orderly, Num. 2. 17.

II. *Improperly*, for, 1. To abide in a certain place, Gen. 33. 18. though but for a ſmall time, Nah. 3. 17.

2. To uſe means for the deſtruction of a place, Iſa. 29. 3.

3. To protect or watch over, Pſal. 34. 7. Zech. 9. 8.

4. To perſecute and proſecute one after an hoſtile way, Job 19. 12.

Encourage] It's all one with ſtrengthen, comfort, ſpeak comfortably unto. *Moſes was*

to encourage *Joshua*, Deut. 1. 38. *David's* Messenger *Joab*, 2 Sam. 11. 25. and *Josiah* encouraged the Priests to the service of the House of the Lord, 2 Chr. 35. 2. As *Hezekiah* commanded to give the portion of the Priests and the Levites, that they might be encouraged in the Law of the Lord, 2 Chr. 31. 4. *David* in his deepest distresse encouraged himself in the Lord, 1 Sam. 30. 6.

End [Tearm, conclusion or last end of a thing; also scope or mark, Rom. 6. 22. *And the end everlasting life*, 1 Pet. 4. 7. *End of things is at hand*, Phil. 3. 19. 1 Pet. 1. 9.

2. Payment, or reward. Rom. 6. 21. *The end of those things is death.* Phil 3. 19.

3. Perfection and complement. 1 Tim. 1. 5. *The end of the Commandements is love.* See Rom. 13. 10. 1 Cor. 10. 11. Here it signifies both limit and perfection, Dan. 11. 38.

4. Sum, Eccles. 12. 13. *Let us hear the end of all.*

5. End of times, signifies a short time, Dan. 11. 38.

6. Day of Judgement, when this world (as it is) shall end, Mat. 24. 3, 6.

7. That for whose cause a thing is appointed and done. Rom. 10. 4. *Christ is the end of the Law for righteousnesse.* The end or cause for which the Law was given, is to justifie. This it cannot doe through our sin, Rom. 8. 3. but Christ by fulfilling the Law is become righteousnesse to beleevers; and so is the end of the Law: also Christ is the end or scope whereat the Law and Prophets aimed, the perfection and consummation of the Law, in that he fulfilled it. As touching shadowes of the Law, Christ is the end of the Law in the first signification; but as touching the Doctrine and obedience of the Law, he is the end thereof in the third and seventh significations, an end by determining shadowes, and fulfilling duties.

8. The intention or purpose of him that doth or speaketh any thing, because this tendeth or aimeth to some end.

The intention of a thing, and the thing intended differ much: the first is an act of the minde, the second the matter of that act without; the first goeth before, the second followeth. The end of a thing and the effect thereof, are in effect or meaning but one thing, and differ but in this. The end is an effect, but yet onely intended or purposed and not done; the effect is the very thing done and perfected that was before intended.

9. The first degree or beginning of any destruction or desolation of a thing, though long before it be throughly done, Dan. 9. 24.

10. The last part or degree or perfection of our redemption from sin, and of Christs work to deserve it, 1 Cor. 15. 24.

It's put also for the accomplishment, Dan. 8. 17. Ever, Joh. 13. 1. The time of life unto death, Psal. 39. 5. Effect, Rom. 6. 21. Scope and drift, Rom. 10. 4. Finishing, Heb. 6. 16. Dissolution, 1 Pet. 4. 7. The period of life, Num. 23. 10. Destruction, Ps. 73. 17. Dayes fulfilled, Lam. 4. 18. Extremity, utmost limit or bounds, Deut. 13. 7. Term of time fully out, Exod. 12. 41. At length, Jer. 31. 17. Conclusion, Eccles. 12. 13. Purpose. Amos 5. 18. Perfection and complement, 1 Tim. 1. 5.

It may be referred, I. Unto *Christ*, both in respect of himself, who is eternall, Rev. 21. 6. and of the Law, whereof he is the end, or perfection and complement, by determining shadowes, fulfilling duties, and becoming righteousnesse to Beleevers, which the Law could not doe, Rom. 10. 4.

II. Unto *Man*, in respect of his words, Commanding, Genesis chap. 49. vers. 33. Prophesying, 1 Sam. 10. 13. Praying, 2 Chr. 7. 1. Informing, 2 Sam. 11. 19. In respect of his works, slaying, Josh. 8. 24. Dividing, Josh. 19. 49. Offering, 1 Sam. 13. 10. Eating, 1 King. 1. 41. Building, 1 King. 3. 1. In respect of his prosperous estate, Lam. 4. 18. In respect of his death, Gen. 6. 13. Psal. 37. 37.

III. Unto *Time*, considered both absolutely (signifying the day of Judgement, Mat. 24. 6. Tearmed the end of the world, vers. 3. and the end of all things, 1 Pet. 4. 7.) and with addition of Yeers, 1 King. 2. 39. Moneths, Dan. 4. 29. Dayes, Ibid. 34. Sabbath, Mat. 28. 1. and such like.

IV. Unto place, whether generall, as Rom. 10. 18. or speciall, 2 King. 21. 16.

V. Unto *Sin*, both in respect of the commission thereof, Ezek. 21. 25. and payment or reward, Rom. 6. 21.

VI. Unto *faith*, 1 Pet. 1. 9. Salvation being the mark or scope whereat faith aimeth, as the effect or reward ensuing thereupon.

VII. Unto the *Commandements*, whereof love is the end, or the perfection, scope and complement, 1 Tim. 1. 5.

Endeavour] A setting or bending of our minde earnestly to doe some duty. Act. 24. 16. *I endevour in all things to keep a clear conscience.* Phil. 3. 13. *And endevour my self to that which is before.* This is all which the Gospel requireth of the Beleevers to endevour

vour (not abſolutely to have) holineſſe of life.

Endor] *A well*; or, *the eye of generation*, or *habitation*. A City, Joſh. 17. 11.

Endure] Referred I. to *God*; ſignifieth,

1. His conſtancy, perpetuity, or eternity, Pſal. 9. 7.

2. His patience or long-ſuffering, Rom. 9. 22.

II. To *Chriſt*; Heb. 12. 2.

III. To *Man*; ſignifieth,

1. To ſtand, ſubſiſt, or goe on in the diſcharge of ones office, Exod. 18. 23.

2. To perſevere in the courſe of godlyneſſe, Mat. 24. 13.

3. To ſuffer patiently and conſtantly for Chriſts cauſe, 2 Tim. 3. 11.

4. To abide, eſteem, approve, or favour, 2 Tim. 4. 3.

IV. To the *Creatures*; as the Sun, & Moon. Pſal. 72. 5. 7. which doe not of themſelves ſubſiſt, but through Gods powerfull providence.

Eneglaim] *A well*; or, *the eye of calves*. The name of a place, Ezek. 47. 10.

Enemy] A perſon, who out of an hatred toward us, ſeeketh to hurt by word or deed, either ſecretly or openly. This word is both applyed to Satan and men. Luk. 6. 35. *Love your enemies, doe well to them that hate you*. Mat. 13. 25. *The enemy came and ſowed tares*. This is a true reall enemy. It ſignifieth that which fighteth againſt God and his Word, or works of grace; thus Satan, Sin, and Death be enemies, 1 Cor. 15. 26.

2. A ſuppoſed adverſary, which in truth neither hateth nor hurteth us, but in our opinion onely. 1 King. 21. 20. *Haſt thou found me out, O my enemy?* Thus godly Miniſters and good men be enemies to impenitent ſinners, whom they reprove. Gal. 4. 16. *Am I become your enemy, becauſe I tell you the truth?* This is an imaginary enemy.

It's ſpoken of God, Exod. 23. 22. Satan, Mat. 13. 39. Death, 1 Cor. 15. 26. All men unregenerate, Rom. 5. 10. Man as meer man, called fleſh, Pſal. 56. 1, 4. (who is an enemy to God, Rom, 5. 10. and to his Children, Mat. 10. 36.) The Lovers of the world, Jam. 4. 4.

Enemies] All men as they are born into this world, corrupt and infected with ſin, which had made a ſeparation between us and God; God for ſin hating men, and men through ſin hating God. Rom. 5. 8. *If when we were enemies we were reconciled to God*. This enmity was mutuall; not our evill actions and qualities onely, but for and through them our perſons were hated of God before our converſion. For reconciliation is of our perſons being alienated by ſin, and eſtranged from God, Iſa. 59. 3. Eph. 2. 3.

There are enemies both publick and private, enemies to God, Chriſt, the Church, particular Chriſtians.

En gannim] *The well of gardens*; or, *the eye of protections*. A City, Joſh. 21. 29.

En-gedi] *The well* or *eye of a kid*, or *of felicity*. A City, Joſh. 15. 62.

Engines] Inſtruments of war, invented for the preſervation of a place, 2 Chr. 26. 15. and for deſtruction, Ezek. 26. 9.

Engraffed Word] A word, (as ſeed or a Gems) planted and ſet in the heart, by the labour of Miniſters, whoſe office is to plant and water, Jam. 1. 11. 1 Cor. 3. 16. A Metaphor.

Enhaddah] *A merry* or *quick ſight*; or, *the well of gladneſſe*. A City, Joſh. 19. 21.

Enhakkore] *The fountain of him that prayed*; or, *the well of him that cryed* or *called*, Judg. 15. 20. marg. ſo named by *Samſon*.

Enjoy] To poſſeſſe quietly, Joſh. 1. 15. To have or make the uſe of, Eccleſ. 2. 24. To make the benefit of, Eccleſ. 3. 13. To accompliſh or fulfill, Lev. 26. 34. To have in abundance, Heb. 11. 25.

Enhazor] *A well*, or *eye of an entry*; or, *the hay* or *graſſe of the well*. A City, Joſh. 19. 37.

To enlarge] To make wide that which is ſtraight and narrow, to become more capable and fit to receive Gods gift. Pſal. 119. 32. *When thou ſhalt enlarge my heart*.

Enlightning] The putting into us the light of knowledge, making ſuch to ſee and know the truth of the Goſpel, who were ignorant before. Heb. 6. 4. *They which were once enlightened*. Luk. 24. 45. *Then he opened their underſtanding*.

2. The putting into men the light of reaſon at their firſt creation, Joh. 1. 9.

3. There is a threefold light imparted to men. Firſt, of reaſon, common to all men by creation, of which Joh. 1. 4, 8. The ſecond of knowledge, or ſpeculative underſtanding of ſcriptures, common to hypocrites, with Gods Children; of which Heb. 6. 4. The third is the light of faith peculiar to the Elect, who ſee Chriſt and know him truly unto eternall life, of which, Eph. 4. 8. elſewhere often.

It's put alſo for, To clear the ſight, 1 Sam. 14. 29. Turn affliction into joy, or make comfortable, Pſal. 22. 28. Give light, Pſal. 97. 4. It's either Naturall, Gen. 1. 15. 1 Sam. 14. 27.

14. 27. Artificiall Luk. 11. 36. Spirituall, Pſal. 18. 28. Temporary, Heb. 6. 4. or Celeſtiall, Rev. 22. 5.

To enlighten the eyes] To make the light of Gods countenance to ſhine upon one in diſtreſſe, ſhewing himſelf favourable again. Pſa. 13. 3. *Enlighten mine eyes, leſt, &c.*

2. To give men the faculty to ſee the myſteries of God, which otherwiſe they could not ſee, being blinde by nature. Pſal. 19. 8. Without the word we are darkneſſe it ſelfe, Eph. 5. 7, 8.

En-mishpat] *The well of judgement.* The name of a place, Gen. 14. 7.

Enmity] Bitter and unreconcilable hatred and diviſion. Gen. 3. 15. *I will put enmity.* Rom. 8. 7. *The wiſdome of the fleſh is enmity with God.*

2. The cauſe of enmity; to wit, tranſgreſſion of the Law. Eph. 3. 16. *Having ſlain enmity.*

3. The Ceremoniall law betwixt the *Iews* and us, Eph. 2. 15.

Enoch] *Taught*, or *dedicate*, of חנך. The Son of *Cain*, Gen. 4. 17. A City ſo named, Ibid. The Son of *Jared*, Gen. 5. 18. *Henoch*, who was the Son of *Midian*, 1 Chron. 1. 33. is of the ſame ſignification.

Enon] *A cloud*, or *his well*, or *eye*. A village, Joh. 3. 23.

Enoſh] *Man*, in his miſerable and wretched condition, wherein he fell, after he had ſinned, of אנש to be ſorrowfull, miſerable, wretched. The Son of *Seth*, Gen. 4. 26.

Enough] It's a word of contentment, Gen. 33. 9. and is put for ſufficient, 2 Sam. 24. 16. Filled, Pro. 28. 19. Plenty, Luk. 15. 17.

To enquire of God] To ſeek judgement of God; or, as the *Chaldee* hath it, to ſeek doctrine from the face of the Lord, which was done by *Moſes*, bringing their matters to God. Exod. 18. 15, 19. See Num. 27. 5, 6. & ch. 15. 33, 34, 35. For doubtfull things they uſed to enquire of the Lord by his Prophets, 1 Sam. 9. 9. Hereupon *Moſes* told the Judges appointed under him, that the Judgement was Gods, Deut. 1. 17.

This enquiring of God, was either *immediately*, Jer. 21. 2. or *mediately*, as by *Moſes*, Exod. 18. 15. The Prophet and Seer, 1 Sam. 9. 9. 2 Chr. 34. 21. The High-prieſt, 1 Sam. 22. 15. Before the Altar, 2 Chr. 21. 30. By the Ephod, 1 Sam. 23. 9, 10. By Urim, Num. 27. 21. which was in the Prieſts breaſt-plate, Exod. 28. 30. Or at the Ark, 1 Chr. 13. 13. And was for things preſent, Geneſ. 25. 22. 1 Sam. 9. 6, 8. For the event and iſſue of things taken in hand, 1 Sam. 30. 8. 1 Chr. 14. 10. So, for direction, Jer. 21. 2. Warrant, 1 Chron. 14. 14. Information, 2 Sam. 21. 2.

To enquire of the Prieſt and the Judge] To ask counſell in doubtfull caſes and hard controverſies, either civill, which pertain to the Politick Magiſtrate, as about Murthers, *&c.* or Eccleſiaſticall, the cognizance whereof belongeth to the Prieſts, as about Leproſie, Jealouſie, *&c.* for deciſion of ſuch as reſort for advice and determination unto the Prieſts, and Levites, or Judge, who were to pronounce Sentence, not *ex ſcrinio pectoris*, but *ex ſententia Legis*, by the ſentence of the Law. Deut. 17. 8, 9. *Thou ſhalt come to the Prieſt, and to the Judge.* That this particle *and* is not copulative, but diſjunctive, ſevering the two Officers according to the diverſities of cauſes and pleas to be handled, appears plainly by ver. 12. And that the judgement of the Prieſt muſt be hearkened unto, no further then it was grounded upon the Law of God, is manifeſt by ver. 11. How this will help the tranſcendent power of the High-prieſt of *Rome*, or his blending and confounding of Civill and Eccleſiaſtical functions, I ſee not.

Enrich] In goods, 1 Sam. 17. 25. Ezek. 27. 33. In gifts and graces, 1 Cor. 1. 5. 2 Cor. 9. 11.

En-rimmon] *The well of height*, or *the well like a pomegranate.* A City, Neh. 11. 29.

En-rogel] *The well* or *fountain of ſearching out.* The name of a place, Joſh. 15. 7.

En-shemesh] *The well* or *fountain of the Son.* The name of a place, Ibid.

Enſigne] The preaching of the Goſpel (erected as an Enſigne) for the calling and gathering the elect of all people to Chriſt, to learn of him the way of divine ſervice, and eternall ſalvation. Iſa. 11. 10, 12. *Which ſhall ſtand for an Enſigne.*

Put alſo for the means which God will uſe to bring ſtrange Nations upon his people, Iſa. 5. 26. For Chriſt, Iſa. 11. 10, 12. A ſigne of war, Iſa. 18. 3.

En-tappuah] *The well* or *fountain of an apple*; or, *inflation.* A City, Joſh. 17. 7.

Enter] It's put for Make, Deut. 29. 12. Return, Joh. 3. 4. Goe in, Joſh. 8. 19. Beginneth, Prov. 18. 6. Taketh effect, Prov. 17. 10. Reap the profit, Joh. 4. 38. Enjoy, Heb. 4. 10.

To enter into thy chamber] 1. Literally, to be private, or to avoyd company, Mat. 6. 6.

2. Morally, to examine our own hearts.

3. Myſtically, to aſcend into heaven with our ſouls, and deſcend with our bodies into the grave, Iſa. 57. 2.

To enter into joy] To be partakers of the goods and heavenly commodities of our Lord. Matt. 25. 21. *Enter thou into*, &c.

Not to enter into judgement] Not to exact ſtrait reckoning, requiring of me all that thou mayſt Pſal. 143. 2. *Enter not into judgement with thy ſervant.*

To enter into the Kingdome of God] To become a true member of the militant Church, (which is the myſticall body of Chriſt) over which he reigneth as head and King. Joh. 3. 5. *Except ye be born again of the Spirit, ye cannot enter into the Kingdome of God.*

2. To be reckoned worthy and meet to be Teachers in the Church militant. Matt. 5. 20. *Ye ſhall not enter into the Kingdome of God.* That the place ſhould thus be expounded, appeareth by the verſes next going afore.

To enter in at the ſtrait gate] To deny our ſelves, and take up the Croſſe and follow Chriſt. This is to enter in at the narrow gate. Matt. 7. 13. To prepare our ſelves to a ſtrict and preciſe courſe.

To enter the way of the world] To dye according to the ordinary courſe of nature. Joſh. 23. 14. *And now I enter the way of the world.*

Entice] Referred I. to *Satan* ſeducing falſe Prophets, 2 Chr. 18. 20.

II. To a *man* cunningly inſinuating himſelf into a maids affections, Exod. 22. 16.

III. To *evill men*, alluring others by faire pretences to be as they are, Prov. 1. 10. & 16. 29.

IV. To a mans own *luſt* and *concupiſcence*, whereby he is drawn away, Jam. 1. 14.

V. To *falſe friends*, the enemies of Gods people, who watch for an advantage againſt the godly, Jer. 20. 10.

VI. To the *heart* inveigled with outward objects, Job 31. 27.

VII. To *falſe Teachers*, who uſe perſwaſible words to ſeduce and deceive, 1 Cor. 2. 4. Col. 2. 4.

VIII. To *unfaithfull wives*, flattering their husbands with a purpoſe to deceive, Judg. 14. 15. & 16. 5.

Enby] That affection which makes men grieve and fret at the good and proſperity of others, Gal. 5. 21. Rom. 13. 13. Envyous zeal or emulation, Gen. 26. 14.

2. Wickedneſſe, and evill generally; by a Synecdoche. Jam. 4. 5. Gen. 8. 21.

It's *an evill affection of the heart, which grieveth at the neighbors good, and fretteth it ſelf at his proſperous and fortunate ſucceſſe in any thing*, Eccl. 4. 4. Mat. 20. 15. A work of the fleſh, Gal. 5. 20. Naturall in all, though of all vices it can be leaſt excuſed, Tit. 3. 3. To be laid aſide, 1 Pet. 2. 1. The ground of confuſion and every evill work, Jam. 3. 16. A Murtherer, Job 5. 2. The rottenneſſe of the bones, Prov. 14. 30. Proceedeth of vain glory, Gal. 5. 26. Inbred luſt, Jam. 4. 5. Fooliſh and idle queſtions, 1 Tim. 6. 4. Is not in all after a like meaſure, Rom. 1. 29. In divers diverſly occaſioned, *Rachel* envying *Leah* becauſe of her fruitfulneſſe, Gen. 31. 1. *Joſeph* envyed of his Brethren, becauſe his Father loved him, Gen. 37. 11. *Moſes*, in reſpect of his preheminence, Pſal. 106. 16. The *Jews* filled with envy, Act. 13. 45. for that *Paul* and *Barnabas* preached Chriſt. So others upon other occaſions.

Enbious] Any perſon who repineth and grudgeth at the welfare and happyneſſe of others. The word is applyed in Scripture, either to Satan or men. Pſal. 37. 1. *Fret not thy ſelf, nor be envi us.* Mat. 13. 28. One word in the *Hebrew* ſignifieth envy, zeal, and jealouſie, and is ſometime taken in good and ill part, ſometime it is a ſtronger affection then wrath or anger, Prov. 27. 4.

E P.

Epaphras] *Foaming.* A man by whom the *Coloſſians* received the Goſpel, Col. 1. 7.

Epaphroditus] *Fair*, or *pleaſant.* One whom *Paul* ſent unto the *Philippians*, Phil. 2. 25.

Epenetus] *Laudable*, or *worthy praiſe.* One that firſt embraced the Goſpel in *Aſia*, Rom. 16. 5.

Ephah] *Weary.* 1. A meaſure, containing three *Sata*; that is, half a buſhel and a pottle, Exod. 16 36.

2. A Countrey, Iſa. 60. 6.

3. The proper names of *Midian's* Son, Gen. 25. 4. *Caleb's* Concubine, 1 Chr. 2. 46. The Son of *Jahdai*, Ibid. 47.

To yeeld an Ephah and a Bath] Such great ſcarcity of fruit in fields and vineyards, as he which ſoweth ſhall not reap the tenth part of his ſeed. Iſa. 5. 10. *Yea, ten acres of vineyard ſhall yeeld one Bath, and the ſeed of an Homer ſhall yeeld an Ephah.*

Ephai] *Weary, tired.* A *Netophathite*, Jer. 48. 8.

Epher] *Duſt.* The Son of *Midian*, 1 Chr. 1. 33.

Epher] *Duſt*, or *lead.* A *Manaſſite*, 1 Chr. 5. 24.

Epheſus] *Deſirable.* The Metropolis of the leſſer *Aſia*, Act. 18. 19. whence the inhabitants were termed *Epheſians*, Act. 19. 35.

Ephez-dammim] The coaſt of *Dammim*, 1 Sam. 17. 1. marg.

Ephlal] *Judging*, or *praying*. The Son of *Zabad*, 1 Chr. 2. 37.

Ephod] *An ornament*. One of the High-prieſts garments, Exod. 28. 4. which was of gold, Exod. 39. 2. There was alſo an Ephod of linnen, 1 Sam. 2. 18. which was for the Prieſts, 1 Sam. 14. 3. Alſo, the name of the Father of *Hanniel*, Numb. 34. 23.

Ephatha] *Be opened*, Mar. 7. 34. It's of a *Syriack* word, and cometh from the root פתח.

Ephraim] *Fruitfull*, or *increaſing*. The ſecond Son of *Joſeph*, Gen. 41. 52. Preferred before *Manaſſeh* his elder Brother, Gen. 48. 20. Taken alſo for the Tribe of *Ephraim*. Numb. 2. 18. As for the ten Tribes, whereof *Ephraim* was the mightieſt, Hoſ. 6. 4. And for a City, Joſh. 11. 54.

Ephratah] *Abundance*, or *felicity*. The name of a City, Ruth. 4. 11. where *Elkanah* dwelt, 1 Sam. 1. 1. and *David's* Father, 1 Sam. 17. 12. Called *Ephrath*, Gen. 48. 7. Alſo, the Son of *Hur*, 1 Chr. 4. 4.

Ephrath] The ſame. The Wife of *Caleb*, 1 Chr. 2. 19.

Ephron] *Duſt*. The Son of *Zoar*, Gen. 33. 6. Alſo a place, or City, Joſh. 15. 9. Called *Ephrain*, 2 Chr. 13. 19.

Epicureans] A ſect of Philoſophers, Acts 17. 18. So called from *Epicurus* (which ſignifieth a *companion* or *helper*) who was born in *Athens*, lived in the time of *Alexander* the Great, *Ptolemy Lagus*, and *Philadelphus*, and held, that the world came of the moats in the Sun, the ſouls die with their bodies, there is no providence, and that pleaſure is the chiefeſt good, mans happyneſſe conſiſting therein.

Epiſtle] A Letter ſent from one to another, about common affairs. 2 Sam. 11. 14. *David ſent an Epiſtle to Joab by Uriah*.

2. Thoſe holy writings of the Apoſtles, ſent unto the Churches for their inſtruction in godlyneſſe. Col. 4. 16. *When this Epiſtle is read of you*.

3. Any thing which doth repreſent and tell forth the minde of another. Thus the holy Scriptures may be called Gods Epiſtles.

4. That which giveth a good witneſſe and commendation (as an Epiſtle) 2 Cor. 3. 2, 3. *Ye are our Epiſtle, and the Epiſtle of Chriſt*. The converſion of the idolatrous and wanton *Corinthians* unto the faith of Chriſt, did more witneſſe and commend the Divine power of Chriſt, and vocation of *Paul*, then any commendatory Epiſtle could poſſibly doe.

Or, a perſon or perſons converted by the Spirit, Word, and Miniſter of God, to the ſervice of God; that as he did read the will of God in his Word, ſo all men may in his life and converſation, being now godly, read his converſion; and ſo the Word and Will of God written in large letters.

A Writing or Letter ſent either from one perſon to another, Act. 23. 25. or from one unto divers, Jam. 1. 1. or from two unto one, Philem. 1. or from divers unto a great number, Act. 15. 23. They are either *lawfull*, as for Recommendation, 2 King. 5. 5. Congratulation, Iſa. 39. 1. Information, Act. 15. 23. Approbation, 1 Cor. 16. 3. Humiliation, 2 Cor. 7. 8 Reconciliation, Philem. 19. *Unlawfull*, as that of *David* unto *Joab*, 2 Sam. 11. 14. *Senacherib* unto *Hezekiah*, 2 Ki. 19. 14. The adverſaries of *Judah* unto *Artaxerxes*, Ezr. 4. 9.

Ye are our Epiſtle, 2 Cor. 3. 2. that is, your converſion doth more commend the divine power of Chriſt, and juſtifie my calling, then by commendatory Epiſtle could be done.

E Q.

Equall] Referred 1. to *God*, importing his equity, juſtice, and righteouſneſſe, Pſal. 17. 2. Ezek. 18. 2.

2. To *Chriſt*, who in eſſence, nature, majeſty, glory, goodneſſe, wiſdome, *&c.* is equall with God, Phil. 2. 6. Whom for having ſaid that *God was his Father*, and ſo making himſelf Equall with God, the *Jews* ſought to kill, Joh. 5. 18.

3. To *man*, in reſpect of converſation, or familiarity, Pſal. 55. 13. In reſpect of condition of life, Luk. 20. 36. In reſpect of wages, Matt. 20. 12. In reſpect of age or yeers, Gal. 1. 14. In reſpect of his actions, Col. 4. 1.

Equall with God] The ſelf-ſame God, of the ſame ſubſtance, power and glory. Phil. 2. 6. *He thought it no robbery to be equall with God*.

Equality] A due proportion, while the abundance and ſuperfluity of the rich, is applyed to the relief of the poor. 2 Cor. 8. 18. *There may be equality*.

Equity] is in *God*, Pſal. 98. 9. & 99. 4. was to be in *Chriſt*, Iſa. 11. 4. was in *Levi*, Mal. 2. 9. is to be in *Man*, Eccleſ. 2. 21. Wrought by receiving the Word, Prov. 1. 3. & 2. 1, 9. Perverted by the Princes of the Houſe of *Iſrael*, Mic. 3. 9. Rejected by the

Jews,

Jews, Iſa. 59 14. Oppoſition made againſt Princes ſtanding for it, Prov. 17. 26.

E R.

Er] *A watch-man.* The Son of *Judah*, Gen. 38. 3. The Father of *Lecah*, 1 Chron. 4. 21. The Father of *Elmodam*, Luk. 3. 28.

Eran] *A follower.* The Son of *Shutelah*, Numb. 26. 36.

Eraſtus] *Amiable, lovely, worthy to be beloved.* Chamberlain of the City of *Corinth*, Rom. 16. 23.

Erech] *Length*, or *health.* A City, Gen. 10. 10.

Eri] *My City.* The Son of *Gad*, Gen. 46. 16.

Error] A going from the right path, or ſtraying out of the way.

2. Some opinion or action ſwerving from the Rule of Gods Word. Mat. 22. 29. *Ye erre not knowing the Scriptures.* Pſal. 95. 10, 11. There is an errour in action, as well as in opinion; in deeds, as well as in doctrine.

Error in opinion is twofold.

1. Directed to others, or of other perſons and things beſide our ſelves.

2. Reflected, or when we think of our owne ſelves and our thoughts that they be right and good. This of the two is far the worſt, and moſt hardly cured, Prov. 3. 7. & 26. 12. Act. 26. 9.

It's alſo taken, 1. for Raſhneſſe, 2 Sam. 6. 7.

2. A fault of ignorance, or an unadviſed, ſudden, inconſiderate ſin, Pſal. 19. 12.

3. Unfaithfulneſſe in office or government, Dan. 6. 4.

4. Sins againſt nature, Rom. 1. 27.

5. Erroneous doctrine, 2 Pet. 3. 17.

As there are divers kinds of errors particularly ſo named, namely the Proud, Pſ. 119. 21. He that refuſeth reproof, Prov. 10. 17. They that deviſe evill, Prov. 14. 22. They that erre in viſion, and ſtumble in judgement, Iſa. 28. 7. Idolaters, Hoſ. 12. 4. They that maintain any erroneous opinion, 2 Tim. 2. 18. Such as tempt and grieve God, Heb. 3. 10. All which ſtray from the right path, (of whom ſome erre in their hearts, Pſal. 95. 10. Some in their works, Jer. 10. 15. In every work, Iſa. 19. 14. Some in their whole life, 2 Pet. 1. 18. and paths, Prov. 7. 25. and that by lying or falſehood, Iſa. 32. 6.) ſo thoſe and ſuch others are diverſly drawn hereunto, as through Ignorance, Mat. 22. 29. Lies, Amos 2. 4. Ill inſtruction, Prov. 19. 27. The commandement and provocation of an irreligious Governor, 2 Chr. 33. 9. Strong drink, Iſa. 28. 7. Falſe Prophets, Jer. 23. 13, 32. The ſpirit of Whoredome, Hoſ. 4. 12. Covetouſneſſe, 1 Tim. 6. 10. Profane and vain bablings, &c. Ibid. 20. 21.

E S.

Eſar-haddon] *Binding cheerfulneſſe.* The Son of *Sennacherib*, Iſa 37. 38.

Eſau] *Doing*, or *working*; for that when he was born he came out, not as a tender infant, but as one grown, and hairy all over like an hairy garment. Gen. 25. 25. The Son of *Iſaac*, Ibid.

Eſcape] ſignifieth, To fly away, or be gone. Gen. 19. 17. To get out of danger, Judg. 3. 26. To free ones ſelf from the oppreſſion of another, by one mean or other, Deut. 23. 15. To be freed, or goe forth, 1 Sam. 14. 41. marg. To remove or retire ones ſelf, 1 Sam. 27. 1. To deliver ones ſelf, 2 Sam. 20. 7. marg. To get away, 2 King. 10. 24. Not to be puniſhed, Ezek. 17. 15. To be freed from, Joel 2. 3. To be rid of, 2 Pet. 2. 18. To avoyd, Mat. 23. 33. Rom. 2. 3. 1 Theſſ. 5. 3. Heb. 2. 3.

Eſcape *or* **eſcaſion**] ſignifieth, A company or remnant that eſcapeth danger, Gen. 45. 7. Iſa. 10. 20.

Eſek] *Contention.* A Well, Gen. 26. 20. marg.

Eſh-baal] *The fire of the Ruler.* The Son of *Saul*, 1 Chr. 8. 33.

Eſhban] *Fire of the Sun.* One of the children of *Diſhon*, Gen. 36. 26.

Eſhcol] *Grapes*, or a *cluſter.* One confederate with *Abram*, Gen. 14. 13. Alſo, the name of a River or Valley in the land of *Canaan*, Numb. 13. 24. Deut. 1. 24.

Eſhean] *Held up.* A City, Joſh. 15. 52.

Eſhek] *Violence* or *force.* The Father of *Ulam*, 1 Chr. 8. 39.

Eſhtaol] *A ſtrong woman.* A City, Joſh. 15. 33. Whence *Eſhtaulites*, *ſtrong women.* A people, 1 Chr. 2. 53.

Eſhtemoa] *A womans wombe.* A City, Joſh. 21. 14.

Eſhton] The Father of *Bethrapha*, 1 Chr. 4. 12.

Eſli] *Hard by me*; or, *my Prince.* The Father of *Nahum*, Luk. 3. 25.

Eſpouſe] Taken *properly* for a man to betroth one whom he intendeth to marry, Matt. 1. 18.

Spiritually, for the eſpouſals of God and his people, Jer. 2. 2. and of Chriſt and his

Church, in the type of *Solomon* and his eſpouſals, Cant. 3. 11. Unto him Gods Miniſters through the Word of the Goſpell, eſpouſe true Converts, 2 Cor. 11. 2.

Eſtrom] *The arrows of joy*; or, *diviſion of a Song.* The Son of *Pharez*, Matt. 1. 3. See *Hezron.*

Eſtabliſh] ſignifieth, To ſettle, 1 King. 9. 5. To make or cauſe to be, Deut. 28. 9. & 29. 13. To make good, accompliſh, perform, 1 Sam. 1. 23. To make firm, Pro. 8. 28. To confirm, Rom. 1. 11. To make good for continuance, Ezek. 16. 62. To order ſteadily, Pſal. 40. 2. To appoint, rear, or ſet up, Pſ. 78. 5. To found, Ibid. 69. marg. To uphold, Prov. 20. 18. To ſtand, Iſa. 32. 8. marg. To prepare, Iſa. 16. 5. marg. Gen. 41. 32. marg. To direct and make proſperous, Pſal. 90. 17. To make to continue, Pſal. 7. 9. To approve of, give its due, Rom. 3. 31. To ſet up, Rom. 10. 3. To ſtrengthen, 1 Theſſ. 3. 2. To confirm or ratifie, Heb. 10. 9. As Kings are to eſtabliſh their throne by righteouſneſſe, Prov. 16. 12. ſo muſt men their purpoſes by many counſellers, Prov. 15. 22. Their thoughts by committing their work to the Lord, Prov. 16. 3. Their houſes by wiſdome and underſtanding, Prov. 24. 3. Their heart by truſting in the Lord, Pſal. 112. 7, 8. Their enterpriſes, by beleeving the Lord and his promiſes, 2 Chr. 20. 20. See *Stabliſh.*

Eſteem] is all one with, To honour, account, think well of, hold in reputation, highly prize, as the godly doe of Gods Word, Pſal. 119. 103, 127. The reproach of Chriſt, Heb. 11. 26. Gods Miniſters, Phil. 2. 29. Gal. 4. 14. But the wicked eſteem lightly of God, 2 Sam. 2. 30. Chriſt, Iſa. 53. 6. Gods Word, Pſal. 50. 17. His people, Lam. 4. 2. The poor, 1 Sam. 18. 23. Eſteem of ſuch things as are an abomination in the ſight of God, Luk. 16. 16.

Eſther] *Secret* or *hidden*, made Queen in ſtead of *Vaſhti*, Eſt. 2. 7.

E T.

Etam] *Their bird.* A Rock, Judg. 15. 8. A City, 1 Chron. 4. 32. A mans name, 1 Chr. 4. 3.

Eternall King] The King of worlds, or ages, which liveth for ever, 1 Tim. 1. 17. See *Everlaſting.*

Etham] *Great, ſtrong.* A place where the *Iſraelites* pitched, Numb. 33. 6.

Ethan] *Strength.* An *Ezrahite*, 1 King. 4. 31. The Son of *Zimmah*, 1 Chr. 6. 42. The Son of *Kiſhi*, Ibid. 44.

Ethanim] *Strong*, or *valiant.* The ſeventh moneth, being part of *September* and *October*, 1 King. 8. 2.

Eth baal] *Unto an image.* The King of the *Zidonians*, 1 King. 16. 31.

Ether] *Talk.* A City, Joſh. 15. 42.

Ethiopia] *Whoſe face is burnt*, of αἴθω & ὄψ. In Hebrew it is *Cuſh*, which ſignifieth *black*, or *blackneſſe.* In many places of Scripture wherein *Ethiopia* is mentioned, not the further *Ethiopia* is meant, but a Countrey in *Arabia* neer unto *Egypt*, the *Red Sea*, and *Paleſtina*, as Gen. 2. 13. 2 King. 19. 9. Iſa. 20. 3, &c.

Ethnan] *A gift.* The Son of *Helah*, 1 Chr. 4. 7.

Ethni] *Strong*, or *giving*; or, *of an aſſe.* The Son of *Zerah*, 1 Chr. 6. 41.

E V.

Evangeliſt] One, who bringeth or telleth good news.

2. A Miniſter of the Goſpel joyned unto the Apoſtles (as aſſiſtant, not as equall in degree) in preaching glad tydings of ſalvation, and eſtabliſhing Churches. Eph. 4. 11. *Some to be Evangeliſts.* 1 Tim. 1. 3. 2 Tim. 4. 5. Tit. 1. 5. Of this ſort were, *Timothy, Titus, Silvanus, Apollos.*

3. One who wrote the hiſtory of Chriſts life and death. Thus were there onely four, *Matthew, Mark, Luke* and *John.*

Note: If the Apoſtles being 12, with the Evangeliſts being many, were unable to ſuffice the whole, how ſhall one Pope be ſufficient for all the world?

Eubulus] *Prudent, wiſe*, or *of good counſell.* One who ſaluted *Timothy*, 2 Tim. 4. 21.

Eve] *Living*, or *giving life.* The Wife of *Adam*, Gen. 4. 1. She was ſo named, for that ſhe was the Mother of all living, Gen. 3. 20.

Even] That is, 2 Cor. 1. 3. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt.*

It's firſt a word of Interpretation, and is as much as, that is to ſay, 2 Cor. 1. 3.

2. A word of Diminution, and ſignifieth, Almoſt, Pſal. 107. 18. Phil. 2. 27.

3. A word of Extenſion, and ſignifieth as Altogether, 2 Cor. 10. 13, 14. Ezek. 20. 11, 13, 21.

4. A word of Conjunction, and is as much as Alſo, Rom. 8. 22.

Evening] The ſpace between the declination of the day, and the very beginning of the night, Exod. 12. 6. The twylight, Prov. 7. 9. When it beginneth to be dark, Neh. 13. 19. The going down of the Sun, Deut. 16. 6.

16. 6. About which is the time of leaving off work, Ruth 2. 17. *The evening and the morning were the first day, &c.* Gen. 1. 5, 8, *&c.*

For ever] Without any end, eternally. Luk. 1. 33. *And shall reign for ever, and of his Kingdome shall be no end.* 1 Thess. 4. 17. *Wee shall ever be with the Lord.* Psal. 45. 2.

2. For a long time. Psal. 132. 12. *Their Sons shall sit upon thy throne for ever.* And v. 14. 1 Sam. 13. 13. Psal. 110. 4. Gen. 19. 15. And in all those places where *for ever* is applyed to the Ceremoniall law of *Moses*, which vanished at Christs coming: yet it is said to be ordained for ever, because it was to endure a long season: some 2000 years, till the death of Christ upon the Crosse, Exod. 12. 14. 24. Col. 2. 14, 17.

3. Till the yeer of Jubile, which might happen to be a great while. Exod. 21. 6. *And shall serve him for ever.*

4. Till the end of mans life. Exod. 19. 9. *That they may beleeve thee for ever,* Deut. 15. 17.

It's put also for the durance of a Kingdome, State, place, family, 1 Chr. 23. 25. Psa. 132. 12. That which dureth till the day of Judgement, as Christs Office of Mediator, Heb. 5. 6.

Every one] This word put in some places, rather then *all* (to which it is equivalent) because it shews in good things and persons:

1. That God hath a speciall care of their good.

2. And they ought to have so of themselvs.

In evil persons and matters:

1. That God doth consider every evill act and person, as exactly and particularly, as if there were but that one in the world.

2. That every one must particularly and severally examine himself, Gal. 6. 4.

3. That every man shall be left alone to answer for his owne faults, and also to suffer for them, Gal. 5. 6.

Everlasting] One who is without beginning or end. 1 Tim. 1. 7. *To the King everlasting.* Psal. 90. 2. *Thou art God from everlasting to everlasting.* Rev. 1. 8. In this sense is Gods purpose called eternall, Eph. 3. 10. He is absolutely eternall in himself, and cause of eternity in others.

2. That which shall never have end, though it had a beginning; as everlasting glory, fire, pain, life, judgement, Mat. 25. 46. Heb. 6. 2.

3. That which did continue for a long time, though not alwayes, Gen. 17. 8. Exod. 40. 15.

1. Some things have a beginning, but no end: as Angels and mens souls.

2. Some have an end, but no beginning, as Gods decrees or predestination.

3. Some have both, as this world, and the inferiour creatures, 2 Pet. 3. 10. 1 John 2. 17.

4. Onely one thing, which is God, hath neither beginning nor ending of himself, and yet is the α and ω; the beginning, that by which all other things are, and the end, for which they are, Rom. 11. 34. *Junius.*

5. Long lasting is also sometimes understood by this word Everlasting; as, Psal. 24. 7, 9.

From everlasting to everlasting] God to be without beginning, and without end, in respect of his owne eternall being; and in respect of his people, to be their God from everlasting by predestination, and unto everlasting by glorification, Psal. 90. 2. *Even from everlasting to everlasting, thou art our God.*

Everlasting Gospell] The Doctrine of grace, which God himselfe delivered from the beginning, to continue to the end, without altering or perishing; whereas all other doctrines invented by men, fall away, Rev. 14. 6.

Evermore] signifieth, Perpetually, for ever, Psal. 16. 11. Daily, continually, Psal. 105. 4.

Evi] *Unjust.* A place, Josh. 13. 21.

Evidence] A deed or writing for the assurance of a purchase, Jer. 32. 10, 11. A convincing demonstration, as the word ἔλεγχος importeth, Heb. 11. 1.

Evill] Afflictions and dangers, and whatsoever losses and harms sent from God, Amos 3. 6. *There is no Evill in the City,* Isa. 45. 7. This is an evill of punishment, or a penall evill, 2 King. 22. 20. Isa. 9. 12, 14, 21. Deut. 31. 17. Psal. 58. 4. Gen. 44. 29.

2. Injuries and wrongs done to us from men. Prov. 17. 13. *He that rewards evill for good,* Prov. 20. 22. Or that which is unprofitable, 1 Cor. 13. 6.

3. Sin and iniquity. Matt. 6. 13. *Deliver us from evill.* Rom. 7. 15. *The evill which I hate, that I doe.* Isa. 5. 20. This is evill of fault or crime, or a morall evill. See Isa. 13. 11.

4. Satan, who by an excellency is called the Evill one. Luk. 11. 4. *This is the Prince of evill,* 2 Thess. 3. 7. In Rom. 14. 20. it signifies hurtfull to man, and sinfull against God.

5. Sinfull. Mat. 7. 11. *If you which are evil.*

6. A corrupt conſcience, or wicked cuſtom. Mat. 5. 37. *comes of evill.*

It's alſo taken for the cauſe of evil, 1 Sam. 25. 28. & 29. 6. The evill effects thereof, Gen. 3. 5, 22. The corruption of nature, Rom. 7. 5. That which is contrary to good, Pſal. 37. 27. and to well-doing, Iſa. 1. 16. The plague, Pſal. 91. 10. Any kinde of affliction, 1 Sam. 6. 9. Tryall, Job 2. 10, 11. Some injury, 1 Sam. 26. 18. Hurt, Gen. 50. 15. Dammage or miſchief, Prov. 17. 13. 1 Pet. 3. 9. Danger, Prov. 22. 3. Diſgrace, 2 Sam. 13. 16. Deſtruction, Eſt. 8. 6. Hurtfull or unprofitable, Iſa 7. 15. Troubleſome, Perplexed, Exod. 5. 19. It's applyed to Angels, Spirits, Men, with relation unto their imaginations, communications, actions, &c. And as every ſin is evill, ſo in particular Idolatry, Jer. 2. 13. In ſome evill is more predominant, unruly, greater then in others.

That evill one] The Devill, or Satan, who is ſo called, for that he is in his own nature corrupt, and moſt evill, being the Head and Captain of all evill perſons (Devils and men) and the Inſpirer and furtherer of evill purpoſes and works, Joh. 17. 15. Matt. 5. 37. & 6. 13, 19. & 1 Joh. 2. 13. Evil or good ſignifieth not any thing at all againſt it, but reſting in the will of God, Gen. 24. 50. & Gen. 31. 24.

The *devil* is evil, not in ſubſtance or perſon, but in nature or quality; Not by creation from God, but by voluntary departure from God and goodneſſe: Evill he is originally and perfectly, but not infinitely; to all eternity, but not from all eternity.

The like we may ſay of evill men, except in their originality of evill. The regenerate are evill, but not perfectly, nor from eternity, nor to eternity.

To ſee evill] To know it, and feel it, to perceive it experimentally, 2 King. 22. 20. *Thou ſhalt not ſee the evill.* If the Saints departed do not know the eſtate of the Church in earth; much leſſe do they know the thoughts and prayers of man. The ſelf-ſame concluſion doth *Auguſtine* make from Iſa. 63. 26 *Abraham is ignorant of us, Iſrael doth not know us.* Hence is farther gathered, that the dead do not know what is done here in earth. Likewiſe, the Angelicall Doctor (as Papiſts do call *Thomas Aquinas*) upon Job 14. 21. collecteth, that dead perſons know not ſenſible things, much leſſe ſpirituall and inſenſible ſecrets of the heart. Indeed the godly departed doe generally thank God for their owne and our redemption, Rev. 5. 8, 9, 13. Alſo, in generall; out of their perfect love, they deſire a finall deliverance of the Church from her warfare, with the deſtruction of the enemies thereof; but to ſay, that in particular they know our wants, and doe make interceſſion for particular men, this is Popiſh hereſie, flat againſt Scriptures. Very evill, ſignifies, very much diſpleaſing; as to be good in ones eyes is much to pleaſe or content, Gen. 21. 11. & 20. 15.

Evil Spirit to depart] To remove (by the muſick of *David*) thoſe mad, furious, melancholick fits, which came from the evill ſpirit ſent upon *Saul* by God, 1 Sam. 16. 4.

Evil-merodach] *Fooles paſſing over bitterneſſe*, or, *the grinding bitterneſſe of a fool*; or, *a fool bitterly beaten*, or *ground to powder*. King of *Babylon*, 2 King. 25. 27. Jer. 52. 31.

Eunice] *Good*, or *joyfull victory*. The Mother of *Timothy*, 2 Tim. 1. 5.

Eunuch] A gelded man, whereof our Saviour Chriſt maketh three ſorts, Matt. 19. 12. Iſa. 56. 3, 4.

1. Eunuch by nature, ſo born.

2. By neceſſity, being ſo made of men.

3. By the gift of Continency from God. Theſe may live unmarryed, without hurt to their ſalvation; all other beſide theſe are called to marriage: See Matt. 19. 16. 1 Cor. 7. 9.

2. A noble or mighty man, of great authority with Princes; ſuch a one was *Potiphar*, Gen. 37. 36. *Potiphar an Eunuch of Pharaoh, and his chief Steward.* Act. 17. 27. Gelded men were uſed for Chamberlaines in Kings Courts to keep the women, Eſt. 2. 3. & 4. 4.

Euodias] *A good ſmell.* A worthy woman among the *Philippians*, Phil. 4. 2.

Euphrates] *Fruitfull.* It's taken literally for the River *Perath*, Gen. 2. 14. Myſtically, for Spirituall *Babylon*, Rev. 9. 14. & 16. 12.

Euroclydon] *The North-eaſt wind*, Act. 27. 14.

Eutychus] *Happy* or *fortunate.* A young man whom *Paul* raiſed from death to life, Act. 20. 9.

E X.

Exact] To require or take, Deut. 15. 2. And that without any pity, Neh. 5. 7, 11. To prevail over, or oppreſſe, Pſal. 89. 22. To vex or grieve, Iſa. 58. 3. marg. To puniſh, Job 11. 6.

To exalt] To think ones ſelf righteous, deſpiſing others, as the Phariſee. Luk. 18. 14. *He that exalteth himſelf.* Alſo, to receive the adoption

adoption of Sons, which is an excellent dignity, Jam. 1. 9.

2. To lift up and preferre himſelf above his betters, as they that did ſtrive for the uppermoſt ſeat at Feaſts, Luk. 14. 11.

3. To honour and advance one unto renown and credit. Luk. 14. 11.

Signifieth alſo to glorifie or advance into the higheſt dignity, Act. 5. 31. And to ſet forth ones praiſe, Pſal. 99. 5. Alſo to advance, promote, bring to honour, *&c.*

To exalt himſelf] To lift and advance himſelfe above all greatneſſe and honour which is in earth, whether it be ſubordinate Magiſtrates, who in Pſal. 82. are called Gods, or ſupreme Rulers, whom the *Grecians* call *Sebaſmata*; yea, to call in and tranſlate to himſelf the glory peculiar unto the true God of heaven. 2 Theſſ. 2. 4. *Who exalteth himſelf above all that is called God.* This propheſie is verified in the Pope of *Rome*, beſide whom never any affirmed, that at his pleaſure he could open and lock heaven, and had full right to ſend whole chariots and cart-loads of ſoules unto hell, and to tranſlate Empires and Kingdomes at his pleaſure; *C. Si Papa diſtinct.* 42. avouching of himſelf, that he hath authority in heaven, earth, hell, and purgatory; ſuffering his Paraſites to call him the Lord God, and Gods Vicegerent and ſupreme Divinity upon earth. *Stapleton Præfat. ad Gregor.* 13. And ſetting his feet in the necks of Emperors and Kings (earthly Gods) giving them leave to hold his ſtirrop, to goe bare-head leading his Palfrey; to make them his footſtool, exacting unto himſelf a triple Crown, and alſo adoration, as his own creatures have confeſſed.

Paul writeth not that he extolleth himſelf above all that is God, or that he ſhews himſelf the onely true God: but above all which is called God, ſhewing himſelf as if he were God; therefore it is a meer imagination of them who think that the Antichriſt ſhall make himſelfe to be a true God indeed, and ſhall worſhip no God; whereas onely by his tyrannicall, lawleſſe, and godleſſe behaviour, in uſurping, in commanding, doing and undoing, and diſpenſing, binding againſt all Laws divine and humane, he ſhall bear himſelf as God.

Examination] A diligent and narrow ſearch and tryall of a mans life, whether he be in Chriſt, and with what imperfections and wants he holds the graces of Chriſt. 2 Cor. 13. 6. *Examine your ſelves, know ye not your ſelves, &c.* 1 Cor. 11. 28. This is our private examination of our ſelves.

2. Diligent ſearch and tryall of others, whether they be ſuch as they profeſſe, and would ſeem to be. Rev. 2. 2. *Thou haſt examined them that ſay they are Apoſtles, and are not.* This is publick examination of others by lawfull Governours.

3. Taking knowledge of, and near looking into our hearts, our works, and cauſes. Pſal. 26. 2. *Examine my reins*, and Pſal. 139. 23. This is our Gods examination of us men.

4. An enquiring into our ſpiritual ſtate, whether joyned with, or tending in a purpoſe, and ſome performance of amendment, 2 Cor. 11. 28. Or rather a preparing of our ſelves by repentance wrought out of examination.

Referred to *God*, it ſignifieth the exact notice which he taketh of us, Pſal. 26. 2.

Referred unto *man*, it's both private and publick.

Private, being the diligent ſearch, or exact tryall which we take of our ſpirituall condition, whether or not we be in the faith, 2 Cor. 13. 5. to be eſpecially performed before our participation of the Lords Supper, 1 Cor. 11. 28.

Publick, being either the tryall of thoſe which are ſuſpected to be unſound in Religion, by Church Governours, Rev. 2. 2. Or, of thoſe which are detected of enormities, by the Civil Magiſtrate; which is ſometime both unjuſtly and with rigour, Luk. 23. 14. Act. 22. 24.

Due examination cannot be without knowledge; how unfit then are moſt to examine themſelves before they partake of the Lords Supper, who yet ſcorn to be examined by their Miniſters?

Example] A type or ſigne for us to look upon for our admonition, to be warned by it. 1 Cor. 10. 11. *Theſe things came unto them for examples.* Signes to warn us to fly ſuch ſins, leſt we have like plagues.

2. A pattern or ſampler for us to look upon for imitation, to be followed of us. Joh. 13. 15. *For I have given you an example.* Phil. 3. 7. & 1 Pet. 2. 21.

As was Chriſt of humility, Joh. 13. 15. Charity, Eph. 5. 2. Patience, 1 Pet. 2. 21. And Paſtors ought to be unto their flocks, 1 Pet. 5. 3.

Good examples are for imitation; *bad*, for evitation, 1 Cor. 10. 6.

Exceed] It ever importeth in that whereto it is applyed (whether praiſable or diſpraiſable)

praiſable) ſomething over and above that which is common and ordinary, 1 Sam. 20. 41. 1 King. 10. 23. Matt. 5. 20. Job 36. 9.

Excell] To have preheminence, Gen. 49. 4. To be mighty, Pſal. 103. 20. mar. To be of more worth and power, Iſa. 10. 10. To abound, and have in great meaſure, 1 Cor. 14. 12. To ſurpaſſe, be above, greater, 1 King. 4. 30. Prov. 31. 29. To be preferred before, Eccl. 2. 13.

Excellency] put for the palaces of *Jacob*, Amos 6. 8. The Lord himſelf, Amos 7. 8. *Jacob*'s pride, Nahum 2. 2.

Excellency of dignity] One moſt excellent in dignity and might, and preheminence. Gen. 49. 3. *The excellency of dignity.*

Excellency of dignity and ſtrength] ſignifieth the dignity of Prieſthood and government, or Kingdome, Gen. 49. 3. That firſt born were Prieſts and Governours, ſee Gen. 25. 31.

Excellent] put for precious, Pſal. 36. 8. marg. Glorious, magnificent, Pſal. 76. 4. Cool, Prov. 17. 27. marg. Abundant, Prov. 12. 26. marg. Very great, Dan. 4. 36. Eminent and worthy, Pſal. 16. 3. Far above, Heb. 1. comp. with Phil. 2, 9.

Except] implyeth a condition, Gen. 32. 26. Rev. 2. 5. A cauſe, Dan. 6. 5. Matt. 5. 32. A ſigne, Eſt. 4. 11. Mat. 18. 3. An excluſion, Joh. 6. 44. Act. 8. 1.

Exceſſe] That which is too much in any thing, when one goes beyond, or paſſeth due meaſure and bounds. Eph. 5. 18. *In wine is exceſſe.* 1 Pet. 4. 3. *Exceſſe in eating and drinking.* Verſ. 4. *Exceſſe of riot.* Of Exceſſe cometh diſſoluteneſſe and filthyneſſe of manners.

Exchange] To alter or alienate, Ezek. 48. 14. To put one for another, Lev. 27. 32. To put out money for gain, Mat. 25. 27.

To excommunicate] To blot out ones name from amongſt Gods people, or to caſt one out from the viſible outward Communion of the Saints, Joh. 9. 22. *He ſhould be excommunicated out of the Synagogue*, Joh. 12. 42.

Note, that the *Jews* had three kindes and degrees of Excommunication.

The firſt called by a word which ſignifieth Removing, when one was removed from the Eccleſiaſticall aſſemblies.

Secondly, if he amended not, then he was *anathema*, excommunicate with a great curſe.

Thirdly, if he perſiſted obſtinate, then he was made *Anathema Maranatha, accurſed till the Lord come*; that is, for ever.

An excommunicate thing] A thing ſeparate from common uſe, and applyed unto holy uſes, upon paine of a curſe unto him that ſhould convert it unto his own uſe, as in Joſh. 7. 1. *A treſpaſſe in the excommunicate thing.*

Excommunication is a ſolemne and fearfull publick cenſure of the Church, cutting off lawfully, according to the Word of God, and caſting out of their publick ſociety and private fellowſhip, ſuch members as publickly offend in ſome grievous crime, or be obſtinate contemners of the lawfull admonitions of the Church for private faults; that by ſuch ſhame they may be driven to repentance, and others by their example kept from infection of ſin, Mat. 18. 15. 1 Cor. 5. 5, 6, 7. 2 Theſ. 3. 14. which places plainly ſhew what Excommunication is, who are to execute it, upon whom, for what matters, to what end, and how long. The abuſe of Excommunication in Popery, is manifold and moſt groſſe, eſpecially herein, that being a ſpirituall cenſure, they apply it to the depoſition of Kings, and alienation of ſubjects from their oath of Allegiance, and other temporall matters.

To exclude] To ſhut *Paul* the Apoſtle out from the love of the *Galatians*, that they (the falſe Apoſtles) might be loved, Gal. 4. 13.

Execration, See *Curſe*.

Execrable] Things or perſons accurſed, and appointed to be deſtroyed. Joſh. 6. 18. *Beware of the execrable thing, leſt you make your ſelves execrable.*

Execute] To doe, perform, accompliſh, 1 King. 6. 12. To perform as one in office; whether Civill, Jer. 7. 5. or Eccleſiaſticall, Numb. 5. 30. To bring as God doth his judgements on men, Ezek. 5. 8.

Exerciſe] Bodily recreation, or moving the parts of the body for the preſervation of health.

2. Outward auſtereneſſe of life, *in* watching, faſting, *&c.* 1 Tim. 4. 8. *Bodily exerciſe profiteth little*; that is, whereby one exerciſeth his body to abſtinence in Ceremonies.

3. The practiſe of godlineſſe, and ſtudying the Scriptures, 1 Tim. 4. 7. *Exerciſe thy ſelf to godlineſſe*, Pſal. 1. 2.

To exerciſe] ſignifieth,

1. Earneſtly to endevour, ſtudy, ſtrive, Act. 24. 16. 1 Tim. 4. 7.

2. To accuſtome or frequent, Eze. 22. 29. 2 Pet. 2. 14.

3. To execute, employ, or uſe, Rev. 13. 12.

To exhort] To quicken and ſtir up faine and

and dull Christians unto the duties of godlinesse, by reasons out of the Word. Heb. 3. 13. *Exhort one another whilest it is called to day.* This is one part of the publick Ministery, 1 Cor. 14. 3. Tit. 2. *ult.* The same word in the Original, signifies, *to beseech*, Rom. 12. 1. 2 Cor. 6. 1.

2. To perform the whole work of the Ministery. Act. 13. 15. *If ye have any Word of Exhortation, speak on.* Synecdoche. Exhortation, which is but one action of the Ministery, put for the whole duty of a Teacher.

And accordingly Exhortation is put for doctrine, 1 Thess. 2. 3. To exhort or quicken and stir up others unto goodnesse, are both Ministers, Tit. 2. 15. and people, Heb. 3. 13. to employ themselves.

Exodus] A departing out. Thus is the second Book of *Moses* termed, for the passage of *Israel* out of *Egypt*, whereof that book containeth the story.

Exorcist] One, who by a speciall gift of God, did cast forth foul spirits out of the bodies of those which were possessed with them. This gift was in the primitive Church, and lasted but for a time; for the practise of this gift, see Act. 16. 18.

2. Such as usurped and counterfeited this gift, but had it not. Act. 19. 13. *Certain Exorcists took upon them to name the Lord Jesus.* Such be the Exorcists of the *Romish* Church; meer Juglers.

Expectation] A looking for help, or succour, Psal. 9. 18. Psal. 62. 5. Hope, Pro. 10. 28. That wherein one trusteth, Isa. 20. 5, 6. Zec. 9. 5. Suspence, Luk. 3. 15. mar. Machinations or contrivements of enemies, Act. 12. 11. A looking for, or after, Rom. 8. 19. Waiting, Heb. 10. 13.

Expedient] that is, Profitable, Joh. 11. 50. The Originall word there used importeth such a kind of profit, as reboundeth to community, to the profit of the Church. The same word is also used, Joh. 16. 7. & 18. 14. See 1 Cor. 6. 12. marg.

Expell] To drive out, Josh. 23. 5. Judg. 1. 20. To cast or thrust out, Judg. 11. 7.

Expetience] Long proof and tryal upon sight and observation, Gen. 30. 27. Rom. 5. 4. *Had great experience*; that is, seen much, Eccl. 1. 16. marg.

Expert] Cunning, skilfull, Cant. 3. 8. Destroyer, Jer. 50. 9. marg. To have knowledge of, Act. 26. 3.

Expired] It's spoken of yeers, days, and time, and signifieth, fulfilled, and accomplished, ended, 1 Chron. 17. 11. 2 Chron. 36. 10. Act. 7. 30. Rev. 20. 7.

Expiation Feast] That the Church assemblies, Ministers and people offending in their daily service, are every day purged through Christ. Lev. 23. 27, 28. *There shall be a Feast of Expiation or atonement.* The service of this Feast day was by the anointed Priest, to purge the holy place, by putting blood upon the horns of the Altar seven times, Lev. 16. 17, 18, 19. Which signified, that every assembly is acceptable to God, onely through the blood of Christ by remission of sins, Heb. 9. 23, 24. Also, the blood of a slain Goat being brought within the veil, must be sprinkled upon the Mercy-seat, Eastward, with the finger of the High-priest, Lev. 16. 15. which signified that even heaven it selfe is defiled by our sins, untill it be made clean with the blood and obedience of Christ, as the Apostle insinuateth to the Hebrews, chap. 9, 12, 13.

Expound] To unfold, make plain, finde out the sense and meaning, Judg. 14. 18. To clear that which is darkly spoken, Mar. 4. 34. To lay plainly open, Luk. 24. 27. To rehearse, or relate, Act. 11. 4. To make known, Act. 18. 26.

Extoll] is all one with Praise, blesse, magnifie, exalt, Psal. 68. 4. & 145. 1. Dan. 4. 37.

Extortioner] One that wringeth and wresteth from others, more then right, under the colour of an office, taking above his appointed fee. 1 Cor. 6. 10. *Extortioners shall not inherit the Kingdome of heaven.*

E T.

Eye] referred I. to *God*; signifieth,

1. The knowledge which God hath of all things. Prov. 15. 3. *His eye is in every place to behold good and evill.* Psal. 11. 4. *His eyes will consider, his eye-lids will try the children of men.* Metaphor. Job 34. 21. Heb. 4. 13.

2. Gods mercifull and watchfull providence. Psal. 34. 15. *His eye is over the righteous.* Metaphor.

3. The object of his Providence and Delight; that is, some speciall person greatly regarded of him. Zech. 2. 8. *He that toucheth you, toucheth the apple of mine eye.*

4. His love, approbation and acceptance, Jer. 24. 6. 2 Chr. 14. 2.

5. His presence, 2 Chr. 21. 6.

6. His displeasure, Amos 9. 4.

7. Himself, or his sight. Psal. 90. 4. *A thousand yeers in thy sight*, or *in thine eyes*; that is, *before thee.*

II. To *Christ*, Rev. 1. 14. signifieth as well

that

that he is of moſt quick, ſharp, and piercing ſight, as that he is full of anger, wrath and judgement againſt his enemies; who alone furniſheth with eye-ſalve wherewith to anoint our eyes that we may ſee, even beſtoweth upon us the ſpirit of light and true wiſdome, which doth open and illuminate the eyes of our ſoul, being before utterly blinde, Rev. 3. 18.

III. To *Man*, conſidered both in generall and in particular.

In *generall*; ſignifieth,

1. The whole man; by Synecdoche, Rev. 1. 7.

2. That member of the body, whoſe faculty it is to ſee lightſome things, and to direct our way, Eccl. 1. 8.

3. The whole face or viſage, Pſal. 6. 7.

4. The colour or appearance, Numb. 11. 7. marg.

5. A guide to direct, Job 29. 15. *I was an eye to the blinde*; that is, a guide to the ignorant to ſhew them right and wrong.

In *particular*; being both externall and internall.

Externall; as, Exod. 21. 24. *Eye for eye.* Whereof ſome are deprived, being born blinde, Joh. 9. 1, 2. as others through age, Gen. 48. 10. 1 King. 14. 4. and by Gods hand, Gen. 19. 11. 2 King. 6. 18. Act. 13. 11. Others have blemiſhes therein, Lev. 21. 20. Gen. 29. 17.

Internall; Conceit and opinion, Deut. 12, 8. Intentions of minde, Pſal. 10. 8. Care to know, and rightly to judge, Prov. 20. 8. The underſtanding or the judgement of the mind, which is as the eye of the ſoul, Eph. 1. 18. An evill affection appearing and expreſſed by the eye, Mat. 5. 21. Job 31. 1. It's alſo put for, Things moſt dear, Gal. 4. 14. Expectation, 1 King. 1. 20. Will and pleaſure, Gen. 19. 8. Life and converſation, Mat. 7. 3. The effects of the Eyes are either *good*, as in the godly, who have a bountifull eye, Prov. 22. 9. A ſingle eye, Matt. 6. 22. Opened eyes, Epheſ. 1. 18, *&c.* or *evill*, as in the wicked, tearmed an Evill eye, Prov. 23. 6. Lofty eyes, Prov. 30. 13. Wanton eyes, Iſa. 3. 16. Cloſed eyes, Act. 28. 27. Darkened eyes, Rom. 11. 10. Eyes full of adultery, 2 Pet. 2. 14, *&c.*

To darken the eyes] To make dim (not the eyes of the body) but the minde, which is the eye of the ſoul, that they might not underſtand what to chooſe and deſire for their good. Pſal. 69. 22. *Darken their eyes, &c.* that is, deprive them of underſtanding and diſcretion, that as blinde men grope in the dark, ſo they may be blockiſh, in the noonſhine and clear light of truth ſhining round about them; a judgement before threatned, and now inflicted upon the rebellious Jews, for their malice againſt Chriſt and his Word; to fear all men from ſhutting their eyes againſt the manifeſt will, and glory of Chriſt. Eyes and ears ſignifie ſight or preſence; alſo audience or hearing, Gen. 23. 10, 18.

Eye-ſervice] Duty and ſervice done to pleaſe, onely while the Maſter is in ſight, being ſloathfull and careleſſe in the abſence of their Maſters. Epheſ. 6. 6. *Not with eye-ſervice as men-pleaſers.*

Eyes like a flame of fire] The wiſdome of Chriſt piercing (like fire) into the deepeſt ſecrets and moſt hidden things. And his feet like Braſſe, ſignifieth the ſtableneſſe of his counſell and works, Dan. 10. 6. Rev. 1. 13, 14, 15.

Eyes of a fool] Raſh medling and fond gazing of fooliſh men, after things unprofitable, and unneceſſary, letting goe things more needfull. Prov. 17. 24. *The eyes of a fool are in the corners of the world.*

To have God before our eyes] To reſpect God, that we may fear him, and truſt in him, Pſ. 10.

To open the eyes] To reſtore the faculty of ſeeing, or to make them ſee which were born blinde, Joh. 9. 10. Mat. 20. 33. *That our eyes may be opened.* Or, to make ſuch to ſee, as were for a time made blinde, 2 King. 6. 20.

2. To give uſe of ſeeing to ſuch as have the faculty. Gen. 21. 19. *Then God opened her eyes that ſhe ſaw the well.* Num. 22. 31. Or to cauſe one acknowledge what he ſaw before, Luk. 24. 3. Gen. 21. 10.

3. To give experimentall knowledge of a thing. Gen. 3. 7. *And their eyes were opened, &c.* God opened the eyes both of body and mind, giving them ſight and conſcience of their outward ſhamefull nakedneſſe, and their inward ſouls impurity, which in the act of ſinning they ſaw not.

Plucking out of the eye] A readyneſſe out of entire love to part (for *Paul's* ſake) from a thing moſt dear to them. Hyperbole. Gal. 4. 15. *Ye would have plucked out your own eyes.*

Pure eyes] The infinite holineſſe and juſtice of God, which cannot look upon any ſin without extreme hatred and loathing of it. Hab. 1. 13. *Thou art of pure eyes.*

To have eyes and not ſee, ears and not hear] To hear and ſee Gods Works and Words with the ſenſe of the body, but without

without the assent of the minde, taking no profit to amendment of life, but being rather more dulled and blinded by them. Isa. 6. 10. Matt. 13. 15. Rom. 11. 8. Act. 28. 26, 27.

Which eye hath not seen] That which doth exceed all naturall capacity of men; to wit, the mystery of the Gospel, Isa. 64. 4. 1 Cor. 2. 9.

Single eye] A minde enlightened unto a lively faith in Christ Jesus. Mat. 6 22. *If thine eye be single, all the body is full of light*; that is, when the heart is indued with a pure and sincere faith, it enlightens and directs the whole man in all Christian wayes, as a good Eye directs the whole body.

After the sight of the eyes] According to the manner of men by outward appearance. Isa. 11. 3. *He shall not judge after the sight of the eyes, &c.* that is, his understanding shall be so quick and perfect, as Hypocrites with their outward works and words shall not deceive Christ, who seeth what is within man, Joh. 2. 24. Act. 1. v. last. Joh. 21. 15, 16, 17. *He is the Searcher of the heart.*

To wink with the eyes] To refuse to see that truth, which (if men would) they cannot but see. Matt. 13. 15. *They winked with their eyes.*

Eyes of the wise] The circumspection and prudence of wise men, espying and finding out all things, both good and hurtfull, that the one may be followed, and the other eschewed. Eccl. 2. 4. *The eyes of the wise are in his head.* As eyes set aloft in the head, are as watch-men to look out for the weal of the whole body, so is wisdome unto the man that is wise: it looks out and tryeth all things, that he may doe the good, and refuse the contrary.

E Z.

Ezbai] The Father of *Naarai*, 1 Chro. 11. 37.

Ezbon] *Hastening to understand.* The Son of *Gad*, Genes. 46. 16. The Son of *Bela*, 1 Chr. 7. 7.

Ezekiel] *The strength of God.* A Prophet, Ezek. 1. 1.

Ezel] *A walking*; or, *of the way*; or, *that sheweth the way.* A place, 1 Sam. 20. 19. marg.

Ezem] *A bone.* A place, 1 Chr. 4. 29.

Ezer] *An help.* The Son of *Seir*, a Duke, Gen. 36. 21. The Father of *Hushah*, 1 Chr. 4. 4. An *Ephraimite*, 1 Chro. 7. 21. One of *David's* Helpers, 1 Chr. 12. 9. The Son of *Jeshua*, Neh. 3. 19.

Ezion-gaber] *Counsell of a man.* The name of a place, Numb. 33. 35. 1 King. 22. 48.

Ezra] *An helper.* The Father of *Jether*, 1 Chr. 4. 17. The Son of *Seraiah*, a famous Priest, Ezr. 7. 1, 11. *A ready Scribe in the law of Moses, which the Lord God of Israel had given*, Ibid. 6.

Ezri] *My help.* The Son of *Chelub*, who was one of *David's* officers, namely, over them that did the work of the field for tillage of the ground, 1 Chr. 27. 26.

Ezron] *The arrows of joyes*; or, *division of a song.* The Son of *Reuben*, 1 Chr. 5. 3. See *Esrom* and *Hezron.*

F A.

Fables] A Tale not true, but likely; or a faigned device.

2. All vain, false, and curious Doctrines, Speculations and Questions, which have in them no profit to edification. 1 Tim. 1. 4. *Give not heed to Fables.* Tit. 1. 14. & 3. 9.

3. Opinions which have a shew of truth, and wisdome, 2 Pet. 1. 16.

As those are by false Teachers cunningly devised, 2 Pet. 1. 16. So many turning away their ears from the truth, shall be (daily are) turned unto them, 2 Tim. 4. 4.

Face] That part of mans body, which (being on high) is most apparent to be seen, and doth best bewray our favour or displeasure towards others: Lastly, by which one man is known and discerned from another, as touching his person. Gal. 1. 21. *I was unknown by face unto the Churches.* Also, it signifies a mans self, as Eccl. 8. 1.

2. The appearance and outward shew or countenance (as it were) of every thing. Mat. 16. 3. *Ye can discern the face of the skie.*

3. The invisible nature of God, or the most perfect divine essence and majesty discovered. Exod. 33. 23. *My face ye cannot see*; that is, my Majesty and Essence in the brightnesse and full glory ye cannot see, and abide it discovered.

4. The favour, countenance, and good

will of God. Dan. 9. 17. *Cauſe thy face to ſhine upon thy Sanctuary.* Alſo, it compreheends all benefits and deliverances, whereby God doth witneſſe his favour to his people. Pſal. 80. 3. *Cauſe thy face to ſhine, that we may be ſaved.*

5. The place of Gods worſhip, whence his face and favour is to be perceived in the Doctrine of grace, ſoundly taught and applyed, Gen. 4. 14. *I ſhall be baniſhed from thy face.* Hereof *David* complains, 1 Sam. 26. 19. Jonas 1. 3.

Note. Gods face in the Old Teſtament, were the pillar of Fire, the Cloud, the Mercy-ſeat, Sacrifices, Circumciſion, the Paſſeover, the Law, and Prophets: and in the New Teſtament, his face is, Baptiſme, the Lords Supper, the Word preached, publick prayer, *&c.* For by theſe God is manifeſted to his people, to be their God and Father through Chriſt, as a man is known by his face who he is.

Note further, that as men by their face ſhew forth pleaſure or diſpleaſure, favour or wrath: ſo face is uſed in Scripture for Gods anger, Pſal. 34. 16. Lev. 20. 6. Gen. 32. 20. Lam. 4. 16. Jer. 3. 12. Pſa. 21. 9. Face of God in Gen. 33. 10. ſignifieth, a countenance honorable and comfortable.

6. Service before God, or in the preſence of God. Mat. 18. 10. *Their Angels alwayes behold the face of my Father*; that is, do ſervice in his preſence. Pſa. 51. 11. *Caſt me not out from thy face*; that is, from doing ſervice before thee as a King, as thou didſt caſt out *Saul*, who was King before me, *&c.*

7. Some externall thing objected to our eyes, which can make a perſon to become gracefull to us, Gen. 19. 21. 2 King. 3. 14. Gen. 33. 10.

It may be conſidered both in general and in particular.

In *generall*; it ſignifieth, The appearance and outward ſhew or countenance (as it were) of every thing, as the face of the Deep, Gen. 1. 2. Earth, Gen. 4. 14. Ground, Gen. 2. 6. Waters, Gen. 7. 18. Wilderneſſe, Exo. 16. 14. Countrey, 2 Sam. 18. 8. Field, 2 King. 9. 37. World, Job 37. 12. Gate, Ezek. 40. 15. Houſe, Ezek. 41. 14. Porch, Ibid. 25. Skie, Matt. 16. 3.

In *particular*; being referred I. to *God* (beſide the above mentioned acceptions) it ſignifieth,

1. His diſpleaſure or anger againſt the wicked, Pſal. 34. 17.

2. His preſence, 2 King. 13. 23. mar. Gen. 4. 14. compar. with v. 16. Pſa. 68. 1. marg.

3. The full and perfect knowledge which we ſhall have of him, 1 Cor. 13. 12.

4. His glorious perfection, Exo. 33. 20, 23.

II. To *Chriſt*, it ſignifieth,

1. His appearing in the ſtate of humiliation, Iſa. 50. 6. Mat. 11. 10.

2. The excellency of his perſon, 2 Cor. 4. 6. which unto the godly is comfortable Rev. 10. 1. unto the wicked, terrible, Rev. 20. 11.

III. To *Man*, (beſide the former acceptations) it ſignifieth,

1. A mans ſelf, Gen. 48. 11.

2. The ſoul, heart, or conſcience, Pſal. 27. 8. marg.

3. The countenance, Luk. 9. 53. bewraying either pleaſure, Gen. 33. 10. or diſpleaſure, Gen. 35. 1.

4. The whole head, 1 King. 19. 13. & 20. 38.

5. The ſight, view, and preſence, Numb. 19. 3.

6. The outward ſhew or appearance, 2 Cor. 5. 12. marg.

7. Eyes, Jer. 4. 30. marg.

8. The likeneſſe of the face, Ezek. 1. 10.

9. The way on which the face is going, Gen. 46. 28.

10. Openly, Gal. 2. 11. and that with diſreſpect, Hoſ. 5. 5.

To hide his face] Not to take knowledge of us, and of our ſins, with diſlike and meaning to puniſh them. Pſa. 51. 10. *Hide thy face from my ſins*; that is, look not upon them to puniſh them.

2. To withdraw his countenance, and ſhew forth his diſpleaſure in ſome judgement and affliction. Pſal. 27. 9. *Hide not thy face from me.*

This phraſe of hiding the face, is contrary to the lifting up of the light of Gods face, Pſal. 4. 6. and importeth trouble and grief; it is cauſed by ſin, and is the cauſe of many adverſities and diſcomforts, Deut. 31. 17, 18. Iſa. 59. 2. Ezr. 39. 23, 24, 26. Therefore the Prophet *David* complains and prays againſt it, as Pſ. 30. 7. Pſ. 104. 29. & 88. 14. & 69. 17. & 102. 2. & 143. 6. & 27. 6.

Before ones face] In ones ſight, or before himſelf, ſeeming wiſe to himſelf, or in his own opinion, Iſa. 5. 21.

Face to face] Familiarly, and plainly, Deut. 5. 4. *The Lord talked with you face to face*, Exod. 33. 11. Whereas God ſpoke to other Prophets by dreams, viſions, revelations, Num. 12. 6, 8. yet he ſpake to *Moſes* face to face, as one man ſpeaketh with another, Exo. 33. 11. that is, manifeſtly, Deu. 30. Gen. 33. 30.

2. Perfectly,

2. Perfectly and fully. 1 Cor. 13. 12. *Then ſhall we ſee face to face.*

Faces like flames] Countenances red and bluſhing for ſhame, full of confuſion. Iſa. 13. 8. *Their faces ſhall be as flames.* It is here ſaid they ſhould be amazed every one at his neighbour, becauſe being of noble courage and animoſity, verſ. 2. they ſhould wonder to ſee themſelves ſo timorous and cowardly. This is ſpoken of the *Babylonians*, at what time the *Perſians* and *Medes* (which had ſerved them) ſhould Lord-like conquer and rule over them.

To accept ones face] To ſhew one favour, and to grant his requeſt, Gen. 32. 20. & 19. 21.

To fall upon the face] To adore and worſhip God, groveling upon the ground, Joſh. 7. 6. *And fell to the earth upon his face*, Matt. 17. 6.

To appeaſe ones face] To pacifie ones anger, which appeareth in the face as favour doth, Gen. 32. 20. See the like in Lev. 20, 6. Pſal. 21. 10.

Face of Jeſus Chriſt] The knowledge which we have of God, by, and through our Lord Jeſus Chriſt, who is the lively expreſſe Image of his Father. 2 Cor. 4. 6. *In the face of Jeſus Chriſt*, Col. 1. 15. *Who is the image of the inviſible God.*

To ſeek Gods face] To ask counſell of God in things doubtfull and diſtreſſefull, and to pray unto God in caſes dangerous. Pſal. 27. 8. *Seek ye my face; thy face Lord will I ſeek.* 1 King. 10. 24. 2 Sam. 21. 1. Hoſ. 5. 15. So Pſa. 105. 3.

To ſet ones face] is, to fix his affections and actions without declining to any other way, Gen. 31. 21. Such a phraſe is in Jer. 50. 5. & Luk. 9. 51, 53.

To ſhew his face] To reveal, lay open, or make known unto us, his moſt bright & glorious majeſty: this he doth to no man. Ex. 32. 20. & v. 18. *Shew me thy glory*; and God anſwered; *Thou canſt not ſee my face.*

2. To manifeſt his favour: thus he doth continually to his Saints. Pſal. 80. 19. *Shew us thy face and we ſhall be whole.* Pſ. 4. 6.

Fade] It's all one with Wither, vaniſh, decay, languiſh, conſume, periſh, wax old, wear away. And is ſpoken of Strangers, or the Sons of the Stranger, 2 Sam. 22. 46. Pſal. 18. 45. A leaf, Iſa. 64. 6. Pſ. 1. 3. mar. Jer. 8. 13. Iſa. 1. 30. Ezek. 47. 12. A flower, Iſa. 40. 7. Beauty, Iſa. 28. 1. 4. The earth and world, Iſa. 24. 4. The rich, Jam. 1. 11. But neither the inheritance, nor the crown which the Lord beſtoweth upon his, fade away, 1 Pet. 1. 4. & 5. 4. where the Apoſtle (as ſome think) alludeth to a flower called *Amarantus*, which being a long time hung up in the houſe, yet ſtill is freſh and green.

Fail] put for, to goe forth, Gen. 42. 28. marg. To be wanting, Gen. 47. 15, 16. To conſume away, Deut. 28. 32, 65. To leave, Deut. 31. 6. Joſh. 1. 5. compared with Heb. 13. 5. Ceaſed to be, Joſh. 3. 16. Not to be performed, or come to paſſe, Joſh. 21. 45. & 23. 14. To leave off, 1 Sam 2. 16. To faint, or be diſmayed, 1 Sam. 17. 32. To be cut off, 1 Sam. 3. 29. marg. 1 King. 2. 4. marg. To be diminiſhed, 1 King. 17. 14, 16. To neglect, Ezr. 4. 22. To fall, Eſt. 6. 10. marg. To paſſe, Eſt. 9. 27. marg. To lie, Pſal. 89. 33 marg. To periſh, Pſal. 142. 4. marg. To forſake, Pſal. 40. 12. marg. To be conſumed, Prov. 22. 8. marg. To be emptyed, Iſa. 19. 3. marg. To lie or deceive, Iſa. 58. 11. To fail totally, or to die, Luk. 16. 9. To fall from, Heb. 12. 15. marg.

Fain] To counterfeit, 1 Sam. 21. 13. 2 Sam. 14. 2. Act another perſon, 1 King. 14. 6. Play the hypocrite, Luk. 20. 20. Deceive, Pſal. 17. 1. marg.

Faint] put for, to be weary, Gen. 25. 29, 30. Tyred through travell, Deut. 25. 18. Spent or decayed in ſtrength, 1 Sam. 30. 10. Weak, Iſa. 1. 5. & 13. 7. Languiſhing, failing, Jer. 18. 8. Sorrowfull, ſad, heavy, Lam. 1. 22. To be tender, Deut. 20. 3. marg. Melt, Ibid. 8. marg. So Joh. 2. 9, 24. To be ſlack, remiſſe, carry ones ſelf weakly or negligently, Prov. 24. 10. Fail, Lam. 2. 19. To be wrinkled, darkened, drawn together through fear, Ezek. 21. 7. To have a longing deſire, Pſal. 84. 2. To be afraid, or want courage, Iſa. 10. 18. To ſink as a man under a burthen, or to be as it were broken in ſunder, Mat. 15. 32. Mar. 8. 3. Gal. 6. 9. Heb. 12. 3, 5. To ſhrink back, as cowards in war, or to wax laſie, leave off, give over, Luk. 18. 1. Hereof there may be divers cauſes, as wearineſſe, faſting, hunger, thirſt, travel, labour, fear, hunger, thirſt, ſickneſſe, exceſſe of joy, *&c.*

Fair] Beautifull, or one of good favour, goodly to ſee to, Job 42. 15. Dan. 1. 4.

2. The Church, which is fair, beautyfull, and glorious within, Cant. 4. 1. *Thou art fair my love*; Fair ſhe is, for ſhe hath the perfect holineſs of Chriſt her husband imputed unto her by faith, that ſhe might be without ſpot or wrinkle, Eph. 5. 27. Alſo ſhe hath the Spirit of ſanctification, to begin holyneſſe in her ſelf, 1 Pet. 1. 2. 2 Cor. 6. 11. So as ſhe is fair, both imputatively and inchoatively,

and at length ſhall be fair perfectly; and all this ſpiritually. For outwardly ſhe is black, afflicted, croſſed and perſecuted in the world, Cant. 1. 4.

Fair to God] One exceeding fair, or having divine beauty and godlyneſſe, Act. 7. 20. It is in the Hebrew, Exod. 2. 2. *good* or *goodly*, meaning in form or beauty, Gen. 24. 16.

Faith] Truth and conſtancy in words and promiſes, when that is performed in deed, which in words was ſpoken and promiſed. Rom. 3. 3. *Shall our unbeleef make the faith of God of no effect?* Pſal. 25. 10. Pſal. 86. 15. And in all other places where God is commended for mercy and truth. The word in the Originall ſignifies *Faith*, Gal. 5. 22. Mat. 23. 23.

2. The doctrine of Faith, or the Goſpel which we doe beleeve. Gal. 1. 22. *He now preacheth the Faith, which before he deſtroyed.* 1 Tim. 1. 19. & 3. 9. Jude 5. 1 Tim. 4. 1. & 3. 9. A Metonymie of the adjunct for the ſubject.

3. Things promiſed, or the accompliſhment of Gods promiſes made in the Old Teſtament. Gal. 3. 23. *We were ſhut up unto that which afterwards ſhall be revealed.*

4. A naked knowledge of God, joyned with an outward profeſſion of his Religion and Faith. Jam. 2. 17, 24. *Faith, if it hath no works, is dead.* This is Hiſtorical, or Dogmaticall faith, as Divines call it.

5. A certain and ſure perſwaſion of ſome wondrous and ſtrange effects and works to be done by the power of God. 1 Cor. 13. 2. *If I had all faith.* Matt. 17. 20. This is an active miraculous faith, which laſted but for a while.

6. The knowledge and joyfull aſſent of the minde, yeelded to Gods promiſes for a time, till affliction come. Luk. 8. 13. *Which for a while beleeve, but in time of temptation fall away.* Act. 18. 13. This is temporary faith.

7. A firm and conſtant apprehenſion of Chriſt and all his merits, as they are promiſed and offered in the Word and Sacraments. Rom. 1. 17. *The juſt ſhall live by faith.* Gal. 3. 11, 14. And in all thoſe places of Scripture, where righteouſneſſe, juſtification, life eternall, and ſalvation are attributed to it. This is juſtifying or ſaving faith, becauſe it enables the elect ſoul, to receive Chriſts perfect juſtice unto ſalvation in heaven. This faith once had, is never utterly loſt, as Papiſts fancy; neither doth it juſtifie ſinners as an inherent quality, as the Heretick *Bertius* affirmed, becauſe one good quality is not a perfect conformity with the Law.

This is tearmed, Rom. 5. 1. *Faith whereby we are juſtified.* Eph. 2. 8. *Faith through which we are ſaved.* 1 Tim. 1. 5. *Faith unfained.* Gal. 5. 6. *Faith which worketh by love.* Tit. 1. 1. *The faith of Gods elect.* Act. 15. 9. *Faith that purifieth the heart.* 2 Pet. 1. 1. *Precious faith.* This increaſeth by degrees, Rom. 1. 17. being in ſome ſtrong and great, Luk. 7. 9. in others, weak and ſmall, Matt. 14. 31.

8. Fidelity and faithfulneſſe in doing duties to others, without fraud and deceit. Tit. 2. 10. *That they may ſhew all good faith*; that is, faithfulneſſe.

9. Hope. 1 Pet. 1. 5. *We are kept through faith unto ſalvation.* Yet this properly belongs to hope, which is a certain expectation of ſalvation promiſed. A Metonymie of the cauſe for the effect.

10. A confidence of obtaining ſome earthly and bodily good thing, after a miraculous ſort. Act. 14. 9. *When he ſaw that he had faith to be healed.* This is a paſſive miraculous faith.

11. A firm knowledge and aſſurance of that liberty which Chriſtians have in things indifferent. Rom. 14. 1, 14, 22, 23. *Whatſoever is not of faith, is ſin.*

12. Fervent ſtudy, deſire, and zeal to practiſe and maintain Chriſtian Religion and Doctrine. Rom. 1. 8. *Your Faith is publiſhed throughout all the world.* Alſo fame and report of faith, 1 Theſſ. 1. 8.

13. Righteouſneſſe or Juſtice. Pſ. 119. 75. *Thou haſt afflicted me in faith*, or *in righteouſneſſe, and juſtly.* So it is in the Originall.

14. A promiſe or vow. 1 Tim. 5. 12. *They have forſaken their firſt faith.* See the word *Firſt.*

15. Conſtancy and faithfulneſſe in performing duty; or inconſtancy and unfaithfulneſſe, indifferently. 1 Sam. 26. 23. *The Lord will reward every man according to his righteouſneſſe and faith*, or faithfulueſſe.

16. Chriſt being apprehended by Faith. Rom. 9. 32. Alſo, Rom. 3. 28. *A man is juſtified by faith.* So it is put and taken in the Treatiſe of Juſtification, whereſoever Faith is written without expreſſe mention of Chriſt: the righteouſneſſe of Chriſt received by Faith, Rom. 1. 11. Heb. 10. 36, 37, 38, 39.

17. A belief of Gods promiſe, and Chriſts power, as to juſtifie by his mercy, ſo to ſanctifie by his Spirit, Joh. 7. 38, 39. Col. 2. 12. Heb. 11. 33.

18. The belief of eternall life or ſalvation, 1 Pet. 1. 8, 9. Heb. 11. 5, 6, 24, 25, 26.

19. The truth of Religion, or the Word of

of God, Rom. 12. 6. *Metonymia objecti pro Actione:* the truth being the proper and immediate object of our faith.

20. A teſtimony of the truth, or being of a thing elſe not to be known, or very hardly, Heb. 11. 13.

It ſignifieth alſo, 1. The Doctrine of Faith, or one of the firſt grounds of Chriſtian Religion, Heb. 6. 1.

2. The manifeſtation of the Doctrine of the remiſſion of ſins, and life everlaſting by Chriſt exhibited in the fleſh through the preaching of the Goſpell, Gal. 3. 23.

3. The knowledge of God in Chriſt, or of the myſteries of Faith, which is not in all alike, but in ſome leſſer, in others more, Rom. 12. 3.

4. A conſtant and ſincere profeſſion of the Doctrine of the Goſpel, Act. 14. 22.

5. The manifeſtation or demonſtration of ones faith, Luk. 5. 20.

6. The conſcience confirmed by the Doctrine of the Goſpel, 2 Cor. 1. 24.

7. A certain and [illegible] knowledge of the Doctrine of the Goſpel, Act. 11. 24.

8. An earneſt ſtudy and endevour after piety, Luk. 18. 8.

9. Integrity of life, faithfulneſſe and conſtancy in word and deed, 2 Tim. 2. 22.

10. An aſſured confidence, or ſound perſwaſion to obtain a thing, Act. 14. 9.

11. That faith which is common to all, not proper to the elect, being either extraordinary or ordinary.

Extraordinary (commonly called a miraculous faith) which is a belief, that ſome extraordinary and miraculous thing ſhall fall out; given but at ſome ſpeciall times, to ſome ſpeciall perſons, on ſome ſpeciall occaſions, Mat. 7. 20.

Ordinary, being either that which reſteth onely in the minde of a man, or elſe draweth and moveth the will alſo. The former *hiſtoricall* or *dogmaticall* faith, becauſe thereby credence is yeelded to the Hiſtory of Gods Word; that is, all things which are written therein are beleeved to be true, Jam. 2. 14, 19. The latter *temporary* faith, whereby ſuch an aſſent of the minde is given to the Goſpell, and to the gracious promiſes thereof, as the heart is affected with them, and rejoyceth in them for a ſeaſon, 2 Tim. 2. 18. Such was that of *Simon Magus*, Act. 8. 13. This is hypocriticall and deceitfull. Though it may appear both to him that hath it, and others to be ſound and good, yet is it naught, as by the unprofitableneſſe thereof will in the end moſt manifeſtly appear, to the great diſcomfort of him that hath relyed thereon.

To be of the faith] To be a true beleever in Chriſt, as *Abraham* was, or to apprehend Chriſt by faith. Gal. 3. 7. *They which are of the faith*; alſo, v. 9.

Before faith came] Before the time of the Goſpel, and the reall exhibiting of that righteouſneſſe taught therein, giving us to wit, the whole externall diſpenſation of the Ceremoniall Law was temporary, and to ceaſe at the time of the revelation of Chriſt by the Goſpel. Gal. 3. 23. *But before faith came, we were kept under the Law.*

Dead faith] A fruitleſſe and unworking faith. Jam. 2. 26. *Faith without works is dead*; like a dead man, a barren wombe, a withered tree.

Faith of the Elect] That faith which is proper to the elect, Tit. 1. 1. Act. 13. 34, 48. which none can have but the elect and choſen children of God.

From faith to faith] From one degree of faith to another; as, from a little and weak faith, to a great and ſtrong one; or, by faith alone, and not by works. Rom. 1. 17. *Revealed from faith to faith.* For true lively faith encreaſeth daily, alſo righteouſneſſe before God beginneth and continueth by faith.

Note. A Chriſtian man is juſtified by faith, not only at that time when he firſt beleeveth, but his whole and continuall juſtification is by faith; and therefore that diſtinction of the Papiſts of Juſtification, firſt, which is by faith, and the ſecond which is by faith and works, is contrary to the Scripture.

Firſt faith] The vow of Baptiſme, or faith of Chriſtianity, which young widows (who were laſcivious wantons) did make voyd by marrying Infidels; ſo as they renounced Chriſtianity, and followed Satan.

Others do expound this Firſt faith of the promiſe and fidelity which young widows gave to the Church, to doe ſervice to the poor; which upon their marriage to another Husband they did fruſtrate. 1 Tim. 5. 12. *Making voyd their Firſt faith.* Papiſts doe interpret *Firſt Faith* to be a vow of Chaſtity, without any ground from the Text.

Faith great or little] The degrees of Faith, as men beleeve in Chriſt more or leſſe ſtrongly. Luk. 7. 9. *I have not found ſo great faith.* Matt. 14. 31. *O thou of little faith.* This little faith is adjoyned with much doubting.

Faith of him] That faith which relyeth upon Chriſt alone, Eph. 3. 12.

Houſhold of faith] The beleevers dwelling

ling together in the visible Church, as in one house or family, under the same Lord and Laws, being partakers all of the same immunities. Gal. 6. 10. *Namely, to the houshold of faith.*

Faith of Jesus Christ] That faith which is had toward his Word, and relyeth upon him and his promise, Jam. 1. 1.

Like faith] The gift of faith (which is the effect of Gods just promises) to be in all the Saints (not equall of one measure) but of like property and power for receiving Christ, who is the common object of faith, 2 Pet. 1. 1.

Measure of faith] A certain degree or portion (not a fulnesse and perfection) of the knowledge of the Doctrine of Christ, and of justifying faith, which followeth that knowledge; also of such gifts (ordinary and extraordinary) which at that time Christians received together with faith: of all these, God had given to each a certain portion, to some more, to some lesse, and fewer gifts; to some greater, to some weaker knowledge and faith. Rom. 12. 3. *As God hath divided to every one the measure of faith.* This condemneth the arrogancy (as of others, so chiefly) of the Pope, challenging all to himself alone.

The gifts which follow faith, are called faith, either because faith is that gift by which other gifts are obtained, or because they are given to such as have faith.

Precious faith] An excellent faith, being a most worthy gift, whereby we may attain very worthy and precious things. 2 Pet. 1. 1. *To you which have obtained like precious faith.*

To teach according to the proportion of faith] signifieth, to teach according to the proportion of the gifts received by faith; not ambiguously, Rom. 12. 6. Where two things; first, the revelation and knowledge of the truth, with the gift of interpreting Scriptures, according to which every Minister is to proceed in his teaching and exhortations, affirming nothing but what he certainly understandeth by the gift and inspiration of God, forbearing to speak things doubtfull, or too high for him. This would have cut off all abuses in Doctrine and Religion by mens owne principles. Secondly, the axiomes, invention, and heads of Faith and Religion, contained in plain testimonies of Scripture, in the Apostolicall Creed, the Decalogue or ten Commandements, the Lords Prayer, which we ought to make the rule and square of all Interpretation, Doctrine and Exhortation; yea, of all questions and disputations in matters of salvation, holding every thing for true which agreeth to this; and all that for false, which differeth from it. Rom. 12. 6. *Let us prophesie according to the proportion of faith.* Both senses and expositions aforegoing as they are godly and true; so yet most of our new Writers, *Calvin, Beza, Paræus, Faius, Gualter*, &c. and *Tertullian*, doe like the latter as fittest, both because the former, of not exceeding the measure of our knowledge and gifts, was said in the third verse, and in the beginning of the sixt, it had been an idle repetition to say the same again: also for that a measure is one thing, and a proportion is another thing, between two things compared together; whereas a measure is of one and the same thing measured. Then they are deceived which interpret this proportion of faith, either of the merit of faith, as *Haymo*; or, after the capacity of faith, as if every man should receive so much grace as the receiver hath faith, as *Theophylact*; or of reasoning against faith, as *Bellarmine*; or of a rule without writing, according to which all Scriptures should be tryed, as the *Rhemists* note; whereas, the Scriptures themselves are the Canon and rule of faith.

To stand by faith] To be ingrafted into, or to have place in the true Olive (the body and Church of Christ) by means of faith knitting us to Christ, the root of the Olive, the head of his body. Rom. 11. 20. *Thou standest by faith.* That this is the meaning, appeareth by the opposition between faith and unbeleef; which as it is laid down for the proper cause of the destruction of the Jews which are broken off: so is faith mentioned as the true cause of the free incision & grafting in of the Gentiles. Also standing is expounded by grafting, Rom. 11. 17. Lastly, being compared with other Scriptures, which teach us to be made the Sons of God by faith, Joh. 1. 12. & Gal. 3. 24. 26. Eph. 1. 5, 8. and all those places which affirm our Justification to be by faith, or that we live by faith, or have Christ dwelling in our hearts by faith, &c. These and such like, do teach, that we have no place in Gods Church (which is the true Olive) no part in Christ or his merits, but through faith. Every one is made a Christian by such faith as he hath: The hypocrite by profession of faith in the mouth, true Christians by the gift of a lively faith in the heart. Therefore Papists erre which affirm of Baptisme, that it (before and without faith) by the very Word, said or uttered,

uttered, and washing done, regenerateth, engraffeth into Christ, justifieth, &c. Of which graces, Baptisme is but an externall pledge, and an effectuall seal to resemble and ratifie them to us; and to testifie our engraffing into Christ Jesus, that all his gifts may be ours.

Faith fail not] That his faith should not perish and utterly be extinguished, but remain firm in his heart, although it should fail in the mouth: as one of the Fathers saith, the gift and habit of faith failed not in *Peters* heart, when the confession of faith failed in his tongue. Luk. 22. 32. *But I have prayed for thee that thy faith fail not.* Note: it is not promised *Peter* that he should not fall, but that he should not lie still when he hath fallen.

Faith unfaigned] Sincere, without hypocrisie and counterfeiting. 1 Tim. 1. 5. *And of faith unfaigned.*

Faithfull] One who keepeth his word and standeth to his promise. 1 Joh. 1. 9. *God is faithfull.* 1 Cor. 1. 9. 1 Cor. 10. 13. Isa. 11. 4.

2. One who beleeveth the promises of Christ. Eph. 1. 1. *To the faithfull in Christ Jesus.* True Christians are called Faithfull, because they should beleeve without doubting, whatsoever is said to them of Christ in his Word.

3. One who faithfully and truely performs his office and charge that he is put in trust with. 1 Tim. 3. 11. *Faithfull in all things.* Col. 4. 9. 1 Pet. 5. 12. *Silvanus a faithfull brother to you.*

4. That which is firm, sure, certain and constant, 2 Sam. 7. 16. Deut. 28. 59. *Faithful plagues* for *durable.* Psal. 93. 5. & 3. 7.

Referred I. To *God*; signifieth,

1. That he is true in his Word, 1 Joh. 1. 9.

2. That he is true and constant in keeping and performing his promises, 2 Tim. 2. 13. Heb. 10. 23. & 11. 11.

3. That he faileth not them that put their trust in him, 1 Cor. 10. 13. 1 Pet. 4. 19.

II. To *Christ*, of whom it is said, that *he cannot deny himself*, 2 Tim. 2. 13. Tearmed, *a faithfull High-priest*, Heb. 2. 17. as through whom alone reconciliation was made for the sins of the people. So, *a faithfull witnesse*, Rev. 1. 5. as who sincerely testified all his Fathers will.

III. To *Gods Word*, Psal. 119. 86. Tit. 1. 9. Rev. 22. 6. So named, as being sure, firm, and constant.

IV. To the *Sun* and *Moon*, Psal. 89. 37. as being faithfull witnesses of Gods unfailable power and providence.

V. To *Man*, both with relation to God and others.

To *God*, 1. In performing all his promises, purposes and vows made unto him, when in distresse either inward or outward, Psal. 78. 37. compared with vers. 34, 35, 36.

2. In performing his worship constantly and sincerely, according to his own will, Hos. 11. 12.

3. In the conscionable employment of his gifts and graces, Matt. 25. 21.

4. In a constant and diligent care to further the cause of God and his Church, 1 Pet. 5. 12. Col. 1. 7. Rev. 2. 13.

To *others*; in the sincere, diligent, and carefull discharge of the duties of his calling, for the good of others, Numb. 12. 7. 1 Sam. 22. 14. 2 King. 12. 15. & 22. 7. Neh. 7. 2. Dan. 6. 4. Col. 4. 7. Thus are Judges to be, 2 Chron. 19. 9. Treasurers, Neh. 13. 13. Ambassadors, Prov. 13. 17. Witnesses, Prov. 14. 5. Servants, Mat. 25. 21. Stewards, 1 Cor. 4. 2. Work-men, 2 King. 34. 12. Kings, 2 Chr. 31. 12. Ministers, Col. 1. 7. And so others, as Husbands and Wives, Parents and Children, Masters and Servants, &c. ought to be right, honest, true, trusty, faithfull, each to over.

Fall] Every sin, especially, when the will doth consent unto it: for that is, as if one should stumble and take a fall. Psal. 37. 24. *Though he fall, he shall not be cast off.* Jam. 4. 2. *In many things we sin all.* In the Originall Greek Text, it is thus, *We stumble* or *fall.* Also the word Englished *Offence* in Rom. 5. 16, 17, 18. in the Originall Text signifies *Fall.* A Metaphor.

2. A particular departing or going from the Doctrine and profession of Christ, unto some Heresie or Idolatry; after the example of *Hymeneus*, *Philetus*, *Alexander*, and other apostates. Rev. 9. 1. *I saw a star which was faln from heaven into the earth.* 1 Cor. 10. 12. *Let him that standeth take heed lest he fall.* 2 Thes. 2. 3. 1 Tim. 4. 1.

3. Any adversity or danger. Prov. 24. 16. *A just man falleth seven times a day, and riseth again*; that is, Many are the dangers and troubles of the righteous, but the Lord delivereth them out of all.

4. Decay or worldly ruine, Rev. 17. 2. *Babylon is faln, is faln*; that is, *Rome* is decayed in credit of her Doctrine and Religion, in authority, riches, power and jurisdiction, and in all these she hasteneth to an utter and finall ruine and downfall. Also in all those places which speak of worldly down-

downfals, Pſal. 20.8. Lam.1.14. Rev.17.10. Prov. 17. 18. Iſa. 21. 9.

5. Periſhing for ever, or everlaſting deſtruction. Luk. 2. 34. *He is appointed for the fall and riſing again of many in Iſrael.*

To fall] ſignifieth alſo to Die, Gen. 14. 10. Pſal. 91. 7.

2. To dwell, Gen. 25. though here ſome tranſlate this word to Die, but the Greek, as alſo the Chaldee Paraphraſt interpret it of Dwelling, and ſo is the plain text in the Promiſe, Gen. 16. 12. And *to make to fall*, is, to divide by lot an inheritance to dwell in, Joſh. 13. 4. Pſal. 78. 55.

Taken alſo, 1. Properly, as Gen. 49. 17. 2 Sam. 17. 2. 2 King. 2.13. Amos 9.9.

2. for, To decay, Amos 9.11.

3. To periſh by a violent death, Exod. 32. 28.

4. To befall, Pſal. 16. 6.

5. To decay in credit and reputation, Eſt. 6. 13.

6. To fail, 1 Sam. 3. 19.

7. To take hold or ſeiſe on one, Rom. 15. 3.

8. To come and ruſh upon one after an unuſuall manner, Act. 10. 44.

9. To come to ones ears, or be accepted, Jer. 42. 2. marg.

10. To fall down proſtrate in token of ſubjection or reverence; which is either meerly *Civill*, as 1 Sam. 25. 23. or *Religious*; being either *lawfull*, as which is performed to God alone, Gen. 17. 3. or *unlawfull*, as when it's done to an Image, Dan. 3. 5. Men, Act. 10. 25,26. Angels, Rev. 22. 8,9

11. To embrace, Gen. 45. 14.

12. To depart from the Doctrine and profeſſion of Chriſt, 1 Cor. 10. 12. This may be either ſecret or publick, in part or in whole, for a longer or ſhorter continuance.

13. To fly or revolt, Jer. 21. 9.

14. To be afflicted, Pſal. 37. 24. Prov. 24. 16.

15. To happen or ſucceed, Ruth 3. 18.

The words, *away*, *down*, *from*, *into*, *out*, *upon*, &c. joyned hereunto, plainly ſhew the meaning of ſuch places of Scripture, where they are ſo ſet down.

The fall of man] is the defection of our firſt parents in their voluntary diſobedience to Gods commandement, whence followed upon themſelves and all their poſterity, loſſe of Gods favour and image, with corruption of nature, and deſert of all miſery, Rom. 5. 12,13,14,15, *&c.* compared with Gen. 3. 1, 2, 3, 4, *&c.*

To fall from grace] To leave and forſake that good way and courſe which men had once taken for the obtaining of grace. Gal. 5. 4. *Ye are faln from grace*: Such as have once ſaving grace, and be juſtified through faith, do not fall utterly and wholly from it; but ſundry which had entred a good courſe to get this grace, do afterwards leave it, and this is to fall from grace in that place of *Paul* to the *Galatians*. They erre, which think ſaving grace may be wholly loſt for a time, or finally, and for ever.

There is a falling from God either ſecret, when the heart by diſtruſt is withdrawn; or open, when men do blaſpheme the truth, and rail at the Doctrine of God, as the Jews, Act. 19. Alſo, there is a temporary calling or defection of ſuch as do repent; or a final, of ſuch as dye in their apoſtaſie, as in *Julian*: Again, there is a partiall defection from ſome part of Doctrine or Obedience, as in *David*, *Peter*, &c. and a totall, when the foundation of the faith is denyed. Laſtly, ſome fall from God in their firſt yeers, following their ſuperſtitious Anceſtors, as many born of Popiſh parents; and others fall in their middle age, after their enlightening with the truth, as ſundry inconſtant Proteſtants which run back to Popery.

Falling away] An univerſall forſaking or departing from the whole Doctrine of Chriſt, after it is once known by the enlightning of the Spirit, with a malicious deſpite of it, becauſe it is the truth of God. Heb. 6.6. *If they fall away*, & 3.12.& 10.29. This is the ſin of totall apoſtaſie, whereof read more, 2 Pet. 2. 20. 1 Joh. 5. 16. See *Blaſphemy of the Spirit*.

Falling away from the faith] A generall departure from, and a forſaking of the profeſſion of the Doctrine of Chriſt, or true Chriſtian faith, 1 Tim. 4. 1. This is alſo foreſpoken in 2 Theſſ. 2. 3. This Apoſtaſie happened under Antichriſt.

Fallow-deer] The Originall יחמור in Deut. 14. 5. & 1 King. 4. 23. is by ſome interpreted *Bubalus*, a *Buffe* or *wilde Oxe* (which is ſo fierce and ſtrong that it cannot be tamed, unleſſe an iron prick be thruſt into its noſe) but by others, *Dama*, a *Fallow-deer*, *Doe*, or *Buck*. *Ariſtotle* writeth hereof, that its blood doth not congeal as the blood of others doth. It's alſo affirmed hereof, that if an arrow or dart ſhot by the Hunter ſtick in any part of its body, it hath recourſe unto the hearb *Dictamum* or *Dictamus*, which draweth it out. What places it frequenteth, how fearfull, how ſwift, how well ſighted, how cunning to eſcape the Hunters, how revengefull

full when it hath opportunity, how choyce its flesh is for taste and nourishment, I leave to the relation of Hunters.

False] That which is voyd of truth, being unsound and counterfeit; as false ballance, false weights, false heart, false doctrine, false wayes. Psal. 119. *False witnesse.* Matt. 27. 59. *They sought false witnesse.*

False Apostles] Such as say they are Apostles, and are not, being broachers of lies and errours, under the name of true Apostles of Christ, 2 Cor. 11. 3. Revel. 2. 2.

False ballance] Deceitfull weights, which beguile those that trust the truth of them. Prov. 11. 1. *A false ballance is an abomination to the Lord.*

False brethren] Certain hypocrites which faigned themselves willing to further (together with the Apostles and sincere Pastors) the pure doctrine of the Gospell, and under this pretence of piety, craftily, not being observed at first, were brought into the company of Christian professors. Gal. 2. 4. *Because of false brethren unawares brought in.*

False Christ] One that professeth himself to be Christ, and is not. Mat. 24. 24. *There shall arise false Christs.* This did one *Dositheus*, of whom *Theophylact* makes mention; and one *Theudas* an *Egyptian*, spoken of in the Acts 5. 36. And after that, one *Manes*, and *David George*, head of the Libertines. (Of *Theudas*, *Josephus* writes) And one *Hacket* an English man: all these named themselves Christ; so did one *John Moore* at *London*, in the third yeer of Queen *Elizabeth*, and two other at *Oxford*, in the 6. year of *Henry* 3. as *Holinshed* reporteth.

False matter] A lying speech or word of untruth, which may endanger another mans life. Exod. 23. 7. *Thou shalt keep thy selfe far from a false matter.*

False Prophet] One that is a Teacher of lyes, wresting the Scripture for his belly and filthy lucre, or for vain-glory sake. Mat. 7. 15. *Beware of false Prophets.* Rom. 16. 18. Tit. 1. 11. 1 Tim. 6. 3, 4, 5.

False wayes] Whatsoever opinion or action swarves from the Word of God. Psa. 119. 128. *I hate all false wayes.*

Falshood] Against God, Isa. 59. 13. and this also by idolatry, Jer. 10. 14. Jer. 13. 25. Against Christ, Mat. 24. 24. Against a mans self, 2 Sam. 18. 13. Others, Hos. 7. 1. And this, by using falshood in their answers, Job 21. 34. By false witnesses, Psal. 27. 12. False wayes, Psal. 119. 128. False ballance, Prov. 11. 1. False swearers, Mal. 3. 5. False Prophets, Mat. 24. 11. False Apostles, 2 Cor. 11. 13. False brethren, Gal. 2. 4. False accusers, Tit. 2. 3. False Teachers, 2 Pet. 2. 1. A false gift, Prov. 25. 14.

Fame] It's the rumour, noyse, report, tydings, bruit and common talk of a thing, whether to a good or evill end, for ones renown and prayse, or otherwise. A good fame or report is gotten by wisdome and greatnesse, 1 King. 4. 31. & 10. 1, 6. Valiant acts, 1 Chr. 14. 17. High advancement, and prosperous therein, Est. 9. 4. Working wonders and miracles, Mat. 4. 24. Luk. 4. 37. & 7. 17. Faith and obedience, Rom. 1 8. & 16. 19. Heb. 11. 1. Suffering for Christ, Phil. 1. 13.

Familiars] Such as should be peaceable, *men of ones peace*, Jer. 20. 10. marg. but are only so in shew, in substance adversaries, Job 19. 14. Psal. 41. 9.

Familiar Spirits] אבות of אוב, which signifieth a *bottle*, Job 32. 19. Because *Magicians* who are possessed with an evill spirit, speak with hollow voyces, as out of a bottle, and (as some say) with swollen bellies: whereupon the Greek version usually called them ἐγγαστρίμυθοι, *as speaking out of the belly*, Lev. 19. 31. But the holy Ghost in Act. 16. 16. expoundeth it more fully, the Spirit of *Python* (or of *divination*) meaning, of the *Devill*, whose answers were given to the Heathen by these means, the chief whereof was called *Pythius Apollo*, and his Temple *Pythion*, and his Feast *Pythia*, kept to his honour, who was faigned to kill the serpent *Python*.

This was *Saul*'s sin, that he sought to a woman which had a familiar spirit, the voyce whereof he heard, 1 Sam. 28. 7--15. for which transgression the Lord killed him, 1 Chr. 10. 13. and hath threatned to cut off all from among his people, that doe enquire of such, Lev. 20. 6. See *Aynsworth* on Deut. 18. 11.

Family] An houshold consisting of persons of divers sexes, ages, stature, strengths, &c. Also kindred, Genes. 24. 4. & 38. 40, 41.

2. Christian Church consisting of beleeving Jewes and Gentiles, among whom, some were weak like Babes, other strong like men, Eph. 3. 15. Gal. 6. 10. Of this family, one part is in heaven, the other is in earth: Hence Church Triumphant and Militant.

It's used also for such as are of one blood or kindred, Numb. 36. 8.

2. A whole Tribe, Judg. 18. 2.

3. Severall kindes, Gen. 8. 19. marg.

Faumine] Scarcity of bread even unto hunger; or extreme want of victuals. Gen. 26. 1. *There was a famine in the land.*

2. Scarcity and want of heavenly bread, which is the Word of God. Amos 8. 11. *I will send a famine of the hearing of the Word.*

Corporall famine is a sore evil, Lam. 5. 10. One of Gods three arrowes, 2 Sam. 24. 13. occasioned through sin, Amos 4. 6. produceth fearfull effects, Gen. 47. 13. & 41. 30. Deut. 32. 24. & 28. 53, 54. Isa. 9. 5. & 8 21. & 5. 13. Lam. 4. 9, 10. Hos. 4 3. Joel 1. 11. Which God brings by taking away his blessing from the earth, Hos. 2. 6. not prospering mens labours and fruits of the earth, Joel 1. 17. Hab. 3. 17. Hag. 1. 6. Sending that which destroyeth, Joel 1. 4.

Spirituall comes of the contempt of the Word, oppression, *&c.* Amos 8. 4. 11. as also through the wickednesse of Ministers, 1 Sam. 3. 1. compar. with ch. 2. 12, *&c.*

Famous men] put for men of names, 1 Chr. 5. 24. having a great name, a name spread abroad, men of renown, renowned, openly made known.

Fan] Gods Word preached, whereby (as by a fan) the good are severed from the bad. Mat. 3. 12. *Whose Fan is in his hand.* A Metaphor.

Used also for that wherewith Corn is winnowed, Isa. 30. 24. and for the enemies of the Church, Jer. 15. 7.

To fan] *Figuratively*, is, To disperse, scatter, Jer. 49. 36. Luk. 22. 31.

As Fanners, is put for enemies to those, who have been enemies to Gods people, Jer. 51. 2.

Fare] Payment for passage, Jonah 1. 3.

Farewell] The Originall χαίρω, 2 Cor. 13. 11. signifieth properly, to *rejoyce*, but is rendred also *farewell*. It was used both at meeting and parting of friends.

Far] By the words annexed hereunto (whether relating unto place, time, condition, *&c.*) the meaning hereof is plainly to be seen.

Farthing] Mat. 5. 26. It was a *Romane* coyn of brasse, weighing a grain of barley, and consisted of two mites, Mar. 12. 42. It valued of ours c ¼.

Fashion] Pattern, Exod. 26. 30. 2 King. 16. 10. Ordinance, 1 King. 6. 38. mar. Manner, Mar. 2. 12. Form, Luk. 9. 29. The externall figure without substance, habit, vesture, or cloathing, 1 Cor. 7. 31. The outward shew or countenance, Jam. 1. 11.

To fashion] To form, Exod. 32. 4. To make, Job 10. 8. To frame or fit, Isa. 44. 12. To mould, Isa. 45. 9. To make conformable, Phil. 3. 21.

Fasting] A totall or whole abstinence from meats, drinks, and all other pleasures of this life for a certain time, to witnesse our unfaigned humiliation for sin, to tame the flesh, and to help our fervency in prayer, either for preventing some judgement to come, or turning away some judgement present. It is either private or publick. Est. 4. 16. Act. 10. 30. Mar. 2. 19. Jonas 3. 4, 5. This is bodily fasting, which is no work commanded in the Law simply for it self, much lesse a meritorious work: neither doth Christian fasting consist in forbidding of certain meats at certain times limited, that is rather a Civill fast.

2. An abstinence or freedome from vices, as covetousnesse, oppression, cruelty, incontinency, lying, *&c.* Isa. 58. 6. *Is not this the fast that I have chosen, to loose the bands of wickednesse, to take off the heavy burthen?* This is Spirituall fasting.

3. Abstinence from all manner of meat or sustenance for many dayes together, without being any whit hungry. Mat. 4. 1. *He fasted forty dayes and forty nights:* Thus *Moses* fasted, and *Elias*. This is miraculous fasting, which served the more to commend the Doctrine of the Law and Gospell, to shew it to be no vulgar thing, but given of God. The apish imitation of this fast by the Papists, is ridiculous, and joyned with grosse superstition, in as much as they forbear flesh in Lent, as a work of Religion and salvation; contrary to the Scriptures, which teach, that meats defile not a man.

4. Hunger. Mat. 15. 32. *I will not send them away fasting*; that is, hungry, 2 Cor. 11. 27. This is a necessary and compelled fast, which the Saints of God doe overcome by patience.

Or thus: Fasting is taken either properly or figuratively.

Properly, either Common or Religious.

Common, being either ordinary or extraordinary.

Ordinary, through the want of food, 2 Cor. 11. 27.

Extraordinary, which cometh of worldly grief, occasioned through some one or other great trouble or judgement, either past, present, or to come.

Past, 1 Sam. 13. 13.

Present, 2 Sam. 12. 16.

To come, or threatned, 1 King. 21. 7.

Religious, being either sincere or hypocritical.

Sincere

Sincere, which is the afflicting of the body, or abſtinence from food, proceeding from a contrite and broken heart, grieving at ſins committed againſt God, and earneſtly calling upon him for the forgiveneſſe thereof, and removall of his judgements due thereunto; which is either miraculous and impoſſible, or naturall and poſſible.

Miraculous, as Exod. 34. 28. which unto humane nature, without the eſpeciall help of God, is wholly impoſſible.

Naturall, which for a time may be endured; which is either more tolerable, namely, when not ſo much as appetite deſireth, but ſo much onely of meat and drink is taken as may preſerve nature, Luk. 2. 37. or leſſe tolerable, which by the courſe of nature could not be long endured, as that of 1 Sam. 14. 28.

Hypocriticall, when either without reſpect to any occaſion of Faſting, ſet times, weekly, monthly, or quarterly, are appointed to faſt, Luk. 18. 12. or, when men place Religion and holineſſe therein, making the very outward act of Faſting a part of Gods worſhip, whereby to merit at his hands, Iſa. 58. 3. or when men faſt to be ſeen of men, Mat. 6. 16. or when men (making difference between meats for conſcience ſake) abſtain from one kind, and glut themſelves with another, and yet count this a faſt, 1 Tim. 4. 3. or, when men faſt, but in the mean time doe not abſtain from ſin, Iſa. 58. 4. or, when they faſt not unto God, Zech. 7. 5.

Figuratively, 1. For abſtinence from ſin, as covetouſneſſe, oppreſſion, &c. Iſa. 58. 6.

2. Repentance, or contrition, as is implyed, Lev. 23. 29. where *to afflict the ſoul*, ſignifieth as wel their outward act of Faſting, as their inward contrition.

3. All ſuch croſſes and troubles as the godly doe here undergoe, Mat. 9. 15.

Or thus: there is a Phyſicall, Politick, Inforced, Morall, Spirituall, Extraordinary, Hypocriticall, Superſtitious, Hereticall, and Religious faſt. Of which ſee Dr. *Gouge* his *Whole Armour of God*, on Eph. 6. 18. Sect. 100. p. 218. When the mighty are overthrown in battell, 1 Sam. 31. 13. 2 Sam. 1. 12, 17. When publick aid is begged of God, Eſt. 4. 16. When Gods hand is upon the creatures, Joel 1. 14. & 2. 15. When God threatneth preſent deſtruction, Jonah 3. 5. When a publick reformation of ſtate is ſought, 1 Sam. 7. 6. Neh. 9. 4. When we perceive Gods promiſe for his Churches deliverance, and doe crave his mercy for her, Dan. 9. 2, 3. When God puniſheth us or ours for ſin, 2 Sam. 12. 16. At the news of an invading enemy, 2 Chr. 20. 3. For ſome inſtrument raiſed up to help the Church in great danger, Eſt. 4. 16. At the loſſe of a victory, and yet again to proſecute the war, Judg. 20. 26. At the Churches calamity and ſeeking favour for her, Neh. 1. 4. Upon theſe I ſay, and the like occaſions, it is time to faſt.

To ſanctifie a faſt] To call men unto a publick repentance. Joel 2. 15. *Sanctifie a faſt*. The power to command this, is in the lawfull Chriſtian Magiſtrate (where ſuch a one is) upon the advice and good direction of Gods Miniſters, who are to execute and perform, what hath been religiouſly and adviſedly by ſuperiours enjoyned.

Faſten] Taken *properly* for to put, ſet, or adde to, Exod. 28. 14, 25. & 39. 31. To tie, binde, or nail to, 1 Sam. 31. 10. To drive with force, Judg. 4. 21. *Figuratively*, for ſtedfaſtly and intentively to behold, Luk. 4. 20. To invade, or wrap about, Act. 28. 3.

Fat] in Scripture hath a proper acceptation, as Lev. 3. & Gen. 4. 4. Alſo metaphorically, in a borrowed ſenſe, it is put for that which in every thing is moſt excellent and beſt: as the fat of Oyl, the fat of Wine, Num. 18. 12. Alſo the fat of the Earth, Gen. 45. 18. and fat of Wheat, Pſal. 147. 8.

Note further, that whereas the fat of Sacrifices was wont to be wholly conſumed with fire (neither the bringer nor offerer was to have it:) this did ſignifie, as our moſt delightfull and excellent things (which we conſecrate to God, preferring his glory before our own lives:) ſo the excellent reward which the Saints receive from God, onely by the merits of his Son.

It is put alſo, 1. for rich or proſperous, Pſal. 22. 29.

2. Strong or luſty, Pſal. 78. 31.
3. Mighty and powerfull, Iſa. 10. 16.
4. The earths fruitfulneſſe, Gen. 49. 20.
5. Wanton or unruly, Deut. 32. 15.
6. Senſeleſſe, hard, unyeelding, Iſa. 6. 10.
7. Puffed up with proſperity, and careleſſe of ſpirituall good, Pſal. 119. 70.
8. Spirituall graces, Iſa. 25. 6.
9. Cheerfull, Pſal. 92. 14.
10. To have plenty, Prov. 13. 4. & 28. 25.
11. Fruitfull, Numb. 13. 20.

Fat bread] Plenteouſneſſe of the earth, and abundance of all pleaſant things belonging to this preſent life. Gen. 49. 20. *Concerning Aſher, his Bread ſhall be fat.*

Fat heart] Senſeleſſe, hard, unyeelding heart, without feeling of Gods mercies or judgements, Pſal. 119. 17. *Their heart is fat*

as brawn. Deut. 32. 15. A Metaphor, Iſa. 6. 10. Mat. 13. 14, 15. Mar. 4. 12. Luk. 8. 10. Act. 28. 26, 27.

Fat of the land] The chiefeſt and choyceſt commodities and fruits. Gen. 45. 18. *You ſhall eat the fat of the land.* A Metonymie.

Fat men] Men full of wealth and might. Iſa. 10. 6. *The Lord of Hoſts ſhall ſend leanneſſe amongſt his fat men.* Judg. 3. 29. Pſal. 78. 31.

2. Full of ſpirituall vigour and livelyneſſe. Pſal. 92. 10. *They ſhall be fat and flouriſhing.*

3. Kings, Princes, and Potentates of the Earth. Pſal. 22. 29. *They that be fat in the earth ſhall worſhip.*

Fat wheat] The fineſt and beſt of the wheat. Pſal. 81. 16. *He ſhall feed them with the fat of wheat.*

Fatneſſe] Swelling pride, Pſal. 73. 7. *Their eyes ſtand out for fatneſſe*; that is, ſo puft up with pride, that they can neither ſee and know themſelves, nor conſider others. A Metaphor.

Abundance of manifold bleſſings, Pſal. 63. 5. Heavenly pleaſures and bleſſings, Pſal. 36. 8.

Fatneſſes] Sundry ſorts of plenty and Fat things, Gen. 27. 28. whereby is meant (as before) the beſt of every thing, and ſpirituall graces, Iſa. 25. 6. The land of *Canaan*, the figure of all bleſſedneſſe, is called therefore the fat land, Neh. 9. 25. 35.

2. Delicates, or delightfull things. Job 36. 61. *That which reſts upon thy Table hath been full of fatneſſe.*

Fatneſſe of the earth] Great abundance of corn and wine, which comes from the fatneſſe of the earth. Gen. 27. 39. *The fatneſſe of the earth ſhall be thy dwelling place.* Gen. 4. A Metonymie of the cauſe.

Fatneſſe of Gods houſe] The manifold and plentifull ſpirituall bleſſings of God. Pſa. 36. 8. *They ſhall be ſatisfied with the fatneſſe of thine houſe.*

Marrow and fatneſſe] Tranquillity and joy of minde. Pſa. 63. 5. *My ſoul ſhall be filled with marrow and fatneſſe.*

Father] One that begetteth children by ordinary and naturall generation. Gen. 22. 7. *My Father*, Exod. 20. 12. This is a Father by nature, as *Abraham* was to *Iſaac*, and *Iſaac* to *Jacob*.

2. A Grand-father, and generally any Anceſtor or Progenitor. Exod. 2. 18. *And when they came to Reuell their father.* Gen. 20. 12. *She is the daughter of my father.* Ezek. 20. 18. *Walk not in the ſteps of your Fathers*; that is, doe not as your fore-fathers did, Heb. 3. 9. This is a Father by precedency of time. Thus *Jacob* called *Abraham* his Father, Gen. 31. 42. who is alſo called the father of *Levi*, Heb. 7. as *Nahor* is of *Laban*.

3. An aged man, or one full of years. 1 Tim. 5. 1. *Rebuke not an Elder, but exhort him as a father.* This is a father by age.

4. One who is in ſtead of a Father, performing the love, care, and duty of a father, by inſtructing, ruling, protecting. Thus all ſuperiours are fathers to their inferiours. 2 King. 5. 13. *Father, if the Prophet, &c.* and in Iſa. 49. 23. Kings and Magiſtrates are called Nurſing-fathers. Alſo Miniſters are called Fathers. Prov. 4. 1. *Hear O children, your fathers inſtruction.* This is ſpoken in the perſon of a Miniſter, who is a Father to the people: the reaſon is rendred. 1 Cor. 4. 15. *Becauſe they beget men by the Goſpell.* Theſe be Fathers by office.

5. Author or Inventer of any thing. Gen. 4. 20. *Jabal was the Father of them that dwell in Tents.* Joh. 8. 44. *Father of lies.* Jam. 1. 17. *Father of lights.*

6. A benefactor and preſerver. Gen. 45. 8. *God hath made me a Father to Pharaoh*, Job 29. 16. Pſal. 68. 5.

7. One that is the originall or head and chief beginner of any Nation or people. Gen. 22. 21. *And Kemuel the father of Aram.* 1 Chr. 8. 6. *Theſe were the chief fathers of them that inhabited Geba.* Gen. 36. 43. *Eſau was the father of the Edomites*; that is, Author and root of that people, Gen. 10. 21.

8. One that is inward with us, or very nearly joyned to us. Job 17. 14. *I ſaid to corruption, Thou art my father.*

9. All the perſons of the Trinity, even the whole Godhead. Mat. 6. 9. *Our father which art in heaven.* Here Father is put eſſentially.

10. The firſt perſon of the bleſſed Trinity, begetting the Son, and ſending forth the holy Ghoſt. Mat. 28. 19. *And baptized them in the name of the Father.* Eph. 1. 3. *God the Father of our Lord Jeſus Chriſt.* Here Father is put perſonally.

God is in Scripture called Father with reference, firſt, to Chriſt whoſe manhood is the Son of God, by the perfect ſanctification of it in the wombe of the Virgin, and by perſonall union to the Godhead, Luk. 1. 32. In regard as he is God by an unſpeakable, eternall, and wonderfull generation, communicating the whole Divine ſubſtance to him, he is the Son of God, Joh. 1. 14.

Secondly, unto the creatures, and that four wayes;

wayes; by ſimilitude: 1. of ſtep, or print, or track, (*veſtigii*) ſo of all creatures he is Father, having imprinted ſome track or ſtep of his Majeſty in the leaſt of them.

2. Of Image, ſo he is Father of all men, having framed them in *Adam* to the likeneſſe of himſelfe, in wiſdome, righteouſneſſe, and holineſſe.

3. Of grace: ſo he is Father of the Elect beleevers in earth, Joh. 1. 12.

4. Of glory, ſo he is Father of Angels, and bleſſed ſpirits of men in heaven, Job 1. 6.

Alſo note that here in the world he doth all offices of Father to his adopted children.

1. By begetting them ſpiritually.

2. By feeding them with the fleſh of his Son, in the Word and Sacraments.

3. By cloathing them with the long white robe of his Sons imputed holineſſe, adorning them with the garment of holineſſe inherent, Gal. 3. 27. Rom. 13. 14.

4. By chaſtiſing them, Heb. 12. 5, 6, 7.

5. By providing them an inheritance, keeping and protecting them to it, 1 Pet. 1. 4.

Father is put for Fathers by change of number, Exod. 3. 6. Act. 7. 32. So Tree for Trees, Gen. 3. 2. as Parable, Pſa. 78. 2. is expounded Parables, Mat. 13. 35. Heart, Pſal. 95. 8. for Hearts, Heb. 3. 8. Work, Pſa. 95. 9. for works, Heb. 3. 9.

God is a Father, firſt to Chriſt. God is a Father to Chriſt by nature, or generation, to Chriſtians by adoption or grace; to all men and all things by generation. D. *Boyr.*

God is a Father to men, not naturally or properly as he is to Chriſt, Job 3. 16. yet a Father to us by likeneſſe of that he doth to us, with that our naturall parents do for us: *viz.*

1. By giving to us our ſubſtance, beginning, and being. 1. Of body, Pſal. 100. 2. Luk. 3. 38. Mal. 10. 2. Of ſoul, Heb. 12. 9. or both together, Act. 17. 28, 29. Mal. 2. 10. Deut. 32. 6.

2. By preſerving us, Mat. 6. 26. Pſ. 68. 5. Luk. 11. 7, 10, 11.

3. By regenerating us, and giving us, not onely the means, motions, and directions of godlineſſe, but the minde alſo, 1 Joh. 5. 20. and ſo he maketh us his Image, as the childe carryeth the likeneſſe of his naturall father, Mat. 5. 45, 48. & 12. 50. Joh. 8. 42. Gal. 4. 15. As contrarily to do wickedly, is to become the childe of Satan, Joh. 8. 38, 44. Act. 13. 10.

4. By forbearing and forgiving us our ſins, Mal. 3. 17.

5. By the gift of eternall life, Matth. 25. 34. Joh. 20. 17.

Or thus. Referred I. To *God*,

1. By way of *generation*, naturall: ſo he is the Father of our Lord Jeſus Chriſt, 2 Cor. 1. 3. Spirituall, either in reſpect of *beneficence* and *benediction*, ſo was he the Father of the *Iſraelites*, Deut. 32. 6. or *regeneration* and *adoption*; ſo is he the Father of the Elect, 1 Joh. 3. 1.

2. By way of *creation*; ſo is he the Father of all the creatures, Mal. 2. 10.

3. By way of *preſervation*, Pſal. 68. 5.

II. To *Chriſt*, in reſpect of us to whom he is the author and fountain of life, Iſa. 9. 6.

III. To *Man*, in reſpect,

1. Of generation, Gen. 22. 7.

2. Succeſſion; ſo Grand-fathers, Great-grand-fathers, *&c.* are tearmed Fathers, 1 Cor. 10. 1.

3. Propagation, Deut. 32. 8.

4. Adoption, Eſt. 2. 7.

5. Invention, Gen. 4. 20.

6. Imitation, Rom. 6. 16.

7. Office, whether in the Church, 1 Theſ. 2. 11. or Common-wealth, Gen. 45. 8. 2 King. 5. 13. Job 29. 16. Iſa. 49. 23.

8. Suppoſition, Joh. 6. 42.

9. Age, 1 Tim. 1. 5.

IV. To *Satan*, who is the ungodlies *Father*, whom they mainly reſemble, whoſe will they performe, and by whom they are led into all miſchief, Joh. 8. 44. Tearmed alſo the *Father of lies*, Ibid. as from whom falſhood had its originall.

Thy Father is an Amorite] One that is degenerate and grown out of kinde, being of the childe of *Abraham* become as bad as an Heathen, Ezek. 16. 3, 4, 5.

Everlaſting Father] One who is in himſelfe abſolutely Eternall, and the Author and purchaſer of Eternity to others, giving eternall good things to his people, Iſa. 9. 6. *Everlaſting Father.* Thus is Chriſt Jeſus a Father of Eternity; himſelf everlaſting, and making others to be ſo.

Father of glory] Moſt glorious Father, or one full of glory. Eph. 1. 17. *The Father of glory.*

Which is in God the Father] A people which by faith ſtay upon God through Chriſt, by whoſe power they were called out of darkneſſe unto God, 1 Theſſ. 1. 1.

To go or to be gathered to their Fathers] By dying, to be joyned unto their forefathers in the eſtate of the dead, both in reſpect of their bodies, being put into the Sepulchres of their Fathers; and of their ſouls, being companions with them of the ſame eternall bliſſe. Gen. 15. 15. *Thou ſhalt*

be gathered to thy Fathers in peace. 2 King. 22.22. *I will gather thee unto thy Fathers.*

To turn the hearts of Fathers to their children] To invite them by his preaching of Christ, to faith, repentance and charity in the band of peace, Mal. 4. 6. At the comming of Christ the Jews were far from keeping unity of Spirit in band of peace, being rent with schisms and factions.

Father of many Nations and of the faithfull] *Abraham*, who is thus called,

First, becauſe he was unto his posterity and seed a rare example of faith and justification.

Secondly, a worthy restorer of Religion.

Thirdly, the Father of the *Messiah*.

Fourthly, having the promises of eternall life given him, both for himself and others.

Fifthly, into whose bosome, beleevers of all Nations shall be gathered.

Father of mercies] One who is himself most mercifull, and the author of mercies and compassions in others. So is God alone. *Blessed be the Father of mercies, and God of all comfort.*

The Father of spirits] The maker and giver of souls. Heb. 12. 9. *Be in subjection to the Father of spirits.* Also, it signifies a deliverer of souls from sin, a spiritual restorer, a governour of thoughts. See the like phrase in Numb. 16. 24. Psal. 33. 15. Zech. 12. 1.

Without Father and Mother] One, whose Parents were not manifested and known. Heb. 7. 3. *Without father, without mother.* Such was *Melchisedech*, who so long out-lived those of his time, as his Parents were worn out of knowledge, and be un-mentioned in the Holy Story.

Note: In four things is *Melchisedech* a type and figure of Christ.

First, in respect of the name *Melchisedech*, which by interpretation is, King of righteousnesse; so was Christ, Psa. 45. 6, 7.

Secondly, becauſe he was King of *Salem*, that is, of peace.

Thirdly, becauſe *Melchisedech* was together both a King and a Priest; so was Christ.

Fourthly, becauſe the progeny of *Melchisedech* is not related in sacred Story; as if they were without beginning or end: so is Jesus Christ an eternal Priest, Ps. 110. 4. Whereas Papists make *Melchisedech* in offering bread and wine to *Abraham*, to be a type of the Sacrifice which Christ, and after him, other Priests should offer of the body and blood of Jesus to God his Father; this is fabulous and false: for, first, the word in the *Hebrew*, which Papists in favour of the Sacrifice of the Altar, do translate (*Offerens* or *Sacrificans* offering) doth signifie *proferens, videlicet*, bringing forth; & so not only *Tertullian* and *Epiphanius*, but even *Cajetan* a Cardinal doth expound it, in Gen. 1. 14. and *Andradius* likewise, *Defens. fidei Tridentinæ, lib.* 4. Secondly, if we say that he did offer, yet he offered nothing but Bread and Wine, which our Adversaries say, do not continue after consecration: Thirdly, this Bread and Wine served not as a Sacrifice to God, but only as a bodily refection for *Abraham* and his souldiers, which were hungry, as *Joseph. lib.* 1. *cap.* 11. affirms. And thus *Andradius* confesseth, that his souldiers were refreshed with bread and wine of *Melchisedech*: Such as these be the best props of Popish Masse, like rotten posts that fall asunder as soon as they be but touched.

Your Father] God, who is a Father of the beleeving Apostles, and all other the faithful.

1. Becauſe they are begotten by the immortall seed of the Word.

And 2. are the members of his Son.

3. And are adopted by him.

4. Bearing his Image.

5. And are partakers of his fatherly love and benefits. Joh. 20. 17. *I ascend to my Father, and to your Father.*

Fault] The guilt of *Adam*'s disobedience imputed unto us. Rom. 5. 16. *The fault came by one offence.*

2. Some sin done in our owne persons. Psa. 19. 22. *Who knoweth his faults?*

Favour] A good and comely countenance. Prov. 31. 30. *Favour is deceitfull.*

2. Credit and respect, gotten by well-doing, Gen. 39. 21. Prov. 22. 1. *Loving favor is better then gold.*

3. Gods good will, gracious liking or acceptance through Christ, Psal. 5. 12. Psal. 30. 5.

4. Approbation, Eccl. 9. 11.

To favour] To be well pleased with, Psal. 41. 11. To take pity on, Psal. 109. 2. To be well affected to, 2 Sam. 20. 11. To be good in ones eyes, 1 Sam. 29. 6. marg. To like or approve of, Psal. 35. 27. To have mercy, or be gracious unto, Psal. 102. 13.

The favour of God] His gracious accepting of us, and mereifull readyneſse to do us good. Psal. 51. 18. *Be favourable to Sion.*

The favour of men] Their good liking towards us, and readyneſse to doe us good, and not hurt. Gen. 33. 10. *If I have found favour or grace in thy sight.* Act. 24. 27. *And Felix willing to get favour of the Jews, left Paul bound.*

Fear]

F E.

Fear] A certaine naturall affection, whereby men are ſtricken, by reaſon of ſome dangerous and hurtfull evill, either true or imagined. Gen. 31. 11. *I fear him.* Joſh. 2. 9. 11. Mat. 14. 30. & 28. 4. This is naturall fear, in it ſelf neither good nor evill: It was in the man Chriſt, Heb. 5. 7. It becomes evil through our diſtruſt mixt with it, and by immoderation.

2. The free voluntary reverence which Inferiours ſhew to their Superiours, for the Lords ſake, making them carefull to obey, and loath to offend. Eph. 5. 33. *Ye wives fear your husbands.* Rom. 13. 7. *Fear, to whom fear belongeth.* Eph. 6. 5.

3. The thing or danger feared. Prov. 1. 20. *When their fear cometh*; that is, when that which they fear cometh. Pſal. 53. 5. *They fear where no fear is*; that is, no cauſe of fear, nothing to be feared. A Metonymie. Iſa. 8. 13.

4. The perſon which is feared. In this ſenſe God is called the fear of *Iſaac*, Gen. 31. 42, 53. *But Jacob ſware by the fear of his father Iſaac*: either becauſe God had ſtricken *Iſaac* with a fear when he would have given away the bleſſing to *Eſau*: or, becauſe of the reverence and fear which *Iſaac* yeelded unto God: or for both theſe cauſes is God called the fear of *Iſaac*. A Metonymie. So Pſal. 76. 11. Fear is put for the fearfull God, to whom all fear is due, as Iſa. 8. 12, 13. Mal. 6. 1. Gen. 31. 42. & 32. 9.

5. An holy affection of the heart, awing us, and making us loath to diſpleaſe God by ſin, in reſpect of his great goodneſſe and mercies, and for a love we bear to righteouſneſſe. Pſa. 130. 4. *There is mercy with thee that thou mayſt be feared.* Ex. 20. 25. This is filiall or childe-like fear: Gods children are commanded thus to fear, and are often commended for ſo fearing, Job 1. 1. Act. 10. 2. The fruit and force of this fear is, to reſtrain from vice, and conſtrain unto well-doing, for deſire to glorifie God. See examples of *Joſeph*, Gen. 39. & Neh. 1. A ſpirituall fear: and thus in Rom. 11. 20. the word Fear ſignifieth an awe leſt they ſhould ſin, not of fear leſt they ſhould fall away; and is oppoſed not to aſſurance, but to preſumption: as in this word ſo uſed in Luk. 1. 74, 95.

This childe-like fear may well ſtand with certainty of ſalvation, ſo cannot ſervile and perplexed fear.

6. A terrour in the heart of wicked men, dreading God as a Judge, being loath to offend him by ſin in reſpect of his puniſhments, and not from a hatred of wickedneſſe. Thus *Felix* feared, Act 24. 24. This is ſervile and ſlaviſh fear; Gods children are forbidden this fear. Exod. 20. 20. *Moſes ſaid to the people, Fear not.* Yet through Gods merciſull goodneſſe it proves a preparative unto faith, as a briſtle draws in the threed. Act. 2. 37. Rom. 8. 15. Joh. 1. 16.

7. The whole worſhip of God. Deut. 6. 13. *Thou ſhalt fear the Lord.* Act. 10. 35. *In every Nation he that feareth God*, Pſal. 112. 1. & 128. 1. and elſewhere very often, by a Synecdoche of the part for the whole. For where Gods fear is truly planted, there will follow the whole worſhip of God.

8. Dreadfull works of Gods juſtice, which ſtrike men with fear. Pſa. 90. 11. *Who knoweth the power of thy wrath or anger, according to thy fear?* Thus *Tremellius* reads it. It is a Metonymie of the effect for the cauſe.

9. The Law of God which is called Fear, (as God himſelf is) for that it was given with fearfull majeſty, and worketh in men the fear and reverence of God, Pſal. 19 9. See Exod. 20. 18, 19, 20. Deut. 5. 24, 29. It ſignifies alſo a holy ſeverity, whereby ſinners are reduced into the way, when they grow ſecure, and other meanes will not help, Jude v. 23. Alſo it ſignifieth that whole Doctrine of God, which teacheth and worketh the fear and reverence of God, Pſal. 19. 9.

It's alſo put for Religion, Job 4. 6. and for the thing feared, Prov. 1. 26.

Fear is either unlawfull or lawfull.

Unlawfull, 1. *Slaviſh*, when men do rather abſtain from ſin in reſpect of the puniſhments enſuing thereupon, then out of an unfaigned hatred thereof. A fear upon the apprehenſion of Gods juſtice and wrath againſt ſin, puniſhments and plagues for ſin, 1 Sam. 12. 18. 1 King. 17. 41. Dan. 5. 6. Act. 24. 25. Which is to be avoyded, Exod. 20. 20. Luk. 1. 74. 2 Tim. 1. 7. 1 John 4. 18.

2. *Falſe*, or *without cauſe*. Geneſ. 42. 18. 2 King. 7. 6, 7, 15. Prov. 28. 1. Which ariſeth from a falſe conceit, Gen. 50. 15. Luk. 19. 21. and is threatned as a puniſhment, Lev. 26. 17, 36, 37.

3. *Diſtruſtfull*, 1 Pet. 3. 14. Rev. 2. 10.

4. *Prepoſterous*, as the fear of man, Matt. 10. 28. Prov. 29. 25. againſt which the Lord armed his Prophets, Jer. 1. 8. Ezek. 1. v. 6.

5. *Superſtitious*, as the fear of the ſignes of heaven, Jer. 10. 2. Iſa. 29. 13.

6. *Idolatrous*, Iſa. 8. 12. which is to be avoyded, Judg. 6. 10. 2 King. 17. 36, 37, 38.

7. *Diabolicall*, Jam. 2. 29.

8. *Naturall*, when joyned with diſtruſt or diffidence, which is found not onely in the wicked, Iſa. 7. 4. Mat. 28. 4. but even in the godly at ſome times, Judg. 6. 27. 1 Sam. 21. 10. Exod. 2. 14. This is to be avoyded, Numb. 14. 9. 2 King. 6. 16. and was by *Nehemiah* reſiſted, Neh. 6. 11.

Lawfull, 1. *Divine* fear, ariſing upon the apprehenſion of Gods preſence, 1 Sam. 4. 7. and of his works, Jonah 1. 16. Luk. 1. 65. & 7. 16.

2. *Filiall* fear, or the fear of God as our Father, Prov. 1. 7. Whereby we are as well reſtrained from evill, Prov. 3. 7. as incited unto wel-doing, Eccl. 12. 13. and whereof God alone is the Author, Jer. 32. 39, 40. A duty required of every one, Pſal. 33. 8. Early, 1 King. 18. 13. Onely, Luk. 12. 5. Continually, Prov. 23. 17. With confidence, Pſ. 115. 11. Joyfulneſſe, Pſa. 119. 74. Thankfulneſſe, Rev. 19. 5.

Sometimes the *wicked* fear the *godly*, Gen. 21. 22, 23. Exod. 14. 24, 25. 1 Sam. 18. 29. mar. 11. 18. Which is the work of God, Deut. 2. 25. & 11. 25. 1 Chr. 14. 17. 2 Chr. 17. 10. And ſometime the *wicked* fear *one another*, Iſa. 7. 2. Jer. 22. 25. 1 Sam. 3. 11. & 28. 5.

Fear not their fear] Fear not that whereof they are afraid; to wit, their Idols. Iſa. 8. 12. *Fear not their fear*; or (as *Tremellius* tranſlates it) *Fear not with their fear*; that is, with a diſtruſtfull fear, which withdraweth the heart from God and his promiſes.

Fear of God was upon them] A great terror and fear ſent into their hearts by God to reſtrain and ſtay them from doing any harm to *Jacob*. Gen. 35. 5. *And the fear of God was upon the Cities that were round about them*; Iſa. 2. 10.

In the place of Iſa. 2. 10. the Army of the *Babylonians* is called [the fear of the Lord, and the glory of his majeſty] becauſe it ſhould be fearful for power, and glorious for victory; yet being but an inſtrument of divine vengeance upon the wicked Jews, therefore it is ſtyled the fear and glory, not of *Babylon*, but of the Lord.

Fear of the Jews] ſignifieth that dread wherewith they were feared paſſively, not actively, for fear which they did fear, Joh. 7. 13. & 20. 19.

To judge in the fear of God] ſignifieth either that the fear of God ſhall be the object of Chriſts judgement, who ſhall look into the hearts of men, and ſhall ſee in whom is the fear of God and true piety, and in whom not, but a ſhew: or that the fear of God ſhall be the rule after which he ſhall judge moſt acts; abſolving them which truely fear God, and condemning others, Iſa. 11. 3.

To meditate fear] To think upon dangerous things, which breed fear. Iſa. 33. 18. *Thine heart ſhall meditate fear.*

Without fear] Securely and impudently, without all reverence of God or men, Jude v. 12.

Fearfull] Applyed to God, Exo. 15. 11. To the place of Gods preſence, Gen. 28. 17. To ſights, Luk. 21. 11. To man, Deut. 20. 8. Mar. 4. 40. How fearfull the eſtate of the fearfull and unbeleeving is, ſee Iſa. 33. 14. Rev. 21. 8.

Feaſt] Solemn and abundant fare, kept upon ſome eſpeciall occaſion to remember ſome great mercy of God, and therewith to cheer the heart. Gen. 21. 8. *Abraham made a great feaſt that ſame day that Iſaac was weaned.* Neh. 10. 12. Gen. 29. 22. *And made a feaſt.*

2. The day or whole time wherein ſuch ſolemn feaſts are kept. Act. 18. 21. *I muſt needs keep the feaſt.* Joh. 7. 8. Lev. 23. 4. The whole ſpace of eight dayes, wherein their feaſts laſted.

3. A good conſcience, which of *Solomon* is called a continuall feaſt, becauſe of the great and conſtant peace and joy which it breedeth. Prov. 15. 15. *A good conſcience is a continuall feaſt.* A Metaphor.

The Jews had three feaſts which were of moſt reckoning and ſolemnity, becauſe in them every male muſt appear, and none come empty, Exod. 23. 14, 15, 16, 17. Deut. 16. 16, 17.

4. The whole time of the celebration of the Paſſeover, Mat. 26. 5.

Feaſts were 1. Heathen, Gen. 29. 22. & 40. 20. Eſt. 1. 3, 5. & 2. 18. Dan. 5. 1.

II. *Jewiſh*, being either voluntary or injoyned. *Voluntary*, lawfull or unlawfull. *Lawfull*, Judg. 21. 19. *Unlawfull*, 1 King. 12. 32. *Injoyned*, being either *weekly*, as the Sabbath, Exod. 20. 8. *Monethly*, as the new moons, Numb. 28. 11. *Yeerly*, as the Paſſover, Lev. 23. 5. Pentecoſt, Ibid. 15. Feaſt of trumpets, Ibid. 24. Atonement, Ibid. 26. Tabernacles, Ibid. 33. Purim, Eſt. 9. 32. Dedication, Joh. 10. 22. *Every ſeventh yeer*,

or

or *Sabbath of yeers*, Lev. 25.4. or *every fiftyeth*, or *seven Sabbaths of yeers*, Ibid. 8.

III. *Christian*, whether *abolished*, as the Love-feasts, Jude v. 12. or *continued*, as the Lords day celebrated in remembrance of the Resurrection of our *Lord Jesus Christ*, who rose thereon, Mat. 28. 1. tearmed the *Lords day*, Rev. 1. 10. and the *first day of the week*, 1 Cor. 16. 2. We read also of *Idolatrous* feasts set up and kept in honour of Idols, Ex. 32. 6. Numb. 25. 2. Judg. 9. 27. & 16. 23. Psal. 106. 14. 1 King. 12. 32. 1 Cor. 8. 10. Of *Spirituall* feasts, Prov. 9. 2. Cant. 5. 1. Isa. 25. 6. Mat. 22. 4. Luk. 14. 16. Of *charitable* feasts, whereunto Christ exhorteth, Luk. 14. 13. Of *religious* feasts, made to rejoyce upon some deliverance, Est. 8. 17. & 9. 22. or kept upon some gracious favour promised and bestowed, 1 King. 3. 15. or upon recovery from sickness and other afflictions, Job 42. 11. And of a *Celestiall* feast with Christ in heaven, Revel. 19. 9. There have been *feasts* at the entertainment of guests, Gen. 18. 5. & 19. 3. & 26. 30. & 43. 14. Luk. 5. 29. Joh. 12. 2. At a marriage, Joh. 2. 1. Judg. 14. 17. At circumcision or weaning of a childe, Gen. 21. 8. In harvest time, Ruth 3. 7. At sheep-sheering, 1 Sam. 25. 36. Those if moderate are not to be disallowed, but discommendable if excessive, Judg. 19. 6, 8. Est. 1. 4. or unseasonable, out of time, Isa. 22. 12, 13. or for the manner, without religious thoughts and speeches, Isa. 5. 21. or spent in vain pleasure, Isa. 5. 12. or with eating and drinking immoderately, 1 Sam. 25. 36. 1 King. 20. 12, 16. or with dancing, Mar. 6. 21, 22. and riot, Amos 6. 4, 5, 6, 7. Onely *Pharaoh* and *Herod* celebrated (by feasting) the memoriall of their nativity, but at the one, the *Baker* was hanged, Gen. 40. 20, 22. at the other *John* the *Baptist* beheaded, Mar. 6. 21, 27. That the memoriall of our Saviours nativity ought to be the daily and continuall meditation of every Christian soul, who will not acknowledge? but that a day is yeerly to be set apart for the commemoration thereof, is no where expressed or commanded in Scripture: How those dayes have been spent in gluttony, drunkennesse, gaming, riot, to the dishonor of God, abuse of the creatures, and Christian religion, who knoweth not? But if any will yet observe such a day, *let him observe it unto the Lord*, Rom. 14. 6.

To bless the feast of meat] signifies, not the putting or conveying a nature or substance into the meat, but a prayer to God to make it wholsome to the guests, 1 Sam. 9. 13. So to bless the bread or cup in the Lords Supper, 1 Cor. 10. 16 is not to change their maker into a new substance, as Papists ignorantly teach; but to thank God for redemption by Christ, and by prayer to consecrate the creatures to be the Sacrament of Christ, and a mean of our soul-food.

A feast of fat things, &c.] The rich graces of the Spirit, which God bountifully bestoweth on the Saints by the preaching of the Gospel, Isa. 25. 6. See Isa. 55. 1.

Feasts of love] Banquets kept in the publick meetings of the Church, to testifie and to nourish brotherly love. Jude 12. *These are as spots in your feasts of love.* These grew to such abuse, as the Apostle *Paul* abolished them, 1 Cor. 11.

Feathers] Spoken of the *Ostrich*, Job 39. 13. Of the *Dove*, Psal. 68. 13. Of *God*, Psal. 91. 4. Of the *Eagle*, Ezek. 17. 3. Put for Filth, Lev. 1. 16. marg. Protection, Psal. 91. 4. Ample dominions and mighty power, Ezek. 17. 3, 7.

Feeble] put for Weak, Gen. 30. 42. Strengthlesse, or unable to resist or defend themselves, Deut. 25. 18. Without help, or want of courage, 2 Sam. 4. 1. Of small or no strength, Prov. 30. 26. Not money, Isa. 16. 14. marg. Abject, faln, Zech. 12. 8. mar. It's to be understood sometime of outward infirmities which are incident to the body, sometime of the inward, as 1 Thess. 5. 14.

To feed] To nourish by ministring meat to the body, common to men and beasts. This is naturall feeding. In Psal. 23. 1. it comprehends all the duties of a good Shepheard, feeding, guiding, observing and defending his flock. This title is attributed to God and to Christ, feeding the Church, as Ezek. 34. 12, 14, 15. Isa. 40. 11. Also unto Kings, John 10. 11. Psal. 78. 70, 71. 2 Sam. 15. 2.

2. To teach others by wholsome Doctrine, and to rule them with godly discipline. Joh. 21. 16. *Feed my sheep.* Mat. 28. 18. *Goe teach all Nations.* This is Ecclesiastical feeding, peculiar to Gods Church. It is far from the Popes supremacy, which is a tyrannizing, not a teaching. A Metaphor.

3. To rule or govern politically, Psal. 78 71, 72. *He brought David to feed his people, and so he fed them*, 2 Sam. 5. 2. Mat. 2. 6. This is a Politicall feeding.

4. To strengthen and comfort the soul inwardly. Psal. 28. 9. *Feed them also.* Spirituall feeding.

5. To correct, chastise, tame, and take down, Hos. 4. 16.

Referred I. to *God*.

1. In reſpect of his Church, which he ſuſtaineth and nouriſheth both inwardly and outwardly, Gen. 48. 15. Pſal. 28. 9.

2. In reſpect of the ungodly, whom hee meeteth withall in judgement, Ezek. 34. 16. Hoſ. 4. 16.

3. In reſpect of the Creatures, Mat. 6. 26. Pſal. 145. 15. who can, and at ſome time feedeth his own extraordinarily, Ex. 16. 32. 1 King. 17. 6, 14, 15.

II. To *Chriſt*, who is the Shepheard of his Church, Iſa. 40. 11. and feedeth them with the bread of life, which is himſelf, Joh. 6. 35.

III. To *Man*; (beſide the former acceptions) taken for,

1. To give to eat, Gen. 25. 30.

2. Feeding, guiding, preſerving, defending, Gen. 30. 31.

3. To keep, Gen. 37. 12.

4. To afflict grievouſly, 1 King. 22. 27.

5. To live, Lam. 4. 5.

6. To pamper ſenſually, Jude v. 12.

7. To delight, Prov. 15. 14.

IV. To *the enemies of the Church*, whom the Lord uſeth at ſome times for the chaſtiſement of his people, Jer. 6. 3.

V. To *ſuch as looke for help in vaine*, Hoſ. 12. 1.

VI. To *falſe Teachers*, which feed themſelves, not their flocks, Ezek. 34. 2, 3.

VII. To *Gods bleſſings*, ordinary, Hoſ. 9. 2. extraordinary, 1 King. 17. 4.

VIII. To the *creatures* living quietly together, Iſa. 11. 7. & 65. 25.

To feed and eat ſtraw] To uſe that common food which for beaſts in the Creation was appointed, Gen. 1. 30. and not longer to devour men. Iſa. 11. 7. *Cow, Bear, and Lyon ſhall feed and eat ſtraw*. Here is deſcribed the unity and innocency of men converted by the Goſpell of Chriſt, as alſo the great reſtoring of mans decayed moſt corrupt nature, in verſ. 6, 7, 8, 9.

Feel] To touch or handle, Gen. 27. 12. Judg. 16. 26. To know, Job 20. 20. marg. Eccleſ. 12. 5. marg. To ſearch as a blinde man doth his way by feeling, Act. 17. 27. To ſympathize, Heb. 4. 15. To underſtand or perceive, Pſal. 58. 9. He ſpeaketh to the wicked of their ſudden deſtruction. The meaning ſeemeth to be this: *Ere men ſhall perceive* (or feel) *the pricking of your thorns of the bramble, God will as with a whirlewind deſtroy every of them*. The Hebrew סִיר is uſed both for a *thorn* and a *pot*, wherefore ſome here tranſlate *pots*, yet yeelding the ſame ſenſe. *Aynſworth* on the place.

Paſt feeling] Eph. 4. 19. Either thus, ſuch as have renounced all labour and care, who neither can nor will work any more; or ſuch whoſe minde through the cuſtome of ſin is ſo hardened, that for the time they feel no remorſe nor grief of conſcience.

Feet] That member which is loweſt in the body, bearing it up, being the inſtrument of motion, and carrying the body from place to place. Joh. 13. 5. *He waſhed the Apoſtles feet*.

2. Approaching and coming of ſuch as preach reconcilement with God, or the Preachers ſo approaching. Rom. 10. 15. *How beautifull are the feet, &c.* If there be beauty in their feet, how much more in the whole perſon?

3. The whole man, or the man himſelf. Rom. 3. 15. *Their feet are ſwift to ſhed blood*; that is, they themſelves are ready and forward to ſlaughter. Pſal. 119. 105. *Thy Word is a lantern to my feet*; that is, to my ſelf. Pſa. 73. 2. There be innumerable examples of this ſignification in the Pſalms, and elſewhere in the Scripture. It is a Synecdoche of the part for the whole.

4. The Apoſtles and other ſincere Preachers of the Word. Rom. 10. 15. *How beautifull are their feet?*

5. The will, and the affections, deſires, care and endevours, which are the beginning of our actions, as the feet are the inſtrument of motion, and doe carry our minde hither and thither, as our body is carryed by our feet. Eccl. 4. 17. *Look well unto thy feet, when thou entereſt into the houſe of God*. Pſa. 17. 5. *That my foot do not ſlide*, Pſa. 16. 12. Prov. 4. 27. A Metaphor.

6. The daily ſlips and ſins that come of frailty. Joh. 13. 10. *He that is waſhed, hath no need ſave to waſh his feet*. The meaning is, ſuch as be once waſhed from their ſins by faith in the blood of Chriſt unto Juſtification, and by his Spirit unto newneſſe of life or Sanctification, ſuch have no need but to waſh their feet, that is, their daily faults which they fall into of weakneſſe: which are to be waſhed by lamenting that we have committed them, by asking of God pardon for them, beleeving that we ſhall obtain it through Chriſt; craving the government of the holy Spirit, to become more heedfull of ſin for hereafter.

7. Chriſts humanity or Manhood, the which is ſubject to his Godhead, as our feet be to our head; alſo to Chriſt, as he is man, all things are put under, as the footſtool to the

foot.

foot. Pſal. 8. 6. *Thou ſhalt put all things under his feet.*

Referred I. to *God*, ſignifie his ſtrength and power, or irreſiſtible force and preſence, Hab. 3. 5.

II. To *Chriſt*, either properly, Pſal. 22. 16. or his power and omnipotency, Eph. 1. 22.

III. To *Man*; put for, Weak, Contemptible, Iſa. 26. 6. The common people, Iſa. 7. 20. An helper or ſuccourer, Job 29. 15. Power or rule, Pſa. 47. 3. Below, under, or in ſubjection to one, Pſal. 8. 6.

To dip the foot in oyl] To have oyl in ſuch abundance, as one may waſh or dip his foot in it, Deut. 33. 24.

To fall at ones feet] To become a ſuppliant to any. 1 Sam. 25. 24. *She fell at his feet.*

To lick the duſt of feet] Moſt ſubmiſſe reverence and extreme adoration, Iſa. 49. 25. Pſal. 99. 5.

At ones feet] Since my coming, or by my travell and ſervice, Gen. 30. 36. So the Foot is uſed to ſignifie laborious ſervice, Deut. 11. 10. and the coming or preſence of any, Hab. 3. 5.

Path of thy feet] Every action of our life, either outward or inward. Prov. 4. 26. *Ponder the path of thy feet.*

Feet of the poor] The weak and feeble means (not hands, but feet even of the poor) to pul down and deſtroy the proud and lofty enemies of his Church. Iſa. 26. 5, 6. *The feet of the poor ſhall tread them down.*

Foot of pride] The cruelty and violence of proud men. Pſa. 36. 11. *Let not the foot of pride come againſt me.*

To ſit at ones feet] To be ones Scholar or daily hearer. Act. 22. 3. *At the foot of Gamaliel*, & Deut. 33. 3. The reaſon hereof is, becauſe hearers ſate on forms at the feet of their Teachers, ſpeaking to them out of a chair or higher place.

To tread under ones feet] So to cruſh and conquer Satan and his inſtruments (Hereticks and Schiſmaticks eſpecially) as they ſhould never have power to recover themſelves. This Chriſt did perfectly in himſelf at his reſurrection from the dead, but in reſpect of his members, it ſhall not be fully done till the laſt reſurrection, when the victory of the Saints ſhall be conſummate. Rom. 16. 20. *The God of peace ſhall tread Satan under your feet ſhortly.* This [ſhortly] ſome refer unto the day of judgement, of which *Paul* ſaith it is at hand; others unto the time of *Paul*'s comming to *Rome*, when he would confirm the beleeving *Romans*, as the ſeducers ſhould not be able to hurt their faith and ſalvation: But it is beſt to think, that he comforteth them with a promiſe of a quick and ſpeedy victory; there is in theſe words a plain alluſion to the promiſe, Gen. 3.

Waſhing one anothers feet] All mutuall duties and works of love. Joh. 13. 14. *Ye ought to waſh one anothers feet.* By this (*One*) all helps and ſervices towards our Neighbour are meant.

Felix] *Happy* or *proſperous*. The *Romane* Governour, Act. 23. 26.

Fellows] All true beleeving Chriſtians, whom Chriſt hath taken into fellowſhip of himſelf and his mercies. Pſa. 45. 7. *With oyl of gladneſſe above his fellows.*

Alſo a Companion, 2 Cor. 8. 19. It's often uſed in contempt, Gen. 19. 9. 1 Sam. 21. 15. & 25. 21. & 29. 4. 1 King. 22. 27. John 9. 29. Act. 18. 23.

Fellow priſoner] Either one which is partaker with another of his dangers, or which is held with another in the ſame priſon, Rom. 16. 7.

Fellowſhip] with *God*, 1 Joh. 1. 3. *Chriſt*, 1 Cor. 1. 9. the *Devill*, 1 Cor. 10. 20. the *ungodly*, Eph. 5. 11. *Gods children*, Gal. 2 9. in *labouring*, 1 Theſſ. 3. 2. *ſuffering*, Col. 4. 10. *inheriting*, Epheſ. 3. 6. *helping*, 2 Cor. 8. 23. 2 Joh. 8.

Fenced] Fortified, made ſtrong and ſafe, walled about. It's put for, Filled, 2 Sam. 23. 7. marg. Hedged, Job 10. 11. marg.

Ferret] Mentioned among the creeping things upon the earth, which were unclean, Lev. 11. 30. It's well known and ordinary, eſpecially with Warreners, who muzzle its mouth that it may not kil the Coneys, which under ground it hunteth, and driveth into their nets. Its hair ſticketh ſo faſt and cloſe to its skin that it can hardly be pulled out. It's theeviſh (called therefore *fur* or *furunculus*) and carryeth what proviſion it can to its den, providing ſtore of clean grain in the ſummer for its winter proviſion. If the male fear want, he hindereth the female from feeding; who therefore in ſecret provideth for her ſelfe. It's very ſtrong and fierce, tearmed *Viverra*, as which by force draweth alone, pulleth what it can. Within its den it's fierce, but without gentle. It bringeth forth many young ones at a time, which thereafter are blinde (as it's ſaid) the ſpace of thirty dayes. It ſucketh the blood of the beaſt that it biteth, but eateth not of their fleſh. It's an enemy to all others except its own kinde.

Fervent] Earneſt. Jam. 5. 5. 16. *Prayer availeth much if it be fervent.* Unto fervent prayer there is required, on the one ſide a diſtinct

distinct knowledge, joyned with good feeling of our sins and miseries, and on the other side, a certain beleef to speed, coupled with zeal of his glory, earnest desire of Gods truth and mercy to be manifested in granting of prayers.

It's spoken of Spirit, Act. 18.25. Rom. 12.11. Minde, 2 Cor. 7.7. Prayer, Jam. 5.16. Charity, 1 Pet. 4.8. Elements, 2 Pet. 3.10. The originall ζέων in Act. 18.25. & Rom. 12.11. signifieth *seething hot*, of ζέω *to boyl*, because when liquor boyleth, it makes a hissing noyse. The Originall ζῆλος in 2 Cor. 7.7. importeth, the extreme heat of their affections for and towards *Paul*, burning in their love to him, their desire of him, and joy in him. The word ἐνεργουμένη in Jam. 5.16. signifieth *working*, yea such a working which hath efficacy to the bringing forth the being of that which it worketh, such a working that notes the most lively activity that can be, an actuall and effectuall force. The word ἐκτενὴς in 1 Pet. 4.8. is rendred *fervent*, by a Metaphor of running a race, but stretched out, according to its notation. It signifieth such a Charity as is vehement, swift, serious, earnest, liberall, large, cordiall, durable.

Festus] *Festivall* or *joyfull*. The surname of *Portius*, who succeeded *Felix*, Act. 24.27.

Fetters] Taken *properly* for shackles put on prisoners, whether of brasse, 2 Sam.3.34. or iron, Psal. 149.8.

Figuratively, for spirituall means of restraint from sin, and to bring the greatest under the Gospel, Ibid.

Fever] A disease wherewith the Lord threatned to smite the disobedient, Deut. 28.22. There are divers kindes thereof, *Quotidian*, *Tertian*, *Quartane*; &c. It's common to most, dangerous to all, deadly to many.

Few] A small number. Mat. 15.34. *A few fishes*. It is used here absolutely.

2. A very great number, yet but a few in comparison of a far greater. Matt. 20.16. *Many called, few chosen*. Mat.7.14. *Few there are that finde it*. It is put here comparatively. Also, for men of number, 1 Chr.16.19.mar. Short, Job 14.1. marg. Numerable, Job 16.22. marg.

F I.

Fidelity] Truth in performing of our just promises, and in standing to lawfull bargains and covenants. Mat. 13.23. *Mercy and fidelity*, or faith. Tit. 2.10.

Field] Taken 1. properly, Psal. 103 15.

2. For ones inheritance, house, land, &c. 1 King. 2.26.

3. A countrey, Psal.78.12. or territories of a City.

4. Ground or land about a Town, City, or habitation, Gen.4.8. & 24.63.

5. Any place abroad, Gen. 25.27.

6. Distinct particular bounded grounds, Isa. 5.5.

7. The world, Mat. 13.38.

Fierce] Applyed to mans anger, Gen. 49.7. Some mans countenance, Deut.28.50. Words, 2 Sam. 19.49. Gods wrath, 2 Chr. 28.11. Lions, Job 4.10. People, Isa.33.19. One possessed, Mat. 8.28. Wolves in the evening, Hab. 1.8. Windes, Jam. 3.4. Put for sharp, Hab. 1.8. marg.

Fiery] Spoken of Serpents, Numb.21.6. Law, Deut. 33.2. Oven, Psal. 21.9. Flying serpent, Isa.14.29. Furnace, Dan.3.6. Flame, Dan. 7.9. Stream, Ibid. 10. Darts, Eph. 6.16. Indignation, Heb. 10.27. Tryall, 1 Pet. 4.12.

Fig-tree] Hereof there is often mention made in Scripture. It hath a milky or fat oily humour, is very fruitfull, bearing three or four times a yeer. Is excellent for nourishment as begetting strength and vigour, for which cause before *Pythagoras*'s time the Wrestlers fed thereon. The wood of the *Egyptian* fig-tree being put in water straightway sinketh, but once wet, swimmeth on the top. It becommeth barren both through the defect of the forementioned humour, which the Husband-man helpeth by dung and sweet water; and through the abundance thereof, which is holpen by letting out so much as is superfluous. The *Indian* fig-tree hath large leaves, quickly groweth up, from whence a glutinous string issuing and touching the ground, taketh root, and groweth up, so that in a short time it becometh a grove or wood, under the shadow whereof, Shepheards and Travellers may repose themselves. There are some wilde fig-trees which never bear, which being planted neer the bearing fig-trees, that the wind may passe through those to these, they become the more fruitful. It's of a tender nature, and cannot well endure the cold. It's said hereof, that if a fierce Bull be tyed hereunto, straightway he becometh gentle. It's many wayes medicinable. See 2 King. 20.7. Cakes were wont to be made of figs, 1 Sam.30.12. 1 Chr.12.40. Some are good, some naught, Jer. 24.2. It casteth its untimely fruit, Rev.6.13. Figs are not to be gathered of thistles, Luk.6.44.

For

For a man *to dwell under his fig-tree*, 1 King. 4. 25. is, peaceably and without disturbance to enjoy his own.

Fig-trees with leaves] Hypocrites, which have appearance of holineſſe without fruits of good life, Mat. 21. 19.

2. All unprofitable and unfruitfull hearers, Luk. 13. 7.

Fight] Referred 1. to *God*, who doth fight with his power for his Church, Exod. 14. 14. 2 Chr. 32. 8. To whom his people cry, that he may ſo doe, Pſal. 35. 1. againſt whom who ſo fighteth ſhall not proſper, 2 Chr. 13. 12. againſt whom we ſhould be carefull not to fight, Act. 5. 39. & 23. 9.

2. To *Chriſt*, who fighteth with the ſword of his mouth, Rev. 2. 16. in righteouſneſſe, Rev. 19. 11.

3. To *Satan* and his angels, who are adverſaries to Chriſt, Rev. 11. 7. & 12. 7.

4. To the *wicked*, who fight againſt Chriſt, Rev. 17. 14. The Church, Exod. 17. 8. 1 Sam. 4. 10. The wicked, 1 King. 20. 1. One another, Judg. 7. 22. 1 Sam. 14. 20. 2 Chr. 20. 23.

5. To the *godly*, who may corporally fight for the defence of their bodies, wives, children, &c. and muſt ſpiritually againſt the enemies of their ſoul, 1 Cor. 9. 26. 2 Cor. 10. 3, 4. 1 Tim. 6. 12. 2 Tim. 4. 7.

Fightings] put for Brawlings, Jam. 4. 1. m.

Figure] 1. Properly, and generally the proportion or faſhion of any thing, Lu. 9. 29.

2. Improperly, the relation or reſemblance that one thing hath with another, Act. 7. 44.

3. An Allegory or Figurative ſpeech, Gal. 4. 24. 1 Cor. 4. 6.

4. A planet or ſome other fixed Star, to which the ſuperſtitious Jews gave worſhip, having reſembled the deity thereto, Act. 7. 43.

5. Any thing ſo far as it is like to any other thing, eſpecially to come, and is the ſame with a type or ſimilitude.

6. Any Rhetoriſme, (for all Rhetorick conſiſteth of figures) by *Synecdoche Partis* or *Speciei*, is called a Figure, becauſe *Metaphors* and *Allegories* are the moſt uſuall figures.

Fill] Taken 1. for, To fil full, Gen. 21. 19.

2. To finiſh or accompliſh, Col. 1. 24.

3. To beſtow or impart largely, yet in meaſure, Luk. 1. 53.

4. To cover or overcaſt, Pſal. 83. 16.

5. To confirm or ſtrengthen, Zech. 9. 13.

6. To conſecrate, Exod. 28. 41. marg.

7. To make drunk, or abundantly moyſten, Iſa. 43. 24. marg.

Filled] Perfection, when there is no want. Luk. 2. 40. *He was filled with wiſdome.* This ſenſe the word *filled* hath, whereſoever it is ſpoken of Chriſt, or of the eſtate of the life to come.

2. A great and rich portion or meaſure of any thing, though there be great want, Luk. 1. 53. *He hath filled the hungry with good things.* Pſ. 107. 9.

Filthineſſe] The ſecret and uncomely parts of the body (as they are called of the Apoſtle) being naked or bare. Exod. 20. verſ. laſt. *That thy filthineſſe be not diſcovered thereon.*

2. Every ſin which is called filthyneſſe, becauſe it defileth man ſpiritually, and ought to be loathed as a filthy thing in Gods ſight. 1 Pet. 2. 1. *Lay away all filthineſſe.* 2 Cor. 7. 1. Jam. 1. 21. 2 Pet. 2. 20. Matt. 15. 18. *That which cometh out of a man defileth a man.* It ſignifies the ſin of Idolatry in Iſa. 44.

3. Shame and ignorance, which follows ſin and ſinners. Ezek. 16. 36. *Thy filthyneſſe diſcovered.*

Filthy] One who weltereth (as it were a Swine in mire) in the defilement of ſin, taking his full pleaſure in it. Rev. 22. 11. *Let him that is filthy, be filthy ſtill.* Stinking, Pſal. 14. 3. marg. Gluttenous, raw, Zeph. 3. 1. marg.

Filthy lucre] Gain gotten or kept by ſin. Tit. 1. 11. *Teaching what they ought not for filthy lucre.* 1 Pet. 5. 3.

Finde] The having that given us which we want and deſire of God. Mat. 7. 7. *Seek and you ſhall finde.* Thus do we finde God and good things.

2. The bringing home of a ſinner, by giving faith and repentance. Rom. 10. 20. *I am found of them that ſeek me not.* Thus God findeth us.

3. Alſo *to finde* doth ſignifie to performe and accompliſh. Iſa. 58. 13. *Not finding their own pleaſures*; that is, not doing or performing them, ſo Rom. 7. 18. Or, *to finde*, is to get, to obtain, Rom. 4. 1. Mat. 11. 29. Gen. 6. 8. Or, to *finde* importeth to invent, to deviſe new miſchiefs: as the Apoſtle ſpeaks of inventers and finders out of evill things, Rom. 1. 30. It is alſo to prepare or build, Pſal. 132. 4. Act. 7. 46. Alſo to come upon one, Pſal. 116. 2. 1 Chr. 10. 3. Alſo to obtain, 2 Tim. 1. 18.

It ſignifieth alſo, 1. To receive or get, Gen. 26. 12. marg.

2. To hurt or wound unto death, Deut. 19. 5. marg.

3. To invent or deviſe a thing, Gen. 36. 24.

4. To know experimentally, or by tryal, Rev. 2. 2.

5. To

5. To evince or make known, Gen. 44. 16.
6. To come or ſeiſe on, Deut. 4. 30. mar.
7. To perform or accompliſh, Iſa. 58 13.

It's put alſo for, To happen upon without ſeeking, Gen. 37. 15. Numb. 15. 33. 2 King. 22. 8. Be, Deut. 17. 2. Are, Gen. 19. 15. mar. Underſtand, Judg. 14. 18. Meditate or bethink, 2 Sam. 7. 27. To meet with, 1 King. 20. 36. & 21. 20. Diſcover, Dan 6. 4. Have, Neh. 5. 8. Obſerve, Mat. 8. 10. Take, Matt. 26. 43. Turn unto, or light upon, Luk. 4. 17. Chuſe, Act. 13. 22. Know, Neh. 9 8.

Finger] Referred 1. to *God*, ſignifieth the holy Ghoſt (which is as the finger and power whereby all great works are wrought) Luk. 21. 20. *If I caſt out devils by the finger of God.* Mat. 12. 28. Exod. 8. 16. A Metaphor. Alſo his works, Exod. 8. 19.

2. To *Man*, ſignifieth as a member of the hand, Lev. 4. 6, 25. ſo the leaſt degree of his power, 1 King. 12. 20. or ſtrength, Matt. 23. 4.

Finiſh] is all one with, Bring to paſſe, perform, fulfill, perfect, end fully; alſo to reſtrain, Dan. 9. 24.

To finiſh ſayings] To make an end of ſpeaking. Mat. 26. 1. *When Jeſus had finiſhed thoſe ſayings.*

To finiſh tranſgreſſions] The ſpecial benefit of remiſſion of ſins, and eternall righteouſneſſe conveyed unto the faithfull by Chriſt, unto their perfect ſalvation in heaven. Dan. 9. 24. *To finiſh tranſgreſſions, &c.* Theſe two benefits of taking away ſin, and conferring righteouſneſſe perfect and perpetuall, Chriſt performeth by two means: firſt, by Evangelicall preaching, (*ſealing of the viſion and propheſie:*) and ſecondly, by his prieſthood and ſacrifice of himſelf (*the anointing of the moſt Holy.*) See Dan. 9. 24. the whole verſe compared with 2 Cor. 3. Heb. 8, 9, & 10. chap.

To finiſh tranſgreſſions, or to aboliſh ſin, is Chriſts office and act, Tit. 2. 13, 14. 1 Joh. 3. 8. But here it is taken but for the beginning or firſt act of it, at Chriſts firſt coming. The ſecond degree is after that untill the end of the world. And the third or laſt degree of finiſhing ſin is to every particular man that is godly, in death, Rom. 6. 7. and to all the godly in the laſt day, 1 Cor. 1. 30. & 15. 24, 25, 27, 28. Heb. 4. 3, 9, 11.

To finiſh his good work] To make an end of what is begun, bringing it on by degrees to perfection, and giving grace of perſeverance. Phil. 1. 6. *will finiſh* (or perform) *it.*

To finiſh his works] To doe his works (morall and miraculous) in ſuch abſolute perfection, as there was no manner of defect or want. Joh. 5. 36. *The works which he hath given me to finiſh.*

It is finiſhed] Whatſoever was propheſied or figured under the Law, touching the ſufferings of Chriſt, is now ended, Joh. 19. 30.

Fire] That Element, whoſe property is to burn, and give light, which we commonly call Fire, the uſe whereof, is not onely for heat and light, but for trying and purging metals.

2. Chriſt, who in regard of his mighty operation in purging the Elect, and ſeparating them from the droſſe of their corruption, is compared to fire. Mal. 3. 2. *He is like a purging fire, and Fullers ſope.*

3. The holy Ghoſt, which is as a fiery quality enlightning and cleanſing the heart. Mat. 3. 11. *With the holy Ghoſt and with fire*; that is, which is like unto fire, Mat. 9. 49.

4. The Word of God trying and examining mens Doctrines. 1 Cor. 3. 13. *Every mans work ſhall be revealed by fire*; that is, As by the fire it is known what gold is currant, and what is counterfeit; ſo by the light of the Word, it ſhall be manifeſted what Doctrine is built upon the foundation, what not. Are not Papiſts wiſe builders, who would found their Purgatory fire on this Text? Which ſpeaks of the fire of the Spirit and the Word, and of tribulations of this life, not of the fire of Purgatory, or the laſt judgement after this life, as *Lactantius* and *Ambroſe* thought.

5. The Word of God; to wit, the Goſpel preached, which in another reſpect is likened unto fire, becauſe of the trouble it kindleth and raiſeth among the wicked which reſiſt it (as if fire were caſt amongſt them.) Luk. 12. 49. *I am come to ſet fire on the earth.*

6. Afflictions great and dangerous, which ſerve to try and purge us as gold is tryed in the fire. Pſa. 66. 12. *We went through fire and water.* 1 Pet. 4. 12. *Think it not ſtrange concerning the fiery tryall.*

7. Extreme and moſt ſharp pain, appointed for the wicked in hell. Mar. 9. 34. *Where the fire never goeth out*: that is, moſt grievous pain which never ſhall have end.

8. Gods burning diſpleaſure and wrath, as the cauſe of all puniſhment and pain to the wicked. Heb. 12. ver. laſt, Iſa. 66. 15. Pſal. 88. Pſal. 18. 8. *A conſuming fire went out of his mouth.*

9. Lightening and thunder, Pſal. 148. 8. *Fire and hail*, Pſa. 105. 32.

10. Angels or Spirits incorporeall, Pſal. 104. 4.

104. 4. Hebr. 1. 7. Pſalme 29. verſ. 7.

11. Holy zeal againſt ſin for the glory of God, Act. 2. 3. Luk. 12. 49.

12. Fire of the common nature, but conſecrate to the ſervice of God in the uſe of ſacrifices, Lev. 6. 12, 13. Lev. 10. 1.

13. Fire conſecrated, but not aright, Lev. 10. 1.

14. A miraculous fire kindled by the Lord in mercy, to ſhew his preſence and allowance of the Sacrifices of his ſervants, Lev. 9. 24. Judg. 13. 20. as alſo to comfort and help, Pſa. 105. 39.

15. A miraculous fire kindled and ſent by God in juſtice upon ſinners, Lev. 10. 2. Gen. 19. 24.

16. A miraculous fire ſent upon the Apoſtles, to repreſent the preſence of Gods Spirit with them, and the zeal that ſhould be in them, Act. 2. 3.

17. A miraculous fire that ſhall be ſent at the laſt day to conſume the world, 2 Pet. 3. 7, 12. Pſal. 50. 3.

Taken either properly or figuratively.

Properly, being either ordinary or extraordinary.

Ordinary, as Act. 28. 2.

Extraordinary, which either hath been already, ſhall be hereafter; or both hath been, is, and ſhall be.

That which hath been already, as the fire which was in the Buſh, Exod. 3. 2. and the Pillar of fire, Exod. 13. 21. both ſignes of Gods extraordinary preſence. That which came down from heaven upon the Altar of Burnt-offering, 1 Chro. 21. 6. a token of Gods good will. That which conſumed the two Captains with their Fifties, 2 King. 1. 14. an expreſſion of Gods power. That which was rained on *Sodom* and *Gomorrah*, Gen. 19. 24. a declaration of the ſeverity of his juſtice, and hatred againſt ſin. That which was conſecrated to God in the uſe of ſacrifices, Lev. 6. 12, 13. which at ſome times was not aright, Lev. 10. 1.

Shall be hereafter; as that wherewith the Whore ſhall be burnt, Rev. 17. 16. and that which ſhall be on the Day of God, 2 Pet. 3. 12.

Hath been, is, and ſhall be; as lightening and thunder, Pſal. 18. 14. Fire and hail, Pſa. 148. 8.

Figuratively, being put for God, Deu. 4. 24. The Church of God prevailing againſt the enemies thereof, Obad. 18. Extreme zeal and diſpleaſure againſt ſin, whether in God, Pſal. 18. 8. or in Chriſt, God-man, Luk. 12. 49. Falſe doctrine, Rev. 9. 17. The ſpeech of the ungodly, Prov. 16. 27. The wiſdome of hypocrites, Iſa. 50. 11. The proſperity of the wicked, Job 18. 5. War, Jer. 48. 45. Extreme grief, trouble, and pain; whether externall, Pſal. 66. 12. internall, Pſal. 39. 3. or eternal, Mar. 9. 44.

To anſwer by fire] To ſend down fire from heaven (as an anſwer) to the prayers which were made to God for it. 1 Kin. 18. 21. *And then the God that anſwereth by fire, let him be God.*

The buſh burning with fire and not conſuming] The eſtate of the militant Church here on earth, mightily preſerved by Gods defence, amidſt many great dangers and afflictions. Exod. 3. 2. *The buſh burned with fire, yet not conſumed.* It was a figure both of *Moſes* and the *Iſraelites* affliction in *Egypt* without harm. See Deut. 4. 20.

Cloud and fire on the Tabernacle day and night] Exod. 40. 3, 8. Gods guidance and protection of the people while they travelled in the Wilderneſſe; which grace the generations following remembred to the prayſe of God, Neh. 9. 19. Pſal. 78. 14. & 105. 39. Hereby was figured the guiding and defence of the Church by Chriſt under the Goſpel, whereof it is written, Iſa. 4. 5.

Coals of fire] Divine plague or judgement hanging over the malicious: Thus the Scripture phraſe ſignifies in Pſal. 18. 13. & 120. 4. the wrath of God. And that it ought thus to be expounded, appeareth further by comparing Rom. 12. 20. with Prov. 25. 22. *Thou ſhalt heap coals of fire on his head, and God will reward thee*; that is, God ſhall puniſh thine enemy, and reward thee. Some underſtand this heaping of coals, of kindling upon our enemies, fervent and burning charity by our beneficence, which ſo pricketh his conſcience, that he ſhall be forced to love us. Others thus, that we by our kindneſſe and benefits ſhall either ſo mollifie him, as that he will repent and embrace us friendly, ſhaking out of his heart cankred malice, as one would ſhake hot coals from his head: or elſe if he continue ſtill in his malice, he ſhall be ſet on fire with the teſtimony of his conſcience, and ſo be conſumed with the flame of Gods wrath; and this indeed is both a fit and a more full ſenſe.

Conſuming fire] The infinite wrath of God againſt faithleſſe and unrepentant ſinners. Heb. 12. 29. *Our God is a conſuming fire.* And often in the Prophets the wicked are likened to ſtubble, and Gods wrath to fire, which as eaſily and fiercely deſtroyeth wicked men as the fire doth conſume ſtubble.

Day and fire] Light of truth, one thing being expreſſed by two words. For as the truth of the Goſpell is day and light to reveal ſound and unſound doctrine; ſo it is fire, either to try if it be gold or ſtubble: or to make it glitter if it be gold, or to conſume it if it be ſtubble, 1 Cor. 3. 13. Very fooliſhly here the Papiſts would build their pelting Purgatory, which hath here nor elſewhere any ground to ſet foot on.

Fiery flying ſerpents] Properly, ſuch ſerpents as ſtung the *Iſraelites* to death, mentioned Numb. 21. 6.

Improperly, *Hezekiah*, like ſuch a ſerpent morally and ſpeedily wounding the *Philiſtines* his enemies, Iſa. 14. 29.

A fiery Law] That fire, out of which God uttered all things which he would have done of us, or not done, according to his law. Deut. 33. 2. *At his right hand did ſtand a fiery law.*

Fiery tongues] The operations and effects of the holy Ghoſt, expelling darkneſſe, and illuminating the minde with divine knowledge like to fire, and framing the tongue to tell forth the glory and works of God, Act. 2. 3.

Flames of fire] The piercing knowledge of Chriſt ſearching and piercing into all things, even the moſt ſecret thoughts of the heart. Rev. 1. 14. *His eyes were like a flame of fire.*

The holy Ghoſt and with fire] The holy Ghoſt, which is like fire, of a fiery quality, enlightening and purging our ſouls. Matt. 3. 11. *He ſhall baptize you with the holy Ghoſt and with fire.*

To paſſe or goe through the fire] To offer up, or to ſacrifice one as a burnt-offering: as *Iſrael* did their children to the Idol *Moloch*, 2 King. 21. 6. *And he cauſed his ſons to paſſe through the fire.* Lev. 20. 2, 3.

2. To purge or purifie metall by fire, that it may be meet for the Lords uſe. Num. 31. 33. *All that will abide the fire, ye ſhall make paſſe through the fire, and it ſhall be clean.*

3. To endure affliction, or to abide the tryall of the Croſſe. Pſal. 66. 12. *We did paſſe through fire and water, and thou broughtſt us to a wealthy place.*

Pillar of fire] A token of Gods viſible preſence, ſerving to guide the people of *Iſrael* in the night ſeaſon, through the wilderneſſe. Exod. 13. 31. *By night in a pillar of fire.*

Strange fire] Common fire, ſuch as was not ſent down from heaven. Lev. 10. 1. *And offered ſtrange fire before the Lord.* Unto which by alluſion, ſtrange worſhip, and ſtrange doctrines are likened.

Firebrand] A piece of wood almoſt burnt, conſuming it ſelfe, ready to be quite extinct.

2. The two Kings of *Iſrael* and *Aſſyria*, which threatned *Judah*, as if they would deſtroy it themſelves, being ſhortly (for all their brags) to fall and periſh. Iſa. 7. 4. *Fear not theſe firebrands.*

3. One in danger of deſtruction, Amos 4. 11.

Firkin] Joh. 2. 6. It was a meaſure in uſe among the *Athenians*. It was of the ſame quantity with *Cadus*, and *Cadus* was equall to the Hebrew *bath*, ſo that it contained *four gallons and an half*: *Goodwyn, Moſes and Aaron* p. 323.

Firmament] The whole cope of heaven, (or the orbs of the heavens) with the ayr; which becauſe it is ſpread over the earth, as ſilver and gold being beaten with hammers, is ſpread into ſheets, or plates and leaves: hence it is called of the Hebrews by a word which ſignifies firm expanſion or out-ſpreading; and being faſt and firm (though it be ſoft and liquid) thence it is of Latines, and of us in Engliſh called a firmament, Pſal. 19. 1. Alſo in Gen. 1. 6. under [Firmament] *Moſes* comprehendeth the three heavens, whereof Scripture makes mention. Firſt, the Air, with the three Regions which be next us. Secondly, the Skie or firmament where the ſtars be fixed. And thirdly, the Heaven of the bleſſed: And together therewith, were made the Angels, the inhabitants of thoſe higheſt heavens, by the name whereof, the holy Angels be ſometimes named, Job 15. 15. and being creatures, and made within the ſix dayes, and yet created neither the day before, nor any of the other dayes following, they muſt be created the ſecond, when the higheſt heaven their habitation was framed: for by Job 38. 4. they appear to be made before the third day, when earth was made dry land.

Note further, that *Moſes* ſpeech of the Firmament is threefold, or of three faſhions: ſometimes the whole compaſſe and ſpace above us, with all the bodies in it, be ſo called, as Gen. 1. 8. Secondly, it ſignifies the ſuperiour part, that wherein the ſtars be fixed, Gen. 1. 14. Thirdly, the inferiour part alone, namely the middle region of the air, where the clouds be, as Gen. 1. 6. The reaſon is, becauſe every part of the firmament is no leſſe the firmament then the whole outſtretched body of the heavens.

Firma-

Firmament] *A thing ſpread abroad*, according to the Hebrew, or *faſt thing*, according to the Greek, for the heavens are ſtretched out as a curtain, and ſpread out as a tent to dwell in, Pſal. 104. 2. Iſa. 40.22. The skies are alſo firm and faſt, and as a molten looking-glaſſe, Job 37. 18. Prov. 8. 28. Theſe tell Gods glory, and ſhew his handy-work, Pſal. 19. 2. for in the heavens he buildeth his ſtories (or ſpheres) Amos 9. 6. and planckereth his lofts in the waters, Pſal. 104. 3. and ſtretcheth out the North over the empty place, Job 26. 7. And in viſions of Gods glory the firmament is mentioned, Ezek. 1. & 10. And as his power is ſhewed in making the earth, ſo is his prudency in ſtretching out the heavens, Jer. 10. 12. Pſa. 136. 5. There's an *upper* firmament, where the ſun, moon, and ſtars are ſet, Gen. 1. 16, 17. and a *lower*, which is the air, wherein winds, clouds, and fowls do fly. *Aynſworth* on Gen. 1, 6. & 8.

Firm] put for Sure, ſetled, Joſh. 3. 17. Strong, unmovable, Job 41. 23. Fat, Pſal. 73. 4. marg. Certain, undoubted, unchangeable, Dan. 6. 7. Solid, ſtable, durable, Heb. 3. 6. As a pillar ſtandeth ſure and firm on its baſe or foundation; ſo muſt not we waver in our profeſſion, but continue conſtant, and perſevere therein even unto the end.

Fir-tree] Taken properly, figuratively. *Properly*, for a tree ſo named, which is great, high, and long, very ſtraight, and plain beneath, without joynts, and green both in ſummer and winter, Hoſ. 14. 8. from out of the bark whereof is gathered a fair liquid rozen, and dry white gum, taken by the common ſort for frankincenſe. It commonly groweth upon mountains, as on Mount *Lebanon*, 2 King. 19. 23. Iſa. 37. 24. and *Senir*, Ezek. 27. 5. The fruit is like to the Pine-apple, goodly in ſhew, but worth nothing. Thereof muſicall inſtruments were made, 2 Sam. 6. 5. Thereof houſes built, wherewith they were alſo adorned, 1 King. 9. 11. comp. with 1 King. 5. 5, 8, 10. & 6. 15. 34. The boards thereof uſed for ſhips, as the trees for maſts, Ezek. 27. 5. Thereon the Stork buildeth her neſt, Pſal. 104. 17.

Figuratively, 1. For the common people, Zech. 11. 2. 2. Great ones, Iſa. 60. 13.

First] That which is afore other, in reſpect of time: and then it is a word of order, and hath reference to ſecond, third, fourth, &c. Matt. 10. 1. *The firſt is Simon called Peter*; that is, he was firſt called to be an Apoſtle, 1 Cor. 15. 47. *The firſt man is of the earth, the ſecond man*, &c. 1 Cor. 12. 28. *Note*: how ſubſtantially doth this prove the power of *Peter* in power and dignity over his fellow Apoſtles: by this reaſon *James* muſt be Primate, becauſe he is named firſt, Gal. 2. 9.

2. That which is chief or more excellent, Rom. 3. 2. The word which is here tranſlated *Chiefly*, in the Originall it ſignifies *Firſt*. And ſo it is alſo in Luk. 19. 47. Act. 28. 2. where the *Firſt of the Jews and of the people*, is put for the *Chief of the Jews and of the people*. So Luk. 15. 22. Here it is a word of dignity and honour, Rom. 1 8. Dan. 6. 2. 3.

3. The greateſt, and then it is a word of power & authority. Rev. 1. 5. *The firſt begotten of the dead, & that Prince of the Kings of the earth.*

A thing may be ſaid to be *firſt*, 1. In number, Gen. 8. 5, 13. 2. In order, Matt. 28. 1. 3. In dignity, Dan. 6. 2. 4. By creation, 1 Cor. 15. 47. 5. By generation, Gen. 49. 3. 6. Birth, Luk. 2. 7. 7. In time, Heb. 9. 1.

First Adam] That man named *Adam*, firſt of that name, and firſt in reſpect of the ſecond *Adam* (having brought in ſin and death:) as the ſecond *Adam* ſignifies *Chriſt*, who deſtroyed theſe works of the firſt *Adam*, and became authour of righteouſneſſe and life to his members. 1 Cor. 15. 45. *The firſt man Adam was made a living ſoul.* See *Adam* in the letter *A*.

First-born] The principall or chief, Pſal. 73. 50. & 89. 27. Amongſt the Jews the firſt-born had three prerogatives: Firſt, a double portion of goods, Deut. 21. 17. Secondly, the government or chiefty over brethren, 2 Chr. 21. 3. Thirdly, the Prieſthood; for the firſt-born uſually miniſtred to God, and after thoſe, the Tribe of *Levi* miniſtred in their ſtead, Num. 8. 14, 15, 16, 17. Mal. 2. 5, 6, 7. & 3. 3. Numb. 3. 40, 41, 45. & 8. 13. This honour is peculiar unto Chriſt, who is ſaid to be firſt-born of every Creature, and the firſt-born among the dead, that in all things he might have the preheminence, Col. 1. 15, 18. *To be worſhipped therefore of all the Angels*, Heb. 1. 6. *And Prince of the Kings of the earth*, Rev. 1. 5.

First-born, or first-begotten] The firſt Male-childe that was born to a man, though there were none other born after it. Gen. 49. 3. *Reuben my firſt born.* Deut. 21. 17. 2 Chr. 21. 2, 3, 4. Mat. 1. 25. Amongſt the Jews, the firſt-born had a twofold prerogative above his brethren: One was, a double portion in his Fathers ſubſtance; the other was, preheminence and rule over his brethren. The Apoſtle alluding to this cuſtome of the Jews, called Chriſt *the firſt begotten of all Creatures*, Col. 1. 15. and *firſt begotten of the dead*, ver. 18. becauſe he was begotten (as

he was the Son of God) before things were created; and being the chief heir of the world, he had chief rule amongst all his brethren; which being once dead, shall after rise to eternall life, Heb. 1. 2.

Note. First-fruits were offered to sanctifie all the rest: also to teach us, that we are to consecrate our best things and persons unto God: compare Exod. 13. 2. with Pro. 3. 4.

Note: The first-born, besides the two forenamed prerogatives, were also peculiarly consecrated and given to God, Exod. 22. 29. and were next in honour to the parents, Gen. 49. 3. succeeded them in government of Family or Kingdome, 2 Chro. 21. 3. And in the administration of the Priesthood, and in the service of God, Numb. 8. 14. 20, 27. And first-born is used for one dearly beloved of his Father, Exod. 4. 22. and for one higher then his brethren, Psal. 89. 20. Rom. 8. 20. Heb. 12. 20. Lastly, it figured Christ, and true Christians.

Christ is the first begotten of all that are begotten:

First, as God, two wayes; 1. By his eternity, before all created things, coming by generation one from another. 2. By his dignity and supremacy above them.

Secondly, as man, not in time, yet three wayes: 1. By his incarnation and birth, being the first that ever was, and the last that ever shall be so miraculous. 2. By his Resurrection, which was as a new birth to him out of the belly of the earth; and this is the cause virtually of all other persons rising from death.

3. By his exaltation into heaven, where he as heir of all things and elder brother to the Church or godly, reigneth over them, and they all both under him and by him.

First-born] *Jacob*, Gen. 27. 19. So he was not properly, yet so he was in mystery and spiritually, as *John Baptist* was *Elias*, Matt. 11. 14. and we Gentiles are of the Circumcision, Phil. 3. 3. Rom. 2. 28. and the children of promise are counted for the seed, Rom. 9. 8. Gal. 4. 28.

The first-born of the dead] Christ, the first-born among them which rise from the dead to go into life everlasting, Col. 1. 18.

The first-born of the poor] The most needy, weak, and beggerly Jews shall feed (that is) under *Hezekiah* as a shepherd, shall rest and enjoy good things, Isa. 14. 30. A Metaphor. For, as the first-born by the Law were to excell their brethren in wealth, as having a double portion; so these poor in misery should exceed other miserable persons.

To sanctifie the first-born] That Christ the first begotten of all creatures; that is, begotten afore any creature in respect of his Godhead; and according to his manhood, the first-born of his mother, Col. 1. 15. Matt. 1. 25. was consecrated the Prince of our salvation, or the Author and finisher of our faith, Heb. 2. 10. & 12. 2.

2. That Christians by the Spirit of adoption, as it were by the first-fruits of the Spirit, are assured that all they doe, and themselves, are acceptable to God, till they obtain full redemption, Rom. 8. 23.

3. That the first kindnesses and favours of God to any Nation, Countrey or Family, seal up his love to all the rest, 1 Cor. 16. 15. Rom. 11. 16. Exod. 13. 1, 2. *Sanctifie to me the first-born*, Exod. 22. 29. & 34. 19. Deut. 15. 19.

First faith] Vow in baptisme, whereby we are bound to professe the Christian faith: or that promise which younger Widows made to the Church to remain such, that they might serve the poor, 1 Tim. 5. 11, 12.

The first of the feast] Matt. 26. 17. signifieth the First day of the feast, as Mar. 14. 12. expounds it. So, first of the moneth, Exod. 40. 17. signifieth the First day of it.

First fruits] That small portion of fruits which was first gathered to offer unto God. Exod. 22. 29. & 24. 26. *The first ripe fruits of thy Land, thou shalt bring to the Lord*, Numb. 15. 20, 21.

2. Christ raised from the dead, by his owne resurrection, sanctifying all the beleevers to a blessed Resurrection, as the first fruits under the Law did sanctifie the whole masse and heap of other fruits. 1 Cor. 15. 20. *The first fruits of them that sleep.* Also as in order of time, the first fruits under the Law were reaped and cut down before the crop; so the Resurrection of Christ shall go before, & by the force thereof, the rising of beleevers again shal follow at the last Judgment: unbeleevers rise again, not by virtue of Christ the Mediatour, with whom they have no communion; but by force of Gods curse denounced against *Adam*, Gen. 2. *Thou shalt die the death.* The death here threatned, being principally that which is eternall, the wicked by a generall power of God must rise again to suffer as their sin deserveth.

3. An holy kinde of offering, taken out of the residue of men (as first fruits were taken out of the rest.) Jam. 1. 18. *As the first fruits of his creatures.*

4. A certain measure of the speciall and saving graces of the Spirit; as Faith, Hope, Love,

Love, &c. which therefore are likened to the firſt fruits, becauſe the having of theſe graces gives hope of enjoying heavenly bliſſe and joyes in due time: even as the *Iſraelites*, by the offering up of their firſt fruits to God, were raiſed up to a good hope, to enjoy the whole crop in due ſeaſon. Rom. 8. 23. *We alſo which have received the firſt fruits of the Spirit, doe wait for the redemption of our bodies.*

5. The fore-fathers, or firſt fathers of the Jews, as *Abraham*, *Iſaac*, and *Jacob* Rom. 11. 16. *If the firſt fruits be holy, ſo is the whole lump.*

6. One who preventeth others in beleeving, being converted to Chriſt before others, Rom. 16. 5. 1 Cor. 16. 15.

Hereby being abſolutely put, *Abraham*, *Iſaac*, *Jacob*, with the reſt of the Patriarchs are underſtood, Rom. 11. 16. as *by the firſt fruits of the Spirit*, a certain meaſure of the ſaving graces thereof. Rom. 8. 23. *The firſt fruits of Achaia*; ſuch as were converted to Chriſt before others. 1 Cor. 16. 5. *The firſt fruits of them that ſleep, Chriſt.* Rom. 15. 20. *The firſt fruits of the creatures*; the regenerate taken out of the reſidue of men, Jam. 1. 18. tearmed, Rev. 14. 4. *The firſt fruits unto God, and unto the Lamb.*

Firſt heavens and firſt earth] Heavens and earth conſidered in that corrupt eſtate wherein now they are through our ſin, before that perfect reſtoring and change which ſhall be at the great and laſt day. Rev. 21. 1. *Firſt heaven, and firſt earth.*

Firſt love] Former affection of love, which being decayed, needed refreſhing, Rev. 2. 5.

Firſt reſurrection] Sanctification, whereby the elect ariſe from the death of ſin, to walk in newneſſe of life. Rev. 12. 6. *Bleſſed and holy is he that hath part in the firſt reſurrection.* Rom. 6. 4. *Chriſt hath raiſed us from the dead, to walk in a new life.* Mr. *Brightman* expounds the firſt reſurrection, of the calling of the Jews again unto the faith; which is after a ſort a raiſing them from the dead. This expoſition in ſubſtance is one with the former, becauſe the calling of the Jews will be the quickning of them by grace.

The firſt day of the Sabbath] The firſt day of the week, called in Scripture the Lords day, and with us Sunday. Joh. 20. 1. *The firſt day of the Sabbath.* So it is read in the Original, 1 Cor. 16.

The firſt of his ſtrength] The man-childe which is firſt begotten when his Parents were in their beſt ſtrength and vigour. Deut. 21. 17. *For he is the firſt of his ſtrength.* Gen. 49. 3. *He is called the beginning of ſtrength.*

Firſt things] Sins, and their effects of ſorrow and miſery. Rev. 21. 4. *There ſhall be no more crying, nor death, nor ſorrow, nor pain, for the Firſt things are paſt.*

Firſt works] Former actions which they were wont to doe while they heartily loved the Goſpel, Rev. 2. 5.

To give firſt] To give before, Rom. 15. 35. *Who hath given him firſt.* This place is diligently to be obſerved againſt ſuch as would have foreſeen faith and works the moving cauſes of election: and our actual and preſent works proceeding of faith, to be meritorious cauſes of ſalvation: whereas all creatures, even angels as well as men, are debtors to God, of whoſe free gift they hold all they have: he being debtor to none, of whom he takes nothing, nor takes ought from, therfore cannot be obnoxious and injurious to any.

Fiſh] Taken *properly*, which may be diverſly diſtinguiſhed; as,

1. From their *quantity*, ſome being ſmall, Mat. 15. 34. ſome great, Joh. 2. 11.

2. From the *places* where they are; as, In the ſea, Gen. 1. 26. In the river, Exod. 7. 18, 21. In ponds, Iſa. 19. 10. In pools, Cant. 7. 4. In brooks, Iſa. 9. 8.

3. From the divers *wayes* whereby they are caught; as, with nets, Mat. 13. 47. Joh. 21. 8. Angles, Iſa. 19. 18. Hooks, Mat. 17. 27. Spears, Job 41. 7.

4. From the *manner* of *dreſſing* it for food; as, by broiling it, Joh. 21. 9. Boiling, Baking, *&c.*

5. From their *adjunct*; ſome have, ſome have not *fins* and *ſcales*, Lev. 11. 9, 10. They are very numerous, Gen. 1. 20, 21. Numb. 11. 12. Pſal. 104. 25. Ezek. 47. 10. Gen. 48. 16. but know not the time when they ſhall be caught, Eccl. 9. 12. Prey one upon another, Hab. 1. 14. Of which even *Solomon* himſelf wrote, 1 King. 4. 33.

Figuratively, for a great multitude of people, Ezek. 29. 4, 5. *Spirituall* fiſh in *ſpirituall* waters, Matt. 13. 48.

Fiſhers] Such as make benefit unto themſelves by fiſhing. Iſa. 19. 8. *The Fiſhers ſhall mourn*; that is, the *Ægyptians* ſhall be ſorry, when that the river *Nilus* is dryed up, wherein they were wont to fiſh to their commodity.

2. The Armies of the *Chaldeans*, purſuing the *Jews* to deſtruction, like as Fiſhers take fiſhes in their net. Jer. 16. 16. *I will ſend out many Fiſhers to take them.*

Fiſhers of men] Miniſters of Chriſt, who by the Word (as by a net or hook) do draw men (as fiſhes) to Gods Church and Kingdome. Mat. 4. 16. *I will make you fiſhers of men.*

Fiſt] *Properly*, the hand, either cloſed up

to ſmite, Exod. 21. 18. or, to hold faſt, Prov. 30. 4.

Figuratively, violence and wrong, Iſa. 58. 4.

Fit] is all one with meet, apt, convenient, expedient, profitable, ready, prepared. A *fit man*, for a man of opportunity, Lev. 16. 21. marg. Fitted, or made up, Rom. 9. 22. marg. *Fitly*, put for upon his wheels, Prov. 25. 11. Fitly ſet, put for ſitting in fulneſſe; that is, fitly placed and ſet as a precious ſtone in the foyl of a ring, Cant. 5. 12. marg.

Fitches] 1. The word קצח in Iſa. 28. 25, 27. is rendred by *Tremellius*, *Melanthium*, by *Montanus*, *Nigella*, by *Buxtorf.* both wayes. An hearb called *Gith*, of ſweet ſavour, and good againſt rheums. The ſeed is leſſe then Cummin, and black.

2. The word כסמים in Ezek. 4. 9. is rendred by *Tremellius*, *Zeam*; by *Montanus* in the text, *Speltas*; in the marg. *Viciam*. By *Buxt.* both wayes, Spelt, a tare; or, according to ſome, a kinde of wheat. The ſame word in Exod. 9. 32. is tranſlated *rye*.

Fixed] That is, prepared, Pſa. 57. 7. mar. Truſteth, is eſtabliſhed, Pſal. 108. 1. & 112. 7. Set or placed, Luk. 16. 26.

F L.

Flaggons of wine] The moſt comfortable promiſes of Gods mercies for ſalvation, which are as wholeſome wine abundantly drawn out of Chriſts cellar, which is his Word. Cant. 2. 5. *Stay me with flaggons*; that is, the plentifull comforts of the Word, and the rich graces of the Spirit, poured into my heart for my ſtrengthening.

Flame] ſignifies uſually great afflictions from the hand of God, Iſa. 30. 30. Lam. 2. 3. becauſe that flame is ſaid to burn up mountains and trees, Pſal. 83. 5. Joel 1. 19.

Put alſo for fire, Pſa. 106. 18. Iſa. 5. 24. The burning heat of the ſun, Joel. 1. 19.

To flatter] To ſpeak pleaſing or falſe words, with a minde onely to pleaſe and beguile, for our own profit. Prov. 18. 23. *He that reproves findes more favour at laſt then he that flattereth*, Prov. 26. 22.

It may be conſidered with reſpect unto ones ſelf, others.

Ones ſelf, Pſal. 36. 2. *He flattereth himſelf in his owne eyes*; that is, he alloweth, liketh, and praiſeth himſelf.

Others; *God*. Pſal. 78. 6. *But they flattered him with their mouth*; that is, went about by fair words and ſpeeches to deceive him, as it were; neither unfaignedly confeſſing their offences, nor rightly glorifying his majeſty. Our *neighbour*, and that by ſecret enemies, Pſal. 5. 9. & 12. 2. The ſtrange woman, or whore, Prov. 2. 16. & 7. 21. Falſe Prophets and Teachers, Ezek. 12. 24. & 1 Theſſ. 2. 5. Whence cometh much evill, Pro. 26. 28. & 29. 5.

Smoaking flax] Weak Chriſtians (like to flax) which hath neither heat nor flame, and yeeldeth forth but ſmoak onely: even ſuch as be infirm and weak Chriſtians, who have no more but an unfaigned deſire to beleeve and repent; as it were a ſpark ready to die. Mat. 12. 20. *Smoaking flax ſhall he not quench*. Iſa. 42. 3. *Bruiſed reed* hath the ſame ſignification.

Flea] A vile and baſe creature ſo called.

2. A mean and contemptible perſon. 2 Sam. 24. 15. *After whom doſt thou purſue, after a dead dog, or after a flea?* that is, an abject or baſe perſon.

Flee] Taken for 1. To run away, Gen. 16. 8.

2. To refuſe, or eſchew, 2 Tim. 2. 22.

3. To eſcape or avoyd, Mat. 3. 7.

4. To faign flight, or ſeem to flee, Judg. 20. 32.

5. To paſſe away, or vaniſh, Job 14. 2.

6. To be ſpeedily gone from a place, 2 King. 9. 3.

7. To be in fear and terrour, as one that fleeth from his enemies, Prov. 28. 1.

8. To ſeek unto, or relie upon, Iſa. 10. 3.

Fleſh] The body conſiſting of ſundry members. Rom. 2. 28. *Which is outward in the fleſh*; that is, in the body, 2 Cor. 5. 5. 2 Cor. 7. 1. Gal. 2. 20. Pſal. 79. 2. *The fleſh of thy Saints unto the beaſts of the earth.*

2. A wife. Gen. 2. 23. *This is fleſh of my fleſh.* Eph. 5. 31. *Who ever hated his own fleſh?* In Matt. 19. 5. (Fleſh) is put for (Perſon) *Shall be one fleſh.* Eph. 5. 31. Joh. 1. 13.

3. One of our kinde, a neighbour which is like unto our ſelf, even every man and woman. Prov. 11. 17. *He that hateth his owne fleſh, is cruel.* Iſa. 58. 7. *Turn not thy face from thine own fleſh*; that is, from him that hath a common nature with thee.

4. Conſanguinity, or neerneſſe of blood. Rom. 9. 3. *My kinſmen according to the fleſh.* Rom. 11. 14. *If I might provoke them of my fleſh*; that is, my kindred which were born of the ſame fleſh or Anceſtors.

5. The whole man, conſiſting of body and ſoul. Gen. 6. 12, 13. *All fleſh had corrupted his way upon earth.* 1 Pet. 3. 18. *Chriſt was put to death concerning the fleſh*; that is, concerning his manhood; for his body was dead naturally,

naturally, and his ſoul felt the ſorrows of death ſpiritually, Act. 2. 28. Luk. 3. 6. 1 Pet. 2. 24. & Mat. 24. 22. And elſewhere often is Fleſh put to ſignifie the whole humane nature, Rom. 1. 3. & 8. 5. as it is ſimply conſidered, without ſinfull corruption: but together with all other properties and infirmities of a man.

6. Mankinde, being weak and feeble, either to help himſelf or others. Jer. 17. 5. *Curſed be he that maketh fleſh his arm*; that is, which placeth his ſtrength and ſafety in weak and vain man. Iſa. 40. 6. Pſal. 78. 39. Joel 2. 28. In theſe and many other places Fleſh doth ſignifie our whole kinde, as it is wrapt in great imbecillity and frailty.

7. The quality of corruption, which is not ſinfull, but the effect of ſin, accompanying our bodies in this life. 1 Cor. 15. 50. *Fleſh and blood ſhall not inherit eternall life, neither corruption inherit incorruption*; that is to ſay, our corruptible bodies cannot come to heaven. That which ſhall inherit Heaven, muſt be as incorrupt fleſh, a body without corruption.

8. What thing ſoever belongs to this preſent life. 1 Cor. 7. 18. *Such ſhall have trouble in the fleſh*: Thus *Beza* expoundeth it. Alſo, it ſignifies the eſtate of this preſent life, Phil. 1. 24. *To abide in the fleſh is more needfull for you*, Gal. 4. 14.

9. Whatſoever is in man reputed moſt excellent and glorious without the grace of Chriſt; as nobility, birth, wiſdome, wit, underſtanding and reaſon. Matt. 16. 17. *Fleſh and blood hath not revealed this unto thee.* Joh. 1. 13, 14. *Born not of fleſh and blood*, John 3. Phil. 3.

10. All that in Religion which is outward, and to be ſeen with the eye, as morall works or ceremonies. Rom. 4. 1. *What hath Abraham gotten according to the fleſh?* This word [Fleſh] in the ſecond verſe, is expounded to be the works of *Abraham*, which did not juſtifie him before God. Thus *Beza* and *Piſcator* interpret the place. See Gal. 6. 12. & 3. 3. where Fleſh ſignifies the Ceremonies of *Moſes* Law; and whatſoever it is which is without is noted by this word, Phil. 3. 3. Unbelief, and all motions of the ſoule which be evill, all wicked deſires, all our words and works done without grace: how good, holy, or ſpirituall ſoever they ſeem to be, and ſhew for: alſo, our learning, doctrine, preaching, prayers, and what elſe ſoever cometh not of the Spirit of Chriſt, is called Fleſh in the phraſe of Scripture.

11. The whole nature of man, as it cometh into the world, corrupt and vile, infected by ſin; or that part of man which is unregenerate. Joh. 3. 6. *That which is born of the fleſh, is fleſh.* Rom. 7. 5. *When we were in the fleſh.* Rom. 8. 8. *They that are in the fleſh.* Gal. 5. 13. that is, in the corruption of ſinfull nature; and in all other places, where the word Fleſh is applyed to men unregenerate, it ſignifies the whole corruption and naughtineſſe of our nature, raging and reigning both in the reaſon and will: but in thoſe places of Scripture, where Fleſh is attributed to new born perſons and is ſet againſt the Spirit, as in Gal. 5. 17, 19. 24. Rom. 7. 18. 25. In all theſe (I ſay), and ſuch like texts, the word Fleſh ſignifies the remainder of naturall corruption, even ſo much of that vicious quality of ſin, as ſtill ſticketh behinde in regenerate perſons, and is unmortified. The reaſon and cauſe why ſin is noted out by the name of Fleſh, it is becauſe through the Fleſh (to wit, our ſeed) or through carnall generation, ſin is conveyed into the whole man, ſoul and body. Alſo, for that the fleſh or body is the inſtrument to execute the luſts of our naturall concupiſcence, Rom. 6. 13. Thus *Piſcator* and *Peter Martyr* do judge. *Illyricus* adds another reaſon, to wit; becauſe man, as he is ſinfull, tends wholly unto carnall things. By this we ſee how ſuch are deceived, who will have onely the inferiour part of the ſoul (as will and affections) meant by Fleſh.

12. Common or ordinary courſe of nature. Gal. 4. 29. *He that was born after the fleſh.* Thus was *Iſmael* born of *Agar*, after the manner of other men.

13. The inferiour or unreaſonable part of the ſoul, as it is corrupt by ſin, to wit, the ſinfull will and affections. Eph. 2. 3. *In fulfilling the will of the fleſh*; that is, the deſires of our corrupt will.

14. Every living Creature, reaſonable and unreaſonable. Pſa. 136. 25. *Which giveth food to all fleſh.* Gen. 6. & 7. Lev. 17.

15. Authority, dignity, wealth, worſhip, corporall converſation. 2 Cor. 5. 16. *We know no man after the fleſh.*

16. Outward appearance. Joh. 8. *Ye judge according to the fleſh.*

17. A glorified perſon, whoſe body and ſoul is perfectly bleſſed. Job 19. 26. *And ſhall ſee him in the fleſh.*

18. The ſecret parts of man or woman. Lev. 15. 2. *Whoſoever hath an iſſue from his fleſh.* In all the places following, *fleſh* is put for the member of generation, Gen. 17. 13. Ez. 16. 26. & 23. 20.

It's taken alſo 1. for beaſts and fowls, Gen. 6. 19.

2. The company of the faithfull called unto the knowledge of God, Joel 2. 28.

3. An outward, humble, and laborious converſation, Heb. 5. 7.

4. The body of Chriſt, Joh. 6. 51.

5. Vain confidence, Jer. 17. 5.

6. The filthyneſſe of idolatry, Ez. 23. 20.

7. The weakneſſe and frailty of mans nature, Gen. 6. 3.

8. A type of the reſurrection, Ez. 37. 6.

9. The conjunction of male and female, Eph. 5. 31.

10. Chriſts humane nature, Rom. 8. 3.

11. The skin, Pſal. 102. 5. marg.

12. That red, ſoft, and tender part of the body of every living creature, Gen. 2. 21.

13. The naughtyneſſe and e wdneſſe of licentious livers, 2 Pet. 2. 10.

14. This preſent life, with all ſuch things as belong thereunto, 1 Cor. 7. 28.

15. That which is mans food, Gen. 9. 4. Deut. 12. 15.

16. The head, Job 4. 15.

17. Weak mortall man, Eph. 6. 12.

18. Mans naturall ſtrength, Gal. 3. 3.

19. Mans naturall judgement and capacity as man, Mat. 16. 17. Joh. 8. 15. Rom. 6. 19. 1 Cor. 1. 26. 2 Cor. 1. 17.

20. Slaughter (or beaſts ſlain) 1 Sam. 25. 11. marg.

According to the fleſh] As concerning, or for ſo much as toucheth the body and outward things which Maſters have in their power; for the Conſcience, that is onely in Gods power. Eph. 6. 5. *Obey your Maſters according to the fleſh.*

Fleſh and blood] The whole humane nature, ſuch as it is in reſpect of corruption, conſidered without the grace of regeneration. Mat. 16. 17. *Fleſh and blood hath not revealed this*; that is, humane nature, as it is corrupt and ſinfull, hath not taught it thee: or ſuch as it is in it ſelf, without reſpect to ſin and corruption, Heb. 2. 14.

2. Mortall men as they are weak and feeble. Eph. 6. 12. *We wreſtle not againſt fleſh and blood.* Gal. 1. 16. *I communicated not with fleſh and blood*; that is, with any man in the world.

3. An humane living body ſubject to rottenneſſe, 1 Cor. 15. 50.

The fleſh of Chriſt] Whole Chriſt, both God-head and Man-hood in one perſon, with all his benefits. Joh. 6. 55. *My fleſh is meat indeed*; that is, my ſelf being beleeved on. A Synecdoche.

2. The Manhood of Chriſt, as it is conſidered apart from his God-head or divine nature. Joh. 6. 63. *The fleſh profiteth nothing*; that is to ſay, the humane nature of Chriſt is not profitable to us of it ſelfe, but as the God-head dwelleth in it, giving life to it, and quickning us by it. Thus Mr. *Tindal* and the Bible-note expound this place. *Auguſtine* and *Chryſoſtome* expound it of underſtanding the words carnally, and not ſpiritually. The former is the better. Which ſenſe alſo *Auguſtine* alloweth: But Mr. *Beza* underſtandeth Fleſh generally of all fleſh, or corporeal meat, and not ſpecially of Chriſt his fleſh, becauſe he ſaith not *my fleſh*, but *fleſh* indefinitely.

To be condemned in the fleſh] To have the wicked naughtyneſſe of our nature mortified and ſubdued. 1 Pet. 4. 6. *That they might be condemned according to men in the fleſh*, 1 Cor. 5.

To crucifie the fleſh] To weaken the ſtrength and power of naturall corruption. The death of Chriſt doth this by merit, and the Spirit doth it by the efficacy of his grace, and the Saints by godly endevour ſtirring up that grace. Gal. 5. 24. *They that are Chriſts have crucified the fleſh*, Rom. 8. 12, 13, 14.

Deſtruction of the fleſh] The taming and making lean the body, the vitall juyce or moyſture being dryed up, by heavyneſſe of the heart for ſin. 1 Cor. 5. 5. *He be delivered unto Satan for the deſtruction of the fleſh.* Thus *Piſcator* expoundeth this place.

To eat the fleſh and drink the blood of Chriſt] All manner of participation with Chriſt in the Word, by the faith of the promiſes, as well as by Sacraments, Joh. 6. 35.

Fleſh of fleſh, or to be one fleſh] Natural conjunction, ſuch as is between husband and wife, or between kinſmen. 2 Sam. 6. 2. *He is fleſh of our fleſh.* Gen. 2. 23. *This is fleſh of my fleſh.* Mat. 19. 5. *They twain ſhall be one fleſh*; that is, as one man moſt nearly coupled; or, one perſon, as before.

Man and Wife are ſaid to be one fleſh:

1. For the undividable ſociety of life.

2. For the conjugal copulation and unity of the whole.

3. For the generation of one fleſh; that is to ſay, one childe.

4. For the mutuall right which each hath unto the body of the other, 1 Cor. 7. 4. Gen. 2. 24.

Note further, that this phraſe, *to be one fleſh and bone*, as it peculiarly noteth the moſt neer conjunction of man and wife, by natural and wedlock marriage; ſo of Chriſt to his Church by

by ſpirituall marriage: ſo it importeth at large, and commonly any conſanguinity or kindred whatſoever, as in *Labans* ſpeech to *Jacob*, Gen. 29. 14. *Thou art my bone and my fleſh:* and in *Davids* words to the Elders of *Iſrael*, 2 Sam. 19. 12. *Are ye not my bone, and my fleſh?* and in their words to him, 1 Chr. 11. 1. *Behold, we are thy bone and thy fleſh.* Woman was of *Adams* fleſh, both originally: 2. and by communion of nature: 3. and by right of marriage, Gen. 2. 23.

2. Spirituall union and conjunction, ſuch as is between Chriſt and his members. Eph. 5. 30. *We are members of his body, of his fleſh, and of his bones*; that is, moſt ſtraightly coupled to Chriſt by the ſpirituall band of our faith.

Heart of fleſh] A tender and ſoft heart, yeelding unto the Word of God, and eaſily receiving the impreſſion of grace. Ez. 11. 19. *I will give you an heart of fleſh*, which is ſet againſt a ſtony heart, that is, hard and hardened, not yeelding to God. Such an heart *Joſiah* had, 2 King. 22. 19. and *David* prayed for it, Pſal. 51. 17, 18.

Holy fleſh] Fleſh to be offered in Sacrifice, Hag. 2. 13.

Such holy fleſh and meats as were aſſigned to the Prieſt to eat, might not be eaten of any Prieſt as was unclean, nor of any ſtrangers, or of hyred ſervants: which ſignified and figured, that they which ſerve in the Miniſtery, ſhould live by it, and that things appointed to that purpoſe ſhould not be converted to other uſes, 1 Cor. 9. 13.

The infirmity of the fleſh] The weakneſſe of our underſtanding, being more carnall then ſpirituall, and having in it more ignorance then knowledge. Rom. 6. 9. *I ſpeak after the manner of a man, becauſe of the infirmity of your fleſh.*

2. The croſſe or afflictions, which make one outwardly infirm and weak. Gal. 4. 13. *Paul* being conſidered according to the outward man, was weak.

To be in the fleſh] To be a meer naturall man, unregenerate, drowned in the luſts of ſin, and a ſervant of ſin, Rom. 7. 5. *When we were in the fleſh*, Rom. 8.

To ſow in the fleſh] To apply a mans care and labour to heap unto himſelf carnall and earthly things, which belong to the cheriſhing of this mortal fleſh or body. Gal. 6. 8. *He that ſows to the fleſh, of the fleſh ſhall reap corruption.*

Uncircumciſion of the fleſh] Fleſh or naturall corruption, which is an abominable thing, Col. 2. 13. Uncircumciſed ones were in times paſt abominable to God and his people; as *David* in deteſtation of *Goliah*, tearmed him that uncircumciſed *Philiſtin.*

To walk after the fleſh] To follow the motions of corrupt nature, in the guiding of our life and manners. Rom. 8. 1. *Which walk not after the fleſh*, v. 12.

To walk in the fleſh] To live in this frail body untill we be taken up into heaven. 2 Cor. 10. 3. *Though we walk in the fleſh.* Alſo, *to live in the fleſh* hath the ſame ſignification, Phil. 1. 22. Col. 2. 20.

Fleſhly] put for frail and mortal, 2 Chr. 32. 8. Soft, tractable, docible, Ezek. 11. 19. & 36. 26. 2 Cor. 3. 3.

A Flie] Herewith God plagued the *Ægyptians*, Pſal. 78. 45. Put for enemies, by whom God would puniſh his people, Iſa. 7. 18.

To hiſſe for Flie and Bee] To call unto him to fight againſt *Ahaz*: and *Judahs* enemies, as *Ægyptians*, *Philiſtins*, *Idumeans*, *Chaldeans*, &c. compared to Flies and Bees for their number, ſwiftneſſe, ſtrength and warlike skill, Iſa. 7. 18.

To flie] put for, To be greedy upon, 1 Sam. 15. 19. Aſcend, Job 5. 7. Vaniſh, or paſſe away ſpeedily, Job 20. 8. To make great haſte, Pſ. 143. 9. To be ſwift, Zec. 5. 1, 2.

Flint] A moſt firm and hard ſtone. Ezek. 3. 9. *As an adamant, harder then flint, have I made thy forehead*; that is, powerfully confirmed and ſtrengthened thee; upon which ground take the words of the Prophet, *The Lord God will help me, therefore ſhall I not be confounded; therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed*, Iſa. 50. 7. Their horſe hoofs ſhall be counted like flint; that is, hard and durable. The bringing water out of the flint, Deut. 8. 15. and turning the flint into a fountain of waters, Pſal. 114. 8. argue Gods power for the good and preſervation of his own. Man having found out the uſe of flint, for the houſe, in kindling fire; abroad, for the diſcharge of his piece, &c. may be ſaid, *To put forth his hand upon the flint*, Job 28. 9. marg.

Flock] A great company of Sheep gathered together into one paſture, Jer. 49. 29. or Goats, Gen. 38. 17.

2. The whole Church of Chriſt upon earth. Cant. 1. 7. *Get thee forth by the ſteps of the flock.* A Metaphor. Luk. 12. 32.

3. Some particular Church, Act. 20. 20. *Take heed to the flock*, 1 Pet. 5. 2.

4. An hoaſt of men, or a rude and unskilful multitude. Jer. 49. 20. *The leaſt of the flock ſhall draw them out.*

5. A multitude of inhabitants, Ezek. 36. 38.

6. An army, Jer. 6. 3.

Flood] The overflowing of waters, as *Noah*'s flood, Gen. 6. Pſal. 93. 3, 4.

2. Extreme dangers and violent troubles ſtirred up by wicked men againſt Gods children, or ſuch great evils as be otherwiſe ſent of God. Pſa. 42. 7. *All thy floods and waves are gone over me.* Rev. 12. 15. *The Serpent caſt waters (like a flood) out of his mouth.* Pſa. 69. 15, Pſa. 18. 4.

3. Mighty Kings and People, who for ſtrength and power are like unto a flood. Iſa. 59. 19. *For the enemy ſhall come like a flood.* A Metaphor, Pſal. 93. 3.

4. Great ſtore, rich plenty of good things bodily and ſpirituall. Iſa. 41. 18. *I will open the floods on the tops of the hils.* Joh. 7. 38. *Out of his belly ſhall flow floods* (or *rivers*) *of waters of life.* A Metaphor.

5. The red ſea, Pſal. 66. 6.

6. Spirituall bleſſings, Iſa. 44. 3.

Floore] The viſible Church as it contains good and bad, (like wheat and chaffe in a Barn floore) Mat. 3. 21. *He hath his fan in his hand, and will purge his floor.* A Metaph.

It's put alſo for the Barn floore, Hoſ. 9. called the Threſhing floore, Dan. 2. 35. and the Corn floore, Hoſ. 9. 1. and the floore of a Houſe, 1 King. 6. 15, 16, 30.

Flouriſhing] The outward frail eſtate and ſhort proſperity of wicked men. Pſa. 37. 35. *I have ſeen the wicked ſtrong and flouriſhing (or ſpreading) like a green Bay tree.* Pſ. 103. 15. *As a flower of the field, ſo flouriſheth he.*

2. The happy proſperity of the godly. Prov. 14. 11. *The tabernacle of the juſt ſhall flouriſh.*

3. Spiritual livelyneſſe and vigour. Pſal. 92. 14. *They ſhall be fat and flouriſhing.*

Flowing] Plentifull increaſe either of earthly bleſſings, or of ſpirituall graces. Joh. 7. 38. *Out of his belly ſhall flow the water of life.* Pſal. 23. 4. *My cup doth flow* (or *run over.*)

It's put alſo for, To encreaſe greatly, Pſal. 147. 18. To run over, Joſh. 4. 18. To abound plentifully, Exod. 3. 8. Lev. 20. 24. Job 20. 28. Jer. 3. 18. And for much gathering together to a place, Iſa. 2. 2. & 60. 5. Jer. 51. 44.

Flower] Frail and vaniſhing men, which flouriſh for a while, and ſuddenly vaniſh like a flower that withereth in a day, Iſa. 40. 8. *The graſſe withereth, and the flower fadeth.* Metaphor.

2. Riches, proſperity, and all good things of this life. Jam. 1. 10. *For as the flower of the graſſe, he ſhall vaniſh away.* That is, his riches and plenty of worldly goods ſhall fade as a flower fadeth.

3. The prayers and thankſgiving of the faithfull Chriſtians, whereof the flower offered in the Law was a ſhadow and type, Lev. 7. 12.

It's put alſo as properly, Pſal. 103. 15. ſo for the likeneſſe and reſemblance of a flower, Exod. 37. 19. 1 King. 7. 26. For mans moſt lively, luſty, and flouriſhing time, 1 Sam. 2. 33. The proſperity of the ungodly, Job 15. 33. The fit time for marriage, 1 Cor. 7. 36. A womans ſeparation and uncleanneſſe, Lev. 15. 24, 33.

Flute] A muſicall inſtrument, Dan. 3. 5. The word there uſed is משרוקיתא, which cometh of the root שרק, *to hiſſe* or *whiſtle*; for ſuch a ſound doth this inſtrument make.

F O.

Fold] A ſheep-coat, or ſheep-houſe, to keep them ſafe from the cruelty of Wolves, or other wilde beaſts.

2. The inviſible Catholick Church of Chriſt, conſiſting of beleeving Jewes and Gentiles. Joh. 10. 16. *I have other ſheep, which are not of this fold.* The elect are gathered into the Church, as ſheep into a fold, by the Miniſtery of the Paſtors. A Metaphor.

3. A ſafe place for Gods people, Jer. 23. 3. Ezek. 34. 14.

Seven-fold] Manifold, or abundantly; alſo oftentimes. Pſa. 79. 12. *And render to our neighbours ſeven-fold.*

Hundred-fold] Plentifully, or very much. Mat. 19. 29. *He ſhall receive an hundred-fold.*

To follow] To come after one which goeth before. 1 Sam. 25. 27. *Let it be given them that follow my Lord,* Matt. 4. 19. As ſervants follow and goe after their Maſters. Alſo, to accompany others, Mar. 9. 38. Luk. 9. 49.

2. To imitate or doe as another gives us an example. Matt. 10. 38. *He that takes up his Croſſe and follows me.* 1 Cor. 11. 1. *Be ye followers of me, as I am of Chriſt.*

3. To beleeve and obey. Joh. 10. 27. *My ſheep hear my voyce, and follow me.* 1 King. 18. 11. 2 Pet. 1. 16. And in all places where men are ſaid to follow ſtrange gods: it doth ſignifie, to put truſt in them, and relie upon them, yeelding them ſervice.

4. To endevour and ſtrive towards the obtaining of ſomething. Phil. 3. 12. *I follow,* & v. 14. *I follow hard;* which is expounded in v. 13. *I endevour.*

The word in the Originall tongue, is affirmed either of a *thing*, or of a *perſon*: When it is referred to a *thing*, then it ſignifies *a deſire with*

with indevour to obtain that thing, and is put in good part, as in Rom. 9. 30, 31. But being applyed to a *person*, it is then put in ill part, for *persecuting*, and *desire to hurt*, as Rom. 12. 14.

5. To die with one, Joh. 13. 36. *Thou canst not follow me now*; that is, die with me.

Being referred unto *Man*, I. In respect of *Christ*, it signifieth,

1. Corporally to attend upon him, Mat. 8. 23.

2. To become his Disciples, Mat. 4. 30.

3. To beleeve, obey, and cleave unto him, Joh. 10. 27.

4. To be conformable unto Christ in conversation, life, sufferings, &c. Joh. 8. 12. Joh. 21. 22. 1 Pet. 2. 21.

5. To partake with him in glory, Rev. 14. 4.

II. In respect of *strange gods*, it signifieth his worshipping, serving and relying on Judg. 2. 12.

III. In respect of *Man*; it signifieth,

1. To pursue, 1 Sam. 31. 2.

2. To side or take part with, 2 Sam. 2. 10.

It's spoken also with relation both unto that which is *good*, Psal. 38. 21. Heb. 12. 14. And that which is *evill*, Psal. 119. 150. Isa. 5. 11. 2 Pet. 2. 2.

It's put also for, To practise what we hear and learn, Joh. 10. 27. To walk after, Ezek. 13. 3. marg. To be led away with, Ruth 3. 10. To keep company with, 1 Sam. 30. 21. To be like, Prov. 12. 11. To go with one, 1 Cor. 10. 4. marg.

To follow Christ] signifieth, first corporall attendance on Christ his person while he lived, Mat. 8. 28. & 9. 9.

Secondly, to become his Disciple for to be after imployed in the Ministery of the Gospel, Joh. 1. 43. and so all the Apostles.

Thirdly, to deny our selves, to take up the Crosse of Christ, to rest and depend on him by a true faith in life and death, Matt. 16. 24.

Food for *Corn*, Gen. 44. 25.

It's put also for all that sustenance, by which man liveth, Exod. 21. 10. Deu. 10. 18. 1 Sam. 14. 28. Psal. 136. 25. Act. 14. 17. 1 Tim. 6. 8.

Fool *or* **foolish**] An Idiot, or one destitute of wit, of little or no capacity and discretion.

Fool is named after a word in Hebrew (*Nabal*) which hath the signification of fading, dying, or falling away (as doth a leaf or flower, Isa. 40. 8. 1 Pet. 1. 1, 24.) This name is given to a foolish man, as having lost the juyce and sap of wisdome, reason, honesty, and godlinesse, being faln from grace, and without the gift of God, as a dead carkasse, and therefore ignoble, and of vile esteem, opposed to the noble man, Isa. 32. 5.

A fool is also named אויל in respect of his rashnesse and headynesse, Psal. 38. 5. Prov. 12. 15. and כסיל in respect of his inconstancy, fickleness, and mutability, Psal. 49. 11.

The Apostle in Greek turneth it, Imprudent, or without understanding, Rom. 10. 19. from Deut. 32. 21.

2. A sinner and wicked man, who despising the wisdome of the Word, follows his owne lusts, and the sinfull vain customes of this wicked world. In this sense, the word is used throughout the Proverbs of *Solomon*. Also, Psal. 14. 1. *The fool hath said in his heart*: and often elsewhere, as Psal. 73. 3. *I fretted at the foolish, to see the prosperity of the wicked*: thus expounded, Psal. 5. 5.

3. A covetous worldling. Luk. 12. 20. *O fool, this night shall thy soul be taken from thee*, 1 Sam. 25. 25. It is put for an Idolater in Rom. 1. 22. *They became fools*.

4. A man that is unprovident without foresight. Mat. 7. 26. *He that heareth these words and doth them not, shall be like unto a fool which built his house, &c.*

5. One who (though he be godly) yet hath much ignorance and unbeleef remaining in him. Luk. 24. 15. *O ye fools and slow of heart to beleeve*. It is also put for all unbeleevers, which wholly want faith, Mat. 25. 2. *Five were fools*.

6. One possessed with naturall ignorance from his birth. In which sense, all men, yea young infants, naturally be fools. Tit. 3. 3. *We were fools, or unwise*.

7. A name or word of reproach. Mat. 5. 22. *Whosoever shall say, Fool*. A Synecdoche. Every word of disgrace, as Knave, Asse, &c. is understood by this one.

8. One which doth see and acknowledge his owne spiritual foolishnesse, 1 Cor. 3. 18. *Let him be a fool that he may be wise*; that is, saith *Musculus*, let him be a beleever.

9. One accounted a fool by the world. 1 Cor. 4. 10. *We are fools for Christ*.

10. One spiritually bewitched, having the eyes of his minde so held and hood-winkt by the policy of Satan and his instruments, false Teachers, as not to see manifest errors and blasphemies, but to apprehend them for the sound truth. Gal. 3. 1. *O ye foolish Galatians, who hath bewitched you*.

It's put also for 1. One that is wise in his owne conceit, Rom. 1. 22.

2. One

2. One wholly voyd of faith, Mat. 25. 2. 3. Every unregenerate perſon, Tit. 3. 3. Such are *fools* indeed, who are full of words, Eccl. 10. 14. Pratlers, Prov. 10. 8, 10. Atheiſts in their hearts, Pſal. 14. 1. & 53. 1. Hypocriticall blinde guides, Mat. 23. 17. For outward cleanneſſe, being filthy within, Luk. 11. 40. Slow to beleeve the truth, Luk. 24. 25. Idolaters, and ſuch as think themſelves wiſe in preſcribing a worſhip to God, Rom. 1. 22. Falſe Prophets, Hoſ. 9. 7. Poſſeſſed with naturall ignorance, Tit. 3. 3. Enticed by an adulterous woman, Pro. 7. 22. Selfe-wiſe, Prov. 26. 12. Haſty in words, Prov. 29. 20. Sloathfull, Eccleſ. 4. 5. Raſh and unadviſed before God, Eccl. 5. 1. Deſpiſers of wiſdome, and haters of knowledge, Prov. 1. 7, 22. Evill doers, Pſal. 107. 17. Alſo the ſecure wealthy worldling, Luk. 12. 20. He that uttereth all his minde, Prov. 29. 11. Such as underſtand not the works of the Lord, Pſal. 92. 6. Such as beleeve not his reſurrection, 1 Cor. 15. 36. He that feedeth on fooliſhneſſe, Pro. 15. 14. Whoſe heart is at his left hand, Eccl. 10. 1. Such a one as truſteth in his owne heart, Prov. 28. 26. He that makes a mock of ſin, Prov. 14. 9. He that dealeth fooliſhly, Pſal. 75. 4. Such as get riches unjuſtly, Jer. 17. 11. One that committeth filthyneſs, 2 Sam. 13. 13. Such as ſuffer anger to reſt in the heart, Eccl. 7. 9. He that hideth hatred with deceitfull lips, and uttereth a ſlander, Prov. 10. 18. That holds it an abomination to depart from evil, Prov. 13. 19. Such as be wicked, and will not depart from evill, Ibid. & 26. 10. Such as will be medling with ſtrife.

Folly in Iſrael] ſignifieth, a filthy, wicked, ignominious act and deed, done to the reproach of God, and ſcandall of his Church, Gen. 34. 7. Deut. 21. 21. Joſh. 7. 15. Judg. 20. 6.

Fooliſh queſtions] Queſtions or doubts moved about things curious and unprofitable. 2 Tim. 2. 23. *Put away fooliſh queſtions.*

Fooliſh things] Such things as the world eſteemeth for fooliſh. 1 Cor. 1. 27. *God hath choſen fooliſh things to confound the wiſe.*

Vain-glorious fools] Mad-boaſting people, (of *Halal*) a word which ſignifies to extoll, praiſe, glorifie, which when it is of ones ſelf, and immoderate, it proveth dotage, folly, and madneſſe, Pſa. 5. 5. Hence is the word uſed for mad, wood, raving with folly, Eccleſ. 2, 2, 12. & 7. 9. & 10. 13. Iſa. 44. 25.

Fooliſh words] Such words as be voyd of reaſon and godlyneſſe, having in them no edification. Eph. 5. 4. *Neither filthyneſſe nor fooliſh talking.*

Fooliſhneſſe *or* **folly**] All naughtineſſe whatſoever generally. Prov. 22. 15. *Fooliſhneſſe is bound up in the heart of a childe.*

2. Some particular hainous ſin, as Inceſt, idolatry, and ſuch like, 2 Sam. 13. 12. *Commit not this folly*, Joſh. 7. 15.

3. That which men doe account abſurd and fooliſh. 1 Cor. 2. 1, 23. *We preach Chriſt crucified, unto the Grecians fooliſhneſſe.*

4. That which is indeed and truth moſt fooliſh and abſurd. 1 Cor. 2. 19. *The wiſdome of the world is fooliſhneſſe with God.*

5. It ſignifieth a ſhameleſſe impudency in open profeſſing, excuſing, and defending wickedneſſe, Iſa. 9. 17.

There is a threefold fooliſhneſſe, whereof the firſt onely is properly ſo called as being ſeated in the minde; the other figuratively or metonymically, *viz.*

1. Mentall, ſo are erroneous thoughts, 1 Cor. 3. 19, 20. Prov. 22. 25.

2. Vocall or Verball, ſo are all impertinent, ſophiſticall, unprofitable, unreaſonable and abſurd ſpeeches, Eph. 5. 4. Job 2. 10. Prov. 15. 2. Iſa. 9. 17.

3. Actuall or reall. So is every wicked work, and the whole life and courſe of wicked men, if we compare their poor gains with their infinite loſſes and eternall undoings, Mat. 16. 20. and conſider their oppoſition againſt the wiſdome, will, and power of God, Luk. 20. 18. and the vanity of all their earthly expectations, Luk. 12. 20. See alſo Wiſd. 5. 3, 4, 5, *&c.*

Accordingly, fornication, Gen. 34. 7. Taking of the accurſed thing, Joſh. 7. 15. Uncleanneſſe, Judg. 20. 6. Inceſt, 2 Sam. 13. 12. are tearmed *folly* or *fooliſhneſſe*. So in 1 Cor. 3. 19. The *wiſdome of the world* is tearmed *fooliſhneſſe with God*, or *imaginary*; as unto the *Greeks* the *preaching of Chriſt crucified*, 1 Cor. 1. 23.

Foot] put 1. properly, Gen. 8. 9.

2. For an artificial foot, Exod. 30. 16.

3. For the perſon, Prov. 1. 15.

4. For the affection of of the heart, Pſal. 26. 12. Eccl. 5. 1.

5. For doing, Iſa. 58. 13.

Foot-ſteps] put for good converſation and behaviour, Pſal. 89. 51. and for the miraculous work of Gods divine providence for *Iſrael* in drying up the Red ſea, and covering again the way of the peoples paſſage, ſo as it could not be known, Pſal. 77. 19.

Foot-ſtool] put for a low place, Jam. 2. 3. It is ſpoken of God, 2 Chr. 28. 2. and thus, the Temple or Ark in it, 1 Chr. 28. 2. The

Sanctuary

Sanctuary or Ark, Pſal. 99. 5. Iſa. 60. 13. The Earth; Iſa. 66. 1. Mat. 5. 35. The enemies of Chriſt, Pſa. 110. 1. Mat. 22. 44. are called.

1. Earth, which is ſubject to God, and put under his will and power, as a ſtool under our foot. Iſa. 66. 1. *Heaven is my ſeat, and the earth is my footſtool.* A Metaphor.

2. The Temple of God, or the Ark where God promiſeth to hear his people. Pſal. 96. 5. *Fall down before his foot-ſtoole.* Lam. 2. 1. See Bible-note in *Geneva* Tranſlation.

3. Rebellious ſinners ſubdued under Chriſt, by the power and decree of God the Father, either voluntarily, as the Elect, or violently, as the Reprobates; yea, and Devils alſo made ſubject to him, and caſt down to everlaſting ruine, Pſal. 110. 1. ſee Rom. 14. 11. & 16. 20. Eph. 1. 21, 22. Phil. 2. 10. Rev. 20. 10.

For] An efficient originall cauſe of a thing, Rom. 8. 2. Rom. 3. 23. And elſewhere very often, this word (For) is a cauſall particle, Luk. 19. 44. Therefore, the Papiſts do dote, when they doe hereupon gather that love and works be the meritorious cauſe of forgiveneſſe of ſins: whereas, the forgiving much debt, is laid down as the cauſe of much love, v. 42. 38.

Note: Theſe words *for* and *becauſe*, be generall notes ſetting forth the coherence and knitting of one thing with another in what ſort ſoever.

2. A ſigne, or a conſequent of a thing, Luk. 7. 47. *Many ſins are forgiven her; for ſhe loved much.* Here this particle [For] noteth the conſequent, and that which followeth forgiveneſſe of ſin; to wit, the earneſt love of Chriſt: and doth not note the cauſe why her ſins were forgiven her, which was her faith in Chriſt. Matt. 25. 34, 35. *Come ye bleſſed of my Father, For when I was hungry:* Here likewiſe the particle [For] noteth not the cauſe, but the ſignes and tokens of bleſſed perſons, or the fruit by which they were diſcerned and known. Here it is a particle redditive, rendring the reaſon of the foregoing ſentence, Rev. 14. 13. Rom. 4. 2, 3. & 10. 16. *For Elias ſaith, &c.* is not to be underſtood, that therefore the Jews beleeved not, becauſe *Elias* foretold it, but he foretold it becauſe they were not to beleeve.

3. In behalfe of another, or in ones ſtead, to ones benefit or good: as to ſuffer for the Goſpel, or for the name of Chriſt, to die for the brethren; and Chriſt dyed for us, and ſuch like. Whereof all do note the impulſive cauſe, Mar. 10. 45. Matt. 17. 27.

4. The finall cauſe or end, as Rom. 11. 36. *All things for him*; that is, his owne glory is the end to which all things, both made of him, and governed by him, are referred and diſpoſed. Prov. 16. 4. *God made all things for himſelf.* 1 Cor. 11. 15. Heb. 11. 2.

5. In the ſtead, or place, or lieu, as in caſes of permutation by contracts, *&c.* Gen. 29. 20. *Jacob* ſerved ſeven yeers for *Rachel*, *viz.* to enjoy her as his Wife, in ſtead of his ſeven yeers ſervice, Gen. 23. 13. Heb. 12. 16.

6. The reaſon or proof of a matter not well before underſtood, or beleeved: the proofs or arguments are of many ſorts, and as well from effects to prove the cauſes being duties, or reprove them being ſins, as contrarily, Mat. 16. 24, 25, 26. 1 Sam. 2. 25.

7. It is taken actively for the effect of a thing on any others, Mar. 10. 20. Joh. 17. 19. 2 Theſſ. 1. 5.

8. It's taken paſſively for the event or paſſive effect of a thing to be received, 2 Theſſ. 1. 5. Heb. 12. 2.

9. *For* is taken as a note of the object, toward which the thing ſpoken of hath relation, Rom. 8. 10.

Forbear] put for, To ceaſe, Exod. 23. 5. marg. Deut. 23. 22. To leave off, 1 Sam. 23. 13. 1 King. 22. 6. To hold ones peace, 2 Chr. 25. 16. To protract, Neh. 9. 30. marg. To defer or delay, Prov. 24. 11. To go back, Jer. 40. 4. To ſuffer or tarry, Jer. 44. 22. Not to hear, Ezek. 2. 5. & 3. 27. To be ſilent, Ezek. 24. 17. marg. To let alone, Zec. 11. 12. To ceaſe from, 1 Cor. 9. 6. To ſupport, Eph. 4. 2. To moderate, Eph. 6. 9. mar. To be patient, Rom. 2. 4.

Forbid] To enjoin ſilence, Numb. 11. 28. To hinder both by words and with force, Mar. 9. 39. Luk. 6. 29. Act. 24. 23.

God forbid] A form of denyall, with a loathing of the thing objected, Rom. 3. 31. alſo 6. 2. This is uſuall with *Paul* ſo often as he judgeth cavils unworthy of a direct refutation. Μὴ γένοιτο, *Let it not be.*

Force] Violence, Gen. 31. 31. Vigour, ſtrength, or moyſture, Deut. 34. 7. marg. Strength, Jer. 23. 10. Amos 2. 14. Validity, Heb. 9. 17.

God of forces] The true God the God of *Iſrael*, of infinite ſtrength, in whoſe ſeat *Antiochus* ſhould honour a ſtrange god, never known to his predeceſſors, even *Jupiter Olympius*, of whom you may read in the ſecond of Mac. 6.

Fore-knowledge] A bare fore-ſight of things to come, or to be done hereafter; which in God is ever joyned with his coun-

ſell

ſell or determination. Act. 2,23. *Being delivered by the determinate counſell and fore-knowledge of God.*

2. Gods eternall love or good pleaſure. Rom. 8.29. *Whom we knew before, &c.* Rom. 2. 1 Pet. 1.2. *Elect according to the fore-knowledge of God.*

Fore-knowledge, purpoſe, good pleaſure of God, be indifferently uſed and put one for another in Scriptures, where it is uſuall by knowledge to ſignifie approbation, embracing with favour, when God ſpeaks of his Creature, as Pſal. 1.6. Mat. 7.23. Joh. 12.18. 2 Tim. 2.19. Rom. 8.29. & 11. 2. Rom. 9.11. Eph. 1.11. In this kinde of knowledge, which is the efficient of approbation, and ever joyned with his good pleaſure, there is contained the effectuall will of God, to conferre grace to perſons ſo known. Iſa. 53.6. & 22.16. 8. Rom. 4.17. 2 Tim. 1.9. Titus 3.4,5. Deut. 7.6,7,8. & 8. 17,18.

Such as ſever Gods will from his fore-knowledge, or do make his fore-knowledge of things, the higheſt cauſe of their exiſtence, (whereas God fore-knoweth what things ſhall be, becauſe he hath firſt decreed they ſhall be) or which will have fore-knowledge of faith and works, to be cauſes of Election; they are deceived.

Fore-ordained] 1 Pet. 1.20. The word in the Originall is properly *foreſeen.*

Now there are three kindes of foreſight.

1. That bare knowledge of things, and this reacheth to all things that ever ſhal be.

2. That knowledge of approbation, God knowing man above others, with his ſpeciall favour: this reacheth onely to the elect.

3. When God is ſaid to know things, as a Judge doth in giving ſentence. In this laſt ſenſe the word is here taken, and therefore well rendred *fore-ordained*; to note ſuch a foreſight, as had a determination and ſtatute in it. *Byfeild on Peter*, ip. 149.150.

Foreskin of the fleſh] Gen. 17.11. Of the heart, Deut. 10.16. Jer. 4.4.

To forget] To let things ſlip out of minde. This is the generall ſignification.

2. To let God, his Word, and benefits ſlip out of minde, whereof followeth diſobedience, neglect of Gods worſhip, and wicked contempt of God, as a fruit and conſequent of ſuch forgetfulneſſe. Judg. 3.7. *They did wickedly and forgot the Lord.* Pſ. 78.42. Thus men forget God; the wicked wholly, the godly in part.

4. To caſt off one, to ceaſe to love, care, and provide for him. Pſa. 77.9. *Hath God forgotten to be mercifull?* Iſa. 49.15,16. Thus God forgets the wicked; and the godly do ſometime think that they are thus forgotten, yet are not ſo. Pſal. 137.5. *If I forget thee (O Jeruſalem)* that is, if I ceaſe to love thee.

4. To **deferre** or put off the puniſhment of the wicked; and to remove puniſhment from the godly. Pſal. 74.23. *Forget not the voyce of the enemy.* Amos 8.7. *I will not for ever forget any of their works*; that is, I will not alway defer to puniſh them, though it may ſeem I have forgotten, Jer. 32.

To forget] See alſo to *Remember.*

1. To loſe the memory or thought of a thing paſt, or of the knowledge thereof.

And this is either by naturall defect, or by accident, or voluntary, by thinking too little and ſeldome thereof, or too much of other matters.

2. Not to eſteem, but to paſſe by a matter as not worthy our remembrance, Phil. 3.15. Gen. 41.51.

3. To leave undone or unuſed any thing good, as Jam. 1.24,25.

4. To be freed or delivered from evils, or evill, Gen. 41.51.

Referred to *Man*; ſignifieth,

1. Not to be moved at, troubled with, but freed from danger and grief, Gen. 41.51.

2. To ceaſe to love, pity, or take care of, Iſa. 49.15.

And with relation to *God*, To neglect true Religion, not keep his Commandements, not call to minde his mercies, not call upon him, not truſt in him, *&c.* Jer. 2.32.

Referred to *God*; it's ſometime to be underſtood of his caſting off a people, Jer. 23.39. God is not forgetfull of us, Iſa. 49.15. We muſt not forget him, Deut. 6.12. His covenant, Deut. 4.23. His works, Pſal. 78.7. His benefits, Pſal. 103.2. His word, ſtatutes, precepts, laws, commandements, Pſalm 119. verſ. 16, 83, 141, 153, 176. Prov. 3.1. & 4.5. What we hear out of his Word, Jam. 1.25. His grace of converſion, 2 Pet. 1.9. His Church, Pſal. 137.5. His fatherly correction in love and comfort therein, Heb. 12.5. Our faults, Deut. 9.7. Jer. 44.9. Jam. 1.24. Hoſpitality, Heb. 13.2. Mercy to the poor, Heb. 13.16. The enemies of Gods people to puniſh them, Deut. 25.19.

To forget that which is behinde] Not to think upon, or minde that which one hath done or ſuffered for *Chriſt* or his *Goſpel*, looking forward to things which are to be done hereafter. Phil. 3.15. *I forget that which is behind.*

To

To forget thy fathers house] To renounce and abandon all carnall and worldly affections which spring from inbred corruption, and whatsoever may hinder our faith and love unto Christ. Psal. 45. 11. *Forget thine owne people, and thy fathers house.*

To forget his labour] Not to be moved nor troubled with remembrance of calamities past. Gen. 41.51. *God hath made me forget all my labours.*

Land of forgetfulnesse] The place and estate of the dead, who forget the living, and the living them. Psal. 88.12. *And thy righteousnesse in the Land of forgetfulnesse*, or *oblivion.*

Forgivenesse] The pardoning of our sins done against God, as if one should crosse a Debt-book. Psal. 32. 1. *Whose sins are forgiven.* In the Hebrew it cometh of a word which signifieth, to *lift up*, or *take away*: it hath reference to Christ, who bare and took away the sins of the world, Joh. 1. 29.

2. A forbearing to revenge trespasses done against us, being ready to take unto favour such as wrong us, upon their repentance. Mat. 18. 35. *Except ye forgive from your hearts.* Col. 3. 13.

3. A releasing of the censure of Excommunication, which power belonged to the Church, 1 Cor. 5. 10.

Whose sins the Lord forgiveth, he covereth, Psal. 32. 2. Blotteth out, Neh. 4. 5. Spareth, Neh. 13. 22. Layeth them not to their charge, Act. 7. 60. Imputeth them not, Rom. 4. 8. Maketh no mention of them, Ezek. 33. 16. Remembreth them no more, Heb. 8. 12.

Form] Favour, beauty, outward dignity, and glory. Isa. 53. 1. *He hath no form.*

2. Substance, or essence. Heb. 1. 3. *The engraved form of his person.*

3. Vain shew, 2 Tim. 3. 5.

4. Nature and properties, Phil. 2. 7.

5. A pattern or rule, 2 Tim. 1. 13.

6. Shape or likenesse, Mar. 16. 12.

7. Face or visage, Job 4. 16. God the Former of all things, Jer. 10. 26.

Fair in form and countenance] signifieth for body or personage, also for beauty of colour; both together make perfect beauty, Gen. 29. 17. the like is said of *Esther*, Est. 2. 7. and of *Joseph*, Gen. 39. 6.

Form of God] God himself, or one who is God, and that truly and in very deed, of the same substance and glory that God is. Phil. 2. 6. *Who being in the form of God.* Form, Nature, or Substance, be all one in this argument.

By *form*, some understand condition, divine and humane, majesty and infirmity, which doth necessarily follow substance, as a shadow doth the body.

Form of a servant] A very man, one having the true nature of a man, being like a man in all things (sin excepted) Phil. 2. 7. *He took the form of a servant, and was made like to a man*; that is, he took the substance, nature, properties, affections and infirmities of a man, all except sin, Heb. 3. 17. & 4. 15.

Form of wholesome words] Some short and rude description of Christian doctrine delivered in writing, to be a pattern for *Timothy*, or a rule to direct his teaching. 2 Tim. 1. 13. *Hold fast the form of sound words.* It is a Metaphor from Painters, who being to draw a picture, doe first make a draught or portraiture of it, before they expresse it in lively colours.

Formed] Fashioned, framed; Christ is said to be formed in us, either when the lively faith of Christ is at our new birth engendered in us, or is renued after some great fall. Gal. 4. 9. *Till Christ be formed in you.*

The Apostle *Paul* signifies hereby some knowledge of Christ to remain in the *Galatians*, yet such as was rude and unformed, which he did covet by this Epistle written to them, to bring to a more perfect form.

Former] Spoken of manner, 2 King. 17. 34. Persons, Neh. 5. 15. Time, Job 8. 8. Things, Eccles. 1. 11. Whatsoever was before, Psal. 79. 8. & 89. 49. Isa. 65. 16. Zech. 14. 8.

Fornace] Taken I. properly, Prov. 17. 3. & 27. 21.

II. Figuratively, 1. For heavy and cruell bondage, Deut. 4. 20. Jer. 12. 4.

2. The place where God will sore afflict his people, Ezek. 22. 18, 19, 22.

3. A place of torment, Dan. 3. 6, 22.

4. Hell torments, Mat. 13. 42.

Fornication] The uncleanesse of unmarried persons, about generation, Gal. 5. 19. *The works of the flesh are manifest: adultery, fornication, &c.*

2. All uncleanesse that way, by whomsoever, married or unmarried or howsoever, 1 Cor. 6. 8, 9. *He that committeth fornication, sinneth against his owne body.* This is bodily fornication. A Synecdoche: See Mat. 5. 32. Fornication put for Adultery.

3. Idolatry, or strange worship, which is spirituall fornication: wherein the faith plight with God (as with an husband) to

worſhip him onely after his owne will, is violated and broken. Ezek. 16. 15. *Thou haſt poured out thy fornications*; and elſewhere very often, in this and other Prophets: as Jer. 3. 9. *Judah hath committed fornication with ſtocks and ſtones.*

4. The uncleanneſſe of marryed perſons, or adultery, Mat. 5. 32.

5. Inceſt, 1 Cor. 5. 1.

To commit fornication] To exereiſe Merchandiſe, and by the gain thereof to proſper, (as Harlots grow rich by the lucre which cometh of the proſtitution of their bodies) A Metaphor, Iſa. 23. 17. *And ſhall commit fornication.* Elſewhere this phraſe importeth either Idolatry, Rev. 17. 2. or Adultery, Inceſt, or any bodily uncleanneſſe. 1 Cor. 5. 1.

Forrainer] put for one, not an *Iſraelite*, Exod. 12. 45. Deut. 15. 3. An heathen, not a Chriſtian, Eph. 2. 19. One living a life contrary to the vain converſation of the world, 1 Pet. 2. 11.

Forreſt] Mighty men and valiant Souldiers, ſtrong as trees in a Forreſt, wherein the King of *Aſſyria* gloryed, Iſa. 10. 18. *And the glory of his forreſt.*

Put alſo for, A plentifull place of wood, Iſa. 44. 14. The place of wilde beaſts, Jer. 5. 6. *Lebanon*, where *Solomon* built a goodly houſe, 1 King. 7. 2. The building in *Jeruſalem*, Jerem. 21. v. 14. Deſolation, Hoſea 2. 12.

To forſake, *referred to God*] Not to withdraw his eſſence or power from his creature, (for they be every where preſent) but his grace and bleſſing, which is done diverſly, in reſpect of them whom he doth forſake. 2 Chr. 15. 2. *If you forſake him, he will forſake you.* This is the generall ſignification.

2. Wholly, and for ever, to take away from men all ſuch graces as he had given them, leaving them altogether to Satan, and their owne luſt. This is called a giving up, or delivering up to vile affections, Rom. 1. 24. Thus God forſakes wicked men, and Hypocrites. Thus did he forſake *Cain*, and *Judas*, and *Saul*, 1 Sam. 16. 4. *The Spirit of the Lord departed from Saul*, 2 Sam. 7. 15. And thus will not God forſake his people. 1 Sam. 12. 22. *The Lord will not forſake his people for his name ſake.*

3. To take away ſome particular grace, and that for a time onely. Thus was *David* forſaken, having loſt (after his grievous ſin) cleanneſſe of heart, peace and joy of conſcience, freedome of Spirit, ſtableneſſe of minde, &c. Pſal. 51. 10, &c.

4. To take away the knowledge, feeling, fruit, and working of his graces for a ſeaſon. Thus was *Peter* forſaken, Matt. 26. and againſt this forſaking *David* prayeth in Pſal. 119. 8. *Forſake me not overlong.*

5. To withdraw for a time, or for ever, his bleſſings and good ſucceſſe from our labours, and his temporall protection from our perſons, both our ſelves and ours. Heb. 13. 5. *I will not fail thee, nor forſake thee.* Pſ. 22. 1, *Why haſt thou forſaken me?*

6. To withdraw and take away his Word, his worſhip and miniſtery. Lam. 2. 7. *The Lord hath forſaken his altar*; that is, he hath cauſed his worſhip to ceaſe, he hath taken away his Law, his Prophets, his Viſions, his Sabbaths, as verſ. 7, 9. This is Gods forſaking man.

7. When he doth for a long time viſit his Church, not withdrawing his judgements, Lam. 5. 20.

Referred to men] To withdraw our heart from God, when we ceaſe to put our truſt in his promiſes and providence, and to obey his Commandements. Deut. 32. 15. *Iſrael forſook the ſtrong God that made them.* Pſal. 119. 53. *I am afraid of the wicked, becauſe they forſake thy Law.* Heb. 13. 12. Pſal. 119. 118. Hebr. 10. 39.

2. To depart from the ſervice of the true God, to the ſervice of ſtrange Gods. This is a branch and fruit of the former forſaking. Judg. 2. 11, 12. *They ſerved Baalim, and forſook the Lord God of their Fathers.* This is mans forſaking of God. Iſa. 1. 4.

3. To deny our help and aid to others in their neceſſities and dangers. 2 Tim. 4. 16. *No man aſſiſted me, but all forſook me.* Thus man forſaketh man.

A forſaking all for Chriſt] A ſetled and well-governed purpoſe and affection, to leave all outward good things of this life, & life it ſelf, for the love of Chriſt his Goſpel; and to leave them indeed actually, when occaſion ſerves. Luk. 14. 33. *He that forſaketh not all that he hath, cannot be my Diſciple.* Mar. 10. 29. Thus the Chriſtian man forſaketh all, firſt in affection and deſire, then in effect and deed, if need be, and occaſion ſerve thereunto, as then it doth, when we cannot hold life and earthly things, without denying Chriſt and his Word.

To forſake Father and Mother] Not to deny honour, love, obedience, ſuccour, and thankfulneſſe to parents, (this were unnaturall, and to be worſe then Infidels, yea then beaſts:) but to leave the family and houſe of parents, that he may dwell together with his

his wife, and with her begin and erect a new houſhold, Gen. 2. 24. Mat. 19.

Note: as touching reverence, obedience, and ſuccour, we owe more to parents than to wives; but in reſpect of houſhold ſociety and cohabitation, the man is more bound to the wife.

Chriſt is forſaken, either by denying himſelf flatly: or in turning from his Commandements.

Fortitude] Courage, when adverſities are born, and duties done with a valiant and ſtout minde. Iſa. 11. 12. *The Spirit of fortitude ſhall reſt upon him.*

2. Divine might upholding and ſtrengthning us. Pſal. 18. 1. *The Lord is my fortitude* or *ſtrength.*

Fortreſſe] A ſtrong hold, or place of defence: ſuch is Gods providence to them that truſt in him. Pſal. 18. 2. *The Lord is my fortreſſe.* A Metaphor.

Fortunatus] *Lucky* or *fortunate.* The name of a godly man, 1 Cor. 16. 17.

Fortune] Chance, when ſome things fall out beſide our purpoſe, and whereof we can give no reaſon. This is called fortune, or chance: but in reſpect of God, who knoweth all things, and ordereth them moſt wiſely, to juſt and due ends, there is no chance nor fortune. Eccl. 9. 11. *Time and chance cometh to them all.* Luk. 10. 21. *And it fortuned* or *chanced.* Chriſtians muſt alwaies beware how they do commonly uſe this word (*Fortune* and *Chance*) in their mouths, or attribute ought to it, ſetting it up againſt Gods providence, which ordereth all things, both good and evill, great and ſmall.

I give this ſignification of Fortune, onely to ſhew how far it may be allowed; namely, ſo far, as that in ſuch things (as in regard of our foreſight happen accidentally to us) we doe yet acknowledge a divine providence, ordering all events moſt wiſely and righteouſly.

Fowle] Of fowles, ſome were clean, Gen. 8. 20. Some unclean, Lev. 20. 25. Some that did creep, going upon all four, Lev. 11. 20. Feathered, Pſal. 78. 27. Winged, Deut. 4. 17. Of the heaven, Jer. 7. 33. Of the air, Matt. 6. 26. Of the mountain, Iſa. 18. 6.

To found] 1. To decree firmly, to appoint, and ſo conſequently to fit and perfect. Pſal. 8. 2. *Thou haſt founded ſtrength.* Mat. 21. 16. Eſt. 1. 8. *The King hath founded,* Pſal. 21. 2.

2. To build ſurely, to eſtabliſh and confirme. Pſal. 24. 2. *He hath founded it upon the Seas.*

Foundation] The ground-work, which upholds the whole building, as the foundation of an Houſe, of a Caſtle, or of a Fort, Tower, *&c.*

2. Chriſt, who in reſpect of his perſon and office, is the onely foundation and rock of his Church, to ſupport and bear it up againſt Hell-gates; he being the firm foundation or corner-ſtone. 1 Cor. 3. 11. *Other foundation can no man lay, then Jeſus Chriſt.* 1 Pet. 2. 4, 5, 6. *Behold, I lay in Sion a chief corner-ſtone, and precious.* Chriſt is the foundation of foundations.

3. The Apoſtles and Prophets, who in reſpect of their doctrine are as a ſubordinate or ſecond foundation, laying the elect upon Chriſt, the onely ſure foundation. Eph. 2. 20. *Built upon the foundation of the Prophets and Apoſtles.* Theſe be ſuch foundations, as that themſelves alſo be lively ſtones, built upon that foundation, Chriſt. All be equally foundations, not *Peter* more than the reſt. A Metaphor.

4. The doctrine of Chriſt, taught in an eaſie and ſhort manner: or the ſum of Chriſtian doctrine. Heb. 6. 1. *Not laying again the foundation, &c.*

5. The unmoveable ſtrength and firmneſſe of Gods elect, being grounded upon his eternall love. 2 Tim. 2. 19. *But the foundation of God remaineth ſure.* As a foundation ſtayeth an houſe, ſo upon the decree of election, the godly are ſtayed.

6. Princes and Rulers of the earth, upon whom the Common-wealth reſteth, as the houſe doth upon the foundation. Pſal. 82. 6. *All the foundations of the earth were moved.* Or elſe expound it thus: All things from the higheſt to the loweſt, are out of order.

7. The bottome of the waters, or bowels of the earth, or loweſt parts of the world. Pſa. 18. 15. *The foundations of the world were diſcovered.*

8. The great mountains and higheſt hils, which ſeem to bear up the heavens upon their tops. Pſal. 18. 7. *The foundation of the heavens moved and ſhook.* Thus it is read in *Tremellius*, according to the Originall.

9. The ſincerity of the heart, or the integrity of life which conſiſteth in doing the will of God toward God and man, is the foundation of our faith, and hope of happineſſe to come, and of happineſſe it ſelfe, Mat. 7. 24, 25. Luk. 6. 47, 48. 1 Tim. 6. 19. & 1, 19. 2 Pet. 1. 10. 1 Joh. 3. 21, 22, 23.

10. The firſt ſound preaching of Chriſt in a place, Rom. 15. 20.

11. The ground of assurance, 1 Tim. 6. 19.

12. Gods decree concerning the salvation of his elect, 2 Tim. 2. 19.

13. Firm unchangeablenesse, Heb. 11. 10. Where's implyed, that the estate of the elect in heaven, and their glory there is not subject to corruption, or the least alteration. So, there's a corporal, spiritual, eternal, and a foundation by way of resemblance.

Fountain] A Spring, from whence waters, brooks, or rivers doe spring, or an head-water. Gen. 7. 11. *The fountains were broken up.*

2. The originall, beginning, or first cause of every good thing, which concerns true life. Psal. 36. 9. *With thee is the well* (or *fountain*) *of life.*

3. The Word of God, or the Scriptures of *Moses* and the Prophets, whence (as from a fountain) doth spring and flow forth rivers of wholesome doctrines, giving life to such as receive them. Jer. 2. 13. *They have forsaken me the fountain of living waters, and digged pits that hold none.* A Metaphor.

4. Christ Jesus, whose bloodshed is an ever running fountain, to wash beleevers from all uncleanneſse of sin. Zach. 13. 1. *In that day there shall be a fountain opened to the house of David, for sin and uncleanneſse.* This is an allusion to their water of separation and sin, Numb. 19. 9, 19.

5. The Spirit of God, with his healthful and saving gifts, derived unto, and flowing upon the Church and every true member of it, to cheer, and refresh it. Joel 3. 18. *A fountain shall come forth of the house of the Lord.* Ezek. 47. 1. Rev. 22. 1.

6. Our possessions and goods whence our livelyhood ariseth, as waters spring out of a fountain. Prov. 5. 10. *Let thy fountain flow forth, &c.*

7. Eyes, which (as a spring or fountain) send forth teares (as a witnesse of hearts grief,) Jerem. 9. 1. *Mine eyes a fountain of teares.*

It's put also, 1. for God, Jer. 2. 13.

2. The Church of God, Psal. 68. 26.

3. The exceeding rich love of God in Christ, continually ministring to the faithfull new supply of healthfull graces, Joh. 4. 14.

4. An issue of blood, Lev. 20. 18.

5. Ones lawfull wife, Prov. 5. 18.

6. Holy precepts and instructions, Prov. 13. 14.

7. The liver, Eccl. 12. 6.

8. Prosperity, or outward blessings, Hos. 13. 14.

9. False Teachers, 2 Pet. 2. 17.

10. The Ministers of the Gospel, Rev. 8. 10.

Fourth generation] The space of foure hundred years, being ended and expired, Gen. 15. 16.

Fox] Every thing that hurteth the inheritance or vineyard of the Church, be it false doctrine or corrupt manners. Cant. 2. 15. *Take away the foxes.*

2. False Prophets, which craftily undermine the safety and state of Religion, and of the Church. Ezek. 13. 4. *O Israel, thy Prophets are as foxes in the waste places.*

3. All crafty and guilefull persons, which with their craft and cunning seek to deceive and hurt others. Luk. 13. 32. *Tell that fox.*

4. A subtle and crafty beast, so called, Judg. 15. 4.

5. Subtle, but yet very weak meanes, Neh. 4. 3.

It's a crafty, wary, deceitful, subtle, cruel, strong smelling, quick smelling beast. By laying their dung in the entrance of the Badgers den, they obtain it for their owne use. And for that the Wolfe is their enemy, they lay the hearb Sea-onyon at the mouth of their den; wherewith the Wolfe is so terrified, that it will not come nigh the place either where it groweth or lyeth. In their dens they have many passages in and out, that they may the better prevent danger. They die, if they eat any thing where Bitter Almonds or Aloes are, unlesse they drink presently. When sick, they eat the gum of Pine-trees, whereby they are not onely cured, but their dayes lengthened. When they are pursued by Hunters, they make urine, and strike their tails wet therewith on the dogs faces. Some having been taken in a gin by the leg, have bit it off, and so escaped; as others have faigned themselves dead, till they have been taken out, and then run away. All beasts are his enemies (except the Crow, who assisteth him against the Hawk and Serpents, with whom he is at peace) against whom he useth strength, courage, and policy. Being hungry, it faigneth it selfe dead, on whom the fowles lighting for prey, he snatcheth and devoureth them. By licking the face of the Hedge-hog, or turning it on its back, he maketh it to unfold it self, and then killeth it. Having put his tail in the water, the fishes approaching thereunto, become wrapt therein, which drawing out, he eateth. The Wasps its enemies (having hid all his body, excepting his tail, whereon they light) by rubbing his tail against a tree, he killeth, and then

then eateth. Where there are many foxes, there are but a few Hares. It alwaies halteth, its right ſhank being ſhorter then its left; nor doth it goe ſtraight forward, but turneth and windeth. It preyeth rather on tame then wilde Creatures. Its breath is ſtrong and ſtinking. It preyeth on dead corps, Pſ. 63. 10. Though never ſo tame, yet it ſeiſeth on what cometh within its reach, that it can maſter. The young ones not finding milk in their dams dugs, bite and tear her. Being to goe over ice, they liſten, whether they can hear any noyſe under it; which if they doe, they forbear, as fearing that it will not bear them. Its fat, marrow, lungs, &c. are uſeful in phyſick, its skin good furre.

Little foxes] All occaſions and appearances of evils. Cant. 2. 15. *Theſe little foxes.*

To be a portion for foxes] To be caſt out upon the Mountains without buriall, that foxes and beaſts may feed upon them. Pſal. 63. 10. *They ſhall be the portion for foxes.*

F R.

Frame of the heart] The inward ſecret thoughts, inclinations, and purpoſes of the ſoul; as it is expounded by *Moſes* himſelf. Gen. 6. 5. *The whole frame*; that is, the thoughts of mans heart are evil continually. According to the tranſlation of *Tremellius* it ſhould thus be read: Not paſſively, for that frame of the heart framed of God; but actively, for that which the heart of man frameth to it ſelf, and imagineth.

Frame is alſo ſpoken of mans work which he formeth, Rom. 9. 20. and of the matter and form of our nature and condition Pſal. 103. 14.

To frame] To be able, Judg. 12. 6. To make, Iſa. 29. 16. To deviſe, invent, Jer. 18. 11. To give, Hoſ. 5. 4. marg. To forge, Pſal. 50. 19. & 94. 20. To joyn together, Eph. 2. 21.

Frankincenſe] A precious and odoriferous gum, iſſuing from a tree in *Arabia* (Iſa. 60. 6. Jer. 6. 20.) of a tender bark, like unto the laurell in leaves and bark, growing on high hils, Cant. 4. 6. and delighting in a fertile ſoyl. The gum which of it owne accord iſſueth therefrom in the beginning of the Summer, is white and good, but that which iſſueth therefrom in the Harveſt, by cutting the bark, is red and worſe. That is beſt, which being chewed, melteth not, nor ſticketh to the teeth, but being put in the fire, ſtraightway burneth and ſmoaketh; which the rozen which is like unto it, doth not, but melteth upon the fire, nor giveth a good ſmell. The gum iſſuing from a young tree is white, but from an old more efficacious and odoriferous. The *Arabians* place Religion about it, none being permitted to make an inciſion in the tree, but their Prieſts, and they kept from women. And it being brought in at one gate into the City, muſt at the ſame be carryed out, and not ſold to Merchants til tythed by their Prieſts, and that not by weight, but meaſure. It was uſed for the perfuming of garments, Cant. 3. 6. and appointed for the worſhip of God, Lev. 5. 11. Numb. 5. 15. which was laid up in a certain chamber, Neh. 13. 5. Overſeers being appointed to look to it, 1 Chr. 9. 29. It was offered in gift unto Chriſt, Matt. 2. 11. It was abuſed by Idolaters, and is uſed in myſticall *Babylon*, Rev. 18. 13.

Free] Such as be bond-men, but are exempt from the yoak of ſlavery, 1 Cor. 7. 22.

2. Beleevers, whom Chriſt hath ſet free, and delivered from the curſe & rigour of the Law, and not onely from the yoak of Legall Ceremonies; but alſo from the tyranny of ſin by his death and Spirit, ſo as they are no more under the bondage of ſin (though ſin be ſtill in them) nor need fear the condemnation due to it; alſo they ſerve God with a free ingenuous ſpirit, as children their father. Rom. 7. 6. *He that is dead is free from ſin.* Rom. 7. 6. *Free from ſin*; that is, from the dominion of ſin, verſ. 14. Rom. 8. 2. *Free from ſin and death*; that is, from the condemnation due to it, as verſ. 1. Pſ. 51. 11. Joh. 8. 38. This freedome is wholly of grace, not at all of nature; *See* Will. And it is wrought by Chriſt as authour: and by the Goſpel as inſtrument, Joh. 8. 36. & 32.

Beleevers are free, and not free; therefore they cry both, *Who ſhall free me from ſin?* Rom. 7. 24. and alſo they triumphantly ſay, *Chriſt hath freed me from the Law of ſin*, Rom. 8. 2. They are freed wholly from the guilt and puniſhment of ſin, but from corruption of ſin they are freed in part onely, ſo far as that it do not reign over them.

Taken alſo for, 1. A free man, Exod. 21. 2.

2. To be freed or preſerved from, Numb. 5. 19.

3. Exempted from paying taxes or tribute, 1 Sam. 17. 25. Matt. 17. 26.

4. Liberall, 2 Chr. 29. 31.

5. Exempt from the yoak of ſlavery, or ſubjection, Job 3. 19.

6. Making free, freeing, or freely given, Pſal. 51. 12.

Free among the dead] One ſeparate from the living, left for dead. Pſal. 88. 5. *Free among the dead, like to the ſlain which lay in the grave.*

To have free courſe and be glorified] ſignifieth the free preaching of the Goſpell without any interruption, and effectually to work in the hearts of men true godlineſſe, whereby the Word is made glorious, and the beleevers of it alſo, partly in this life, and perfectly in the world to come, 2 Theſſ. 3. 1.

Freely give] That is, abſolutely, without reſpect of reward in the giver to receive it, or of merit in the receiver to give or ſhew it. Mat. 10. 8. This is to be underſtood of *dona infuſa* onely, or gifts of God that are miraculous, as to Heal, *&c.* But it is not to be extended to *dona acquiſita*, or works of our owne labour in getting them, or uſing them; as the knowledge of Preaching is not had, nor the act of it uſed, without great ſtudy, labour, and coſt. This, as it is not given freely, ſo without recompence it may not be juſtly uſed, and therefore doth Chriſt well adde verſ. 10. *Dignus eſt operarius mercede ſua.*

Free from all men] One that is not beholden unto other men to live at their coſt. 1 Cor. 9. 19. *Though I be free from all men.*

The Lords free-man] A true Chriſtian, who though he be bound and ſervant unto man, is yet ſet free by the Lord Jeſus, from the ſervitude of Satan and ſin, 1 Cor. 7. 22.

Freely juſtified] ſignifieth, not without our Saviours ſuffering and ſatisfying to God for our ſins, but without our own, Rom. 3. 24. Which place doth not exclude preparatory and inſtrumentall cauſes of Juſtification or Salvation, as repentance, regeneration, hearing, beleeving, *&c.* Nor the other duties of thankfulneſſe, Luk. 13. 35. Matt. 5. 20. Mar. 1. 15. Rom. 5. 1. But onely the meritorious cauſe thereof, which is only Chriſts death, or paſſion for us.

2. The Godly doe freely and willingly their duties.

3. God doth freely beſtow thoſe graces on us, by which we are enabled to doe that which is our duty.

Fret] is all one with grieve, chafe, vex, make angry, ſad, 1 Sam. 3. 6. Pſal. 37. 1. Iſa. 8. 21.

Friend] One whom we doe intirely love above others, and uſe more familiarly and privately then we doe others, as *David* did *Jonathan*. Prov. 18. 24. *A friend is neerer then a brother.*

2. One to whom God imparteth his minde and ſecrets, ſo familiarly and fully as one friend doth to another. Gen. 18. 17. *Shall I hide this thing from Abraham?* Hence it is that James 2. 29. calleth *Abraham* the Friend of God: alſo the Apoſtles are called Chriſts friends, Joh. 15. 15. *You I have called Friends, becauſe what I heard of my Father, I have made known to you.* Whereas Jeſus, Mat. 22. 12. calleth him Friend who had not on a wedding garment: alſo in Matt. 26. 50. doth ſo tearm *Judas* the Traitor, we are to take it for a word of ordinary ſalutation, howſoever it may and is of ſome judged to be ſpoken by an *Ironie* or *Antiphraſis*, meaning the contrary to that which the word ſoundeth; or that he is called ſo, becauſe he appeareth to others (to be Chriſts Friend) or was ſo taken and accounted of himſelfe (though falſly, being an Hypocrite:) Howbeit, being ſpoken in the perſon of him who made the feaſt, the beſt way is to take it for an uſuall compellation, and that Chriſt following the like courteous faſhion of appellation, and friendly greeting, did ſo ſalute *Judas*, which yet left a ſting behind it in his Conſcience, who knew himſelf to be nothing leſſe then that which he was called.

Put alſo for a moſt holy man, 2 Chr. 20. 7. Countrey-men, Act. 27. 3. A loving neighbour, Luk. 11. 5. Such as in common account are ſo, Mar. 5. 19. A tearm of ordinary and uſual compellation, whether a friend or foe, Matt. 20. 13. & 22. 12. & 26. 50. The Hebrew רעה *a friend*, cometh of רעה *to feed*, and implyeth familiarity, ſociety, and fidelity, Exod. 33. 11. 2 Sam. 16. 17. Prov. 17. 17. Joh. 19. 12. *Thou art not Cæſars friend*; not faithfull, not a well-wiſher to him, not one that endevoureth for his quiet and ſafety.

Of *friends* there be divers kindes.

1. God hath friends, thoſe are the faithfull, Jam. 2. 23.

2. Chriſt, Joh. 15. 14.

3. The world, Jam. 4. 4.

4. The wicked, Eſt. 5. 10.

5. The Children of God, 3 Joh. 14. But often their friends become their foes, Job 6. 27. Pſal. 41. 9. Lam. 1. 2.

Friendſhip of the world] The love and unmeaſurable deſire of carnall and worldly things. Jam. 4. 4. *The friendſhip or the amity of the world is enmity with God.*

Frog] It's bred of putrid clayie water, liveth for the moſt part in the waters, abound more in moiſt yeers then in dry; do alwaies make a croaking noyſe, but eſpecially when they

they couple together; are forerunners of the Spring. At the ſight of a burning light they are ſaid to be ſilent. By their croaking they foreſhew rain or change of weather. Some people feed of them. The young ones kill and devour the old ones. Their ſound proceedeth not from their breaſt, is conceived onely in their mouth. By them God plagued the *Ægyptians*, Exod. 8. 6. They delight in pools, ponds, and flaſhes of water, and feed on mud. It liveth both in the water and on the land. They are enemies to Bees, whoſe ſtings they feel not. They have ſhining eyes, eſpecially by night, and fly away by leaping. They nouriſh not their young ones, as other creatures doe, whileſt they perceive no body, they make a great noyſe, but upon the view of any, leave off. By *the three frogs which came out of the mouth of the Dragon*, the Popes Emiſſaries may be underſtood, whom he ſendeth forth to ſeduce the world, Rev. 16. 13.

From good to bad] ſignifies either good or bad, Gen. 32. 24. This is to be underſtood reſpectively to this end for which *Laban* purſued him, as to carry *Jacob* back again into his ſervitude: ſo in Pſal. 29.

Froward] Pſal. 18. 26. compared with 2 Sam. 22. 27. Wreathed, Prov. 8. 8. marg. Churliſh, haſty, ſoon angry, naughty, wicked. It is applyed to generation, Deut. 32. 20. Heart, Pſ. 101. 4. Things, Pro. 2. 12. Paths, Ib. 15. Mouth, Pro. 4. 24. Tongue, Pro. 10. 31. Way, Prov. 21. 8. Such are an abomination to the Lord, Prov. 3. 32. Their counſell is carryed headlong, Job 5. 13. Snares are in their way, Prov. 22. 5. and they ſow ſtrife, Prov. 16. 28.

Froward maſters in 1 Pet. 2. 18. are ſuch as are bitter to their ſervants, hard to pleaſe, that are apt to finde fault, that uſe their ſervants hardly in words or deeds, but chiefly ſuch as are cholerick and paſſionate and peeviſh in their carriage towards their ſervants. *Byfield* on 1 Pet. 2. 18. *pag.* 494.

Frozen in their dregs] Stubborn ſinners, which obſtinately ſtick in their ſins, mocking both God and Man. Zeph. 1. 12. *I will viſit them that be frozen in their dregs.* Jer. 48. 11.

Fruit] The encreaſe which cometh of the Land; of Trees, of Cattle, and of other Creatures. Deut. 28. 4. *Bleſſed ſhall be the fruit of thy ground, and of thy Cattle.* Any profit which cometh of a thing, Iſa. 27. 9.

2. The Converſion of men to God, by the miniſtery of his ſervants. Joh. 15. 16. *I have appointed that ye go and bring forth fruit*; & verſ. 2. 3. *Hee that abideth in mee bringeth forth fruit.* In this ſenſe, the Goſpell was fruitfull in all the world, Col. 1. 9. Converſion of ſinners to the faith, is as delightfull to God, as ſweet fruit is to men. A Metaphor.

3. All, and every one of Gods graces and works in his Children, becauſe they come from his Spirit, (as fruit from a tree) and do ſo pleaſe him, as good fruit is pleaſing to us. Gal. 5. 22. *The fruits of the Spirit, are love, peace, joy, &c.* Phil. 1. 11. *Filled with the fruits of righteouſneſſe.* A Metaphor.

All the ſpiritual fruits of the ſanctifying Spirit, are ſummarily comprehended by *Paul* Eph. 5. 9. in theſe three things.

1. Goodneſſe, which is that quality contrary unto malice or naughtyneſſe, whereby a Sinner is evill in himſelf.

2. Righteouſneſſe, which is ſet againſt that vice of injuſtice, whereby one proveth hurtfull to others, through deceit, covetouſneſſe, oppreſſion, and violence.

3. Truth, which is oppoſed unto errors, lies, hereſies, hypocriſie, both in common affairs, and in matter of Religion, to the beguiling of our ſelves, other men, and God alſo, as lyers doe ſuppoſe.

4. The due recompence and merit of our evil works. Mic. 7. 13. *For the fruits of their inventions.* Prov. 1. 31. *They ſhall eat the fruit of their works.* Alſo, blaſphemous boaſting. Iſa. 10. 12, 13.

5. Falſe doctrine, the proper fruit of a falſe Prophet. Mat. 7. 16. *By their fruits ye ſhall know them.*

6. The profit and commodity that comes of well doing. Prov. 31. 31. *Give her of the fruit of her hands.* Rom. 6. 22. *Ye have your fruit in holineſſe.*

7. Any godly deed tending to the ſpirituall profit of others. Phil. 4. 17. *I deſire the fruit, &c.*

Put alſo 1. for Children, Pſal. 21. 10. which are tearmed, the fruit of the wombe, Gen. 30. 2.

2. A proſperous and flouriſhing condition, 2 King. 19. 30. Jer. 12. 2.

3. The rain, Pſal. 104. 13.

4. The works of men, whether good, Luk. 3. 8. or evill, Mat. 7. 16.

5. Whatſoever is moſt excellent and ſingular in man, Amos 2. 9.

6. Increaſe and continuance in grace, Joh. 15. 5.

7. Charitable almes, Rom. 15. 28.

8. The evidence of grace in true Chriſtians, Phil. 4. 17.

9. The profit by afflictions, Heb. 12. 11.

10. The

10. The effects of wiſdome from above, Jam. 3. 17. and benefit of righteouſneſſe, verſ. 18.

11. Conſolation, Iſa. 57. 19.

12. The words of the mouth, good, wiſe, and profitable, Prov. 12. 14.

13. Thanksgiving, Heb. 13. 15.

14. Beleevers through the Goſpel preached, Iſa. 27. 6. Joh. 4. 36.

15. Bread, Jer. 11. 19. marg.

16. Strength, Job 31. 39.

Fruit of their deeds] Such reward as the mercifull God ſhould freely for his promiſe ſake render to the juſt, for their godly works. Iſa. 3. 10. *Eat the fruit of their doings.* A Metaphor.

To fill with fruit] To increaſe the Church with multitude of beleevers, when the preaching of the Goſpel ſhall come to them, Iſa. 27. 6. Joh. 15.

To gather fruit] To convert elect ſinners to Chriſt by preaching the Goſpel, who are dear to God, as fruit to our [illegible] Joh. 4. 36.

Fruit of the lips] The conſolations which flow from the words of God ſpoken by the Miniſters, and beleeved on by the people. Iſa. 57. 19. *I create the fruit of the lips.*

Fruit of the mouth] Either ſpeech it ſelfe, or the reward which comes of good or evill ſpeech. Prov. 12. 14. *A man ſhall be filled with good things by the fruit of his mouth.*

Fruits of righteouſneſſe] Good works done by juſtified and righteous perſons. Phil. 1. 11. *Abounding with the fruits of righteouſneſſe.*

To count the fruit uncircumciſed] That all meats through our ſins are unclean to us; but through faith in Chriſt they are bleſt and ſanctified by prayer and thankſgiving. Lev. 19. 23. *The fruit of the Land ſhall be uncircumciſed.* 1 Tim. 4 4. Tit. 1. 15.

Fruit of the wombe] Children. Deut. 28. 4. *Bleſſed ſhall be the fruit of thy wombe,* Pſal. 127. 3. and 132. 11. Gen. 30. 2. & in Deut. 28. 4. Children be called the fruit of the body, being derived from the body of their parents, as fruit ſprings from a tree. Alſo delightfull unto them, as fruit is to our mouth.

Fruits worthy of repentance] A good and juſt life, meet for ſuch as have repentance. Matt. 3. 8. *Bring forth fruits worthy of repentance.*

Fruitfull] Profitable: as *unfaithfull* ſignifies *unprofitable.* Tit. 3. 14. Col. 1. 6. *And is fruitfull.*

2. Abundant. Col. 1. 10. *Fruitful in good works.*

To be or *make fruitfulll,* is all one with, to breed, bear, bring forth, bud, bloſſome, flouriſh, multiply, flow with, ſpread forth, *&c.*

Fruitfull fields] Rich Princes and Rulers in the Kingdome of *Aſſyria,* which in one night with his mighty Army, like a foreſt, were deſtroyed, Iſa. 19. 18.

Fruitfulneſſe of Canaan] Figured, the bountifull reward which the godly ſhall finde of their labours in the heavenly Country which we ſeek, Heb. 11. 14, 16. Alſo it ſignified the graces of the Goſpel, Ezek. 34. 37 Zach. 8. 12. Pſal. 67. 7.

Fruſtrate] is all one with, To be in vain, make voyd, diſappoint, make of no effect, to no purpoſe, bring to nought, not ſtand, purpoſe altered, broken in ones purpoſe, *&c.*

F V.

Fugitive] A vagabond, Gen. 4 12. One faln away, 2 King. 25. 11. marg.

Full] The proud, and ſuch as be ſwoln with high conceit of their owne ſufficiencie and worth, ſo as they feel no need of Chriſt. Luk. 6. 26. *Woe unto them that are full.* Revel. 3. 17. affords us an example hereof.

2. Much, or abundantly rich and plentifull. Act. 6. 5. *Stephen full of the holy Ghoſt, and of faith;* that is, indued with a great portion of faith. In Luk. 1. 28. it would not be read (full of grace,) but (freely beloved,) as the Greek word ſignifies, and *Chryſoſtome* expounds it.

3. That which is perfect or hath no want, 2 Joh. 8. *That we may receive a full reward,* that is, a perfect reward, Joh. 15. 11. Joh. 1. 14.

4. Sincere and ſound. Col. 4. 32. *That ye may ſtand full in all the will of God.*

5. To be wearied with, Iſa. 1. 11.

6. Fruitfull, 1 Sam. 2. 5.

7. To be filled, Ezek. 9. 9. marg.

Full of faith and fortitude] ſignifies power to doe miracles, Act. 6. 8.

Full of his glory] Plentifull documents and proofes of divine glory; both of his bounty in bleſſing, and of his juſtice in chaſtiſing his people. Iſa. 6. 3. *The whole earth* (*Judea* eſpecially) *is full of his glory.*

Fulneſſe] Such a meaſure of perfection where nothing is lacking. Joh. 1. 17. *Of his fulneſſe we all receive.* Col. 1. 10. and ſometimes it ſignifies onely a large and plentiful portion of any thing, whereof the Scripture hath

hath innumerable examples; as, Fulneſſe of the earth, &c. Whereas fulneſſe of the holy Ghoſt, of Grace, of Faith is attributed to other beſide Chriſt; as to *John Baptiſt*, Luk. 1. 15. to *Stephen*, Act. 6. 8. It is with a threefold difference:

1. That Grace and the Spirit be in others by participation, as the Moon hath her light from the Sun, Rivers their water from the Fountain, the Eye her ſight from the Soul: But in Chriſt it is originally, naturally, and of himſelf.

2. In Chriſt they be infinite and above meaſure, Joh. 3. 34. But in the Saints by meaſure, according to the gift of God, Eph. 4. 16. The Moon is full of light, but the Sun more full; rivers be full of waters, but the ſea more full.

3. The Saints cannot derive their graces to others; whereas the gifts of the Spirit be in Chriſt as an head and fountain, to impart them to his members, as it is written, Joh. 1. 16. This was ſhadowed out by the oyntment poured on *Aaron* the High-prieſts head ſo plentifully, as it ran down his beard, to the skirts of his cloaths.

It's ſpoken both of the Jews, Rom. 11. 12. and Gentiles, Ibid. 25. ſignifying their converſion to Chriſt in great number, and plentifull fruition of grace.

It's ſpoken alſo of the Godly, who with *Dorcas* are *full of good works*, Act. 9. 36. and *draw neer with a true heart in full aſſurance of faith*, Heb. 10. 22.

Of the Ungodly, who abound in all impiety, curſing, Pſal. 10. 7. Bribes, Pſal. 26. 10. Cruelty, Iſa. 1. 15. Deceit, Jer. 5. 27. Violence, Mic. 6. 12. Hypocriſie, Matt. 23. 28. Envy, murther, &c. Rom. 1. 29.

Fulneſſe of bread] Exceſſe in eating, or gluttony. Ezek. 16. 49. *Pride, fulneſſe of bread.*

Fulneſſe of Chriſt] The Church, which being Chriſt his body, he eſteems himſelfe an unperfect Head without it, though in himſelf he be filled with all good things, and doth fill and work all in all men, Eph. 1. 23.

Note: The word *Chriſt* is put either ſingularly, and then it ſignifies the perſon of the Mediatour alone, conſidered apart from his members; or it is uſed collectively, and ſignifieth the whole Church, conſiſting of head and members, as in 1 Cor. 12. 12, 13. Gal. 3. 16. Eph. 1. 23.

Alſo note, that this phraſe of the *fulneſſe of Chriſt*, doth elſewhere ſignifie Chriſt himſelf, filling and perfecting all his Members; cauſing them ſtill to grow in grace, till they come to their appointed fulneſſe in heaven. Eph. 4. 13. *To the meaſure of the age of the fulneſſe of Chriſt.*

Fulneſſe of the Gentiles] The whole number of the elect *Gentiles*, called and brought home to Chriſt, Rom. 11. 25. *Till the fulneſſe of the Gentiles be come in.*

Fulneſſe of God] Such a meaſure of perfection as God hath appointed to every one of the elect through Chriſt, Eph. 4. 13. & 3. 19. *That ye may be filled with all the fulneſſe of God.*

Fulneſſe of the Godhead] The whole and moſt perfect Godhead. Col. 2. 9. *In whom dwelleth all the fulneſſe of the Godhead bodily*; that is, ſubſtantially.

Fulneſſe of the bleſſing of the Goſpel] A rich and plentiful bleſſing of knowledge and comfort, by the doctrine of the Goſpel. Rom. 15. 25. *With fulneſſe* (or aboundance) *of the bleſſing of the Goſpel of Chriſt.*

Fulneſſe of Jews and of Gentiles] Not onely that Jews and Gentiles ſhall be converted to Chriſt by the Goſpel, in great multitudes, but alſo be enriched abundantly with the graces of the Goſpel, Rom. 11. 12. Where fulneſſe of the Jews being ſet againſt their fall and diminiſhing, doth require this ſenſe, Rom. 11. 25, 26.

Full ſilver] For as much money as the thing is worth. Silver is named for all money, and [Full] for full weight, Gen. 23. 9, 16.

Fulneſſe of time] That time fully ended and come, which God in his counſel had ſet. Gal. 4. 4. *At the fulneſſe of time*; ſo as Chriſt could come neither ſooner nor later then he did come.

Full wickedneſſe] Wickedneſſe come and grown up to the greateſt meaſure, being now ripe for vengeance. Gen. 15. 16. *When the wickedneſſe of the Amorite was full.*

Fulfilling, *being referred to God*] The performance of his threatnings, promiſes or propheſies. Matt. 26. 54. *How then ſhould the Scriptures be fulfilled?* & 27. 35. Alſo in thoſe places, where God is ſaid to fulfil the deſires of the righteous, by giving promiſed bleſſings.

2. *Referred to Chriſt*] The perfect keeping of the Word, as by Chriſt onely. Mat. 3. 15. *It behoveth us to fulfill all righteouſneſſe.*

3. *To Men*] An earneſt deſire, with anſwerable endevour to fulfill the Law. Pſal. 119. 112. *I have applyed my heart to fulfill thy Statutes.*

4. Supplying ſomething that is wanting,

or encreasing that which is little. Phil. 2. 2. *Fulfill my joy*; that is, add something to my joy. Joh. 17. 13. *My joy fulfilled in them.* Col. 1. 9.

5. Truely and indeed performing a thing. Gal. 6. 2. *Fulfill ye the Law of Christ*, that is, the law of Love, which is fulfilled of such as doe indeed love their Christian brothers, even as Christ commanded, and for conscience of his Commandements.

6. To perform the speech of another, or the truth of a matter even in evill things, or to have done according as it was foretold it would come to passe, though not as a man ought; *i.e.* to doe as God hath said men would doe, but not as he hath said they should doe. So is the place to be taken, Act. 13. 27, 29. and for good things, Joh. 19. 36, 37.

7. To end or determinate a thing, Act. 13. 25.

8. To perform ones owne promise, made (especially) in good things. Joh. 18. 9. *That the saying might be fulfilled which he spake. Of them which thou gavest me, have I lost none.* Act. 13. 33. *God hath fulfilled the same unto their children, &c.*

It signifieth also, 1. To perform or accomplish; being in this sense referred as wel unto God, Act. 3. 18. & 13. [33. as unto Man, Jer. 44. 25.

2. To perform what God requireth in his Law, Rom. 13. 8.

3. To grant or consent unto, Psal. 20. 5.

4. To perfect, doe, or finish, Exod. 5. 13.

5. To fill or repleniſh, Eph. 4. 10. marg.

6. To execute, or satisfie, Eph. 2. 3.

7. To keep the Law, or perform Gods will perfectly, Mat. 3. 15.

8. Sincerely to obey, 1 Chro. 22. 13.

9. To make good, 1 King. 2. 27.

10. To come to passe, Mat. 1. 22.

11. To make up the measure, Matt. 23. 32 1 Thess. 2. 16.

To fulfill the lusts of the flesh] To order the course and actions of this life, according to those sinfull motions, desires and affections which arise out of the foul Fountain of naturall corruption, Gal. 5. 16. Eph. 2. 3.

To fulfill the measure of our Fathers] To go on, to doe as our Fathers did before us, following their wayes, til we be as evil as they. Matt. 23. 32. *Fulfill the measure of your Fathers.*

To fulfill all things] To inrich and repleniſh his Church with gifts and benefits which belong to eternall life in heaven. Eph. 4. 10. *That he might fulfill all things.* Hence the heretical Ubiquitaries do sophistically and falsely conclude, that the body of Christ is infinitely extended, locally filling all places: Whereas, the meaning of these words wil appear to be, as is before set down, by comparing hem with Psal 68. 18, 19. and with the two next verses in this present chapter; beside that, of their opinion it wil follow, that the body of Christ (which is but a creature, and circumscribed as other naturall bodies be) shall be made a God, whose property is to fill heaven and earth, and to be infinite.

Fullers sope, and Refiners fire] The good and wholsome effect which should follow the preaching of *John Baptist*, and of Christ, towards the godly, who should thereby be made more pure and bright in faith and piety, as metals are purged from drosse by the Refiners fire, and things scoured by Fullers sope, Mal. 3. 2, 3. This latter verse expounding the former: The effects hurtfull, which by the default of the wicked are to come to them by the Gospel, are set down, vers. 5, 6.

Furie, *referred to God*] is an extended os great wrath of God against a great and obstinate sinner, and that for his sins onely; who having no repentance of them, nor prayer to God for pardon, there is consequently no merit or mediation of Christ used for him to pacifie Gods anger, Jer. 10. 24. See *Judgement.*

It's also of *Man*, Isa. 51. 13. Dan. 3, 13. and is the excesse of anger, madnesse, Isa. 42. 25. & 66. 15. Jer. 36. 7. It's put for a great plague, Jer. 7. 20. Ezek. 16. 42. A vehement zeal in the cause of God, Jer. 6. 11. A mad rage of wrathfull displeasure, Dan. 3. 19.

Furlong] It is often mentioned in the New Testament, not at all in the Old. It contained One hundred twenty five paces, which is the eight part of our mile. *Goodwyn* p. 3. 19. Hereof read Luk. 24. 13. Joh. 6. 19. & 11. 18.

Furnace] Most sharp afflictions, whereby Christians are reproved and known to themselves, and others, what they be, as gold is tryed in the furnace. Deut. 4. 20. *The Lord hath taken you, and brought you out of the iron furnace.* 1 Pet. 1. 7. See *Fornace.*

Furnish] To bestow or give, Deut. 15. 14. To order, Psal. 78. 19. marg. To provide, Isa. 65. 11. To make instruments, Jer. 46. 19. marg. To make ready with provision, Prov. 9. 2. To have store, Matt. 22. 10.

22. 10. To perfect, 2 Tim. 3. 17. marg.

Furniture] belonging to Camels, Gen. 31. 34. the Tabernacle, Exod. 31. 7. the Table, Ibid. 8. the Altar, Ibid. 9. the Candleſtick, Exod. 35. 14. Put for veſſels, Nah. 2. 9. marg.

Furrow] *Properly*, that which is made by the plough, Hoſ. 10. 4.

Figuratively, injuries and violent wrongs, Pſal. 129. 3.

Further] joyned with going, ſpeaking, inquiring, coming, proceeding, troubling, threatning, *&c.* whereby the meaning is eaſie.

To further] To aſſiſt, Ezra 8. 36. To promote, advance, bring to paſſe, Pſ. 40. 8.

Furtherance] Growth, encreaſe, progreſſe, Phil. 1. 12, 25.

Furthermore] is in moſt places the ſame with *Moreover*.

G A.

Gaal] *An abomination.* The Son of *Ebed*, Judg. 9. 26.

Gaash] *A ſtorm.* An hill, Joſh. 24. 30.

Gaba] *A hill.* A City, Joſh. 18. 24.

Gabai] *The back.* A *Benjamite*, Neh. 11. 8.

Gabbatha] Called in Greek λιθόστρωτος, in Engliſh the *pavement*, Joſh. 19. 13.

Gabriel] *A man of God*, or *the ſtrength of God.* The name of an *Angel*, Dan. 8. 16. Luk. 1. 11, 26.

Gad] *A band*, or *garriſon*, *happy* or *ready.* The Son of *Jacob* by *Zilpah*, Gen. 30. 11. The Tribe of *Gad*, Numb. 1. 14. A Countrey belonging to that Tribe, 1 Sam. 13. 7. A Prophet or Seer in *Davids* time, 1 Sam. 22. 5. A river, 2 Sam. 24. 5.

Gadarens] *Walled*, or *hedged about.* A people, Mar. 5. 1. Luk. 8. 26. called *Gergeſens*, Mat. 8. 28.

Gaddah] *His kid*, or *his felicity.* A City, Joſh. 15. 27.

Gaddi] *A kid.* The Son of *Suſi*, Numb. 13. 12.

Gaddiel] *The God of felicity.* The Son of *Sodi*, Numb. 13. 10.

Gadi] *A kid.* The Father of *Menahem*, 2 King. 15. 14.

Gaham] The Son of *Nahor*, Gen. 22. 24.

Gahar] Whoſe children returned from the Captivity, Ezr. 2. 47.

Gain] Profit coming of a mans bodily labour. Being either lawfull, by honeſt trading, Luk. 19. 15. and merchandizing, Jam. 4. 13. or unjuſt, Prov. 8. 8. diſhoneſt, Ezek. 22. 27. Which is by oppreſſion, Iſa. 33. 15. uſury, Prov. 28. 8. over-reaching, defrauding, 1 Theſſ. 4. 6. rapine, Mic. 4. 13. deceit, Prov. 20. 17. or other unlawfull wayes, as Act. 16, 16, 19.

2. Spirituall advantage, or commodity. 1 Tim. 6. 6. *Godlineſſe is great gain.* Phil. 1. 21.

To gain] put for, To become wealthy by unjuſt wayes, as by griping, oppreſſing, *&c.* Job 25. 8. Ezek. 22. 12. To buy, Dan. 2. 8. marg. Or, to let paſſe, or ſlip. To purchaſe, or get, Mat. 13. 26. To encreaſe, Luk. 19. 15, 16, 18. To avoyd, Act. 27. 21. or procure. To win, Mat. 18. 15. To convert or draw unto Chriſt by all good meanes, 1 Cor. 9, 19, 20, 21, 22.

To gainſay] To ſpeak againſt, Luk. 21. 15. compared with Act. 4. 14. where the ſame word is uſed. To contradict, Rom. 10. 21. Jude 11. Their contradiction was not only verball, but reall. To anſwer again, Tit. 2. 9. marg.

Gaius] *The Lord*, or an *earthy man. Pauls* hoſt, Rom. 16. 13. Alſo, one of *Derbe*, who accompanyed *Paul* to *Aſia*, Act. 20. 4.

Galal] A *roll*, or *wheel.* A Levite, 1 Chr. 9: 15. The Father of *Shemaiah*, Ibid. 16. The Son of *Zeduthun*, Neh. 11. 17.

Galatia] *Milking*, or *of milk.* A Countrey of *Aſia*, bounding on the Weſt with *Bythinia*, on the Eaſt with *Cappadocia*, on the South with *Pamphilia*, on the North with the *Euxine ſea*; unto the inhabitants whereof *Paul* wrote an Epiſtle, Gal. 1. 2. as *Peter* unto the Saints ſcattered through it, 1 Pet. 1.

Galbanum] One of the ſpices whereof the perfume was made, Exod. 30. 34. It is a gum or liquor drawn forth of a kinde of *ferula* (an heatb) in *Syria* called *Metopium*, whereof much uſe is made in Phyſick. In the Summer it's cut, and therefrom diſtilleth this gum, being odoriferous, and of a fiery nature.

Galeed] *The heap of witneſſe.* So named by *Jacob*, when he made a Covenant with *Laban*, Gen. 31. 48.

Galilee] *Turning*, *rowling*, or a *wheel.* A moſt fruitfull and populous Region of *Paleſtina*,

leſtina, ſituate between *Libanus*, *Jordan*, *Samaria*, and the *Sea*, Joſh. 20. 7. Matt. 4. 23. The inhabitants hereof were known by their ſpeech. *Mar.* 14. 70.

Galilee of the Gentiles] Either *Galilee* ſuperiour, or upper *Galilee*, where the Tribe of *Zabulon* was ſeated; with whom were mixed many Gentiles, after the time that *Solomon* gave certain Cities to *Hiram*. Or elſe *Galilee* the inferiour: was neither a populous nor fruitfull Countrey, ſee Deut. 33. 23. Or it may ſignifie both the one and the other, ſithence *Iſaiah* expreſſeth the miſeries of both, ch. 9. 2. and *Matthew* the happineſs of both, ch. 4.

Gall] A thing ſo called, of a very bitter quality, in man, beaſts, or fowle, Job 20. 14.

2. Any bitterneſſe whatſoever. Pſalm 69. 22. *They gave me gall to eate.* Lam. 3. 5, 15, 19.

3. The evill workes of wicked men, whereby they grieve God and man. Deut. 32. 32. *Their grapes of gall.* & v. 33. Deut. 29. 18.

4. A moſt irkſome and loathed condition of miſery, Job. 16. 13.

5. Inward malice of the heart, and deſperate impiety, Act. 8. 23.

6. Cruell wrong, and abhorred fruits of injuſtice, Amos 6. 12.

7. Moſt grievous afflictions and troubles, Lam. 3. 5. Jer. 8. 14.

8. A poyſonous hearb, bitter as wormwood, with which it is often joyned, Deut. 29. 18. marg. The hearb is much like to our Hemlock, the juyce whereof through extreme cold is poyſon, and therefore the *Athenians* uſed it to kil men in common executions.

Their grapes are grapes of gall, Deut. 32. 32. that is, evill and poyſonous works, which are bitter both unto God and man.

To turn judgement into gall, Amos 6. 12. is, in ſtead of judgement and equity, to execute cruelty and oppreſſion.

Galleries] *Common*, as in great houſes.
Sacred, Ezek. 41. 15.
Myſticall, Cant. 7. 5.

Gallim] *Heaping up together.* A place, 1 Sam. 25. 24.

Gallio] *Milchie.* A Deputy of *Achaia*, Act. 18. 12.

Gallowes] That whereon Malefactors were hanged, Eſt. 7. 10.

Gamaliel] *Gods reward*, or *the camel of God.* *Paul's* Maſter, Act. 22. 3. Alſo, the Son of *Pedahzur*, Numb. 1. 10.

Gamul] *A recompence.* A Levite, to whom came forth the two and twentyeth lot, 1 Chr. 24. 17.

Gammadims] *Dwarfs*, placed in the Towers of *Tyrus*, Ezek. 27. 11.

Gap] put for breach, Ezek. 13. 5. marg. Hereby is meant mens ſinfull laying themſelves open to the Lords wrath to break in upon them, Ezek. 22. 30.

Gaped upon me with their mouthes, &c. 22. 13. that is, opened their mouthes againſt me, marg.

Garden] A place of pleaſure for hearbs and flowers, to delight our ſenſes withall, Mat. 26. Gen. 2. 8. In the Hebrew it ſignifies a *fenced place*, becauſe Gardens uſe to be fenced with hedges, and becauſe they be places of pleaſure, thence called Paradiſes.

2. The Church, wherein the righteous (which be the Lords plants) doe grow, having excellent graces, and bringing forth excellent works (as ſpices and fruit) to delight Chriſt withall, that he may love to walk and abide therein. Cant. 6. 10. *I went down to the garden of Nuts.* Cant. 4. 15, 16. & 5. 1.

3. The garden of *Eden*, Gen. 2. 10. ſtyled, *The garden of the Lord*, Gen. 13. 10.

4. An encloſed or fenced plot or piece of ground for hearbs, flowers, trees, 1 King. 21. 2.

The garden of the Lord] A moſt excellent delicate garden. Gen. 13. 10. *It was as the garden of the Lord.* Such was the garden of *Eden*, full of all pleaſures and delights. It is to be obſerved, that this word *Lord* or *God* is often uſed in Scripture by amplification, to note and ſignifie an excellency in that thing or perſon to which it is joyned: As, *The garden of the Lord*, Gen. 13. 10. Iſa. 51. 3. And, *Nimrod an Hunter before the Lord*, Gen. 10. 9. And, *Terrour of God. Sleep of God*, 1 Sam. 24. 12. *A deep ſleep*, as Gen. 15. 12. *Weapons of God*, 2 Cor. 10. 13. *Cedars of God*, Pſal. 104. 16. *City of God*, Pſal. 48. 8. *Fire of the Lord*, for extraordinary fire, Gen. 19. 24. *Mountaine of God*, Exod. 3. 1.

To ſend Adam forth of the garden] To deprive him of many and great commodities of this life, and of the Symbol or Sacrament of eternall life, with all he had in that garden wherein he was placed. Gen. 3. 23. *Therefore the Lord ſent him out of the garden of Eden.*

A garden watered, or unwatered] An eſtate either proſperous and flouriſhing, through Gods bleſſing, or unhappy and wofull, through his curſe. Iſa. 58. 11. *Thou ſhalt be*

as

as a watered garden. Iſa. 1. 30. *As a garden which hath no water.*

Gareb] *A ſcab.* One of *David*'s worthies, 1 Chr. 11. 40. Alſo an hill, Jer. 31. 32.

Garland] There were ſeverall ſorts of Garlands given; as, *Caſtrenſis* to him that firſt invaded the enemies camp: *Muralis* to him that firſt ſcaled the walls: *Civica* to him that ſaved a Citizen: *Navalis* to him that firſt boarded a ſhip: *Obſidionalis* to a Captain that raiſed a Fort: *Triumphalis* to the Emperour or Generall, in honour of triumph: *Ovalis* to a Prince or Captain for a victory without ſlaughter of men: *Donatica*, or *Provincialis*, given for valour and proweſſe. Thoſe mentioned Act. 14. 13. were uſed for an idolatrous uſe, and to an idolatrous end, and ſo unlawfull.

Garlick] An hearb commonly known, good againſt infection; whereon the *Iſraelites* fed in *Ægypt*, Numb. 11. 5.

Garment] That wherewith one is cloathed. Mat. 27. 37. *They divided his garments.* 1 Tim. 6. 8.

2. Chriſt with his perfect righteouſneſſe, imputed, which, as a garment or long white Robe, doth hide the ſpirituall nakedneſſe, and decketh or adorns the ſoule with ſpirituall beauty. This is that wedding garment ſpoken of in Mat. 22. 11. And to this doe thoſe exhortations belong, where we are willed to put on Chriſt; except Rom. 13. 14. where it ſignifieth the fruits of ſanctification.

3. The grace of ſanctification. Rev. 3. 4. *Which have not defiled their garments.* Hither doe thoſe exhortations appertain, which bid us put on the new man, Eph. 4. 24. And to *put on mercy, meekneſſe, humbleneſſe, &c.* as in Col. 3. 9, 10, 11. The holy garments, goodly and beautifull, which for glory and comelineſſe were put upon the Prieſt at his conſecration, and which afterward he did wear in the courſe of his Miniſtery (as the Tunicle, Robe, Girdle, Miter, Crown:) theſe ſignified, firſt the glory of Chriſt, adorned with all the gifts of the Spirit, as Pſa. 45. 9. And ſecondly, the beauty and glory of true Chriſtians, in and through Chriſt, as in the former Pſal. v. 9. See Zach. 3. 4. & Iſa. 61. 3. & 62. 3, 5.

4. The nature or attributes of God; truth, juſtice, holineſſe or purity, Dan. 7. 9.

5. The glory or majeſty of God, Pſal. 104. 1, 2.

6. The glory of the Saints in heaven, Iſa. 61. 3. & 62. 3. 2 Cor. 5. 2. 1 Cor. 15. 53.

7. A wicked perſon, Jude 23.

8. A covering to hide with, Gen. 9. 23. Or, whereon to caſt any thing, Judg. 8. 25.

9. That which is worn outmoſt, whether coat, cloak, mantle, *&c.* Gen. 39. 12. 2 King. 9. 13. Mar. 10. 50.

10. Outward converſation, Rev. 3. 4. & 16. 15.

Garments are for an ornament, for defence both againſt heat and cold, and to cover our nakedneſſe. As there were ſeverall ſorts of garments, Holy, Common; Mens, Womens; Gladſome, Sorrowfull, *&c.* ſo accordingly ſome were made of Woollen, ſome of Linnen, *&c.* ſome White, Blue, Violet, Purple, Party-coloured, *&c.*

Changes of garments] ſignifies, Robes or upper garments which were uſed in thoſe Countreys, often to be ſhifted by putting off or on, as we doe our cloaks or gownes, Gen. 45. 22. Such were given for honor or reward, Judg. 14. 12, 19. In Rev. 6. 11. white robes are given to the ſouls under the Altar. So Rev. 7. 9, 14.

Garment ſpotted by the fleſh] Obſtinate ſinners, their perſons, ſins, and ſocieties. Jude 23. *Hate the garments ſpotted by the fleſh.* It is a ſpeech borrowed from the cuſtome of the Jews, which did ſhun and eſchew ſuch as were legally unclean; yea, even their garments: to teach Chriſtians how to abhor offenſive wicked perſons, and their company.

Garments white as ſnow] The moſt uncorrupt juſtice and abſolute power of God, for finiſhing his judgements. Dan. 7. 9. *His garment white as wool.* All the types and figurative ſpeeches of fiery flames, and fiery ſtreams, and the reſt in verſ. 9, 10. do tend to ſhadow unto us the moſt mighty, conſtant, and juſt judgements of God, piercing (as fire) through all, and conſuming all that ariſe againſt him.

Garmite] *Bones*; or after the *Syrian*, *My couſe*, 1 Chr. 4. 19.

Garner] A ſtore-houſe wherein to lay up Corn or other things. A Corn-houſe, Joel 1. 17.

2. Heaven, whereunto the faithfull are gathered in the end of the world, as wheat after harveſt is gathered into a Garner. Mat. 3. 12. *And gather his wheat into his garner.* A Metaphor.

Garniſh] To cover, 2 Chro. 3. 6. marg. To deck or beautifie, Job 26. 13. To fit, prepare, make ready, Matt. 12. 44. Luk. 11. 25.

Garriſons] Souldiers put in ſtrong pla-

ces for defence againſt enemies, Ezek. 26. 11. 2 Cor. 11. 32. or placed by Conquerors to hold the people in ſubjection, 2 Sam. 8. 6. 1 Chr. 18. 13. 2 Sam. 23. 14.

Gaſhmu, *or* **Geſhem**] *Rain.* An *Arabian*, Neh. 6. 2, 6.

Gatam] *Their bellowing.* The Son of *Eliphaz*, Gen. 36. 11.

Gate] That which gives us entry or paſſe into a houſe or City. Judg. 16. 3. *And Sampſon tooke the dores of the Gates of the City.*

2. A place before the gate where Magiſtrates did publickly meet, for hearing and determining cauſes. Gen. 34. 20. *Hamor and Sechem his Son went unto the gate of the City.* Gen. 23. 10. And very often elſewhere; as in the Prophets.

3. A City, by a Synecdoche of the part for the whole. Gen. 24. 60. *And thy ſeed poſſeſſe the gates of his enemies*: as Pſal. 87. 2. Gen. 23. 17.

4. Juriſdiction or power. In Deut. 5. 14. *Nor the ſtranger within thy gates.* Becauſe ſeats of Judgement were erected in the gates for the adminiſtring of juſtice: Hence they ſignifie juriſdiction and government. Amos 5. 12. *They oppreſſe the poor in the gate*; that is, in publick judgement which was exerciſed in the gate.

Alſo ſtrength and power is ſignified by Gate; becauſe of old time, the chief fortifications of Cities conſiſted in their gates, where their munitions and defences were placed. Hence comes that phraſe of *the gates of hell*, being put for the whole power and policy of Satan, even whatſoever by counſell or force he is able to doe. Mat. 16. 18. *The gates of hell ſhall not prevail againſt them.*

5. That godly converſation, whereby an entrance (as by a gate) is miniſtred into the Kingdome of heaven. Matt. 7. 13. *Narrow is the gate that leadeth to life.* 2 Pet. 1. 11.

6. The Judges and Princes which ſate in the gate to exerciſe judgement. Iſa. 3. 26. *Then ſhall her gates mourn and lament*; that is, the Governors and Rulers, Jer. 14. 2. Iſa. 14. 31.

7. A place for the preaching and hearing of Gods Word. Iſa. 29. 21. *Lay a ſnare for him that reproveth in the gate*; that is, for the Prophets which did there reveal Gods will unto the people.

8. All the inhabitants of a City, Ruth 3. 11. marg.

Gates of braſſe] The ſtrongeſt helps and defences. Pſal. 107. 16. *He hath broken gates of braſſe.*

Broad gate, Narrow gate] The entrance and paſſage to deſtruction to be very eaſie, but very hard to life and glory. Mat. 7. 13, 24. *Broad is the gate, and narrow is the way.*

Gate of death] Death it ſelf, or grievous dangers threatning death, Pſal. 9. 13. & 107. 18. This phraſe noteth not onely deadly perill, but that it is preſent, as being now at the very dore and gate thereof, Gen. 4. 7. Judg. 5. 18.

It ſignifieth alſo power, ſtrength, and juriſdiction which death hath (ever reigning, as the Apoſtle ſaith, Rom. 5. 14.) becauſe Magiſtrates ſate and judgements were executed at the gates of the City, Deut. 22. Job 31. 21. Amos 5. 10, 15.

In other Scriptures, Gates of death and hell do note their perill, ſtrength and horrour, Pſal. 107. 17. Iſa. 38. 10. Mat. 16. 18. Job 38. 17.

According to ſome, they ſignifie the depths of the Sea; according to others, the cauſes of death; according to moſt, ſubterraneal caves, wherein darkneſſe as it were reſideth, and whither the ſun-beams are not admitted, Pſal. 9. 13.

The gates of hell] Matt. 16. 18. that is, the devill with all his adherents, together with all their ſtrength, force, and cunning.

Gate of heaven, *or* **houſe of God**] A place worthy and fit to be conſecrate and ſet apart for prayer, and the ſervice of God. Gen. 28. 17. *It is the houſe of God, and the gate of Heaven.*

The gates of the Land] Nah. 3. 13. that is, The entrance or paſſages leading thereunto.

To open the gates] Literally, the dores of the City and the Temple, for the people to come in without controll: but ſpiritually to make entrance by the miniſtery of the Word and faith, that Chriſt may come into the hearts of the elect, and they again may flock freely into the Lords Aſſemblies, Iſa. 26. 2. Pſal. 24. 7. Rev. 3. 20. The gate of the Tabernacle was very coſtly and glorious, as in Exod. 26. 36, 37. to ſhadow and ſignifie the glorious hearts of the elect, ſo made by Faith to receive Chriſt that glorious King, as is taught in Pſa. 24.

To praiſe one in the gates] To commend one publickly in the open meetings amongſt the Elders. Prov. 31. 31. *Her works praiſe her in the gates.*

Gates of righteouſneſſe] The Temple, which is call'd the gate of righteouſneſſe; either becauſe onely juſt and righteous perſons were to enter there to worſhip the righteous

righteous God; or elſe, becauſe by the doctrine and religion there taught, an entrance was made to come unto God, and to attain true righteouſneſſe. Pſa. 118. 19, 20. *Open unto me the gates of righteouſneſſe*; that is, the gates of Gods Sanctuary, which were opened by the Prieſts and Levites, for men to come in (to ſerve the Lord) which were clean and juſt, Iſa. 26. 2. & 2 Chr. 23. 19.

The gates of the Rivers] Nah. 2. 6. that is, The bridges, or the wall of *Nineveh*.

Gates of Sion] The open aſſemblies of the Church, where the publick miniſtery is exerciſed. Pſal. 9. 14. *Within the gates of the daughter of Sion.*

The gates of the daughter of Sion] which mean the publick places where Gods people came together at Sion gates, Pſal. 9. 14. where God ſate, v. 11. and which he loveth moſt. Pſal. 87. 2.

By *ſitting in the gate of the King*, Dan. 2. 49. is meant the chief principality and dignity in the Kings palace or court, to have free acceſſe to the King.

Gath] *A wine-preſſe.* A City, Joſh. 11. 22. 1 Chr. 18. 1.

Gath-hepher] The place where *Jonah* was born, or of his abode, 2 King. 14. 25.

Gath-rimmon] *A high wine-preſſe.* A City, Joſh. 19. 45. & 21. 25.

To gather] To bring or binde together things which are ſcattered, Lev. 19. 9. 2 Cor. 8. 15.

2. To collect for the poor, when the gifts of many doe meet together to help one. 1 Cor. 16. 1, 2. *Concerning the gathering for the Saints.*

3. To bring elect ſinners (like ſtragling ſheep) into the fold of the Church, that they may at length meet altogether in heaven. Eph. 4. 12. *For the gathering of the Saints.* Alſo to call the Reprobate by the outward miniſtery, Mat. 23. 37. *How often would I have gathered thee, and thou wouldeſt not?* Alſo, to joyn all elect Jews and Gentiles in one body, under one head Jeſus Chriſt, as many little ſums are collected into one, Eph. 1. 10.

4. To deſtroy and overthrow. Pſal. 26. 9. *Gather not my ſoul with the ſinners.*

5. To ſearch and examine our hearts, provoking our ſelves unto repentance. Zeph. 2. 1. *Gather your ſelves, &c.*

Note. This word ſometime ſignifieth, taken away, Jer. 16. 5. Iſa. 4. 1. and death, Iſa. 57. 1. 1 Sam. 15. 6. Ezek. 34. 29. and ſometimes it is expreſſed to whom they be gathered, as to their fathers, to their people, to the grave, 1 King. 22. 20. Numb. 20. 24, 26. and what is gathered, the ſoul, as Pſal. 26. 8. the ghoſt or the ſpirit, Pſal. 104. 28. Contrariwiſe, gathering is ſometime uſed for gracious receiving, or ſuccouring, as Pſal. 27. 9. *Tet the Lord would gather me*; that is, receive and ſuccour me.

6. To receive gratiouſly, Iſa. 54. 7.

7. To further and advance, Mat. 12. 30.

8. To get together, or be poſſeſſed of, Gen. 12. 5.

9. To come by little and little, Joel 2. 6.

10. To aſſemble, Gen. 34. 30.

11. To remove or take away by death, 2 King. 22. 20.

12. To poſſeſſe or enjoy, Pſal. 39 6.

13. To receive or lodge in ones houſe, Judg. 19. 18. marg.

14. To recover, 2 King. 5. 3. marg.

15. To take up, Pſal. 27. 10. marg.

To gather with Chriſt] To further and advance true Religion and Gods Kingdom. Mat. 12. 30. *He that gathereth not with me, ſcattereth.*

To gather up his feet] The quiet betaking himſelfe to his reſt of death, Gen. 49. 23.

To gather Manna] The receiving of Chriſt himſelfe, for meat and ſpiritual nouriſhment of their ſouls by a continuall application of him, more and more through faith continually growing, Joh. 6. 32, 33, 34, *&c.* The quality of the gathering (whereof read Exod. 16.) ſignifies that Chriſtian and mutual communication of Gods bleſſings, 2 Cor. 8. 13, 14, 15. The giving of Manna ſig. that God offered Chriſt for meat to them.

To be gathered to his people] The ſouls immortality, Gen. 25. 8. for *Abrahams* body was gathered to the body of *Sarah* onely. And by his people and fathers are meant, the ſpirits of juſt men, and perfect, Heb. 12. 13.

Gay] Jam. 2. 6. that is, neat, trim, gorgeous, ſhining, goodly, rich, whether white, or of any other colour.

Gaza] *Strong*; or, *a goat.* A City, Joſh. 15. 47.

Gazing-ſtock] A publick reproach, 1 Cor. 4. 9. *We are made a gazing-ſtock to the world.* Nah. 3. 5.

Gazer] *A dividing*; or, *a ſentence.* A City, 2 Sam. 5. 25.

Gazez] *Shaving*; or, *a paſſing over.* The Son of *Caleb* by his Concubine, 1 Chr. 2. 46.

Gazzam] *The fleece of them*, or *ſhaving thoſe.* His children returned from the Captivity, Ezr. 2. 48. Neh. 7. 51.

G E.

Geba] *A hill.* A City, Josh. 21. 17. 1 King. 15. 22.

Gebal] *The end.* A City of *Syria*, Psal. 83. 7.

Gebar] *A man, manly, strong*; or, after the *Syrian*, *a house-cock.* The Son of *Uri*, 1 King. 4. 19.

Gebim] *Grashoppers.* A City, Isa. 10. 31.

Gedaliah] *The greatnesse of the Lord.* The Son of *Ahikam*, 2 King. 25. 22. The Son of *Jeduthun*, 1 Chr. 25. 3. The Son of *Pashur*, Jer. 38. 1. The Son of *Amariah*, Zeph. 1. 1.

Geder] *A wall.* A City, Josh. 12. 13.

Gederah] *A wall.* A City, Josh. 15. 36. the inhabitants whereof are called *Gederathites*, 1 Chr. 12. 4. and *Gederites*, 1 Chron. 27. 28.

Gederoth] *Hedges.* A City, Josh. 15. 41.

Gederothaim] The same, Josh. 15. 36.

Gedor] The same. A City, Josh. 15. 58. Also, the Son of *Penuel*, 1 Chron. 4. 4. The Son of *Jered*, Ibid. 18. The Son of *Jehiel*, 1 Chr. 9. 37.

Gehezi] *The valley of vision.* Servant to *Elisha*, 2 King. 4. 12.

Geliloth] A place, Josh. 18. 17.

Gemalli] *Wares*; or, *a Camel.* The Father of *Ammiel*, Numb. 13. 13.

Gemariah] *A perfection*; or, *consuming of the Lord.* The Son of *Hilkiah*, Jer. 29. 3.

Gender] To couple, Lev. 19. 19. To get with young, Job 21. 10. To cause or bring forth, Job 38. 29. To breed, 2 Tim. 2. 23. To bring forth, Gal. 4. 24.

Genealogie] A pedegree, linage, stock, or race, Mat. 1. 17.

2. Vain and unprofitable questions and things. 1 Tim. 1. 4. *Give no heed to genealogies.*

Generation] A history or narration of things which happen unto any persons, Gen. 6. 9. & 25. 19. Also, the rehearsall of ones off-spring, Gen. 25. 12. and of things which do befall them, vers. 19. Gen. 30.

2. The originall or first-beginning of a thing. Gen. 2. 4. *These are the generations, &c.* & 6. 9.

3. Ancestors and forefathers. Matt. 1. 1. *The book of the generation of Christ.* It signifieth sons, Gen. 5. 1. Also sons and nephews, Gen. 10. 1.

4. Persons or people which live in some one age. Heb. 3. 10. *I was grieved with that generation.* Matt. 11. 16. Eccl. 1. 4. Mat. 23. 36. & 24. 34. Luk. 11. 31. The originall word in the Hebrew, which is translated (Generation) race, or age, hath the signification of durance, or durable dwelling and abiding, and so noteth the whole age or time that a man dwelleth in the world, Eccl. 1. 4. And so consequently the multitude of men that live together in any age, as Psal. 12. 7. and Deut. 1. 35. and in many other places.

5. A kinde of men. Luk. 16. 8. *Wiser in their generation.*

6. The age and time how long Christ shall indure, of whose Kingdome there is no end, who being raised, doth die no more, Isa. 53. 8. Rom. 6. 9.

7. An age of men, or men of that age, Mat. 12. 42. Luk. 11. 31.

8. The whole time a man dwels in the world, Eccl. 1. 4. Deut. 1. 35.

9. Men of like quality and disposition, though neither of one place nor time, Psal. 14. 5. Luk. 16. 8.

10. An age, or the space of an hundred yeers, Gen. 15. 13, 16.

11. The Nation of the Jews, Mat. 24. 34.

12. Perpetuity of time, Act. 8. 33.

Chosen generation] A people elected of God in Christ, to be partakers of all his holy promises, 1 Pet. 2. 9. Exod. 19. 6.

Note, that the act of generation, is noted by the tearms which are full of shamefastnesse; as, to goe in to one, to approach unto one, to know one, *&c.* Gen. 4. 1. Psal. 51. 1. Isa. 8. 3.

From generation to generation] In all times, both past and to come; for ever, and without end. Ps. 90. 1. *Thou hast been our refuge from generation to generation.*

2. For a long time. Exod. 17. 16. *The Lord sware, I will have war with the Amalekites, from generation to generation.*

Genesaret] *The garden of a Prince.* A City, Mat. 14. 34.

Genesis] *Birth, originall*, or *first beginning of any thing.* Hence the first book of *Moses* is called *Genesis*, because it describes both the beginning of the world, and the Church of God; of Religion and Policy, Nations and Languages.

Gentile or Greek] Every one who is not a Jew, Rom. 2. 28. & 9. 30.

2. One who being a Jew by Nation, was a Gentile in behaviour, being full of impiety and unrighteousnesse. Psal. 59. 5. *O Lord awake to visit all the Gentiles*, or *Heathen.*

3. The Jewes which were scattered amongst the Greeks. Joh. 12. 20. *There were certain*

certain Greeks amongſt them which came for to worſhip.

4. Unconverted, Jer. 14. 22. Mat. 10. 4.

5. Converted, Act. 10. 45. & 11. 1.

6. Falſe Chriſtians, Antichriſtians, Rev. 11. 2.

Diſperſion of Gentiles] Either the Gentiles ſcattered here and there upon the face of the earth: or the Jews now diſperſed among other people, Joh. 7. 35. 1 Pet. 1. 1. Jam. 1. 1.

For you Gentiles] Not in their name, or for their cauſe, but for that he had equalled them (being now called and drawn to Chriſt) with the Jews, who were now no more Gods people (though they beleeved in Chriſt) then the faithfull Gentiles. Hence came much perſecution to *Paul* amongſt the Jews, Eph. 3. 1.

Gentle] Meek, quiet, eaſie to be intreated, 1 Theſſ. 2. 7. 2 Tim. 2. 24. Such a one as perſwades all with his Word. Such as preferreth equity before extremity of law, not being overſtrict in preſſing that which is unmeet, Jam. 3. 17. Patient, moderate, courteous, Tit. 1. 3. 1 Pet. 2. 18.

Gentleneſſe] That gift which makes us courteous and tractable, ready to give milde words, and with reaſon to yeeld to others; eaſie to be ſpoken to, and to be entreated; apt to pleaſe, loath to diſpleaſe with reaſon. Gal. 5. 22. *The fruits of the Spirit is gentleneſſe, long-ſuffering, faith,* &c. *Meekneſſe,* Pſal. 18. 35. marg.

Gently] Favourably, 2 Sam. 18. 5. Carefully, tenderly, Iſa. 40. 11.

Genubath] *Theft*; or, *garden of the daughter.* The Son of *Hadad*, 1 King. 11. 19, 20.

Gera] *A pilgrim*, or *a ſtranger.* The Son of *Benjamin*, Gen. 46. 21. The Son of *Ehud*, Judg. 3. 15. The Father of *Shimei*, 2 Sam. 16. 5. The Son of *Bela*, 1 Chr. 8. 3.

Gerah] It was the twentyeth part of the Shekel of the Sanctuary, Exod. 20. 13. and was the leaſt ſilver coyn among the *Hebrews*, valuing of our coyn, three half-pence.

Gerar] A *pilgrimage*; or, *a ſtriving.* A City, Gen. 10. 19. & 20. 1, 2.

Gergaſhites, or Girgaſhites] Gen. 15. 21. of *Girgaſhi* the Son of *Canaan*, Gen. 10. 16. *Drawing neer to pilgrimage.* A people, Joſh. 3. 10.

Gergeſens] The ſame. A people beyond *Galilee*, Mat. 8. 28.

Gerizim] *Hatchers.* A Mount, Deut. 11. 19.

Gerſhom] *A ſtranger there.* The Son of *Moſes*, Exod. 2. 21, 22. The Son of *Manaſſeh*, Judg. 18. 30. The Son of *Levi*, 1 Chr. 6. 16.

Gerſhon] *His baniſhment.* The Son of *Levi* (called alſo *Gerſhom*) Gen. 46. 11. Of whom came the *Gerſhonites*, Numb. 3. 21.

Geſhan] *Drawing neer.* The Son of *Jahdai*, 1 Chr. 2. 47.

Geſhem] *Rain.* An *Arabian*, Neh. 2. 19.

Geſhur] *A walled valley.* A Countrey or City belonging to the Sons of *Machir*, 1 Chr. 2. 23. Whence *Geſhuri*, and *Geſhurites.*

To get] To goe, Gen. 19. 27. Ex. 24. 18. To depart or run away, Numb. 16. 27. To purchaſe or procure, 2 Sam. 8. 13. Gen. 34. 4. To finde, Job 31. 25. marg. To draw out, Prov. 3. 13. marg. To poſſeſſe, Prov. 15. 32. marg. To ſeek, Eccl. 3. 6. marg. To enter into, 2 Sam. 20. 6. To buy, Pr. 4. 7. *Ar. Montan.*

Gether] *The valley of ſearching out.* One of *Aram*'s children, Gen. 10. 23.

Gethſemane] *A plentifull valley.* A place, Mat. 26. 26.

Gebel] *Gods redemption.* The Son of *Machi*, Numb. 13. 15.

Gezer] *A dividing*; or, *a ſentence.* A City, Joſh. 10. 33. Hereof the *Gezrites.* *An axe*, 1 Sam. 27. 8.

G H.

Ghoſt] put for the ſoul of man, Gen. 25. 8. & 35. 29.

To give or yeeld up the ghoſt, is all one with to die, Gen. 25. 17. & 49. 33.

Giving up the Ghoſt, a puff of breath, Job 11. 20. marg.

Holy Ghoſt] The third perſon in Trinity, proceeding from the Father and the Son, being himſelf moſt holy, and the worker of holineſſe in all Angels and good men. Mat. 28. 18. *Baptizing them in the name of the Father, of the Son, and of the holy Ghoſt.* Joh. 15. 20. Rom. 8. 9.

G I.

Giah] *A ſigh*, or *groan.* A place, 2 Sam. 2. 24.

Giant] put 1. for a man of extraordinary growth, ſtature, and ſtrength, 2 Sam. 21. 16, 18, 20, 22. Of whom there was a land, Deut. 2. 20. & 3. 13. Joſh. 17. 15. and a valley, Joſh. 15. 8. & 18. 16.

2. Moſt audacious and wicked revolters from God, oppoſing God after a Giant-like manner, Gen. 6. 4.

Gibbar] *Strong, manly*; or, *a man.* His children returned from the Captivity, Ezr. 2. 20.

Gibbethon] *A back*; or, *a high houſe.* A City, Joſh. 19. 44.

Gibea] *A hill.* The Son of *Sheva*, 1 Chr. 2. 49.

Gibeah] The ſame. A City, Joſh. 15. 57. Judg. 20. 4.

Gibeath] The ſame. A City, Joſh. 18. 28. the Citizens whereof were called *Gibeathites*, 1 Chr. 12. 3.

Gibeon] The ſame. A City, Joſh. 9. 17. the inhabitants whereof were called *Gibeonites*, 2 Sam. 21. 1.

Giblites] Not conquered in *Joſhua*'s time, Joſh. 13. 2. 5.

Giddalti] The Son of *Heman*, 1 Chr. 25. 4. See verſ. 29.

Giddel] *Great.* His children returned from the Captivity, Ezr. 2. 47.

Gideon] (called *Gedeon*, Heb. 11. 32.) a *Breaker* or *Deſtroyer.* The Son of *Joaſh*, Judg. 6. 11.

Gideoni] The ſame. The Father of *Abidan*, Numb. 1. 11.

Gidom] A place, Judg. 20. 45.

Gidor] *A wall*, or *hedges.* The Son of *Gibeon*, 1 Chr. 8. 31.

Giereagle] The word ſo tranſlated in Lev. 11. 18. is, רחם, which *Buxtorf.* and *Tremellius* render *Merops*, which is a bird that doth eat bees, and whoſe nature is to feed and keep their parents, which never come abroad, which ſome term a *Wood pecker* : of רחם *he loved.*

Gift] Every good thing which is given us of God. Jam. 1. 17. *Every good gift is from above.*

2. Chriſt, who by an excellency, is called that gift worth all other gifts, being the head and cauſe of them all. Joh. 4. 10. *If thou kneweſt the gift of God.* 2 Cor. 9. 15. Joh. 3. 16. & 6. 32. Rom. 8. 2.

3. Patient ſuffering for Chriſt. Phil. 1. 29. *It is given you to ſuffer with Chriſt.* Where ſuffering for Chriſt, is called a gift.

4. Gods eternall election, and ſuch ſpirituall good things as flow from thence : to wit, Remiſſion of ſins, Faith, Sanctification, Perſeverance in grace, and Eternall life. Rom. 11. 29. *The gifts of God are without repentance.*

5. An alms or relief beſtowed upon the Saints. 2 Cor. 8. 7. *That ye may abound alſo in this gift.*

6. Juſtification, or imputed righteouſneſſe. Rom. 5. 16, 17. *Gift of that righteouſneſſe.*

7. The holy Ghoſt, and his miraculous gifts. Act. 8. 20. *That the gift of God may be obtained by money.* Alſo the ability or faculty to teach the Word, 1 Tim. 4. 14.

8. A thing given from man to man, either to teſtifie good will and loyal affection; then it is taken in good part, as 1 Sam. 19. 27. or to gain good will from ſome Ruler to help our Suit; then it is taken in ill part. Exod. 23. 8. *Thou ſhalt take no gift.*

9. A Miniſteriall calling or office, with fit gifts for worthy diſcharge of it, Rom. 12. 6. 1 Tim. 4. 14. Eph. 4. 11. *He gave gifts to men, &c.*

Referred I. to *God*, with relation unto all in generall, Eccl. 3. 13. & 5. 19. 1 Cor. 7. 7. Unto his owne in particular. Thoſe being externall, theſe internall or ſpirituall. Theſe are of divers ſorts; as, 1. Chriſt, Joh. 4. 10.

2. The holy Ghoſt and his miraculous gifts, Act. 8, 20. & 11. 17.

3. The gift by grace, or free gift unto juſtification, Rom. 5. 15, 16. or gift of righteouſneſſe, Ibid. 17.

4. Eternall life, Rom. 6. 23.

5. The gift of propheſie, 1 Cor. 13. 2.

6. Faith, Eph. 2. 8.

7. To ſuffer for Chriſt, *&c.* Phil. 1. 29.

Whereof ſome are peculiar unto ſome onely, Eph. 3. 7. others belonging unto all the godly, 2 Pet. 1. 1. Jude 3. Though *every good gift and every perfect gift is of God*, Jam. 1. 17. yet is he pleaſed *ſeverally to diſtribute the ſame*, Rom. 12. 6. 1 Pet. 4. 10.

Herein Gods gifts differ from Mens, that as they are freely given, ſo are they without repentance, Rom. 11. 29. Thoſe being the beſt gifts we muſt earneſtly covet, 1 Cor. 12. 31. and deſire ſpirituall gifts, 1 Cor. 14. 1. yea, be zealous of them, Ibid. 12.

II. To *Chriſt*, who immediately after his glorious aſcenſion, ſent down his Spirit upon men in the miraculous gifts thereof, and fitted thoſe whom he called to the Miniſtery with anſwerable gifts for the worthy diſcharge thereof, Eph. 4. 7, 8, 11.

III. To the *holy Ghoſt*; whoſe gifts were poured out on the Gentiles, Act. 10. 45. and through whom there are diverſities of gifts, 1 Cor. 12. 4, 8. which are gifts or diſtributions (Heb. 2. 4. marg.) of the holy Ghoſt.

IV. To *Man*; being either unlawful or lawful.

Unlawfull; with relation both unto God and Man.

Unto *God*; when 1. the offerer thinketh that thereby he hath liberty to ſin, Pro. 7. 14. 2. When he thinketh he may both ſerve God, and offer gifts unto Idols, Ezek. 20. 26, 31, 39. 3. When he is not in charity, at peace with others, Mat. 5. 23.

Unto

Unto *Man*, with relation both unto the Giver and the Receiver.

The *Giver*; 1. when the gift is falſe, or a gift of fallhood (as whereby the Giver would deceive or wrong the Receiver) Prov. 25. 14. marg.

2. When it's not given in love or good will, but as a bribe, Deut. 16. 19.

3. When given upon by-reſpects, and for ſelf-ends, 2 Sam. 19. 42. Prov. 18. 16.

The *Receiver*; when againſt conſcience and equity he is wrought and brought by gifts to doe that which elſe he would not have done, Exod. 23. 8. Prov. 17. 23. Prov. 21. 14.

Lawfull; with relation both unto God and Man.

Unto *God*, both voluntary and injoyned.

Voluntary, as Exod. 36. 3. Lev. 22. 21, 23. Ezr. 3. 5. & 7. 16. Pſal. 119. 108.

Injoyned; as, Lev. 23. 38. Numb. 18. 29.

Unto *Man*; ſo the word may be taken for Reward, Dan. 5. 17. Marriage-portion, Ex. 34. 12. An inheritance or poſſeſſion, Ezek. 46. 16, 17. Portions, Gen. 25. 6. Tribute, 1 Sam. 8. 2. Charitable liberality, Eſt. 9. 22. 2 Cor. 8. 4. and liberall diſtribution, ch. 9. 9. 13, 14. That which a man is able to give, Deut. 16. 17.

Gifts and calling of God] The gift of calling, by *Hendiadis*: or by Gifts, underſtand the good things given according to election of grace, as in v. 28. and by calling, that effectuall work of the Spirit, whereby God hath called many Jews, and decreed to call many more to his Kingdome, by drawing them to Chriſt. *The gifts and calling of God are without repentance*, Rom. 11. 29. The gifts and calling proper to the Elect, are ſaid to be without repentance, not in the nature of the things which are mutable, (God alone being abſolutely unmutable:) nor becauſe the Saints might not, or deſerve not to loſe them wholly; but becauſe there is no change with God, who ſo conferreth them, as he alſo preſerves them without any alteration of his purpoſe, or grief for that which he hath done, 1 Sam. 15. 29. Numb. 23. 19. In all which places, Repentance is uſed to ſignifie change or mutation of Gods decree, which is more firm then heaven and earth; as even *Lyra*, *Haimo*, and other Popiſh Authors expound. Here is then in this text ſtrong ground for the doctrine of perſeverance in grace, and a cheek to the Popiſh erroneous opinion of doubting of ſalvation, and of loſing the grace of a juſtifying faith; whereby they croſſe the Oracle of the Spirit, affirming ſuch gifts to be without repentance. God give the Papiſts true repentance, ſuch as belongs to him.

Gift good and perfect] Firm and ſolid, ſuch as be thoſe ſpirituall graces in Chriſt, communicated to beleevers, which are here oppoſed to worldly goods, which though they come from the Fountain of Gods bounty, yet are fading and vaniſhing away. Jam. 1. 17. *Every good and perfect gift.*

The gift of ones hand] That which is in ones power to give, or the giving after ones ability. Deut. 16. 17. *Every man ſhall give according to the gift of his hand.*

To neglect a gift] To ſuffer it to lie idle and unprofitable (as a ſword that ruſteth in a ſheath) 1 Tim. 4. 14. *Neglect or deſpiſe not the gift in thee.* He neglecteth his gift, which doth not diligently and faithfully exerciſe his talent to the utmoſt of his power, with ſincere deſire of glorifying God and benefitting the Church, without hiding them ſloathfully, or converting them ambitiouſly, to gain thereby preferment and wealth.

Gihon] *A breaſt*; or, *valley of grace*; a *river*. Gen. 2. 13. A City, or Town, 1 King. 1. 33.

Gilalai] *A wheel*, or *marble*. A mans name, Neh. 12. 36.

Gilboa] *A revolving*, or *ſearching out*. A Mountain, 2 Sam. 1. 21.

Gilead] *The heap of witneſſe*. The Son of *Machir*, Numb. 26. 29. Hence *Gileadites*, Num. 26. 29. A Mount, Gen. 31. 21. A land, Num. 32. 2. or Countrey, Joſh. 22. 9. wherein there were thirty Cities, Judg. 10. 4.

Gilgal] *A wheel*, or *revolution*. A City, ſo called, for that the people being there circumciſed, *they rolled away the reproach of Ægypt from off them*, Joſh. 5. 7, 9.

Giloh] *A rejoycing*, or *diſcovering*. A City, Joſh. 15. 51. whence the Citizens were called *Gilonites*, 2 Sam. 15. 12.

Gimzo] *That bulruſh*. A City, 2 Chron. 28. 18.

Gin] Taken properly, Amos 3. 5.

Figuratively, for a ſnare unto ſuch as are godleſſe and rebellious, Iſa. 8. 14.

Ginath] *A garden*. The Father of *Tibni*, 1 King. 16. 21.

Ginnetho] The ſame. A Prieſt, called alſo *Ginnethon*, Neh. 12. 4, 16.

To gird] To binde and reſtrain the wicked from attempting evil, Pſal. 76. 10.

2. To compaſſe and environ men (as with a girdle) either with ſorrow and ſackcloth, Joel 2. 13. or with joy and gladneſſe, as Pſa. 30. 12. & 65. 13. or with ſtrength, Pſ. 18. 39.

3. To

3. To tie about, Levi. 8. 7.

4. To gather ſtrength, heart, and ſpirit, Job 38. 3.

5. To put on cloſe, 1 King. 20. 11.

6. To tuck up, Luk. 17. 8.

7. To reſtrain luſts, Luk. 12. 35.

8. To binde, Joh. 21. 18.

It's joyned with a Girdle, Pſal. 109. 19. an Ephod, 1 Sam. 2. 18. Sack-cloth, 2 Sam. 3. 31. a Sword, 2 Sam. 21. 16. Dagger, Judg. 3. 16. Weapon, Deut. 1. 41. Garment, 2 Sam. 20. 8. Strength, 2 Sam. 22. 40. Gladneſſe, Pſal. 30. 11. Power, Pſal. 65. 6. Gold, Dan. 10. 5. Towel, Joh. 13. 5. Harneſſe, 1 King. 20. 11.

Your loynes girt] The tucking up, or keeping ſhort our wicked luſts by mortification: or, an utter abſtaining from all things which hinder the Chriſtian traveller in his journey toward *Jeruſalem* which is above, 1 Pet. 1. 13. Luk. 12. 35. *Let your loynes be girt about.* It is a ſpeech borrowed from the common uſage of the Eaſt Countreys, where men did wear long garments, and could not travel unleſſe their cloaths were girt and tuckt up: So it ſignifies the exerciſe and practiſe of mortification and repentance. And by lamps burning, is meant, the ſound and clear light of Gods Word, to guide repentance in the works and fruits of it.

Girdle] That which keeps a Souldiers armour faſt to his body, 1 King. 2. 5.

Put alſo for ſtrength, Iſa. 23. 10. marg. Power and authority in government, Iſa. 22. 21. Gods people, Jer. 13. 11.

Of Girdles, three ſorts:

1. *Sacred*, Exod. 28. 38. & 29. 9.

2. *Myſticall*, Rev. 1. 13. & 15. 6.

3. *Common*, Prov. 31. 24. Act. 21. 11. They were made of needle-work, Exod. 28. 39. Of linnen, Jer. 13. 1. Of leather, Mat. 3. 4. Of gold, Rev. 15. 6.

There is no more girdle] Both glory and power to be taken away from *Tyre*, Iſa. 23. 10. A girdle was uſed not onely for ornament, but for ſtrength. See Job 12. 18, 21. & 38. 3. & 40. 2. Iſa. 11. 5.

Girdle of truth] Integrity or ſoundneſſe of a good conſcience. Eph. 6. 14. *Your loyns girded about with truth.*

Girle] Properly a little Maid-childe which playeth in the ſtreet, Zech. 8. 5. On ſuch a prevailing enemy taketh no pity, but ſelleth them for a very little, Joel 3. 3.

Giſpa] *Coming hither.* One ſet over the *Nethenims*, Neh. 11. 21.

Gitta-hepher] *Digging a wine-preſſe.* A place, Joſh. 19. 13.

Gittaim] *A wine-preſſe.* A City, 2 Sam. 4. 3.

Gittites] *Wine-preſſes.* A people, Joſh. 13. 3.

To give] To elect, or in his decree of election to give. Joh. 6. 36, 37. *All that the Father giveth me, &c.* 2 Tim. 1. 9.

2. Actually to beſtow, and frankly, Pſal. 2. 8. Joh. 3. 16. *That he gave his Son.* Joh. 17. 2, 6, 9.

3. To conſecrate and offer up, 2 Cor. 8. 5. *Theſe gave themſelves to the Lord*, Exod. 22. 4.

4. To diſtribute the common almes amongſt the needy and poor Chriſtians. This belonged to the office of Deacons in the primitive Church by Chriſts appointment. Rom. 12. 8. *He that giveth with ſimplicity.* Alſo, to put, or ſet, Pſal. 4. 7. & 8. 1. 40, 3. Alſo, to grant, permit and ſuffer, Pſal. 16. 9. & 55. 23. & 66. 9. It ſignifies likewiſe to ſell for money, Gen. 23. 9.

It may be referred I. to *God*, and that both in reſpect of Chriſt, Man, and the Creatures.

Chriſt; ſignifying, 1. The power and authority which he did communicate unto him both before and after his reſurrection; Before, as Joh. 5. 26, 27. Eph. 1. 22. After, as Mat. 28. 18.

2. The work about which he did here imploy him, Joh. 17. 4.

3. His liberality towards him; generall, Pſal. 2. 8. particular, Joh. 17. 6.

4. The death and ſufferings which he had fore-ordained him to undergoe, Joh. 18. 11.

5. Power to give eternall life unto the elect, Joh. 17. 2.

6. The revelation of hidden things which God gave unto him, Rev. 1. 1.

Man; with relation both unto the godly and ungodly; and that both in general and in particular.

In *generall*: So he giveth unto every man according to his wayes, 1 King. 8. 39. according to the fruit of his doings, Jer. 17. 10. according to their works, Rev. 2. 23. So unto all their daily bread, meat, drink, raiment, *&c.* Mat. 6. 11. Gen. 1. 29. & 9. 3.

In *particular*, unto the *godly*, as their daily bread, Luk. 11. 3. and many other bleſſings and benefits plentifully recorded in the Scriptures: So, whatſoever we ſhall ask him in the name of Chriſt, he will give it us, Joh. 16. 23. To them he giveth Paſtors, Jer. 3. 15. To them a new heart, Ezek. 36. 26. To them his owne Son, Joh. 3. 16. To them his Spirit, Luk. 11. 13. Rom. 5. 5. 1 Theſſ. 4. 8. To them a Kingdome, Luk. 12. 32.

Unto the *ungodly*, to whom he giveth according

ding to their deeds, according to the wickedneſſe of their endevours, after the work of their hands, Pſal. 28. 4. Pſal. 78. 46, 50, 62. Pſal. 106. 41. Pſal. 81. 12. Ezek. 39. 23. Iſa. 3. 4. Jer. 9. 15. Rom. 1. 24. Them he puniſheth externally, in their bodies, goods, reputation, &c. internally, in their ſouls and conſciences, as they ſhall be eternally both in ſoul and body. This is the portion of their cup, Pſal. 11. 6. This is the gift which they may expect from the Lord.

The Creatures, who doe all wait upon God, that he may give them their meat in due ſeaſon, Pſ. 104. 27. & 145. 15. Matt. 6. 26.

II. To *Chriſt*, who giveth reſt unto his, Matt. 11. 28. *The keys of the Kingdome of heaven* unto his Miniſters, that by their cenſures and doctrine they may either open the gates thereof to the faithull and penitent, or ſhut them upon the impenitent, diſobedient unbeleevers, Mat. 16. 19. A mouth, and wiſdome, whereby to ſilence all their adverſaries, Luk. 21. 15. Himſelf, Joh. 6. 51. Peace, Joh. 14. 27. Eternall life, Joh. 10. 28.

III. To *Man*, and that 1. with relation unto *God*, ſignifying, To conſecrate, or offer up, 2 Cor. 8. 5. Prov. 23. 26.

2. With relation unto *others*; ſignifying, To beget, Gen. 30. 1. or Impart, Rom. 12. 8. marg. Diſtribute, Eph. 4. 28. marg. Send, 1 King. 17. 14. marg. Deliver or compaſſe, Prov. 4. 9. marg. Cauſe to poſſeſſe, Jer. 3. 18. marg. Lift up, or offer, 2 Chron. 30. 24. marg. Communicate, Mat. 10. 8. To be liberall, Prov. 21. 26. Lend, Mat. 25. 8. Aſſigne or make over, Deut. 3. 12, 13. Intruſt with, Luk. 19. 15. Obtain, 1 Joh. 5. 16. Beſtow in marriage, Deut. 7. 3. Furniſh, Luk. 22. 5. Yeeld, Jam. 5. 18. Put in ones minde, Mar. 13. 11. Diſtribute, Mat. 24. 45. Put in, Luk. 19. 23. Make that a thing may be ſo, 1 Cor. 7. 25. Eph. 6. 19. Caſt, Act. 1. 26. Frame, Hoſ. 5. 4. marg. Expoſe, Prov. 5. 9. Deliver, Gen. 3. 6. Mat. 14. 8.

To gibe up] Readily to preſent and conſecrate our ſelves to God to do him ſervice, (as ſacrifices under the Law were wont to be preſented before the Altar.) Rom. 12. 1. *That ye give up your bodies.*

2. To leave ſome to be plagued by their owne luſts, Rom. 1. 24.

To gibe us] To put into us, 1 Theſſ. 4. 8.

To be given for us] To die, Tit. 2. 14. *Note*: though this word *given* ſimply uſed and alone, doth ſignifie a free beſtowing of good things; yet being joyned with other words, as Rom. 11. 5. it noteth a clean contrary ſignification to that which is natural to it.

Given up] for, Shut up, Lam. 2. 7. marg.

Given to wine] or, not ready to quarrell and offer wrong, as in wine, 1 Tim. 3. 3. marg.

He hath given] That he will or ſhall give hereafter. Ro. 11. 8. *He hath given them the ſpirit of ſlumber*: a propheticall phraſe uttering things to come, and to be done in the præterperfect time, to note thereby the certainty of the thing, as if it were already done: ſo infallible be Gods predictions.

To gibe a Commandement] is, To command, preſcribe, enjoyn, Joh. 13. 34. 1 Theſ. 4. v. 2.

Gibe ear] that is, attend, hear, Pſal. 86. 1.

Gibe the hand] A ſigne of friendſhip and good will, 2 King. 10. 15. Of conſent, Ezr. 10. 19. Of a covenant agreed upon, Ezek. 17. 18. Of ſubmiſſion, 1 Chr. 29. 24. mar. Of ſubjection or yeelding, 2 Chr. 30. 8. marg. Jer. 50. 15.

Gibe place] To yeeld, Eph. 4. 27. Remit, deſiſt, Rom. 12. 19.

Gibe goodly words] that is, Be eloquent, well ſpoken, have a good grace in uttering a matter, Gen. 49. 21.

Gibe ſentence] that is, utter judgement, Jer. 4. 12. marg.

Gibe ones ſtrength to women] Prov. 31. 3. is, by whoring to waſte and conſume the ſtrength.

Gibe thanks] that is, Confeſſe, Heb. 13. 15. marg.

Gizonite] *Shaving*. *Haſham* ſo named, 1 Ch. 11. 34.

G L.

Glad, gladneſſe] See *Joy, Joyfull, Rejoyce*.

Glaſſe] A mirrour, wherein women, Iſa. 3. 23. and men behold their naturall (I may add, yet not add unto the Text, their unnaturall, artificiall, painted, patched) faces. Jam. 1. 23. Hereunto the skie is compared, Job 37. 18. Some were brazen, Exod. 38. 8. marg. In Rev. 4. 6. & 15. 2. it is taken myſtically. There is alſo mentioned pure gold, like unto clear (as it were) tranſparent glaſſe, Rev. 21. 18, 21.

Now we ſee through a glaſſe darkly, 1 Cor. 13. 12. that is, All the knowledge that we have of God is dim and dark; as a man that looks in a glaſſe ſees there but the image, and reſemblance, and repreſentation of the thing ſeen, and not the thing it ſelf.

Beholding as in a glaſſe the glory of the Lord, 2 Cor. 3. 18. that is, As a glaſſe which is ſet againſt the ſun receives the beams thereof, ſo doe

doe we take in glory from God, in one degree after another.

Gleam] is of ears of Corn, Lev. 23. 22. Grapes, Isa. 17.6. allowed for the use of the poor, Lev. 29.10.

Taken *properly* for gathering of ears of corn scattered, Ruth 2. 3,7.

Figuratively, for killing one after another, Judg. 20. 45. for searching for the remainders of the Jews escaped in the first destruction, as the Vine-gatherer when he hath pulled off the most remarkable clusters, goes over the tree again, and gleans those branches that remained. Jer. 6. 9. *Is not the gleaning of the grapes of Ephraim better then the vintage of Abiezer?* Judg. 8. 2. that is, the *Ephraimites* chasing and executing the *Midianites*, is much more then all that which we followers of *Abiezer* have done in joyning the batttel, and routing these enemies.

Glede] An unclean fowle, Deut. 14. 13. It hath a soft both voyce and flying; a great body, but small courage. It cannot indure cold, so that its coming is a sure signe that the Winter is past. It flyeth so swiftly that it catcheth flesh thrown up in the air, before it fall to the ground. When it watcheth for a prey, it seemeth not to move it self at all in the air. It's alwayes hungry, and though fearfull to set on wilde fowls, yet it is bold in preying on them that are tame, and oftentimes, for a long while together, flyeth about before it can catch them. If its young ones wax fat, it beateth them with its bil, whereby they become lean. They feed on carion, or such fowls as they kill. Oyntment would kil them. Whileſt young, it feedeth on flies and worms, but when old is ravenous.

Glister] Shine, spoken of stones, 1 Chro. 29. 2. Sword, Job 20. 25. Raiment, Luk. 9. 29. Spear, Job 39. 23.

Glory] is a singular and high opinion which one conceiveth of the excellency and worthynesse of another. The Hebrew word put for *glory*, signifies a weightines or gravity, which the Apostle seemeth to respect 2 Cor. 4. 17. It is put for,

1. Praise increased and abundantly published, Luk. 2. 14. *Glory be to God on high* Mat. 6. 13. Rom. 11. 36. *To him be glory for ever*: and elsewhere often.

2. Exceeding shining brightnesse. 2 Cor. 3. 7. *For the glory of his countenance.*

3. Earthly pomp and majesty, serving to make Kings glorious and renowned before men. Mat. 6. 26. *Solomon in all his glory was not like one of these.*

4. The mercy of God. Eph. 3. 16. *That he may grant you according to the riches of his glory*; that is, according to his rich mercy.

5. The Ark of the Covenant, which was a witnesse of the glorious presence of God, who did there hear the prayers of his people, and give forth his Oracles: whence the Temple was called the house or habitation of glory, Psal. 26. 8. Rom. 9. 4. *The adoption and the glory.* 1 Sam. 4. 22.

6. Riches, authority, sumptuous buildings and garments, *&c.* which because they are glorified and praised of men, and make their possessours glorious before men, are therefore called [Glory] in the phrase of Scripture. Psal. 49. 16. *When the glory of his House is encreased.* Est. 1. 4. *To shew his glory.* That which is glorious, and whereof men doe glory, Isa. 8. 7. & 10. 16. Psal. 108. 1. Gen. 31. 1.

Note. Because glory ariseth upon riches; hence it is that riches and glory are joyned together, in Prov. 3. 16. & 8. 1. Eccl. 6. 2. Glory hath the name of Weightynesse (as *Paul* mentioneth *weight of glory*, 2 Cor. 4. 17.) and *Abraham* is said to be weighty when he was rich, Gen. 13. 2. & in Isa. 16. 6. Glory is in Greek called Riches.

7. The soul of man, and his tongue, which are his most glorious parts. Gen. 49. 6. *My glory be thou not joyned with their assembly.* Psal. 16. 8. *and so is my glory also*; that is, my tongue, which is the instrument wherewith men glorifie God, Act. 2. 26. Psal. 30. 12. & 57. 9. Because the tongue is the glory of man by speech, if it be good, and the contrary if it be evill: It is therefore called (his glory.)

8. An ornament, that which adorneth and honoureth one. 1 Cor. 11. 8. *The man is the glory of God, but the woman is the glory of the man.*

9. An honest name or good report. Psal. 7. 5. *And lay my glory* (or *honour*) *in the dust.* Also, it signifieth the contentment which *Paul* the Apostle had, to have preached the Gospel to the *Corinthians*, without taking any thing of them for his pains, 1 Cor. 9. 15.

10. Goodnesse, or the work of Gods mercy in defending and blessing his people, which turns to his glory. Psal. 90. 17. *Thy glory upon their children.*

11. Dignity, excellency, 1 Cor. 15. 44. *There is one glory of the Sun, another of the Moon.*

In this place Glory doth comprehend the properties, several conditions, actions, uses, effects, and whatsoever other qualities by the gift

gift of God is proper to every creature in heaven and earth, tending to beautifie, deck, and adorn each creature, or to distinguish it from other, 1 Cor. 15. 40,41. And in v. 43. it signifies the clarity, beauty and brightnesse of glorified bodies, which shall shine so gloriously after their resurrection, as *Moses* face did by the glory which God put upon it, at his coming down from the Mount to the people; or as the garments of Christ did shine at his transfiguration in the Mount *Tabor*, Matt. 17. 2.

12. Worship and renown. Psal. 3. 3. *Thou art my buckler and my glory.* Luk. 2. 32. *The glory of his people.*

13. Grace of regeneration, or the renewing of Gods glorious Image. 2 Cor. 3. 18. *From glory to glory*; that is, from one measure of grace to another. This is Sanctification. As *Grace* is sometime put for *Glory*, so on the other side, *Glory* doth signifie *Grace*, as the way to *Glory*, and wherein God is glorified, by his free giving and continuing it.

15. A glorious victory by overcoming ones self. Psa. 73. 24. *And afterward receive me into glory.*

16. Peace and everlasting prosperity, Hag. 2. 10.

17. God himself, who is the glory or grace, and matter of praise to all men, Psal. 106. 20. Rom. 1. 23.

18. The tongue or speech of a man well used: because so it is the glory of man above other creatures, Psal. 57. 10.

19. Any good man or matter, which is or may be the means of glory to God or man, and the matter whereof or wherein to glory or rejoyce, 1 Thess. 2. 20.

20. Honour, Psal. 22. 9. marg.

21. All that by which in the heavenly Creatures God is set forth, Psal. 96. 7.

22. The Army of a great King. Isa. 8. 7.

23. That by which glory is gotten, that is, Gods goodnesse and works of mercy, to be spoken of, Psal. 90. 16. So his power and might, Joh. 11. 40.

24. That which is contrary to dishonour, 1 Cor. 15. 43.

25. With glory, or gloriously, or honourably, Psal. 73. 24.

26. The perfection which God required, Rom. 3. 23. and found in Christ, Isa. 40. 5.

27. Mans authority under God, as in his stead; or, that which setteth forth the dignity and excellency of man, 1 Cor. 11. 7.

28. The divine essence and very deity, Exod. 33. 18.

29. The doctrine and miracles of Christ, Joh. 1. verse. 14. & chap. 2. verse. 11.

30. Some admirable evidence of Gods presence, 2 King. 8. 11.

31. The incomprehensible excellency of God, Rom. 1. 23.

32. Matter of glorying, 1 Thess. 2. 20.

33. Heaven, 1 Tim. 3. 16. and felicity there, Rom. 5. 2. Luk. 24. 26.

Father of glory, and God of glory] The true God, who alone is truely glorious, and the Authour of all glory to his creatures. Eph. 1. 17. *The Father of glory.* Act. 7. 2. *That God of glory appeared to our Fathers*; that is, God full of glory and majesty.

Glory of the Forrest and fields] signifieth the mighty, noble, and valiant Souldiers in the Army of *Assyria*. Isa. 10. 18.

Glory of God] The God-head or divine essence. Exod. 33. 18. *Shew me thy glory.*

2. The doctrine and miracles of Christ, which were signes and tokens of his divine power and majesty. Joh. 1. 14. *We saw his glory.* Joh. 2. 11. A Metonymie of the efficient cause.

3. The manifestation of Gods omnipotency and goodnesse. Joh. 11. 40. *If thou didst beleeve thou shalt see the glory of God*; that is, Gods might and mercy manifested in the raising of thy dead brother.

4. The glorious and most admirable presence of God, witnessed by some visible token. 2 King. 8. 11. *The glory of the Lord filled the house of the Lord.* This glory was a visible cloud, full of light and brightnesse, as a token of Gods wonderfull presence, 1 Sam. 4. 22. Luk. 2 9. And in this sense it is written, that *Christ shall come unto Judgement with glory.* Also, the Ark of the Covenant being a Testimony of Gods glorious presence, and to shew how much he esteemed the people of the Jews, is therefore called glory, Rom. 9. 4, 15. and 4. 21, 22.

5. Religion or worship of God. Rom. 1. 23. *They turned the glory of the incorruptible God, into the similitude of corruptible man.*

6. The celebrating or setting forth of his praise. Joh. 11. 4. *This sickness is not to death, but for the glory of God.* Rom. 3. 7.

7. The perfect righteousnesse of the man Christ, the free imputing whereof unto beleevers turneth greatly to Gods glory. Isa. 40. 5. *The glory of the Lord shall be revealed.* In this sense are expounded those words of the Apostle, Romans 3. v. 23. *All have sinned, and are deprived of the glory of God.*

8. Felicity in heaven, or life eternall, which consists in the participation of Gods glory,

glory, Luk. 24.26. Rom. 5. 2. *And rejoyce under the hope of the glory of God.*

Glory of his grace] Glorious & renowned grace. Eph. 1.5. *The praise of the glory of his grace.*

To give glory to God] To acknowledge God the searcher of all hearts, and just avenger of all wickedneſſe, by confeſſing plainly what thou haſt done. Joſh. 7.19. *My Son, give glory to the Lord of Iſrael.*

2. To beleeve and praiſe the truth of God, that he is ſuch an one, as keeps promiſe, and is able to perform that which he hath promiſed. Rom. 4. 20. *And gave glory to God.*

3. To confeſſe God the Authour of every good work. Joh. 9. 24. *Give glory to God, this man is a ſinner.* The glory of God is two ways to be conſidered: either as it is abſolute in himſelfe, which none can conceive as it is, (therefore *Moſes* muſt ſee but the back parts of God) Exod. 34. 22, 23. nor change it, to cauſe it not to be what it is, for it is unchangeable, as himſelfe is. Mal. 3.6. *I change not*, ſaith *Jehovah*. Or elſe with reference unto us, to wit, that worſhip and honour which reaſonable creatures yeeld to their Creator. This may be conceived, for it is revealed in the word; alſo, it may be changed (without diminution to God) though not without contumely and reproach to him; and that two wayes, either by giving divine honour to ſuch things as by nature are no Gods, as the *Romans* and *Ægyptians* did to men and beaſts. Secondly, by repreſenting and worſhipping God by Images and ſimilitudes of creatures.

To the glory of God] Either the end for which duties are to be done, that God may be glorified, or elſe the fruit of Chriſt his love toward the elect, which walk in the ſteps of his charity: which is, to be made immortall as God is, and partakers of his heavenly glory. Rom. 15.7. *To the glory of God.*

Glory and joy] Matter or cauſe of glorying and rejoycing. 1 Theſ. 2. 20. *Ye are our glory and joy.*

The glory of the man] ſignifieth that the woman was created of God, that by her ſubjection to the man ſhe might make him more renowned and glorious, 1 Cor. 11.7.

Glory and pomp] Noble and rich men with their nobility and abundance. Iſa. 5.14. *Their glory and pomp ſhall deſcend.*

God of glory] Act. 7.2. *Lord of glory*, 1 Cor. 2.8. *Eyes of glory*, Iſa. 3.8. It is an Hebraiſme, glory for glorious, the abſtract for the concrete; and ſignifies, full of majeſty and glory, therefore great heed to be taken not to offend and provoke him.

Received into glory] Chriſt gloriouſly taken up, and into heavenly glory, 1 Tim. 3.16.

Riches of his glory] The unmeaſurable and marvellous great mercies of God, wherein conſiſteth his chiefeſt glory. Rom. 6. 23. *To declare the riches of his glory.*

Spirit of glory] That glory or renown, whereby the Spirit doth beautifie conſtant Chriſtians, which ſuffer reproach for Chriſt, 1 Pet. 4.14. *For the Spirit of glory and of God reſteth upon you.*

Their glory] Him, to wit, God or Chriſt, who is authour and matter of their glory, Pſal. 106. 20. Luk. 6. 32.

Upon all the glory] Upon all the elect and faithful people in all places, whom God ſhould glorifie by communion with himſelf. Iſa. 4. 5. *Upon all the glory ſhall be a defence.*

To glory] 1. To boaſt either proudly and vainly, Jer. 9. 23. which is unlawfull; or like a vain and proud man, but driven thereto by neceſſity. 2 Cor. 12.11. *I am become a fool in glorying, ye have compelled me*; which is lawfull.

2. To reſt and rejoyce in Chriſt onely, as the onely mean and meritorious cauſe of all peace and happineſſe from God, Jer. 9. 24. 1 Cor. 1. 31. 2 Cor. 10. 17.

3. To reſt in and be ſatisfied with our owne worthyneſſe, as if we could thereby purchaſe Gods favour. 1 Cor. 1. 29. *That no fleſh ſhould glory in his preſence.* This is unlawful.

4. To rejoyce and ſpeak boldly of our own or other mens innocency againſt the calumniation of adverſaries, 2 Cor. 1. 12. & 12.1,5.

5. To rejoyce and ſpeak confidently of our future happineſſe through Chriſt, ſatisfying for us, & ſanctifying us to his ſervice, Rom. 8.31,33,34. 1 Cor. 15. 55. Rom. 5.3.

To glory concerning God] To rejoyce and triumph inwardly in our hearts, becauſe we have the great God to be our Father through Chriſt. Rom. 5.11. *We glory concerning God, through Jeſus Chriſt our Lord.* Thus it is to be read after the Originall.

To glory in God] To attribute all good things unto God with prayſe and thankſgiving. 1 Cor. 1. 31. *He that glorieth, let him glory in the Lord.* Jer. 9. 23. This place ſhews what it is to glory in the Lord: to confeſſe and prayſe his mercifulneſſe, righteouſneſſe, and judgement.

Glorifie] To make glorious. Rom. 8.30. *Whom he juſtified, them alſo he glorified.* Thus God glorifies the elect, by adorning them with gifts of grace in this world, and celeſtial glory in the world to come.

2. To make known ones fame and glory.

Mat.

Mat. 5. 16. *That they may ſee your work and glorifie your Father which is in heaven.* Thus the elect glorifie God, when they greatly praiſe and thank him, confeſſe and honour him, both in words and deeds, Rom. 15. 6.

God the Father is glorified in Chriſt the Mediatour, whileſt his truth and mighty power appeareth in the effects of Chriſt his death, to wit, his victory over ſin, death, and hell, and Satan; and in his glorious return from death, according as God had promiſed to doe in Pſal. 2. & 16. and in the Prophets: but Chriſt the Son is glorified of his Father, as touching his humane nature, by the ſuſtaining it againſt the gates of hell in his agony and paſſion on the Croſſe; by making a meritorious ſacrifice to expiate and purge ſin, and reconcile mankinde; alſo raiſing it glorioufly the third day, and by his aſcenſion into heaven, and his ſitting as Lord over all, and head of his Church, as touching his Godhead and divine nature, by reſtoring thereto (after a ſort) his incomprehenſible eternall glory which was hid and obſcured in the time of his humiliation) and manifeſting it to the world more and more; that as he was indeed ever the true Son of God, ſo he might be known and declared to be of men.

It's ſpoken I. of *God* glorifying his owne Son, Joh. 13. 32. His owne Name, Joh. 12. 28. His owne Houſe, Iſa. 60. 7. Men, Jer. 30. 19.

II. Of the *Son* glorifying the Father, Joh. 17. 1.

III. Of the *holy Ghoſt* glorifying the Son, Joh. 16. 14.

IV. Of *Man* glorifying God, 1 Pet. 2. 12. Which he doth

1. By *knowledge*, when we conceive of God after a glorious manner.

2. By *acknowledgement*, when in words or works we aſcribe excellency unto God, and acknowledge his glory; and we thus doe, when in words we magnifie God, and ſpeak of his prayſes, and confeſſe that he is worthy to receive honour, and glory, and might, and majeſty, Pſal. 86. 9. Rev. 4. 11. When we confeſſe, that all the glory we have above other men in gifts or dignity, is given us of God, 1 Chr. 29. 11, 12. And thus we make God the Father of glory, as he is called, Eph. 1. 17. When we care not to abaſe our ſelves in the acknowledgement of our owne vileneſſe, that God may be magnified in any of his attributes or ordinances by it, Jer. 13. 16. Mal. 2. 2. When the prayſe of God, or the advancement of his Kingdome, is made the end of all our actions, 1 Cor. 10. 31. When we beleeve Gods promiſes, and wait for the performance of them, though we ſee no means likely for their accompliſhment, Rom. 4. 20. When we publickly acknowledge true Religion, or any ſpeciall truth of God, when it is generally oppoſed by moſt, Luk. 23. 47. When we ſuffer for God, 1 Pet. 4 16. When on the Sabbath we devote our ſelves onely to Gods work, Iſa. 58. 13. When we give thanks unto God, for benefits or deliverances, Pſal. 113. 4. Luk. 17. 18. When we love, prayſe, admire, and eſteem of Chriſt above all, Joh. 1. 14. & 11. 4.

3. By *effect*, when we make others to glorifie God, conceiving more glorioufly of him; or in praiſing God and his wayes, 2 Cor. 9. 13. Phil. 1. 10. Iſa. 61. 3. Eph. 1. 7. *Byfield* on 1 Pet. 2. 12. p. 406, 407.

Glorification is an action of God, freely, without our deſert, yet for the merit of Chriſt, making glorious, or endowing with glory all the elect, both men and women, here in this life, by ſanctification begun, and in the next world by ſanctification perfect, firſt, in their ſoul at death, afterward in the whole man, at the reſurrection, to the praiſe of his owne grace, and their eternall comfort. Rom. 8. *And whom he juſtifyeth them he glorifyeth.* Luk. 16. 22. 1 Cor. 15. 42, 43, 44.

Glorious] Full of brightneſſe and majeſty. 2 Cor. 3. 9. *If the miniſtration was glorious.*

It's ſpoken of God and his attributes, of Chriſt and his Goſpel, and of divers things which the carefull reader of the Scriptures may plainly obſerve.

Glorious majeſty] Venerable or prayſeworthy glory, Pſal. 8. 1. The Hebrew word *Hoda* is general for any laudable grace or virtue, which one is celebrated, reverenced and commended for.

Glutton] A devourer of meat, one given to the appetite, Prov. 23. 2. Riotous, Prov. 28. 7. A riotous eater of fleſh, Prov. 23. 20. Who ſhall come to poverty, Ibid. 21.

Gluttony] Properly and ſtrictly, Night-revellings, untimely riotous ſuppers and feaſts; but more largely, All unhoneſt and exceſſive feaſts, made to glut and pamper the belly, to the loading of the body, the dulling of the minde, the engendring of diſeaſes, waſting time and ſubſtance: and finally, making men leſſe fit and willing to exerciſe charity to men, or piety toward God, Rom. 13. 13.

G N.

Gnash] An expreſſion of rage, Job 16.9. Pſ. 35.16. & 37. 12. & 112.10. Lam.2. 16. Act. 7.54.

Gnat] Mat. 23. 24. *Which ſtrain at a gnat and ſwallow a camell*; that is, are obſervant and ſuperſtitious in the ſmalleſt things, negligent and careleſſe in thoſe of greateſt moment. As the *Bee* in ſweetneſſe, ſo it delighteth in ſowrneſſe.

In ſome Countreys Gnats have been ſo troubleſome, that the inhabitants have been inforced to remove their habitations, but every they are more then enough. They love the Candle-light, but are thereby burnt.

Gnaw] through hunger, Zeph. 3. 3. for ſorrow, Rev. 16. 10.

Gnidus] *A rage.* An Iſle by which *Paul* ſailed when he went to *Rome*, Act. 27. 7.

G O.

Goads and Nails] ſignifieth the Word of God, which is like goads and nails, both for touching men with a feeling of their ſins, quickning them unto godlineſſe: and alſo for ſtaying and ſtrengthening men in the faith, Eccl. 12. 11, 12.

Goat] A creature ſo called, being naturally very noyſome unto ſheep.

2. All unbeleevers, and wicked perſons, which are like to Goats, becauſe they are not onely out of the fold of the holy Catholick Church, but are hurtfull and troubleſome to the flock of Chriſt, Ezek. 34. 18. Matt. 25. 32, 33. *And the goats on his left.*

The Ceremony of the Live and Scape Goat, in Lev. 16. 20, 21. it ſignified the inviſible ſufferings of Chriſts ſoul to be ſo great, as his Godhead which dwels in light inacceſſible, muſt give to his humanity ſufficient ſtrength to endure them, being of all others not to be endured. See Joh. 7. 34, 35. & Joh. 13. 33.

There is no beaſt more venereous then this, yeelding ſeed at ſeaven days after it is kidned, ſome ſay, ſeaven weeks, and coupleth with its Mother, Siſter, &c. which many other beaſts doe not. Some affirm, that Goats take breath through their ears; nor is there any beaſt that heareth ſo perfectly and ſure as the Goat. Their skins are uſed by ſome for garments, Heb. 11. 37. They were charitably holpen by thoſe beaſts who were cruelly put to death by wretched men. Its blood ſcoureth ruſty iron better then a file; it alſo ſofteneth an adamant ſtone, which no fire is able to melt, nor iron to break. The Loadſtone being rubbed with garlick loſeth its virtue in drawing iron to it, but being dipped in Goats blood, it recovereth it. It loveth mountains and high places, whither when perſued, it flyeth, and there hanging on rocks, deceiveth the dogs. It loveth not to come behinde either Cattle or Sheep, but goeth alwayes before. Its biting the trees is found very prejudiciall to their growth. Honey is deadly to it. When it eateth of the *Sea-holme* it ſtandeth amazed; nor moveth it ſelf till freed by the Goat-herd. They are ſubject to the falling-ſickneſſe, as are they who feed on their fleſh. In the time of their coupling their ſmell is ſtinking and unſavory. Bows have been made of their horns, which have been uſed againſt themſelves. They are neither profitable for War, nor for the Plough. When the Owners are milking it, it often throweth down the pale and ſpilleth the milk. They are ſubject to wandring, nor continue they long in one place. They in ſome places bring forth young ones twice a yeer. They have given ſuck to the Wolves young whelps, by whom (when grown up) they have been devoured. When one of them is taken, the reſt ſtand ſtill, gazing thereat.

By the *He-goat*, Dan. 8. 5. *Alexander* the Great the King of *Grecia* is underſtood, Ib. 21.

Goath] *His touching*; or, *his roaring.* A place, Jer. 31. 39.

Gob] *Graſhoppers.* A City, 2 Sam. 21. 18, 19.

God] A moſt powerfull ſpirituall ſubſtance, the mighty Maker and Governour of the world. Gen. 1. 13. *Then God ſaid.* Joh. 4. 24. *God is a Spirit.* And whereſoever God is abſolutely uſed.

2. Kings, Princes, and all other lawful Magiſtrates, becauſe they repreſent the Image of his power, and executing his judgements, Pſal. 82. 1, 6. *I have ſaid, Ye are Gods*, 2 Chro. 19. 6. Here it is uſed in the plurall number.

3. One which interpreteth and declareth the minde of God to another. Thus is *Moſes* called *Aarons* God, and *Pharaohs* God. Exo. 4. 16. *And thou ſhalt be to him as God.* & 7. 1. *I have made thee Pharaohs God.* Here it is uſed with an addition; as *Paraohs* God, *Aarons* God.

4. God is put eſſentially for all the three perſons, even for the whole Deity, Joh. 4. 24. or perſonally, for ſome one perſon of the Trinity. Eph. 1. 3. *Bleſſed be God the Father of our Lord Jeſus Chriſt.* Rom. 9. 5. *Chriſt is God*

God bleſſed for ever. Joh. 11. Where God is put for the Father and the Spirit.

5. This name is given (but yet improperly) to Angels, 1 Sam. 28. 13

6. Improperly and falſely to men, either bad or good, which are not Gods, but onely in the opinion of ſeduced men, Act. 14. 11, 12. 1 Cor. 8. 5.

7. More falſely, to the Images or Idols of men, 1 Cor. 8. 4. Act. 17. 29.

8. Moſt falſely and impiouſly, this name is uſurped by Satan, and ſo it is Ironically attributed to him by St. *Paul*, 2 Cor. 4. 4. *In whom the God of this world hath blinded the mindes of them which beleeve not, leſt the light of the glorious Goſpel of Chriſt, which is the Image of God, ſhould ſhine unto them.* To ſhew the wicked what kinde of God they ſerve. See *World*.

9. Any thing that a man adoreth and eſteemeth in ſtead of God, or more then God, is that mans God, in the phraſe of Scripture, (Phil. 3. 19. *Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who minde earthly things*) and of St. *Auguſtine*. See *Bucanus*; *Loc. com. loco* 1. *q.* 13.

Or thus: The word *God* is ſometime uſed *ſingularly*, אלה, Job 3. 4. & 4. 9, 17. And in a ſhorter form, אל, Gen. 14. 18. So termed from his ſtrength or might) and אלה hath affinity with אָלָה *he adjured*; for, *by oath and execration men entred into Covenant with God*, Deut. 29. 12, 14, 19. Neh. 10. 29. Eccl. 8. 2. but is moſt uſed in the form *plurall*, אלהים, which ſignifieth, the *Almighties*; or, *Almighty power*, as having reference unto all the three perſons of the Deity. See *Aynſworth* on Gen. 1. 1.

It it taken either properly or improperly.

Properly, and that either eſſentially or perſonally.

Eſſentially, and ſo it is taken indefinitely for the whole Trinity, as Matt. 4. 7, 10. Joh. 4. 24.

Perſonally, 1. For the Father, Eph. 1. 3.

2. The Son, Rom. 9. 5. Joh. 1. 1. Tit. 1. 3, & 2. 10.

3. The Holy Ghoſt, Act. 5. 3, 4.

Improperly, 1. For an imaginary God, an Idol, Exod. 22. 20. Judg. 11. 24. Dan. 4. 8. Jonah 1. 5.

2. The Ark the ſigne of Gods preſence, 1 Sam. 4. 7. & 6. 20. 1 Chron. 13. 8, 10. Pſal. 42. 3.

3. Gods Subſtitutes here on earth, Kings, Princes, and Magiſtrates, Exod. 22. 28. Pſal. 82. 1. 6. & 138. 1.

4. A choſen inſtrument in ſome great ſervice, Exod. 4. 16.

5. Satan, 2 Cor. 4. 4.

6. The belly of the wicked, Rom. 16. 18. Phil. 3. 19.

7. The man of ſin, 2 Theſſ. 2. 3, 4.

After God] According to the Image and likeneſſe of God, in righteouſneſſe and holineſſe of truth. Eph. 4. 23. *Which after God is created in, &c.*

Againſt all is called God] ſignifieth, againſt the true and higheſt God, and againſt Kings, Princes, Magiſtrates, which in Scripture be called Gods; but eſpecially above that God which Idolaters worſhip, till he have got to be abſolute Commander in the Church of God, making himſelfe head of it, 2 Theſſ. 2. v. 4.

Before God] The place where Sacrifices were offered to God before the building of the Tabernacle. Exod. 18. 12. *Eat bread before God.*

2. A place in the Tabernacle neer unto the Ark, where God appeared, Deut. 12. 17. & 27. 7.

To beleeve God and Moſes] To give credit unto that which God, or *Moſes* from God ſpeaketh. Exod. 14. 31. *The people beleeved the Lord and his ſervant Moſes.* Beleeve *Moſes*; not in *Moſes*.

To be a follower of God] To ſtudy to be like unto God in ſuch ſpirituall graces as be parts of his image. Eph. 5. 2. *Be followers of God.*

To be for the people to God-ward] To be as Judge to hear and determine ſuch hard cauſes as could not otherwiſe be ended, but by asking counſell from God. Exod. 18. 19. *Be thou for the people to God-ward.*

God is one] God to be conſtant, and alwayes like himſelf, as Mal. 3. 6. Therefore he is ever offended with tranſgreſſors, now no leſſe then of old, ſo as none can be juſtified by the Law. Gal. 3. 31. *But God is one.*

Many Gods] Many Idols which were reputed Gods. 1 Cor. 8. 5. *There be many Gods, and many Lords.* Thus *Paul* ſpeaketh according to the opinion of the Heathens, who fancy unto themſelves a multitude of gods; whereas in truth, there is but one God, and one Lord.

My God] God to be his peculiar, or proper to himſelf, who is a common God to all his children, Rom. 1. 18. Joh. 20. 28. They be words ful of confidence & aſſurance in the true God, proceeding from a lively ſenſe of his goodneſſe; alſo upon enjoying

ſome ſpeciall good thing, which others have not. *Paul* calleth God his God, both by a ſingular grace, Rom. 1. 8. and by ſingular obligation, Rom. 1. 9.

To be of God in Jeſus Chriſt] ſignifieth, that whatſoever we are in the ſtate and condition of our new birth, we are it by the grace of God in Jeſus Chriſt, 1 Cor. 1. 30.

One God] Such a God as in eſſence is one, and in his will alſo, being alwayes conſtant and like himſelf. Rom. 3. 24. *One God which juſtifieth, &c.* viz. keeping one courſe in juſtifying both Jews and Gentiles.

Onely true God] God who is the true and very God, to be ſo one, as he is the onely God, and none other, without whom there is no God; and this God is in Scripture taught to be three in perſons, the Father, the Son, and the holy Ghoſt; for the unity of Divine eſſence is not deſtroyed by trinity of Perſons. Joh. 17. 3. *This is eternall life to know thee the onely true God, &c.*

Whereas *Arians* take advantage from this place for their errour, to prove Chriſt not to be true God, becauſe the Father is the onely God: Let it be marked,

1. That the Text ſaith not, that the Father onely is God.

2. That it will as well follow that the Father is not Lord, becauſe it is written, 1 Cor. 4. 8. *There is one Lord, even Chriſt*; as that Chriſt ſhould not be God, becauſe the Father is called one God, and God onely.

3. This particle [onely] excludeth not the other two perſons, but all Gods, in opinion, as Heatheniſh Idols; or by office, as Magiſtrates.

4. As [onely] comprehendeth both *Paul* and *Barnabas*, 1 Cor. 9. 6. So here [onely] includes Chriſt, who is the ſame God with the Father.

Laſtly, *Chryſoſtomes* reading of this Text may well be received; to wit, that *this is eternall life to know thee, and Chriſt whom thou haſt ſent, to be the onely true God.*

Finally, whereas the firſt verſe ſaith that Chriſt had glory with his Father afore the world, it proves him both to be a perſon diſtinct from the Father, and to be his eternall Son, even God from everlaſting. Note, that (*Elohim*) the name of God in *Hebrew* in form plurall, is uſually joyned with a verb ſingular, as *Elohim bara*, God created; but in ſome other few places it is coupled with a word plurall, not without myſtery of the Trinity, to teach unity of eſſence in plurality of perſons, Gen. 20. 13. Alſo, Gen. 35. 7. & 2 Sam. 7. 23. In which, though the plurall number be joyned, yet a plurality of Gods is no way intended: one Scripture muſt clear another.

God not to be in ones thought] ſignifieth, To think and beleeve that God careth not for him, in matters, either to reward the good, or to puniſh the bad, Pſal. 10. 4, 5, 9, 11, 13.

Thy God] Either thine by profeſſion of him, Iſa. 7. 11. Or in truth alſo, Exod. 20. 2.

This form of ſpeech importeth the Covenant made by God with *Abraham*, Gen. 17. *I will be thy God, and the God of thy ſeed after thee.* In the enjoying of this Covenant, ſtandeth true happineſſe and eternall felicity, as Pſal. 33. 12.

A God in Gen. 28. 21. is to be the author of ones welfare and ſalvation.

A Goddeſſe] As Idolaters had their Mengods, ſo had they their Women-goddeſſes, as the *Zidonians*, 1 King. 11. 5. and the *Epheſians*, Act. 19. 27.

Godhead] The eſſence and nature of God. Col. 2. 9. *In Chriſt dwelleth the fulneſſe of the Godhead bodily*; that is, the true nature of God is in him truly and for ever.

The firſt name whereby God is called in holy Scripture is *Elohim*, and it is in the plurall number, to ſignifie the myſtery of the Trinity in unity of the Godhead; and therefore it is joyned commonly with other words, ſometime of the ſingular number, and of the plurall, ſometime indifferently, as *Elohim*; that is, *God he went*, 1 Chr. 17. 21. and *Elohim, they went*, 2 Sam. 5. 23. It may be derived either from *El*, which ſignifies *mighty*, and ſo by increaſe of the word the ſignification is increaſed, *moſt mighty*, or *almighty*; or, from *Alah, to adjure*, becauſe of the covenant, oath, and execration, wherewith men are bound to God, according to that in Deut. 29. 12, 14, 19. Neh. 10. 29. Eccl. 8. 2. This honorable name God hath given unto Angels, Pſal. 8. 5. and unto Magiſtrates, Pſal. 82. 1. 5. becauſe he hath communicated his word and power to them in a ſpecial manner, Joh. 10. 34, 35. 2 Chr. 19. 6. The *Heb.* uſe to note excellent things, by adding the name of *God*, as *Mountains of God*; that is, high and mighty Mounts. *Cedars of God*, Pſal. 80. 10. *Mount of God*, Pſal. 68. 15. *River of God*, Pſal. 65. 9. *Wreſtlings of God*, Gen. 30. 4. *Harps of God*, Rev. 15. 2. And ſundry the like.

Gods] The three perſons of the Trinity, in unity of eſſence. Gen. 1. 1. *Gods made the world.* So the Hebrew Text readeth in the plurall

plurall number. Angels alſo and Magiſtrates are thus called, Pſal. 82. 1. Pſal. 8. 5.

2. The three perſons of the Godhead, each whereof is God of himſelf: unto equality with the three perſons, *Adam* was tempted and aſpired, Gen. 3. 5, 22.

Spoken alſo of Images, Gen. 31. 30, 32. & 35. 2. Falſe and imaginary gods, Ex. 12. 12. 2 Chr. 7. 29. A falſe repreſentation of the true God, Exod. 32. 8, 31. 2 Chron. 13. 8. Molten-gods, Exod. 34. 17. Satanicall apparitions, 1 Sam. 28. 13. Magiſtrates, Exod. 22. 28. Pſal. 82. 1, 6. The Sun, Moon, or any of the hoſt of heaven, Deut. 17. 3.

My Gods] ſignifieth the Teraphims, which were images, whereby he worſhipped his gods, Gen. 31. 30. The Scriptures uſe to call thoſe things gods, which repreſent God and his preſence to men, Exo. 32. 4. 1 King. 12. 28.

Godlie] One that hath obtained mercy, goodneſſe, piety, grace, and benignity from the Lord; and is again (after Gods example) pious, kinde, gracious and mercifull to others, Pſal. 4. 4. Act. 13. 35. The Hebrew word is *Chaſid*. See Neh. 13. 14. Pſal. 12. 1. The Greks tranſlate it *Hoſios*, Holy.

It's applyed to Man, Pſal. 12. 1. Seed, Mal. 2. 15. Sincerity, 2 Cor. 1. 12. Manner or ſort, 2 Cor. 7. 9, 11. 3 Joh. 6. Sorrow, 2 Cor. 7. 10. Jealouſie, 2 Cor. 11. 2. Fear, Heb. 12. 28.

Godly ſorrow] A grief for ſin, becauſe it is ſin, and contrary to Gods will and glory. This is called godly, becauſe it cometh from God, is agreeable to his will, and profiteth us unto repentance towards God. 2 Cor. 7. 10. *Godly ſorrow cauſeth repentance.*

After a godly ſort] As is meet and worthy them who profeſſe the name of God, and do beleeve Gods Word, affirming that he who receiveth his (Diſciples) receiveth him, 3 Joh. 6.

Godlineſſe] is an honeſt love of God, out of a pure heart, a good conſcience, and faith unfaigned, ſtirring us up to glorifie God, and to doe good to his people. Thus Mr. *Deering* defines it.

It's taken for 1. The ſervice and worſhip of God, the true God, both inward and outward, as it is commanded in the Word. Act. 3. 12. *As if by our godlineſſe we had done this.* 2 Tim. 3. 5.

2. The inward ſpiritual worſhip of God, when he alone is truſted, and feared, and loved above all. 2 Pet. 3. 11. *What manner of perſons ought you to be for godlineſſe?* 1 Tim. 4. 1. *Godlineſſe is profitable to all things.* Tit. 2. 12.

3. The whole duty of man, both towards God and his neighbour. 1 Tim. 6. 6. *Godlineſſe is great gain.* Tit. 1. 12.

4. A Chriſtian faith, or Religion of Chriſt. 1 Tim. 3. 16. *Great is the myſtery of godlineſſe.*

5. Godly deeds. 1 Tim. 2. 2. *In all godlineſſe and honeſty*; that is, honeſt and godly works.

6. Duties to Parents and kindred. 1 Tim. 5. 4. *Let them learn to ſhew godlineſſe to their own houſe.*

Goe] ſignifieth, To depart, paſſe over, paſſe or remove from one place to another, be gone, Gen. 42. 33. Joſh. 22. 9. Lam. 4. 15. To liſt up the feet, Gen. 29. 1. marg. To return, Gal. 1. 18. marg. To draw neer, approach, or come to, Rev. 10. 1. To publiſh or ſpread abroad, Mat. 4. 24. To fly, Gen. 31. 21. To walk, Jude 11. To die, Pſ. 39. 13. To paſſe, Rev. 9. 12. or, paſſe away, Rev. 21. 1. To turn from, 1 King. 9. 6. But the words joyned hereunto, as, *aſide, aſtray, away, back, down, forth, forward, in*, or *into*, in *peaces neer, not, out, to, up*, &c. point out the meaning of many places where this word is uſed.

To goe backward] To ſeparate and eſtrange themſelves ſo from God, as to run into a way quite contrary to that which God ſhewed them in his word, Iſa. 1. 4. *They are gone backward.* Gen. 16. 2. ſa modeſt phraſe, Judg. 15. 1.

To goe in to one] To have to doe with one about generation, Gen. 29. 21. Amos 2. 7. *A man will go in to a maid.* An unſeemly action expreſſed by a ſeemly term, Pſal. 51. 1. Iſa. 8. 3. *Knowing* is uſed in like ſenſe, Gen. 4. 1.

To goe in and out] To adminiſter, execute, and performe publick duties, in the time both of war and peace, with great truſt and diligence. Numb. 27. 17. *Who may goe in and out before them.* Deut. 31. 2. 2 Chr. 1. 10.

2. To doe private duties well and faithfully, Deut. 28. 6. Pſal. 121. 8. *The Lord ſhall preſerve thy going out, and thy coming in.*

3. To live ſafely. Joh. 10. 9. *He ſhall be ſaved, and ſhall goe in and out.* It often ſignifieth, to converſe, or trade, Jer. 17. 19, 20, 25. & 25. 4.

They goe down to hell] ſignifieth, To depart out of this life, into the common place and ſtate of death, whereunto all muſt goe, Gen. 37. 35. As heaven is not

onely the place of good Angels, and holy men, but generally it is put for all above us, as the air, ſphears, &c. where the fowles fly, and the ſun and ſtars run their courſe: ſo Hell, *Sheol* in Hebrew, in Greek *Hades*, the one of craving ſo called, the other of *Adam* by change of letters, doth ſignifie not onely the place of torment, or a grave digged and made with hands, but the common place or ſtate of death. See more in *Hell*.

To goe onward] Exod. 40.36. that is, to journey, marg.

To goe to his own place] Act. 1.25. is, To goe to hell; or, to periſh for ever.

To goe up] Iſa. 10. 4. that is, Was lifted up, marg.

Gog] *The roof of a houſe*. The Son of *Shemaiah*, 1 Chr. 5.4. A people, Ezek. 38. 2, 3, &c.

By *Gog* and *Magog* ſome underſtand, *the Kings of Syria, and Aſia, and the adjacent Nations*. Some the *Goths*, &c. *Chytr. Onomaſt.*

Golan] *A paſſing over*. A City, Deut. 4. 43.

Gold] A kinde of metal pure and precious, highly eſteemed for the great worth and uſe of it. Hag. 2. 9. *Silver is mine, and gold is mine*. Gen. 2. 11.

2. The precious gifts and merits of Chriſt; to wit, his wiſdome, riches, ſanctification and redemption. Rev. 3.18. *Come, buy of me gold*.

3. The moſt pure graces of the Spirit; to wit, faith, hope, and love. Pſal. 45. 19. *Her cloathing is of broydered gold*. A Metaph.

4. Pure and ſound doctrine agreeable to the Word. 1 Cor. 3. 12. *But if a man build upon this foundation, Gold, Silver*, &c. A Metaphor.

5. Moſt coſtly gifts and preſents of all kinds and ſorts. Pſal. 72. 15. *To him ſhall they give of the gold of Sheba*. Iſa. 60. 17. *For braſſe will I bring gold*. A Synecdoche.

6. The moſt excellent glory of the heavenly life. Rev. 21. 21. *The ſtreet of the City is pure gold*.

Fine gold] ſignifieth, moſt pure and precious gold, Pſal. 19. 10.

Gold of Uphaz] Girdles made of moſt pure and precious gold, ſuch as is to be had in *Ophir*, Dan. 4. 5. Jer. 10.9. Whereof read in 1 King. 9.28. A Metonymie.

Golden] put for 1. that which is of gold, Eſt. 4. 11. Iſa. 13. 12.

2. That which is compared to, or like to gold, Eccl. 12. 6. Zech. 4. 12.

3. An exactor of gold, Iſa. 14. 4.

4. Alluring means, Jer. 51. 7.

Gold-ſmith] Some of that trade commended, Neh. 3. 8, 31, 32. Some diſcommended, Iſa. 40. 19. & 41. 7. & 46. 6.

Golgotha] *The place of a skull*. The place where Chriſt was crucifyed, Mar. 15.22.

Goliath] *A Captivity*, or *paſſing over*. A Gyant ſlain by *David*, 1 Sam. 17.50. put alſo for his Brother, 2 Sam. 21. 19.

Gomer] *Conſuming*, a *conſumer*, or *wanting*; is put for,

1. The Son of *Japhet*, Gen. 10. 2.

2. The people that came of him, Ezek. 38. 6.

3. The daughter of *Diblaim*, Hoſ. 1. 3.

Gomorrah] *A rebellious people*. A City, Gen. 13. 10. The *Jews* tearmed the people hereof, as who walked in their wayes, Iſa. 1. 10.

Good, *being referred unto things*] That which all men deſire, as being pleaſurable unto them. Pſal. 4. 7. *Who will ſhew us any good?* Here it ſignifies the chief good, even true felicity, which all men ſeem to deſire.

2. Proſperity, and every thing that is proſperous. Lam. 38. *Evill and good proceeds from God*. Iſa. 45. 7. *I create good and evill*.

3. That which is expedient, behovefull, or convenient. 1 Cor. 7. 1. *It is not good for man to touch a woman*. Gen. 2. 18. *It is not good for man to be alone*. And elſewhere very often *good* is put for commodious and profitable. *Moſes* in Gen. 2. 18. ſpeaks of the good of our kinde, which could not be multiplyed by a ſolitary man. But *Paul* 1 Cor. 7. 1. ſpeaks of a perſonall good, which a ſolitary man enjoyeth, being freed from many worldly incumbrances. For *Adam* (or other men) to be alone and ſolitary, without a companion, and the ſociety of a woman, had been not good, but incommodious, both for man himſelf, who had lacked a fellow to live, and ſweetly to converſe withall: and for mankinde, which could not by one alone be increaſed; for the Church, which was to be gathered out of our kind being multiplyed; and for the glory of God, who was to be honored in the ſending of his Son made of a woman: alſo, in the juſt puniſhment of the reprobate, and moſt free ſalvation of the elect, Gen. 1. 4. See 1 Cor. 7. 35. where the comely or expedient expreſſeth good, in verſ. 1. Alſo, as evill is put for grievous, and diſpleaſing: ſo is good uſed for pleaſing, Gen. 48. 17. & 16. 9.

4. That which is virtuous and morally honeſt, righteous and juſt. Pſal. 37. 27. *Flee from evill and doe good*. Pſal. 14. 1. *There is none that doth good*.

5. That which is commendable or praiſe-

worthy,

worthy. Mat. 26. 10. *She hath done a good work upon me.* 2 Tim. 4. 7. *A good fight.* 1 Tim. 9. 13. *A good confeſſion.*

6. That which lacks nothing to the perfection of being. Gen. 1. 38. *And loe, all was very good.*

7. That which is healthfull, wholeſome, and available to our ſalvation. Rom. 8. 28. *All things work together for good to them that love God.* Eph. 4. 29. *But that which is good to edifying.* 1 Tim. 4. 6. Heb. 6. 5.

8. That which is ſufficient. 2 Chron. 30. 22. *He ſpake to the Levites that had good knowledge.*

9. Cheerful, ſolemne, and joyfull. 1 Sam. 25. 8. *We come in a good ſeaſon.*

10. That which is lawfull to be uſed. 1 Tim. 4. 4. *Every creature of God is good.* Alſo that which is profitable to edifie others, and pleaſing to God, Rom. 14. 21.

11. That which is ſweet and grateful. Gen. 3. 6. *When ſhe ſaw that the fruit was good.* 2 Chr. 18. 7. *He doth not propheſie good unto me.* Alſo, that which is better, Rom. 14. 21.

12. The benefits of God, both for this life and the life to come. Pſal. 103. 5. *Which fils thy mouth with good things.*

13. Chriſtian liberty, or the doctrine of our freedome from the bondage of the Ceremonial Law, given to the Jews. Rom. 14. 16.

14. That which is agreeable to the Will of God, Eccl. 2. 10.

15. That which is profitable, commodious, Eph. 2. 3.

16. Delight, Ibid. 24.

17. Fruitful, Gen. 41. 24.

18. Uſeful and to be eſteemed, Deut. 6. 11.

19. Helpful, Eſt. 2. 8.

20. Joyfull, Eſt. 9. 22.

21. That which is oppoſite to evill, Pſal. 37. 27.

22. Great, Gen. 25. 8.

23. Approving, Act. 23. 1. or cleering, Heb. 13. 18.

24. Not to be found fault with, Iſa. 39. 8.

15. Eaſily wrought upon, or fitted to receive, or apt for fruitfulneſſe, Luk. 8. 15.

26. Comfort, Eccl. 4. 8.

27. Pleaſant, Pſal. 133. 1.

28. A bleſſing, Prov. 19. 8.

29. Riches of all ſorts, Gen. 24. 10. & 45. 18.

30. Sweet, Prov. 24. 13.

31. The fruits of the earth, Iſa. 1. 19.

32. A thing of worth, praiſe-worthy, Joh. 1. 46.

33. Fat. Lev. 27. 33.

Good, *when it is referred unto perſons*] One, who is holy of himſelf, or moſt holy or perfectly holy, being authour of all holineſſe in others. Mar. 10. 18. *There is none good but one, which is God.* Hoſ. 8. 3. Good put for God himſelfe.

God is ſaid to be with good men; either inwardly by his grace, directing and aſſiſting in doing all duties, ſtrengthening and comforting in fears and doubtfull caſes, and dangers; or outwardly, by his mercifull providence, protecting their perſons, and proſpering their enterpriſes and works.

He is good eſſentially, abſolutely, fully, compleatly, unſpeakably, perpetually. God in himſelfe, in his attributes, ordinances, *&c.*

2. A godly man, who is unperfectly good, doing good to many. Act. 11. 24. *Barnabas was a good man*: thus all regenerate perſons be good. Tearmed godly and merciful, Mic. 7. 2. marg.

3. It's put for fair, Gen. 24. 16. marg. Pleaſing, Deut. 6. 18. Eſt. 1. 21. marg. Ones ſelf, Job 5. 27. marg.

Good age] A life full of yeers, accompanyed with health of body, and ſpirituall proſperity unto the end of our dayes. Gen. 25. 8. *Abraham died in a good age.* Gen. 15. 15.

Good conſcience] A power in mans ſoul, giving teſtimony of mens actions and eſtate before God, according to the light of knowledge which it hath. Such a good conſcience may be in a man unregenerate. Act. 23. 1. *I have in all good conſcience ſerved God untill this day.* This *Paul* ſpeaketh of himſelf, being a Phariſee. 1 Tim. 1. 19. *Having faith and a good conſcience.* When one followeth the light of knowledge that ſhineth in his conſcience, and doth according unto it: ſuch a one is ſaid in Scripture phraſe to have a good conſcience, and to ſerve God in good conſcience, though he be but a naturall man, and lack ſaving knowledge. This conſcience is good morally.

2. A power of the ſoul, inlightened with ſaving knowledge of Gods truth, and ſanctified by the Spirit, to give teſtimony truly both of our good eſtate before God for eternall life, and of all our doings in this life; excuſing and comforting us when we have done wel, checking and accuſing us when we have done evil. Heb. 13. 18. *Pray for us, for we are aſſured we have a good Conſcience.* And Act. 24. 16. it is called, *A clear and unſpotted conſcience.* This good conſcience onely regenerate men have, and it is ſupernaturally good, or good ſpiritually.

Good countenance] ſignifieth, faire and goodly uſage, Gen. 24. 16. & 26. 7. and 12. 11.

Good and evil] That which is both honeſt and profitable, alſo that which is wicked and hurtfull, even every thing which either may pleaſe or diſpleaſe God or our neighbour. Rom. 12. 9. *Abhor that which is evil, and cleave to that which is good.*

To call evil good, and good evil] To invert and change both the nature and names of things; as, to tearm drunkenneſſe, mirth, or good fellowſhip; covetouſneſſe, good thrift; prodigality, liberality; pride, handſomeneſſe, or neatneſſe, &c. Iſa. 5. 20. *Woe to them which call, &c.*

Good eye] A mercifull and liberall eye. Prov. 22. 9. *He that hath a good eye.*

A good heart] A ſoul framed by God unto goodneſſe, being made able to love this good Word of God, and to deſire and endevour to obey it. Luk. 8. 15. *An honeſt and good heart.*

Good hope] A ſure expectation of good things in heaven. 2 Theſ. 2. 16. *And good hope through grace.*

A good name] A favourable report given us of good men; in reſpect of our weldoing. Prov. 22. *A good name is better then riches.*

Good things] Remiſſion of ſins, atonement with God, eternall life. Rom. 10. 15. *Which brings glad tydings of good things.*

2. That which is profitable to our ſelves and others, Eph. 4. 28.

Good Word of God] The will of God revealed in Scriptures, which teacheth a good life, and promiſeth good things, and makes us good, being good in it ſelfe: and therefore it is called, the good Word of God, Heb. 6. 4. *And have taſted of the good Word of God.*

Good works]. Such things as God hath commanded to be done; even all good thoughts, counſels, deſires, words, and deeds which come from a regenerate man, and are according to the will of God revealed in his Law. Eph. 2. 10. *Created to good works.*

Unto a good work it is required that the ground or beginning of it be good; to wit, a pure heart, faith unfaigned, and a good conſcience.

2. That the thing done be good, being commanded of God, by his Law.

3. The end good, being referred to Gods glory.

Works of Popery deviſed by men are no good works, Mat. 15.

It ſignifieth ſpecially the duties of Preachers; which be four, 2 Tim. 17. 18.

Goodly] Applyed 1. to *Man*; his perſon, 1 Sam. 8. 16. 2 Sam. 23. 21. His countenance, Gen. 39. 6. His words, Gen. 49. 21. His raiment, Gen. 27. 15.

2. To heritage, Pſal. 16. 6.

3. To houſes, Deut. 8. 12. Caſtles, Numb. 31. 10. Cities, Deut. 6. 10. Tents, Numb. 24. 5. So ſtones, pearls, price, horſe, images, cedar, *&c.*

Goodneſſe, *when it is referred to God*] That property in God, whereby he is in himſelfe moſt good, and communicateth his good things to others. Pſal. 34. 8. *Taſte and ſee how good the Lord is.*

2. His gracious kindneſſe, whereby he is beneficial to his creatures. This is uncreated goodneſſe. Rom. 11. 22. *Behold the goodneſſe, &c.*

3. The benefits which come from Gods goodneſſe. Exod. 18. 9. *He rejoyced at all the goodneſſe.* This is created goodneſſe.

4. His moſt infinite holineſſe and juſtice. Luk. 18. 19. *None good ſave God onely.* Uncreated goodneſſe.

5. Gods free liberality and bountifulneſſe to us, Neh. 9. 25. Zech. 9. 17. Rom. 2. 4.

6. That of God wherewith his people are ſatisfied, Pſal. 65. 4. Jer. 31. 14.

Being referred to men] That quality whereby men become beneficiall and helpfull to others, after Gods example. Gal. 5. 22. *The fruit of the Spirit is goodneſſe.* This is created goodneſſe.

2. That unperfect agreement of all our faculties and powers with Gods will, or integrity of heart and manners. Act. 11. 24. *A good man.* Rom. 15. 24. All good manners and Chriſtian virtues, meant here, namely a charitable opinion.

3. A perfect goodneſſe or integrity, which God gave to the firſt man, and yet doth require of all men. Rom. 3. 12. *There is none good, no not one.*

4. Good in opinion, and not indeed.

5. Good in temporall eſtate, or as we ſay, a perſon of good eſtate or place, a man happy in this world, Matt. 22. 10. and therefore riches are called goods. This is temporall goodneſſe.

6. Whatſoever is beſt in man, Pſal. 16. 2.

7. The ſhew of good, Hoſ. 6. 4.

Gopher] *Wood*, Gen. 6. 14. The Scripture mentioneth not this word any other where. A kinde of Cedar, *Buxtorf.* So the *Chaldee Paraph.* But גפרית ſignifieth Sulphur or Brimſtone, Gen. 19. 24. Whereupon

ſome

ſome think theſe to be Turpentine trees, which bear ſulphury berries, and the wood is known to be fit for ſuch an uſe as the making of the Ark. *Aynſw.*

Goſhen] *A drawing neer.* A parcell of *Ægypt*, where *Iſrael* was appointed by *Pharaoh* to dwell, Gen. 45. 10. Alſo, a City, Joſh. 10. 41.

Goſpel] The Hiſtory and Narration of the things which Chriſt ſpake and did; as the Goſpel according to *Mark*, *Matthew*, *&c.* Mar. 1. 1. *The beginning of the Goſpel of Chriſt.*

Thus the Goſpel is onely the New Teſtament. But the tydings of ſalvation is ſhewed alſo in the Old.

The matter of the Goſpel in generall is the reconciliation between God and man, with the means and manner thereof.

The parts whereof are on Gods part to us-ward.

1. The grace of Regeneration, aboliſhing ſin, renewing holineſſe.

2. The grace of Remiſſion, aboliſhing guilt and puniſhment.

This (with the meanes of it by Chriſts Spirit and merits) is Gods Goſpel and new Covenant with us, Jer. 31. 32.

2. The glad and joyfull tydings of remiſſion of ſins, and eternall Salvation by faith in Chriſt already come. Mar. 1. 15. *Beleeve the Goſpel.* Luk. 2. 10. *I bring you tydings of great joy*, &c. Gal. 3. 8. And elſewhere often it ſignifies that doctrine which teacheth the true way how to attain perfect righteouſneſſe and eternall life; namely, by beleeving in the Son of God. Hence called Goſpel, as one would ſay, a Good-ſpel, or Gods-ſpel, Gal. 1. 6, 7. & in Gal. 3. 8. The Goſpel ſignifieth the doctrine or promiſe of free reconciliation by faith in Chriſt to come, according to that is written, Gen. 12. 3.

3. The whole doctrine of the Word, both of Law and Grace. Mar. 1. 14. *Teaching the Goſpel of the Kingdome of God.*

4. The preaching or publiſhing the Doctrine and promiſe of grace. Rom. 1. 9. *I ſerve God in the Goſpel of his Son*; that is, in declaring and preaching the doctrine of his Son, Phil. 4. 15. 1 Theſſ. 2. 4. 1 Tim. 1. 11.

5. Errour or falſe doctrine delivered under the name of the Goſpel, and with as great readyneſſe and reverence received as the Goſpel; and yet is a Goſpel but in opinion, or a Goſpel that is not a Goſpel, Gal. 1. 6, 7.

6. The Covenant and promiſe made with *Abraham*, Gal. 3. 8.

7. As by an excellency it is reſtrained to ſignifie the moſt joyfull meſſage of ſalvation, Luk. 2. 10. Rom. 10. 5. So the word is taken for glad dyings in generall, Iſa. 52. 7. Jer. 20. 15.

Concerning the Goſpel, they are enemies] Jews to be enemies, becauſe they would not admit and beleeve the doctrine of grace, but perſecuted it, and the teachers of it, Rom. 11. 28.

Faith of the Goſpel] That faith which is yeelded to the doctrine taught in the Goſpel, reſting thereon, and looking onely thereunto. Phil. 1. 27. *Through the faith of the Goſpel.*

The Goſpel of the glory of God] A glorious doctrine, entreating of the moſt excellent glory of God, and at laſt, tranſlating the beleevers of it into eternall glory. 1 Tim. 1. 11. *According to the glorious Goſpell of the bleſſed God.*

Goſpel of God] The doctrine or promiſe, whereof God is author and giver. Rom. 1. 1. *To preach the Goſpel of God.*

The Goſpel of the grace of God] That doctrine which certifieth us of Gods favour and love, reſtored in Chriſt, for the free pardon of all our ſins, and full reconciliation with God. Act. 20. 24. *To teſtifie the Goſpel of the grace of God.*

Goſpel of Jeſus Chriſt] The doctrine of ſalvation by Chriſt, not as it is in books; but as preached, beleeved, and practiſed. Rom. 1. 16. *Not aſhamed of the Goſpel.*

Goſpel of the Kingdome] A doctrine which bringeth us to Chriſt, that he may reign as King in us. Mat. 4. 23. *Preaching the Goſpel of the Kingdome.*

Our Goſpel] The Goſpel which wee preach, or, our preaching of it, 1 Theſ. 1. 5.

Pauls Goſpel] That doctrine of life, whereof *Paul* was a Miniſter, to ſpread and publiſh it unto mankinde. Rom. 2. 16. *According to my Goſpel.*

Goſpel of peace] The meſſage or doctrine of peace and reconciliation with God by Chriſt, which alone (being beleeved) is able to pacifie the Conſcience. Eph. 16. 15. *Your feet ſhod with the Goſpel of peace*, 2 Cor. 5. 19.

Goſpel of ſalvation] A doctrine which bringeth us to be partakers truely of that ſalvation which God hath promiſed, Chriſt purchaſed, the Word offereth. Eph. 1. 13. *Even the Goſpel of your ſalvation.*

Goſpell of the Son of God] An heavenly doctrine which hath the Son of God for Author, matter, and ſcope of it. Rom. 1. 9. *In the Goſpel of his Son.*

Truth of the Gospel] That most pure and sound doctrine of Christ. Gal. 2. 5. *That the truth of the Gospel might continue with you.*

Government] Such as are in authority, 2 Pet. 2. 10.

Government upon his shoulders] That Christ shall be subject to no creature; but from his Father shall receive authority and power over all things in his Church, and without it, Isa. 9. 6. compared with Matth. 28. 18. Eph. 1. 12.

Governor] One set over others to rule them (as a civill Magistrate) in the things of this life. Mat. 27. 11. *Jesus stood afore the Governor.* 1 Pet. 2. 14.

As, of a House, 1 King. 18. 3. of a City, 1 King. 22. 26. of a Tribe, Hag. 1. 1. of a Countrey, 2 Chr. 9. 14. of a People, Ezr. 6. 7. of a Feast, Joh. 2. 8.

2. One placed over others, to rule them in the things of God. 1 Cor. 12. 28. *Helpers, Governours.*

Gourd] It's an hearb, which after the manner of the vine, spreadeth it self, coupling it self by certain strings to other hearbs or trees growing neer it. It hath white flowers, which it shutteth forth, especially towards night; but unlesse the branches thereof be kept from the ground, laid on poles, sticks, or such like; though it may flowre, yet will it not fructifie, but consumeth away. Its fruit is first soft, full of juice and seed, but by degrees waxeth hard. In a hot ground it fructifieth most, as being of a cold and moist nature. It quickly groweth up, and quickly decreaseth. It's not unwholsome for food, very good for many diseases. *Jonah* was refreshed by the shadow hereof, Jonah 4. 6.

The wilde gourd is very bitter, yet medicinable; when it groweth alone, it's for the most part venemous and deadly, not so altogether when it groweth amongst other hearbs. Hereof see 2 King. 4. 39.

Gozan] *A fleece of wool*, or *a passing over.* A river, 2 King. 17. 6. A City, 2 King. 19. 12.

G R.

Grace] is the free good will of God, whereby he counteth us dear in Christ Jesus, forgiveth us our sins, and giveth us the holy Ghost, and upright life, and eternall felicity. Thus *Peter Martyr* defineth it.

Grace is taken 1. in Scripture, first, for the love or liberality of God to man. Secondly, for the faithfulnesse of man to God or man. Thirdly, for the acceptation of man with God or man. Fourthly, for the quality or comelinesse for which he is accepted.

2. In common Writers it is taken particularly for three Sisters, called the three Graces, and historically, for any woman of that name.

It's put 1. for the free and eternal favour and good will of God, which is the Well-spring of all the benefits that wee have. 2 Tim. 1. 9. *But according to his owne purpose and grace.* Rom. 11. 6. *If of grace, not of works, &c.* This is grace of Election, which makes us gracious and acceptable unto God. And by this grace, we are so often in Scriptures said to be justified and saved, Rom. 3. 4, 5. Act. 13. 43.

2. Faith, with all the healthfull and saving effects and fruits thereof: which are called Grace, because they are freely given us. Heb. 12. 15. *No man fall away from the grace of God.* 1 Pet. 5. 12. This is grace freely given, which Popish Sophisters do wickedly confound with that grace whereby we are freely beloved.

3. Free imputation of Christs righteousnesse. Rom. 5. 15. *The grace of God hath abounded unto many.* Also, vers. 17, 20, 21. In all which places, by Grace is meant, the righteousnesse of Christ, freely imputed to beleevers. This is the grace of Justification, which Papists confound with grace of Sanctification.

4. The work of the Spirit, renewing our souls to the Image of God, and continually guiding and strengthening them to the obedience of his Will. Rom. 6. 14. *Te are under grace.* Also, vers. 23. 2 Cor. 12. 9. *My grace is sufficient for thee.* This is the grace of Sanctification, which is freely given, as a witnesse of Gods favour in electing and justifying us.

5. That happy and blessed condition into which we are admitted, and wherein we are kept by the good will and free favour of God. Rom. 5. 2. *We have this accesse into this grace wherein we stand.*

6. The gifts of the holy Spirit freely bestowed upon us. 2 Pet. 3. 18. *But grow in grace.* 1 Pet. 5. 10. and elsewhere often, as Joh. 1. 16. This also is grace, freely given, but doth not make us gratefull to God.

7. The Spiritual or Evangelical worship of God. Heb. 13. 9. *It is good the heart be established by grace.*

8. Some

8. Some godly comfort and inſtruction to cauſe others to profit in godlineſſe. Eph. 4. 29. *That it may miniſter grace to the Hearers.*

9. Almes or works of mercy to the poor. 2 Cor. 8. 4. *That we would receive the grace.*

10. The bountiful liberality of God, enabling us to give to the poor. 2 Cor. 9. 8. *God is able to make all grace abound towards you.*

11. Favour or liking with men. Gen. 19. 19. *Thy ſervant have found grace in thy ſight.* And elſewhere often, as Gen. 6. 8.

12. The effectuall preſence of the holy Ghoſt. Act. 14. 26. *From whence they had been commended to the grace of God.* 1 Cor. 15. 10. *The grace of God, &c.*

Note. Popiſh Sophiſters wreſt this place in favour of free will, as if our will by naturall ſtrength did concur with grace, to bring forth a good work, which ſhould be partly of the efficacy of grace; partly from power of nature; therefore they corruptly tranſlate the words [*Grace of God with me*] leaving out the article ἡ, *which is with me*: and neglecting the ſcope of the Apoſtle, attributing all to grace, and to the efficacy of the Spirit, which being preſent with him, made him labour, and to be what he was, and doe whatſoever he did, himſelfe being but an inſtrument and ſervant unto the grace of God, from whence flowes whatſoever is in man good and pleaſing to God, it being impoſſible any freedome towards good to be in our will, till it be freed by Grace from ſlavery of ſin; and ſo far forth as it is free, it willeth, deſireth, and worketh good things. Gods grace and Spirit working both the deſire and deed, Phil. 2. 13.

13. Afflictions and bands, ſuffered for Chriſt. Phil. 1. 7. *You are all partakers of my Grace.* This was a free and peculiar gift, verſ. 29.

14. The benefit and gift of heavenly wiſdome. 2 Cor. 1. 12. *Not by fleſhly wiſdome, but by the grace of God,* &c. that is, by the wiſdome freely given me of God.

15. Generally, any benefit beſtowed upon us. 2 Cor. 8. 1. *Of the grace of God beſtowed upon the Churches.*

16. Elegance of ſpeech, which made Chriſt gracious and amiable to all. Pſal. 45. 4. *Full of grace are thy lips.* Luk. 4. 22. *Words full of grace.*

Our ordinary acceptation of this word *Grace*, in the Engliſh tongue, when we ſpeak of actions or affairs, is to ſignifie, either, 1. for ornament of the body, as a garment, ring, jewel, *&c.* which we call the grace of the perſon, & this commonly is a ſubſtance: or 2. ſome comelineſs of the action or ſpeech, as order, timelyneſſe and acommodation to the perſons, place, time, and occaſion; this alſo we call the grace of the work, *&c.* and this is but the quality thereof.

17. The perſwaſion, fruits, and feeling of Gods good will increaſed in us. Rom. 1. 7. *Grace and peace from God the Father.*

18. Eternall glory in heaven, 1 Pet. 1. 7. *As they which are the heirs of the grace of Chriſt;* 1 Pet. 1. 12. Alſo it comprehends the benefit of this preſent life, which is common to both.

19. Acceptation with God and men. Luk. 2. 22. *Jeſus increaſed in grace* (or *favour*) *with God and man.* Iſa. 4. 6. *God gives grace to the humble*; that is, makes them accepted and favoured.

20. The grace or calling of Apoſtleſhip, freely committed to *Paul*, Rom. 12. 13. Alſo, both his Apoſtleſhip and converſion to Chriſt, Rom. 15. 15.

21. The thankfulneſſe or gratefulneſſe of man to God or man, for any gift or grace, Eph. 5. 20.

22. Outward Chriſtian profeſſion, 1 Pet. 5. 12. Heb. 12. 15.

23. The Doctrine of the Goſpel, Tit. 2. 11.

24. Heavenly wiſdome, 2 Cor. 1. 12.

25. Good and comfortable Teaching, Pſal. 45. 2.

26. Free and undue, Rom. 11. 6.

27. Free forgievneſſe, Joh. 1. 17.

To finde grace] To have proof of Gods mercy and free favour, in preſerving and bleſſing us. Gen. 6. 8. *And Noah found grace in the eyes of the Lord.*

2. To have men gracious and favourable unto us, to do us good, or to forbear to doe us evil. Gen. 23. 10. *If I have now found grace in thy ſight.*

Gift of grace] A free gift, ſuch as was the calling of *Paul*, a Phariſee and a perſecutor unto the Apoſtleſhip, and all the graces which he had to diſcharge, Eph. 3. 7.

Grace for grace] A lively faith, as one grace; afterwards, eternall life, as another grace. Joh. 1. 16. *And grace for grace:* or, grace of the New Teſtament for the grace of the Old Teſtament; permanent grace for ſhadowiſh: *Theophylact.*

Or thus: Grace upon grace; that is, one grace of the Spirit after another; the Spirit of Chriſt daily pouring new graces upon us, and all freely. This is the beſt expoſition.

Or

Or thus: Grace, even grace thus freely given, without merits. Like phraſe in Job 2. 4. Amos 3. 15.

Or thus: Grace and favour ſhewed to us, for the love and favour which God bears his Son.

Or thus: Grace conveyed into us, from the fulneſſe of grace in Chriſt.

Note. Grace in the firſt place noteth theſe two things:

1. The gracious favour of God embracing his Elect by Chriſt: This is the grace of Juſtification.

2. The gift of the Spirit dwelling in the Elect, and daily renewing them: This is grace of Sanctification.

In the latter place [*for grace*] is oppoſed unto the merit of works, and is as much as *gratis*, freely.

Grace in Chriſt] The favour or free love wherewith God doth imbrace his Elect for Chriſt, 2 Tim. 2. 1.

Grace no more grace] Grace to loſe the nature of grace, whoſe property is to be every way free and undue; whereas, if election came of works foreſeen, then it ſhould be due to works, and ſo grace were deſtroyed. Rom. 11. 6. *Elſe where grace no more grace.*

Spirit of grace and prayer] Two effects or gifts of the holy Spirit; to wit, firſt, a ſenſe or feeling of the favour of God, being become truly propitious to us; and ſecondly, deprecation or ſupplication, that God would turn away his wrath, grant full pardon, and continue favourable, the Spirit ſtirring up ſecret ſighs and groanes in the heart for theſe purpoſes, Zach. 12. 10. Rom. 8. 26.

Grace and truth] The free forgiveneſſe of ſins in Chriſt, unto a full reconciliation with God, and the fulfilling of all the ſhadows of the Law. Joh. 1. 14, 17. *But grace and truth came by Jeſus Chriſt.*

Note. This ſenſe which is here given, appeareth to be the true and onely fit ſenſe, by comparing verſ. 14. with verſ. 17. wherein grace and truth be ſet againſt the Law, which threatned malediction and wrath to all tranſgreſſors of it, and contained ceremonies or ſhadows of things to be performed by Chriſt, who by taking away the curſe in his death on the Croſſe, to the reconciliation of ſinners with God, together with the renovation of their mindes by the Spirit, and in that his ſacrifice of himſelf fully accompliſhing the Legall ceremonies, is thence worthily ſaid to have come to us men full of grace and truth. Unleſſe (with learned Mr. *Rollock*) in the firſt place we will underſtand all the glorious properties of the Godhead, and in ſpecial, his true knowledge and divine wiſdome, which he ſhewed forth in his miracles and doctrine (in ſuch wiſe as he was thereby known to his Diſciples, to be the onely begotten Son of God) and in verſ. 17. by *Grace* and *Truth*, with the ſame Authour and others, take the free remiſſion of ſins by the death of Chriſt, and the cleer and manifeſt knowledge of God in Chriſt, without legall ſhadows to be meant. Let the learned judge.

Gracious] It's ſpoken of a wiſe mans mouth, Eccl. 10. 12. Of a woman, Prov. 11. 16. Of the inhabitants of *Lebanon*, Jer. 22. 23. Of Chriſts words, Luk. 4. 22. Of God, 1 Pet. 2. 3. implying,

1. That he is free, and doth what he doth freely, without reſpect of merit or deſert in men.

2. That he is kinde to his very enemies, as the word is applyed, Luk. 6. 35.

3. That he is courteous and kinde in a ſpeciall manner, Eph. 4. 32.

4. That he is bountifull and liberal, and giveth plentifully, Rom. 1. 5.

5. That he is gentle, and eaſie to be entreated; whence his yoke is ſaid to be eaſie, Matt. 11. 30.

6. That he ſtands not upon reſpect of perſons; and thus he regards the poor, Pſa. 68. 10. and will not diſdain to teach ſinners his way, Pſal. 25. 8.

7. That he is ſweet; that is, wonderfull comfortable, pleaſing and filling with delight.

8. That being gracious, he accepted of the *Gentiles* to favour, when the *Jews* were cut off, Rom. 11. 22.

In all thoſe the Original word (though diverſly rendred) is the ſame. *Byfield* on 1 Pet. 2. 3. p. 238, 239.

Grafting] A joyning of a ſience or graff ſo neerly and firmly in a ſtock, as that it become one with it.

2. The uniting or joyning the Elect unto Chriſt, moſt neerly, by the Spirit and Faith, Rom. 6. 5. And the Word is ſaid to be graffed in them. Jam. 1. 21. *Receive with meekneſſe the Word graffed in you.*

There be two ſorts of graffs and plants: one graffed into Chriſt by profeſſion of mouth onely: the other, by the faith of heart alſo, Matt. 7. 21. Rom. 2. 28, 29. 2 Tim. 3. 5. The former may be broken off, Rom. 11. 17. The latter cannot periſh, Rom. 11. 20.

Grain]

Grain] A ſmall meaſure or portion of any gift. Mat. 13. 31. *If ye have faith like the grain of Muſtard-ſeed*; that is, the leaſt degree of a lively faith, if it be but a true deſire to beleeve, in a truely touched and humbled heart. A ſtone, Amos 9. 9. marg.

Grant] To give, 1 Chr. 21. 22. marg. To fulfill, Pſal. 20. 4. To give one his hearts deſire, Pſal. 21. 2. To accept one concerning a thing, Gen. 19. 21. To afford, conſent, further, yeeld unto, *&c.*

Grapes] The fruit and works of mens lives, which if they be good, they be likened to ſweet and good grapes: if they be wicked works, then they are compared unto wilde and ſowre grapes: if notoriouſly wicked, then they are called grapes of Sodome, grapes of gall, and poyſoned grapes. Iſa. 5. 2. *It brought forth wilde grapes.* And verſ. 4. Deut. 32. 52. *Their vine exceedeth the vine of Sodome, their grapes are grapes of gall*; becauſe they did offend and provoke God, as ſowre grapes offend our taſte.

Graſſe] That which is frail, and of ſhort continuance, fading like the graſſe, Pſ. 90. 5. *In the morning he flouriſheth like the graſſe*, Pſal. 103. 15.

Graſſehopper] A devouring creature, Amos 7. 1. Might be eaten, Lev. 11. 22. The great ones in the cold encamp in hedges, but when the ſun ariſeth, fly away, Nah. 3. 17. In the midſt of the heat, when the air is moſt pure, the cleerer it ſingeth. But the males onely ſing, ſo do not the females. They uſually die there where they firſt begin to live.

Grave] A burying place, Geneſ. 50. 5. Death, Job 3. 22.

Gravity] A ſeemly moderation of geſture, words, countenance and actions, according to the dignity of mans perſon, age, ſex, calling. Tit. 2. 2, 7. *With gravity and integrity.*

Gray-hound] It is reaſonably ſented to finde out, ſpeedy and quick of foot to follow, fierce and ſtrong to take and overcome, and yet ſilent, coming upon his prey at unawares. It goeth well, or is comely in going, Prov. 30. 31.

Great] One that is in authority and power above others. Matt. 20. 19. *He ſhall be great among you.*

2. One who is authour of much people. Gen. 48. 19. *He ſhall alſo be great.*

3. Ambitious or vain-glorious, and ſeemingly, not truely great, Luk. 22. 24.

It's applyed to many things, upon the reading whereof the meaning will ſoon be perceived.

Father greater then I] Joh. 14. 28. Not in ſubſtance, or eſſence, or nature Divine, as Phil. 2. 6. Joh. 5. 18. & 12. 23. but in reſpect of his humane nature: as all the Fathers of the Weſt Church expound.

2. In reſpect alſo of the order of the Perſons, the Father being in order (not in time) before the Son. So ſome Greek Writers doe expound it.

3. In reſpect of his Fathers glory, to the advancement of which, Chriſt his Son (humbling himſelfe) referred all his labors and his ſufferings of diſhonor in himſelfe. So as his owne glory was not the utmoſt end wherein his Apoſtles ſhould, or himſelfe did determine their endevours, but the pleaſure and praiſe of the Father, Joh. 5. 30, 36. & 8. 28, 29, 49, 50. & 14. 10, 24, 31. Phil. 2. 11. (who reciprocally honoured his Son, Matt. 3. 17. & 17. 5. Joh. 5. 36, 37. & 8. 18. 2 Pet. 1. 16, 17.) *For love boaſteth not her ſelf, nor ſeeketh her owne things*, 1 Cor. 13. 4, 5.

Greatneſſe] put for majeſty, power, glory, Deut. 32. 3. Extent and largeneſſe, Dan. 7. 27.

Grecia] A great and famous Countrey in *Europe*, containing, *Attica, Bœotia, Phocis, Epirus, Ætolia, Macedonia, &c.* being once the fountain and nurſe of proweſſe and learning, Dan. 11. 2.

Grecians] 1. Such as were born and dwelt in *Greece.*

2. All people of the world which were not *Jews.*

3. Such as being *Greeks* by Nation, were *Jews* by profeſſion, Joh. 14. 12. 20. Rom. 1. 3. Col. 3. 11.

With greedineſs] With eager and hot ſtrife to excell one another in ſinning, as if men ſtrove for a prize or a garland. Eph. 4. 19. *To work all uncleanneſſe with greedineſſe.*

Green] 1. Flouriſhing and proſperous, Pſa. 37. 35. *Like the green Bay-tree.*

2. The colour of green, Eſt. 1. 6.

3. Tough, Judg. 16. 7, 8.

4. Not ripe, Cant. 2. 13.

5. Innocent and guiltleſſe perſons, Luk. 23. 31.

Green tree] An innocent and unguilty perſon. Luk. 23. 31. *If this be done to the green tree, what will be done to the dry?* that is, if God give the Jews leave to crucifie me, who deſerve not this puniſhment, what grievous judgements will fall upon impenitent ſinners, who are like dry ſticks, apt and meet to burn in the fire of Gods wrath? In the Originall it is Wood (for Tree) by

a Synecdoche, and Moyſt for Green, by a Metonymie.

Grief] It's all one with anguiſh, ſorrow, vexation, heavyneſſe, grievance, and that diverſly occaſioned.

To grieve the Spirit of God] To vex, diſpleaſe, and make ſad. Eph. 4. 30. *Grieve not that holy Spirit of God*, that is to ſay, doe nothing againſt that light ſet up in your conſcience by the Word and Spirit; for this will grieve the Spirit, and make him unwilling to abide in you: as a gueſt hath no pleaſure at all there to remain, where he is deſpiſed and grieved, Iſa. 7. 13. & 63. 20. Pſal. 78. 40.

More grievouſly to afflict] To ſend calamities upon the ten Tribes, more heavy then the former. Iſa. 9. 1. *Afterward he did more grievouſly afflict her*, &c. A compariſon between the affliction from *Tiglath-Pileſer*, when part of *Iſrael* was carryed into *Aſſyria*; and from *Salmanaſer*, when wholly they departed. See 2 King. 15. 29. & 2 King. 17. *Nepthali* and *Zabulon* are only named in Iſa. 9. becauſe there began both calamity by the *Aſſyrians*, and deliverance ſpirituall by the preaching of the Goſpel. Mat. 4. 15. *The land of Zabulon, and the land of Nepthali, by the way of the Sea, beyond Jordan, Galilee of the Gentiles.*

Grievouſneſſe] Unrighteous decrees and laws, which work moleſtation and grief to the Subjects which live under them. A Metonymie of the effect. Iſa. 10. 1. *Woe unto them that write grievouſneſſe.*

Grinde] put for 1. To grinde meal, Iſa. 47. 2.

2. To chew meat, Eccl. 12. 4.

3. The act of adultery, Job 32. 10.

4. Mercileſſe dealing, Iſa. 3. 15.

5. To cruſh in pieces, Mat. 21. 44.

Groaning] An expreſſion of an inward depth of grief and pain, or vehement deſire of the heart, Judg. 2. 18. Job 23. 2. Pſa. 6. 6. & 102. 20. Joh. 11. 38. Rom. 8. 26.

Groves] Places where Idolaters worſhipped, 2 King. 17. 16. 2 Chro. 33. 3. Where they had their Altars, 2 Chr. 34. 7. Images, 2 Chron. 33. 19. 1 King. 15. 13. Prophets, 1 King. 18. 19.

Of Groves, ſome were Natural, Ex. 34. 13. ſome Artificial, 2 King. 23. 6.

Grow] put for Coming forth out of the earth, as graſſe, trees, plants, Gen. 2. 5. Increaſe in body, Gen. 21. 8. To become rich, Gen. 26. 13. Multiplying of people, Act. 7. 17. The effectuall work of the Word, Act. 12. 24. & 19. 20. Increaſe outward, Gen. 48. 16. Spiritual, Eph. 4. 15. Inlarged, Dan. 4. 22. Draweth, Judg. 19. 9.

Grudge] To bewail, lament, groan, grieve at a thing. The word στενάζω is rendred in Mar. 7. 34. Sigh. Rom. 8. 23. 2 Cor. 5. 2, 4. Groan, Heb. 13. 17. Grieve, Jam. 5. 9. Grudge, as thoſe that have a great burthen. We muſt give, *not grudgingly*, 2 Cor. 9. 7 that is, *not being ſorrowfull, ſad, vexed, troubled thereat*, as the word λύπη implyeth. We muſt uſe hoſpitality *without grudging*, 1 Pet. 4. 9. that is, *without murmuring*, as the word γογγυσμὸς is rendred, Joh. 7. 12. Act. 6. 1. Phil. 2. 14.

G U.

Guard] put for ſouldiers attending upon the King, 1 King. 14. 27, 28. His keepers, 1 Sam. 28. 2. A watch or ſafeguard, Neh. 4. 22. Ezek. 38. 7.

Gudgodah] *The happineſſe of felicity.* A place, Deut. 10. 7.

Gueſt] One that is bidden to ones Table, or reſorteth to a place, there to lodge or Inn, Luk. 19. 7. Mat. 22. 10.

Guide] One that ſheweth another his way, Gen. 46. 28.

2. Teachers, who are called guides, becauſe they goe before the flock as guides, to ſhew them the way to ſalvation. Rom. 2. 19. *And perſwadeſt thy ſelfe that thou art a guide to the blinde.*

3. An husband, Prov. 2. 17.

4. One going before for a direction, Act. 1. 16.

5. God, Pſal. 48. 14. Jer. 3. 4.

To guide] Effectually to move and ſtir the heart toward God. 2 Theſ. 3. 5. *The Lord guide your hearts to love.*

It's all one with Direct, Gen. 46. 28. Be eyes to others, Job 29. 15. And is ſpoken of God, Pſal. 48. 14. who with his eye, Pſal. 32. 8. and counſel, Pſal. 73. 24. guideth the meek, Pſal. 25. 9. his people, Pſal. 78. 52. the merciful, Iſa. 58. 7, 11. into all truth, Joh. 16. 13. into his love, 2 Theſ. 3. 5. into the way of peace, Luk. 1. 79. and into the patient waiting for Chriſt, 2 Theſ. 3. 5.

Guile] A ſubtle invention or device to deceive another by, when one thing is done, and another pretended. 1 Pet. 2. 1. *Lay aſide all guile.* This is guile in practiſe and action.

2. Deceitfull ſpeech, tending to deceive, when one thing is done, and another thing meant. 1 Pet. 2. 22. *In whoſe mouth there was no guile.* This is guile in words and promiſes.

3. Inward

3. Inward hypocriſie and unſoundneſſe of heart. Pſal. 32. 2. *In whoſe ſpirit there is no guile.* This is guile in thoughts and purpoſes.

Taken in a good ſenſe, 2 Cor. 12. 6. In a bad ſenſe, for hypocriſie, Pſal. 17. 2. Hoſ. 11.12. Fraud and falſehood in opinion; either in the matter, when the doctrin is ſtrange and falſe, 2 Cor. 11. 13. Or, when good doctrine is handled corruptly and deceitfully, for wicked ends, 2 Cor. 4. 2. 1 Theſſ. 2. 3. Deceit in words, and ſo flattery is guile, Pſal. 12. 2, 3. and lying is guile, Mic. 6.12. Zeph. 3. 13. Deceit in works, Mic. 6. 10, 11. Mal. 1. 14. and ſo all lying in wait to ſeek occaſion againſt others, and all ſubtle dealing to oppreſſe others, is guile, Mat. 26. 4. Mar. 14. 1. 2 Cor. 11. 12, 13. *Byfield* on 1 Pet. 2.1. p. 205. 206.

Guilty] Faulty, or culpable, in a matter whereof one is accuſed by another, or by his owne conſcience, Gen. 42. 21. Exod. 34. 7. Rom. 3. 19.

To be guilty of all] To be a tranſgreſſor againſt God, whoſe Law commandeth one duty as well as another, and forbiddeth one ſin as well as another, not that men can be perfect, but we muſt ſtrive toward it, by baulking no duty, nor bearing with any fault in our ſelves. Jam. 2. 10. *He that faileth in one point of the Law, is guilty of all.* This ſentence detecteth the hypocriſie of ſuch as did cull and chooſe ſuch precepts of the Law to keep, as they liſted, ſoothing themſelves, as if they had performed excellent obedience, by doing things which croſſed not their fancy and affection, neglecting in the mean ſpace ſome other work commanded in the Law, as needfull as any which they performed: as if a Judge which had acquitted one notorious malefactor, ſhould pleaſe himſelfe becauſe he had puniſhed another.

Note further, that one becomes guilty of all, by wilful breach of one; becauſe, as one ſtring or voyce out of tune ſpoyles the whole harmony in muſick: ſo one ſin contemptuouſly committed, marreth the harmony of our obedience. Alſo, he can in truth keep no Commandement out of love to the Law, which obſtinately lyeth in any one ſin. Laſtly, that divine Majeſty which gave the Law, is violated in breach of one precept; ſo as the other in the whole of the Law be not tranſgreſſed (*totum legis*) yet the whole Law (*tota lex*) is broken in hurting that authority whereby it was given; yet this will not prove all ſins equall.

To be guilty of the body and blood of Chriſt] To kill Chriſt, and be culpable of his death, as was properly *Judas*, which betrayed him, the *Jews*, which condemned him, and Souldiers, which pierced him, and ſhed his innocent blood; but figuratively, yet truely, all that unworthily eat and drink the Lords Supper, wicked men, hypocrites, and negligent Chriſtians, become partakers of this great ſin of crucifying Chriſt, ſome more, and ſome leſſe, by abuſing the holy Sacrament, 1 Cor. 11. 27.

Or thus: He is held guilty of violating and profaning the ſacred Signe and Seale, whereby the body and blood of our Lord is repreſented, and withall aſſured unto us.

Guiltyneſſe] Worthyneſſe, or deſerving of puniſhment, which neceſſarily doth follow every ſin. Mat. 5. 22. *Which ſhall be guilty of puniſhment*; that is, ſhal be worthy, Rom. 3. 10. Alſo, a ſin or ſhamefull crime, making us guilty of puniſhment, Gen. 26. 10. or, both ſin and puniſhment.

Gun] *A garden*; or, *covering*. The Son of *Naphtali*, Gen. 46. 24. Of whom the *Gunites*, Numb. 26. 48. The Father of *Abdiel* a *Gadite*, 1 Chr. 5. 15.

Gur] *A whelp*. A City, 2 King. 9. 27.

Gur-baal] *A whelp of the Governour*. A place where the *Arabians* dwelt, 2 Chr. 26. 7.

Guſh] Spoken of Blood, 1 King. 18. 28. Waters, out of a rock, Pſal. 78. 20. & 105. 41. Iſa. 48. 21. from the eyes, Jer. 9. 18. Bowels, Act. 1. 18.

Gutter] A place wherein water was kept, or did run for the uſe of Cattle, Gen. 30. 38. or a Trough, Exod. 2. 16. A water-ſpout, 2 Sam. 5. 8. Pſa. 42. 7.

G Y.

Gyants] Apoſtates, or ſuch as revolt, goe back, and fall away from God and goodneſſe, Gen. 6. 4. *There were gyants on the earth in thoſe dayes.* The words lay down the fruit of corrupt marriages, mentioned in verſ. 1. to be not overgrowing in ſtature, but impiety and ſin. See *Giant*.

HA] An interjection of diſreſpect, fear, contemning, and of ſhewing courage, Job 39. 25. & verſ. 21, 22, &c.

Habaiah] *The hiding of the Lord.* Of the Children of the Prieſts, Ezr. 2. 61.

Habakkuk] *A wreſtler.* A Prophet, Hab. 1. 1.

Habaziniah] *A hiding of the ſhield of the Lord.* The Father of *Jeremiah*, Jer. 35. 3.

Habergeon] *A Brigantine.* A Coat of fence or male. Exod. 28. 32. Breſt-plate, Job 41. 26. marg.

Habitation] A place of defence or refuge, as an houſe is to the dweller in it. Pſa. 90. 1. *Lord, thou haſt been our habitation.* Thus is God an habitation to his Saints.

2. A Temple to dwell in, to poſſeſſe and rule in it. Eph. 2. 22. *To be the habitation of God by the Spirit.* Thus the Saints are the habitation of God.

3. A dwelling place, Gen. 56. 43.

Habor] *A fellow*, or *partaker.* A City, 2 King. 17. 6.

Hachaliah] *Wanting to the Lord.* The Father of *Nehemiah*, Neh. 1. 1.

Hachilah] *Hope in that*; or, *a hook in that.* A hill, 1 Sam. 23. 19.

Hachmoni] *A wiſe man*; or, *the waiting of a gift.* The Father of *Jethel*, 1 Chr. 27. 32. Hence *Jaſhobeam* is tearmed *Hachmonite*, as being the Son of *Hachmoni*, 1 Chron. 11. 11. marg.

Hadad] *Joy*, or *rejoycing.* A King of *Edome*, Gen. 36. 35. The Son of *Iſhmael*, called *Hadar*, 1 Chron. 1. 30. Gen. 25. 15. Alſo, one who was againſt *Solomon*, 1 King. 11. 14.

Hadadezer] *Comelineſſe, help of beauty*, or *beautiful help*; or, *the entry, habitacle*, or *engendring of beauty*; a King of *Zobah*, 2 Sam. 8. 3.

Hadadrimmon] *The voyce of height.* A Town, Zach. 12. 11.

Hadar] *A chamber.* (See *Hadad.*) The Son of *Iſhmael*, Gen. 25. 15.

Hadarezer] King of *Zobah*, 1 Chr. 18. 3. whoſe Captain was *Shobach*, Ibid. 19. 16.

Hadasha] *News*; or *a moneth.* A City, Joſh. 15. 37.

Hadaſſa] *A myrtle-tree.* The name of *Eſther*, Eſt. 2. 7.

Hadattah] A City, Joſh. 15. 25.

Haddid, *or* Hadid] *Rejoycing*, or *ſharp.* Of the Children of *Lod*, Ezr. 2. 33. Neh. 7. 37.

Hadlai] *Loytering*, or *letting.* The Father of *Amaſa*, 2 Chr. 28. 12.

Hadoram] *Their praiſe.* The Son of *Jocktan*, Gen. 10. 27. The Son of *Tou*, 1 Chr. 18 9, 10. One over *Rehoboam*'s tribute, 2 Chr. 10. 18.

Hadrach] A Countrey, Zech. 9. 1.

Hagab] *A graſſe-hopper.* His children returned from the Captivity, Ezr. 2. 46.

Hagabah] The ſame. His children alſo returned, Neh. 7. 48.

Hagar] *A ſtranger, chewing the cud*; or, *fearing. Sarahs* Hand-maid, Gen. 16. 1. Of whom came the *Hagarens*, mentioned Pſal. 83. 6. and *Hagarites*, 1 Chr. 5. 10.

Haggai] *Pleaſant*; or, *turning in a circle.* A Prophet, Hag. 1. 1.

Haggeri] as *Hagar.* The Father of *Mibhar*, 1 Chr. 11. 38.

Haggi] as *Haggai.* The Son of *Gad*, Gen. 46. 16. Of whom came the *Haggites*, Num. 26. 15.

Haggiah] *The Lords feaſt.* The Son of *Shimei*, 1 Chr. 6. 30.

Haggith] The Mother of *Adonijah*, the Son of *David*, 2 Sam. 3. 4. 1 Chr. 3. 2.

Hai] *A heap*; or, *laying on heaps.* A City, Gen. 12. 8.

Haile] An impreſſion gendred in the air, of a cold and moyſt vapour. The neerer the earth it is engendred, the thicker, the colder, the ſharper it is, and falleth moſt commonly in the day time. That which is engendred in the higher clouds, through the heat of the air diſſolveth, and ſo is leſſer. It is uſually in the Summer, for that the heat being then in the air, is beat back into the innermoſt parts of the cloud, where it cauſeth haile. Sometimes, the dew falling on the earth, through the cold North-wind being drawn together, becomes as hail. Herewith God puniſhed *Ægypt*, Exod. 9. 23, 24. their vines and cattle, Pſal. 78. 47, 48. Slew his peoples enemies, Joſh. 10. 11. Hence *Hail-ſtones*, by whom in Ezek. 13. 11. the *Chaldeans* are meant.

Hair] Hair, white or black, none can make (beſides God, Mat. 5. 36.) 1. Not materially, for ſubſtance. 2. Nor formally, for

or colour. For thoſe that colour things doe not make the colours themſelves, but do only take, extract, temper, and apply thoſe which God hath already made, from one ſubſtance to another.

It's put for the ſmalleſt thing under Gods providence and care, Matt. 10. 30. Old age, gray hairs, Gen. 44. 29. The leaſt mark, Judg. 20. 16. The leaſt hurt, 1 Sam. 14. 45. Dan. 3. 27. Luk. 21. 18.

Hakkatan] *Little.* The father of *Johanan*, Ezr. 8. 12.

Hakkoz] *A thorn, the ſummer*; or, *an end.* One of the poſterity of *Aaron*, 1 Chron. 24. 10.

Hakupha] *A commandement of the mouth.* His children returned from the Captivity, Ezr. 2. 51.

Halah] *A moiſt table.* A place, 2 King. 17. 6.

Halak] *Part.* A Mount, Joſh. 11. 17. & 12. 7.

Half] put for, That which is equally the one part of one thing divided into two, in weight, meaſure, or number, Exo. 30. 13. 1 Sam. 14. 14. 2 Sam. 19. 40. 1 King. 3. 25. Hoſ. 3. 2. The greateſt part, 1 King. 10 7. & 13. 8. 2 Chr. 9. 6. A very large portion, Eſt. 5. 3. Mar. 6. 23. Almoſt, Luk. 10. 30. Mingled, Neh. 13. 24. Short time, Pſ. 55. 23. By a great many, Ezek. 16. 51.

Hallul] *Grief*, or *the looking for of grief.* A City, Joſh. 15. 58.

Hali] *Sickneſſe*; *a beginning*; or, *precious ſtone.* A place, Joſh. 19. 25.

Halleluiah] *Praiſe ye Jah*, viz. *Jehovah, our God*, Pſal. 104. 35. It is an Hebrew phraſe kept in the Greek, Rev. 19. 1, 3, 4. It is ſet ſometime both in the beginning and in the end of a Pſalm, as in Pſal. 146. 147. 148. 149. 150.

Halloeſh, *and* **Halloheſh**] *Saying nothing*; or, *an Inchanter.* *Shallum's* Father, Nehem. 3. 12. One that ſealed the Covenant. Neh. 10. 24.

Hallow] is in effect the ſame with, Dedicate, ſeparate, ſet apart, cleanſe, ſanctifie, being ſpoken both of Man, Numb. 5. 10. Lev. 22. 3. Jer. 17. 22, 24. and of God, Ex. 20. 11. Numb. 3. 13.

To halt] To counterfeit, or to play the Hypocrite. 1 King. 18. 21. *Why halt you between two?* Heb. 12. 13. *Leſt that which is halting be turned away.* When the heart goes two wayes, this is halting. Alſo, Halting ſignifies infirmity, which the beſt do bewray in their temptations and wreſtling with God, 2 Cor. 12. 7, 9. Pſal. 35. 15. & 38. 18.

Ham] *Crafty*; or, *heat.* The Son of *Noah*, Gen. 5. 32. The land of *Ægypt* is called, The land of *Ham*, Pſal. 105. 23, 27. & 106. 22.

Haman] *Making an uproar*; *preparing*; or, *troubling.* An adverſary to the *Jews*, Eſt. 3. 6.

Hamath] *Anger, heat*; or, *a wall.* A City, Numb. 13. 22. Whence *Hamathite*, 1 Chr. 1. 16.

Hamath-zoba] *The anger, heat*; or, *the wall of an Army.* A City, 2 Chr. 8. 3.

Hamital, called alſo *Hamutal*] *Heat of the dew.* The Mother of *Jehoahaz*, 2 King. 23. 31. & 24. 18.

Hamath] A City, Joſh. 19. 35.

Hammedatha] *Troubling the law.* The Father of *Haman*, Eſt. 8. 5.

Hammelech] *A King*, or *Counſellour.* The Father of *Jerahmeel*, Jer. 36. 26.

Hammer] The word of the Law and Goſpel, which is a hammer to break the ſtony hardneſſe of our hearts, and to bruiſe them to powder as it were, that they may become ſoft, humble, and contrite.

Hammoleketh] The Siſter of *Machir*, the Mother of *Iſhad*, &c. 1 Chr. 7. 25.

Hammon] *A heat*, or *the Sun.* A City, Joſh. 19. 28.

Hammonah] *His multitude*, or *his uproare.* A City, Ezek. 39. 16. marg.

Hamon-gog] *The multitude*; *of the roof of the houſe.* A valley ſo called, Ezek. 39. 11.

Hamor] *An aſſe*; or, *dirt.* The Father of *Shechem*, Gen. 33. 19.

Hamath-Dor] *Indignation*; or, *heat of generation.* A City, Joſh. 21. 32.

Hamuel] The Son of *Miſhma*, 1 Chron. 4. 26.

Hamul] *Godly*, or *mercifull.* The Son of *Pharez*, Gen. 46. 12. Of whom came the family of the *Hamulites*, Numb. 26. 21.

Hanameel] *The mercy of God.* The Son of *Jeremiah* his Uncle, Jer. 32. 7.

Hanan] *Full of grace.* A chief man of the *Benjamites*, 1 Chr. 8. 23. The Son of *Azel*, Ibid. 38. The Son of *Maacah*, 1 Chr. 11. 43. The Son of *Zaccur*, Neh. 13. 13.

Hananeel] *Grace from God*; or, *grace of God.* The name of a Tower, Neh. 3. 1.

Hanani] *Giving, gracious, mercifull*, or *godly.* The Father of *Jehu*, 1 King. 16. 1. The Son of *Heman*, 1 Chr. 25. 4. The Son of *Immer*, Ezr. 10. 20.

Hananiah] *The grace of the Lord*, or *the mercy of the Lord.* The Son of *Zerubbabel*, 1 Chr. 3. 19. The Son of *Jeroham*, 1 Chr. 8. 24, 27. The Son of *Heman*, 1 Chron. 25. 4. One of *Uzziah* his Captains, 2 Chr. 26. 11.

The Son of *Bebai*. Neh. Ezr. 10. 28. The Son of one of the Apothecaries, Neh. 3. 8. The Ruler of the palace, Neh. 7. 2. One that ſealed the Covenant, Neh. 10. 23. Of *Jeremiah*, Neh. 12. 12, 41. The Son of *Azur*, the Prophet, Jer. 28. 1. The Father of *Zedekiah*, a Prince, Jer. 36. 12. The Father of *Shelemiah*, Jer. 37. 13. One of *Daniel*'s companions, called alſo *Shadrach*, Dan. 1. 6, 7.

Hand] In a proper ſenſe. A member of the body, which is the inſtrument of many and manifold actions, Gen. 19. 16.

Referred I. *to God*; ſignifieth,

1. Gods eternall and effectuall purpoſe, concerning all things to be done. Act. 4. 28. *To doe whatſoever thy hand and thy counſell determined to be done.*

2. Gods actual power, working all things which be done, according to his purpoſe. Act. 4. 30. *So that thou ſtretch forth thine hand.* Pſal. 118. 16. Mar. 6. 2. Dan. 4. 35. In Joh. 3. 35. it ſignifies diſpoſition or power, Matt. 28. 18. Iſa. 9. 12, 17, 21.

3. Gods bleſſing, protection, and deliverance, which be ſpeciall works of his power. Pſal. 104. 18. *Thou filleſt with thine hand every living thing.* Exod. 14. 31. Alſo, his ſafe cuſtody and mighty keeping, Joh. 10. 28, 29.

4. The vengeance and ſeverity of God, in plaguing the wicked, and ſcourging his children, which alſo be particular works of his power. Judg. 2. 15. *The hand of the Lord was ſore againſt him.* Pſal. 32. 2. *Thy hand was heavy upon me.* Pſal. 38. 2.

Note. God hath protecting and bleſſing hands; ſecondly, correcting hands; thirdly, revenging hands. To fall into theſe is fearfull.

5. The ſpecial favour of God, accompanied with a ſingular kinde of virtue. Luk. 1. 66. *And the hand of the Lord was with him.*

6. The ſpirit and gift of propheſie. Ezek. 1. 3. *The hand of the Lord was upon him*, & 37. 1.

7. The ſpirit of ſtrength and fortitude. 1 King. 18. 46. *The hand of the Lord was on Elias.*

8. His help and furtherance, Ezr. 8. 18, 22, 31. Neh. 2. 8. Pſal. 74. 11.

9. His protection and keeping, Pſal. 31, 5. 1 Pet. 5. 6.

10. His diſpoſing, Pſal. 31. 15.

11. His providence and gift, 1 Chr. 29. 16. Job 2. 10.

Referred II. *to Men*; ſignifieth,

1. An inſtrument or miniſtery by which God doth any thing; as, by the hand of *Iſaiah*, of *Jeremy*, &c. Exod. 4. 13. *Send by the hand of him.* Hag. 1. 1. Mal. 1. 1. Exod. 38. 12.

Note. Hand ſignifieth Miniſtery in theſe Texts of Exod. 4. Levit. 9. Iſa. 10. 5. Jude 15. Gal. 3. But in theſe Texts, Pſal. 31. Numb. 11. Jude 3. Luk. 2. it ſignifies Power.

2. A man himſelfe, by a Synecdoche. Gen. 43. 9. *Of mine hand thou ſhalt require him.*

3. A mans power. Eccl. 9. 10. *Whatſoever is in thine hand to doe.* Prov. 3. 27. It ſignifies Kingly and royall power. Pſal. 89. 29. *I will ſet his hand in the Sea*, &c.

4. Aid or help. 2 King. 15. 19. *That his hand might be with him.* 1 Sam. 22. 17.

5. Poſſeſſion. 2 King. 18. 19. *And eſtabliſh the Kingdome in his hand.*

6. Counſell and endevour. 2 Sam. 14. 19. *Is not the hand of Joab in all this?*

7. Tyranny and ſervitude. Exod. 18. 9. *He had delivered them out of the hand of the Ægyptians.* Luk. 1. 74.

8. Diſpoſing or ordering. Gen. 39. 1. *The Lord made all that he did to proſper in his hands.*

9. The work and labour which is done by the hand. Act. 20. 34. *My hands have miniſtred to my neceſſity.* 2 Theſſ. 3. 8. All wicked works done by any member of the body, Iſa. 3. 11. It ſignifieth danger, Judg. 12. 3.

The arm, finger, and right hand of God, have all the very ſame ſignification that Hand hath.

10. The object or thing which the hand deſireth to handle and have, as Mat. 5. 30. & 18. 8.

11. The thought, affection, or deſire of a thing; which if it be evill, the thought, &c. thereof is to be cut off, & Matt. 5. 30. & 18. 8.

Hands] put for, The whole body, Gen. 5. 29. Authority, Gen. 16. 9. The outward man, Gen. 20. 5. The very hands themſelves, Exod. 9. 29. Power, Judg. 2. 14. The whole man, 2 Sam. 2. 7. Iſa. 13. 7. Life, converſation, or outward act, Pſal. 7. 3. & 18. 20. Labour, Prov. 12. 14. Practiſes, Eccl. 7. 26.

At hand] that is, Neer, 1 Sam. 9. 8. Matt. 3. 2.

To bear in the hand] To take ſpeciall care of one, to ſupport and comfort him. Pſal. 91. 12. *They ſhall bear thee in their hands.*

To bear his ſoul in his hand] To live in a continuall fear and danger of death, Pſal. 119. 109.

Such

Such as came to hand] Such as he had and could ſend for the preſent, Gen. 32. 13.

To give the hand] 1. To have common ſociety or fellowſhip in any buſineſſe. Gal. 2. 9. *They gave us the right hand of fellowſhip*; that is, accounted me an Apoſtle equall to themſelves.

2. To plight the troth, or to enter into league and covenant, Ezek. 17. 18.

To give into the hands of one] To bring under his power and ſubjection, Judg. 7. 1. Dan. 1. 2.

To doe a thing with a high hand] Preſumptuouſly, Numb. 15. 30.

His hand ſhall be againſt others] That he, to wit, *Iſmael*, in his poſterity ſhould make war with many people, Gen. 16. 12.

To lay on hands raſhly, *or* **ſuddenly**] To ordain Miniſters haſtily, without the due tryall and proof taken of their fitneſſe and ability for gifts and life, 1 Tim. 5. 22.

To lay *or* **put the hand on the Sacrifices**] To lay our ſins upon Chriſt, who is our ſatisfaction, and in his perſon to preſent our ſelves to God, Lev. 1. 4.

To lift up the hands] To ſtrike or puniſh. Alſo, to pray; alſo, to deliver; alſo, to ſwear or take an oath; alſo, to offer violence. Pſal. 10. 12. *Lift up thy hand*; that is, Deliver. Pſal. 63. 4. *I will lift up my hands in thy name*; that is, pray unto thee. Pſal. 106. 26. *Therefore he lift up his hand*; that is, he ſwore. Job 1. 21. *If I have lift up my hand againſt the poor*; that is, uſing force or violence.

Alſo to pray; which was done with this geſture of holding up the hands or palms towards heaven, as looking up to God with truſt to receive a bleſſing, Pſal. 63. 4. So Job 11. 13. Lam. 2. 19. & 3. 40. Pſa. 141. 1. It is allo called ſpreading out of the hand, as Pſal. 44. 20. & 88. 9. Stretching out, Alſo, to Swear; alſo, to Threaten, Iſa. 20. 32.

Pluck out thy right hand] that is, Help, ſend help, Pſ. 74. 11.

Pureneſs of hands] Innocency from a certain crime, Gen. 3. 5. Pſal. 19. 21. & 24. 4. & 73. 13.

Put forth thy hand] that is, Afflict, Job 1. 11. & 2. 5.

To put on hands] The marking and ſevering ſome from the reſt, to have more ſpecial care then the reſt, Act. 6. 3.

To put the hand to the mouth] To eat, 1 Sam. 14. 27.

Put his life in his hand] that is, Adventured it in his attempt, 1 Sam. 19. 5. Hazard it, Job 13. 14. In preſent danger, Pſal. 119. 109.

Son of his right hand] One loved, tendered, and ſpecially regarded, Gen. 35. 18. So in Pſal. 80. 118. Son of the right hand is put for one loved, and much regarded of God.

Slothfull hand] A man given to ſloth and idleneſſe. Prov. 10. 4. *A ſlothfull hand maketh poor.*

By *Hands full*, ſignifies, Plentifully, Iſa. 1. 47.

Spread abroad hands; that is, Pray, Exod. 9. 29.

To ſtretch out the hand] To call upon God in prayer. Iſa. 1. 15. *When ye ſhall ſtretch forth your hands, I will not hear you.* A Metonymie of the ſigne.

2. To comfort. Jer. 16. 7. *They ſhall not ſtretch forth the hand for them, to comfort them.*

3. To mourn and lament. Lam. 1. 17. *Sion ſtretched out her hands, and there was none to comfort her.*

4. To be crucified. Joh. 21. 18. *Thou ſhalt ſtretch forth thine hands.*

5. To give almes to the poore. Prov. 31. 21. *Shee ſtretched out her hands to the poore.*

6. To ſmite and afflict one. Iſa. 5. 25. *He hath ſtretched out his hands upon them.* Exod. 3. 20. *Therefore I will ſtretch out my hand and ſmite.*

7. To invite and call unto repentance. Iſa. 65. 1. *I have ſtretched forth my hands to a rebellious people.* Prov. 1. 24.

To ſtrike hands] To promiſe. Prov. 6. 1. *If thou haſt ſtricken hand with the ſtranger.*

To turn to the right hand, *or* **left hand**] To know what he was further to doe, or to reſolve ſomewhere elſe, or ſome other way, Gen. 24. 49.

To turne his hand upon Jeruſalem] To work again, and by his power to be effectuall for the reſtoring of *Jeruſalem* unto the purity of Religion and Juſtice from which it was faln, as once his might had been effectual for ſetling of it, and making it to be the ſeat of Religion, the Kingdome of Juſtice and doctrine. Iſa. 1. 25. *I will turn my hand upon thee to purge thee purely, &c.*

Note. This work of purgation, or reſtitution of *Jeruſalem*, was to be effected by puniſhments, which were as purging fire, or ſcowring ſope, to ſeparate the bad from the good, and a ſcourge to drive the elect ſinners to repentance.

Handle] put for, To play skilfully, Gen. 4. 21. To write well, Judg. 5. 14. To uſe cunningly, 2 Chr. 25. 5. To expound, Jer. 2. 8. 2 Cor. 4. 2. To touch, Col. 2. 21.

1 Joh. 1. 1. To underſtand and bring about, Prov. 16. 20. Abuſed, Mar. 12. 4.

Hand-maid] Maid-ſervant, or bond-woman. Compare Gen. 16. 1. with Joel 2. 29. Act. 2. 18. Gal. 4. 22.

Put alſo for Woman-kinde, Act. 2. 18. and for one ſpeaking lowly of her ſelfe to another, Ruth 3. 9. 1 Sam. 1. 18. 1 King. 1. 17. Luk. 1. 38, 48.

Hand-writing] The Morall Law of God, which becauſe it is not fulfilled of us, accuſeth us, and ſheweth us to be guilty, as if our owne hand-writing were brought againſt us. Col. 2. 14. *He hath taken away the hand-writing.* Others think, that by Hand-writing is meant the Ceremonial Law, conſiſting in Rites, Ceremonies, Sacrifices, and Obligations; the innocent beaſts which were ſlain in Sacrifices, and all other oblations for ſin, witneſſing (as a Hand-writing) how guilty and worthy we were to die through deſert of ſin. This is the better expoſition; becauſe it is tearmed, the Hand-writing of Rites or Ordinances. In Col. 2. 14. & Eph. 2. 17. it is called, the Law of the Commandements, which ſtands in Rites and Ceremonies. A Metaphor.

Hanes] *Baniſhment of grace.* A City, Iſa. 30. 4.

To hang] 1. To put in a high place out of the way, Pſal. 137. 3.

2. To put to death on a Tree or Gibbet, Mat. 27. 5.

3. To depend or relie on the wiſdome, authority, or favour of another, Mat. 22. 40.

Haniel] *The gift of God.* The Son of *Ulla*, 1 Chr. 7. 39.

Hannah] *Mercifull*, or *taking reſt*, or *gracious.* The Wife of *Elkanah*, and Mother of *Samuel*, 1 Sam. 1. 2, 20.

Hannathon] *The gift of grace.* A City, Joſh. 19. 14.

Hanniel] as *Haniel.* The Son of *Ephod*, Numb. 34. 23.

Hanoch] *Dedicated.* The Son of *Midian*, Gen. 25. 4. The Son of *Reuben*, Gen. 46. 9. Of whom the *Hanochites*, Numb. 26. 5.

Hanun] *Mercifull*, or *giving.* Son to *Nahaſh* King of the *Ammonites*, 2 Sam. 10. 1. The ſixt Son of *Zalaph*, Neh. 3. 13, 30.

Hapharaim] *Digging, ſearching*, or *confounding the Sea.* A City, Joſh. 19. 19.

Happen] is all one with Befall, 1 Sam. 28. 10. Act. 20. 19. Seiſe upon, Pro. 12. 21. Come to paſſe, Iſa. 41. 22. Come upon, Rom. 11. 25. So it was, Act. 21. 35.

Happy] 1. In our owne conceit, Gen. 30. 13.

2. In the opinion of others, Jer. 12. 1. Mal. 3. 15.

3. Really and truely, as *Iſrael*, Deut. 33. 29. *Solomon's* attendants, 1 King. 10. 8. The man whom God correcteth, Job 5. 17. Parents fruitful in Children, Pſa. 127. 5. Every one that feareth the Lord, Pſal. 128. 1, 2. Such as would on Gods behalf ſet themſelves againſt *Babylon*, Pſal. 137. 8, 9. They whom God bleſſeth, and whoſe God is the Lord, Pſal. 144. 15. and have him for their help, Pſal. 146. 5. They that finde wiſdome, and get underſtanding, Pro. 3. 13. 18. Have mercy on the poor, Prov. 14. 21. Truſt in the Lord, Pro. 16. 20. Fear alway, Prov. 28. 14. Keep the Law, Prov. 29. 18. Doe what Chriſt commands, Joh. 13. 17. Condemn not themſelves in that they allow, Rom. 14. 22. Endure, Jam. 5. 11. Suffer for righteouſneſſe ſake, 1 Pet. 3. 14. Are reproached for the name of Chriſt, 1 Pet. 4. 14.

Hara] *A hill*; or, *a ſhewing forth.* The name of a place, 1 Chr. 5. 26. Hence *Harite*, 2 Sam. 23. 11. 1 Chr. 11. 34, 35.

Haradah] A place, Numb. 33. 24, 25.

Haran] with ה. The Son of *Terah*, Gen. 11. 26, 27, 28, 29, 31. Alſo, the Son of *Shimei*, 1 Chr. 23. 9. But with ה it ſignifieth *anger*, or *being angry.* The Son of *Caleb* by *Ephah* his Concubine, 1 Chron. 2. 46. Alſo the place where *Terah* dwelt, Gen. 11. 31. and where *Laban* dwelt, Gen. 27. 43. called *Charran*, Act. 7. 2. Alſo, a City, or Country, 2 King. 19. 12. Iſa. 37. 12. Ezek. 27. 23.

Harbonah] *Deſtruction*; or, *his ſword now.* One of King *Ahaſuerus* his Chamberlains, Eſt. 1. 10. & 7. 9.

Hard] Taken I. *Properly*, as when ſpoken of the nether mil-ſtone, Job 41. 24. A rock, Jer. 5. 3. A flint, Ezek. 3. 9.

II. *Improperly*, 1. For difficult, Gen. 18. 14. So hard cauſes, Exod. 18. 26. Hard queſtions, 1 King. 10. 1. A hard thing, 2 King. 2. 10. Hard labour, Gen. 35. 16. Hard ſentences, Dan. 5. 12.

2. Grievous, as bondage, Exod. 1. 14. Deut. 26. 6. Iſa. 14. 3. Things, Pſal. 60. 3. Wrath, Pſal. 88. 7.

3. Irkſome, Deut. 15. 18.

4. Strong, powerful, 2 Sam. 3. 29.

5. Rough, ſharp, unpleaſant, troublous, dangerous, Prov. 13. 15.

6. Hid, Jer. 32. 17. marg.

7. Unknowne, not to be underſtood, Ezek. 3. 5, 6.

8. Severe, auſtere, rigorous, churliſh, miſerable, Mat. 25. 24.

Hardening] The whole execution of Gods

Gods eternall purpoſe, for the juſt deſtruction of the reprobate. Rom. 9. 19. *Whom he will he hardeneth.*

Note. This muſt not be ſo taken, as though God did begin to harden mans heart which was not infected before: for, what is hardneſſe elſe, then reſiſtance of Gods commandement? which who ſo thinks to be the work of God, becauſe of this ſaying (*He hardeneth whom he will*) let him behold the firſt beginning of mans corruption, and mark well the Commandement of God; the diſobedience whereof, made the heart to offend; and then let him truly confeſſe, that whatſoever puniſhment befalleth him, ſithence the firſt corruption, he ſuffereth it righteouſly and deſervedly. For God is ſaid to harden his heart whom he doth not mollifie. So, he is ſaid to reject him, whom he doth not call, and to blinde them whom he doth not enlighten. Thus far *Auguſt. de Prædeſtinat. & Gratia, cap.* 4.

Yet note further, that after this withdrawing of Grace, this alſo followeth thereupon, that God doth rightly miniſter occaſions of ſin in the wicked and reprobate, and marvellouſly inclineth the hearts of men, not onely to good, but alſo to evill; as the ſame *Aug.* affirmeth in his book *de lib. Arb. & Gratia cap.* It appeareth ſufficiently by holy Scripture, as Rom. 1. 2 Theſſ. *&c.* that God works in the hearts of men, to bend, incline, and bow their wils whereunto him liſteth; either to good, according to the riches of his mercy; or, to wickedneſſe, according to their owne deſert; by his judgement ſometime manifeſt, and ſometime ſecret, but alwayes juſt, for there is no iniquity with God. Therefore, when we read in Scriptures, that men were hardned, *&c.* let us not doubt but their ſinfull deſerving were ſuch before, as that they did well deſerve the puniſhment which followed. Yet God is no cauſe of wickedneſſe, ſimply and properly, as one who droppeth ſin into the heart (as liquor is poured into a veſſel) for men themſelves are more then enough the true and natural cauſe of ſin.

God is ſaid to harden,

1. When he doth not mollifie by grace, or grant grace of Converſion. *Liptote vel æquipollens.*

2. When he doth withdraw his former grace given, whereby men are mollified; as the ſun from wax, and raine from the earth.

3. When he doth permit in juſtice, Satan, or the World, or a mans owne ſelfe, to harden the heart, Rom. 1. 24, 26. 2 Theſſ. 2. 10.

4. When he doth diſcover by way of tryal the wickedneſſe of mans heart, as the Sun by ſhining diſcovers the nature of clay to be hard, but doth not cauſe it, for then it ſhould alſo harden wax; or raiſe the ſtench of a dunghill, but is no cauſe of it.

Hardneſſe] That brawny part of the foot, and in the ball of the hand which taketh away ſenſe and feeling.

2. The obſtinacy in ſin, joyned with ſenſeleſneſſe of heart, being without fear of God, Rom. 2. 5.

3. Unpleaſantneſſe or harſhneſſe of words or matter to be heard, Joh. 6. 60.

4. Difficulty or darkneſſe in words, or hardneſſe to underſtand them, 2 Pet. 3. 16.

5. Difficulty or labour in duties to be done, Joh. 6. 60.

6. Difficulty in ſome happineſſe to be had, Mat. 19. 23. See *Eaſe.*

7. Painfulneſſe or difficulty in removing ſome danger, Act. 9. 5.

8. Strictneſſe or exactneſſe in taking of accounts, or in other dealings, Mat. 25. 24.

9. Strength or cunning, 2 Sam. 3. 39.

10. Miſery, as a hard end, a hard eſtate.

11. Danger, or a courſe tending to ſome evill end, or miſchief, Act. 9. 5.

Hard ſaying] Simple ſpeech, grievous and unpleaſant to the ear, as hard things be to the touch and ſenſe of feeling, John 6. 60.

Hare] Reckoned among unclean beaſts, Lev. 11. 6. Deut. 14. 7. It's very ſwift, every part thereof being compoſed for celerity; and more eaſily runneth up the hill then down. Its eyes are ſhut when it watcheth, open when it ſleepeth. It excelleth, as in ſeeing, ſo in hearing; which to ſignifie, the *Ægyptians* pictured a Hare. It reſteth in the day, goeth abroad in the night; nor ſeedeth nigh home, but further off; thereby to exerciſe it ſelfe, and to conceal the place of its abode. It never drinketh, but contenteth it ſelfe with the dew, and ſleepeth much. It's very libidinous, and no leſſe fruitful. God ſuffering harmleſſe beaſts to multiply in great number, not ſo the unprofitable and hurtfull. When through idleneſs it waxeth fat, or when being perſued by the Fox, it lingreth in the way, as not thinking that the Fox, (which now and then on purpoſe maketh a ſtand) will perſue it any further, or can overtake it, it becometh an eaſie prey. So alſo ſuffering the Weaſell to play with it, when wearyed, it is ſtrangled

ſtrangled thereby. That by intercourſe it's male and female is affirmed by ſome, denyed by others. It's very fearfull, and therefore frequenteth ſolitary places. It's alſo in its kind ſubtle; for in the Winter its form is in ploughed grounds, about the approach of Harveſt, in vineyards; when the grapes begin to ripen, it removeth thence. Alſo, in going and returning to its form, it uſeth many windings and turnings, and ſhunneth briars and thorns, leſt by its hair ſticking thereon, it ſhould be diſcovered; nor hath the female all her young ones in one place, leſt all might bee endangered at one time. When perſued, it hath no ſafeguard for it ſelfe, but flight. It's profitable for food, raiment, medicine, delight. If a Hare croſſe ones way when in a journey, it's counted ominous. It's not to be wondred at, that ſuch doe not proſper which give credit hereunto.

Hareph] *Winter*; or *reproach*. The Father of *Beth-gader*, 1 Chr. 2. 51.

Hareth] *Liberty*. A Forreſt, 1 Sam. 22. 5.

Harhaiah] *Heat*, or *anger of the Lord*. The Father of *Uzziel*, Neh. 3. 8.

Harhas] *Anger*, or *the heat of confidence*. The Father of *Tikuah*, 2 King. 22. 14. called alſo *Haſrah*, 2 Chr. 34. 22.

Harhur] *Made warm*; or, *the heat of liberty*. His Children returned from the Captivity, Ezr. 2. 51.

Harim] *Deſtroyed*; or, *dedicated to God*. A Prieſt, unto whom the third lot fell, 1 Chr. 28. 4. Another, Ezr. 10. 21. A third, Ezr. 10. 31. A fourth, Neh. 3. 11. See Neh. 10. 5, 27. & 12. 15. whether thoſe were not others then the former.

Hariph, *or* **Jora**] His Children returned from the Captivity, Nehem. 7. 24. marg. One that ſealed the Covenant, Neh. 10. 19.

Harlot] One which forſaketh her lawfull Husband, and followeth a ſtranger, which is not her owne Husband, for generation ſake, Gen. 38. 15.

2. One which forſakes the true God and his pure worſhip, to joyn unto Idols, and to embrace falſe Religions. Iſa. 1. 21. *The faithfull City become an Harlot*; that is, like an Harlot, leaving God her Husband, to cleave to falſe gods, as *Jeruſalem* did in the dayes of *Uzzia*, *Manaſſes*, *Ammon*, &c. Ezek. 16. 15. 35. So *Nineveh*, Nah. 3. 4. So *Rome*, or *Antichriſt*, or the *Antichriſtian* Church, Rev. 17. 1. 5, 15, 16.

Harlots are alſo (according to ſome) put for Superſtitious idolatries, and impure worſhip, Hoſ. 4. 14. And *Tyrus* is called an Harlot in reſpect of the great commerce therein, merchandiſe bought and ſold there, Iſ. 23. 16. And ſo her *committing fornication with all the Kingdomes of the world*, verſ. 17. put for her *trading with them*.

By *Harlots* alſo may be underſtood, Great ſinners, Mat. 21. 31, 32.

Harlots are in Scripture ſet forth under the names of Strange women, Prov. 23. 27, 33. Strangers, Prov. 7. 5. Fooliſh women, Prov. 9. 13. Such, whoſe hearts are ſnares and nets, and their hands bands, Eccl. 7. 26. Evill women, Prov. 6. 24.

The word זונה in Joſh. 2. 1. (which the *Septuagint* render by πόρνη, as it's alſo by *Paul*, Heb. 11. 31. and by *James*, Jam. 2. 25. and we by *Harlot*) may be tranſlated *Hoſpita* an *Hoſteſſe*, *Caupona* a *Victualler*. *Buxtorf.* in *Rad.* זנה. *Tremelius* renders it by both, *Meretrix*, *Caupona*. *Rahab* being a Victualler, and ſo more liable unto temptation this way then others, yeelded unto the temptation, proſtituting her ſelfe, and with the ſale of her victuals, ſelling her body for gain; but ſhe repented, was joyned to the Church, is commended for her faith, Heb. 11. 31. and of her came Chriſt, according to the fleſh, Matt. 1. 5, 6, &c.

Harm] Hurt, detriment, damage, Gen. 31. 52. Sin, Lev. 5. 16. Wrong, injury, 1 Sam. 26. 21. Evill, trouble, miſchief, 2 Sam. 20. 6. Evil thing, 2 King. 4. 41. marg.

Harmleſs] Simple, Rom. 16. 19. marg. ſincere, Phil. 2. 15. marg. *Sine cera*. For honey, the purer it is, and the more without wax, is the pleaſanter. ἀκέραιος, Mat. 10. 16. of α *privat.* and κέρας a *horn*, as having no power to do hurt: or of α *privat.* & κεράω *to mingle*, as without mixture of deceit or guile. ἄκακος, Heb. 7. 26. Free from all malice, guile, fraud, or will to doe hurt.

Harnepher] *The anger of a bull*; or, *anger increaſing*. The Son of *Zophah*, 1 Chr. 7. 36.

Harneſs] Taken in generall for, All kinde of furniture for defence of the body (whether of Man or Horſes) againſt the enemy, with all manner of inſtruments for war, 2 Chr. 9. 24. Jer. 46. 4.

In particular, for a Coat of fence. A Brigantine, an Habergeon, 1 King. 22. 34.

The Children of Iſrael went up harneſſed out of the land of Ægypt, Exod. 13. 18. that is, were marſhalled by five in a rank. The word in *Hebrew* hath the name of *five*, either of the harneſſe girded under the *fift* rib (as the *Chaldee* tranſlateth it *girded*) or of marching *five* in a row. Thus God led out his people with an high hand, Exod. 14. 8. and trained them for future wars to conquer *Canaan*,

to

Numb. 1. 3. & 14. 3, 9, &c. *Aynſworth* on Exod. 13. 18.

Harod] *Fear.* A place, Judg. 7. 1. Whence *Harodites*, 2 Sam. 23. 25.

Haroe] 1 Chr. 2. 52. called alſo *Reaiah* (1 Chr. 4. 2.) The Son of *Shobal.*

Haroſheth] *Workmanſhip*; or, *a wood.* A City wherein *Siſera* dwelt, Judg. 4. 2, 13. 16.

Harp] Taken I. *properly*, for a muſical inſtrument, whereof *Jubal* was the Inventer, Gen. 4. 21.

Uſed *lawfully*, 1. in ſetting forth the Lords praiſes, Pſal. 33. 2. & 43. 4. & 147. 7. & 149. 3. as in many other places in the Pſalms. Accordingly uſe was made of them when the Ark was fetcht from *Kiriathjearim*, 2 Sam. 6. 5. 1 Chron. 13. 8. 1 Chr. 15. 16, 21, 28. and ſet in the tent that *David* had pitched for it, 1 Chr. 16. 5. And ſome were by him ſeparated to propheſie with Harps, 1 Chr. 25. 1, 6. So by *Solomon* at the Dedication of the Temple, 2 Chr. 5. 12. So by *Jehoſaphat* upon the overthrow of his enemies, 2 Chr. 20. 28. So by *Hezekiah* in the Houſe of the Lord, according to the commandement of the Lord, 2 Chr. 29. 25. So by *Nehemiah* at the Dedication of the Wall of *Jeruſalem*, Nehem. 12. 27.

2. In expreſſing great joy and gladneſſe, Gen. 31. 27. but this not always, Job 30. 31. Pſal. 137. 2. occaſion may be offered when the joy of the Harp ſhall ceaſe, Iſa. 24. 8. and the ſound of the Harp ſhall be heard no more, Ezek. 26. 13.

3. For the allaying melancholy paſſions, cheering and reviving the ſpirits, 1 Sam. 16. 16.

Unlawfully, 1. By profane and luxurious perſons, Job 21. 12. Iſa. 5. 12.

2. By Idolaters, Dan. 3. 5, 7, 10, 15.

II. *Myſtically*, as of the four Beaſts, and four and twenty Elders, Rev. 5. 8. And of the Harpers mentioned Rev. 14. 2. harping with their harps.

Harrow] Taken *properly* for an inſtrument uſed in husbandry for the breaking of clods, laying the ground ſmooth, and covering the ſeed therein ſown, Job 39. 10.

Figuratively, for an inſtrument wherewith Malefactors were tortured, 2 Sam. 12. 31. 1 Chr. 20. 3.

Hartha] *Workmanſhip*; or, *a wood.* His Children returned from the Captivity, Ezr. 2. 52.

Hart] Allowed to be eaten by all, Deut. 12. 15, 22. & 14. 5. & 15. 22. Whereof, accordingly *Solomon* made daily uſe in his houſe, 1 King. 4. 23. It's very ſwift, Pſ. 18. 34. Beinſt ſtung by a Serpent, it is cured by eating the hearb *Elaphoſcum*, or *wilde parſnip.* By his breath he draweth Serpents out of their hole; who therefore is termed by Grammarians ἔλαφος, from ἐλαύνει τοὺς ὄφεις, *driving away Serpents.* Being wounded with a dart, it eateth *Ditany*, and moſt carefully avoydeth the Sun beams, leſt they wrankle the freſh wound. The *Brocard* is tearmed the *Shield-bearer* to the reſt; for being hunted, he runneth on ſtill in the ſight of the dogs, whileſt the other hide themſelves in hollow places; whence it cometh to paſſe, that they are preſerved, he chaſed unto death. In paſſing through a River, the ſtrongeſt entreth firſt, and the weak laſt, leaning one upon another, that the violence of the flood being broken by the ſtronger, way may be made for the weaker, wherein they uſe their feet as oars, their horns as ſails. They are much taken with muſick, and ſtand ſtill at every ſtrange ſight or noyſe. A Raven is ſaid to live nine ages of a Man, and a Hart four ages of a Raven. It feedeth and bringeth forth neer high roads, that by reaſon of the going by of paſſengers, it may be ſafe from wilde beaſts. Having caſt their horns, they keep themſelves out of ſight till they grow again; and being grown, try their ſtrength by running at a tree. Being in danger, and ſeeing no way to eſcape from the dogs, it runneth to the Hunters for help. It's ſaid to be without gall. Having eat Serpents, it becometh exceeding thirſty, Pſal. 42. 1. yet knoweth by the inſtinct of nature, that if it drink preſently it muſt needs die; therefore, though in the mean time it pant after the water, it deſiſteth from drinking. When the wind bloweth (leſt the dogs ſhould ſmell it) it goeth againſt the wind. The Hart is moſt loving unto the Hinde, as the Husband ſhould be to the Wife, Prov. 5. 19.

Harveſt] The time of the year wherein corn and other fruits are reaped, Gen. 8. 22.

2. A great number of people, prepared and very ready to hear the Word of God. Matt. 9. 37. *The harveſt is great, the Labourers are few.* Example hereof in the *Samaritans*, Joh. 4. 35, 36.

3. The end of the world. Mat. 13. 39. *The harveſt is the end of the world.*

4. Fit and meet occaſions for following our buſineſſes and affairs. Prov. 6. 8. *She gathereth her food in harveſt.* Prov. 10. 5. *He that ſleepeth in harveſt.*

5. The fruit ripe in that ſeaſon, Joel 3. 13.

6. Fear-

6. Fearfull punishments and vengeance, Jer. 51.33.

Harum] *High*; or, *throwing down*. The Father of *Aharhel*, 1 Chr. 4. 8.

Harumaph] *Destruction*. The Father of *Jedaiah*, Neh. 3. 19.

Haruphite] *Slander*; or, *youth*: or in the *Syrian* tongue, *sharp*. One of *Davids* Helpers, 1 Chr. 12. 5.

Haruz] *Carefull*. The Father of *Amons* Mother, 2 King. 21. 19.

Hasadiah] *The mercy of the Lord*. The Son of *Zerubbabel*, 1 Chr. 3. 20.

Hasel] A tree well known; whence the Hasel nut. Hereof *Jacob* took him rods, and pilled white streaks in them, and set them before the flocks in the gutters, in the watering troughs, when the flocks came to drink, that they should then conceive, Gen. 30. 37, 38. Which device was revealed unto *Jacob*, by the Angel of God in a dream, Gen. 31. 11. and God wrought here, together with Nature, and that after an extraordinary manner; so that both the male and female concurring in the same imagination and fantasie of the party-coloured, thereupon they always brought forth of the same colour. *Willet* on Gen. 30. 37.

Hashabiah] *A bramble*, or *an enemy*. The Father of *Hodaviah*, 1 Chr. 9. 7.

Hashabiah] *The estimation of the Lord*. Of the Sons of *Merari*, 1 Chr. 9. 14. The Son of *Amaziah*, 1 Chr. 6. 45. The Son of *Jeduthun*, 1 Chr. 25. 3. An *Hebronite*, 1 Chron. 26. 30. The Son of *Kemuel*, 1 Chr. 27. 17. A Levite, 2 Chron. 35. 9. One of the Ministers for the House of God, Ezr. 8. 19. The Ruler of the half part of *Keilah*, Nehem. 3. 17. The Son of *Bunni*, Neh. 11. 15. One of the Priests, the chief of the Fathers, Neh. 12. 21.

Hashabniah] *The silence of the Lord*. The Father of *Hattush*, Neh. 3. 10. A Levite, Neh. 9. 5.

Hashbadana] One that stood on *Ezra's* left hand whilest he read the Law, Ezr. 8. 4.

Hashem] *Named*; or, *a putting to*. A *Gizonite*, 1 Chr. 11. 34.

Hashmonah] *The hasting of a gift*. A place where the *Israelites* pitched, Num. 33. 29, 30.

Hashub] *Esteemed*, or *numbred*. The Son of *Azrikam*, 1 Chr. 9. 14.

Hashum] *Silence*; or, *their hasting*. His Children returned from the Captivity, Ezr. 2. 19.

Hashupha] *Spent*, or *made bare*. A *Nethenim*, Neh. 7. 46.

Hatrah] *Wanting* (called also *Harhas*, 2 King. 22. 14.) The Father of *Tikvath*, 2 Chr. 34. 22.

Hattenaah] His Sons built the Fish-gate, Neh. 3. 3.

To haste] put for, To pant, Eccl. 1. 5. marg. To flie away, Cant. 8. 14.

It is *properly* spoken of them, that without any tarrying, swiftly and speedily goe any whither, or about any thing, Gen. 43. 30. Josh. 4. 10. Judg. 13. 10. 1 Sam. 4. 14. & 17. 48. & 23. 26. & 25. 34. Hence *Haste thee*, or *Make haste*, is a word of command or advice unto one whom we would have speedily to goe any whither, Gen. 19. 22. & 45. 9. 13. 1 Sam. 9. 12. & 20. 38. Luk. 19. 5.

Taken *improperly*, it's spoken of them who speedily doe any thing, whether men and women, as Gen. 24. 20, 46. Exod. 10. 16. & 12. 11, 33. & 34. 8. or, of God himself, who is said to make haste, when he speedily doth any thing on the behalf of the godly, Psal. 22. 19. & 38. 22. & 40. 13. or against his and their enemies, Isa. 5. 19. Mal. 3. 5. There's an haste unto good, Psal. 119. 60. an haste also unto evill, Job 31. 5. Pro. 1. 16. Psal. 106. 13. marg.

It's also spoken of them which inconsiderately, imprudently, rashly speak, or do any thing, Eccl. 5. 2. Prov. 25. 8.

So of them who violently and furiously rush upon their enemies, as the *Chaldeans*, who are therefore termed *an hasty Nation*, Hab. 1. 6.

It's spoken of affliction, Jer. 38. 16. Of the day of calamity, Deut. 32. 35. and of the increase of Children, Isa. 49. 17.

It's put also for, To fly unto unlawfull means, out of impatience and through infidelity, whence shame and confusion, Isa. 28. 16. compared with Rom. 9. 33. & 10. 11. To hasten is put also for, To give gifts, Psal. 16. 4 marg.

Hatach] *Smiting*. One of King *Ahasuerus's* Chamberlains, Est. 4. 5.

Hatch] Taken *properly*, as of the great Owle, Isa. 34. 15. Partridge, Jer. 17. 11.

Improperly, for the wickeds conceiving mischief, and bringing forth iniquity, Isa. 59. 4, 5.

To hate, *referred to God*] signifieth,

1. Not to love some in his eternal counsell, but to passe by them, and not to choose them. Rom. 9. 13. *Esau have I hated*; that is, I have decreed not to love him. This hating hath not foreseen sin, but Gods will for the proper cause of it; yet God decrees none to destruction, but for sin.

2. To abhor actually, and to revenge sins

ſins already committed. Iſa. 1. 13. *I hate your ſolemn feaſts.* Pſal. 45. 8. *Thou art a God which hateſt wickedneſſe.* God doth not actually hate his creature, but in regard of ſin inherent, or acted and already done.

Referred to men] 1. To deſire revenge, or to wiſh evill, out of a rooted and ſetled malice. Thus *Cain* hated *Abel*, 1 Joh. 3. 13. and *Ahab hated the Lords Prophet Micaiah*, 1 King. 22. 8. And wicked men doe thus hate the righteous. Pſal. 34. 21. *They that hate the righteous ſhall periſh.* This is a hatred of perſons, not of ſins in them; a malicious hatred, of which in 1 Joh. 3. 15. *He that hateth his brother, is a manſlayer.*

2. To deteſt ſin, becauſe it is the breach of Gods Law. Rom. 7. 15. *What I hate, that do I.* Judg. 23. Thus the righteous hate even the garment ſpotted with ſin and corruption. They hate ſin in themſelves, and others; pitying the perſons of others. This is an hatred of ſin, and not of their perſons which do ſin. This is a charitable hatred.

3. To love leſſe one then another. Luk. 14. 26. *And hate not father and mother, wife and children; yea, and his own life, ye cannot be my diſciples.* Joh. 12. 15. Mat. 10. 39. Gen. 29. 31. Deut. 21. 15. Mat. 6. 24. Theſe are comparative, not ſimple ſpeeches.

4. To do the actions or works of perſons which do hate others, Lev. 19. 17. Prov. 13. 24. *He that ſpareth correction, hateth his childe*; that is, he doth as hatefull perſons would do, who keep back from others that which ſhould doe them good.

5. To neglect one. Luk. 16. 13. *He will hate the one, and love the other.*

6. To eſchew and fly from. Joh. 3. 20. *He that doth evill, hateth the light.*

7. To ſlight and deſpiſe, Prov. 14. 20. & 25. 17.

8. Not to wiſh well unto, Eph. 5. 29.

9. Not to be merciſull unto, Rom. 9. 13.

10. Not to praiſe, or approve, Pro. 11. 15.

11. To refuſe, ſhun, deteſt, Prov. 15. 27.

12. To be an enemy unto, Deut. 7. 17. & 19. 4, 6, 11. Unkindly deal with one, Gen. 26. 27. Yea, cruelly, Ezek. 23. 29. with a reſolution to deſtroy them, Deut. 1. 27. & 9. 28.

To hate with a perfect hatred] Neither to love the vices for the perſons ſake, nor to hate the perſons for the vices ſake. Pſal. 139. 22. *I hate them with a perfect hatred, as if they were mine enemies.* Or it may ſignifie, to hate unfaignedly, and from the heart.

Haters of God] All wicked diſobedient ſinners, which by their breaking willingly the Commandements of God, ſhew they hate God. Some ſee this in themſelves, ſuch as doe commit that unpardonable ſin; others do not ſo much as ſuſpect it: theſe are ſecret haters of God, the others be open & known (at leaſt to themſelves) haters. Rom. 1. 30. *Haters of God.*

Hath] The good uſing thoſe graces which we have. Mat. 13. 12. *Whoſoever hath, &c.*

2. A ſeeming to have. Luk. 8. 8. *From him ſhall be taken that which he ſeemeth that he hath.* Mat. 13. 12. *From him ſhal be taken even that he hath.*

All he hath] His inheritance and whole ſubſtance, Gen. 24. 36. Herein *Iſaac* was a figure of Chriſt, whom his Father made heir of all things, Heb. 1. 2. and of true Chriſtians, who with him inherit all, Rev. 2. 17.

Hathath] *Fear.* The Son of *Othniel*, 1 Chr. 4. 13.

Hatipha] *Robbery.* His Children returned from the Captivity, Ezr. 2. 54.

Hatita] *A bending of ſin.* His Children alſo returned, Ezr. 2. 42.

Hatred] Rooted or grounded malice, when the heart is poſſeſſed with deſire of revenge upon true or ſuppoſed wrongs done to us. Prov. 26. 26. *Hatred may be covered with deceit.*

2. Sins, the cauſe of hatred. Eph. 2. 16. *And ſlew hatred thereby.* A Metonymie of the effect.

3. Strife and diſſenſion which followes hatred. Pro. 15. 17. *Then an Oxe with hatred.* A Metonymie of the cauſe.

4. The object of hatred, or the thing hated, Eccl. 9. 1, 6.

Hatred is either *lawfull*; as, to hate ſin and ſinners, as ſinners, Pſal. 101. 3. & 119. 104, 128. & 139. 21. Or *unlawfull*; as, to hate God, Rom. 1. 30. 2 Chr. 19. 2. the righteous Pſal. 34. 21. ones Neighbour, Deut. 9. 11. Wife, Deut. 24. 3. Enemy, Matt. 5. 43. Knowledge, Prov. 1. 22. the Good, Mic. 3. 2.

Hats, or Turbants] Dan. 3. 21. marg. An ornament for the head, ſuch as the *Turks* wear at this day.

Hatticon] *Middle, between the middle*; or, *preparation.* A place, Ezek. 47. 16.

Hattil] *An howling for ſin.* His Children returned from the Captivity, Ezr. 2. 57.

Hattuſh] *Forſaking ſin.* The Son of *Semaiah*, 1 Chr. 3. 22. Of the Sons of *David*, Ezr. 8. 2. The Son of *Haſhabniah*, Neh. 3. 10. who ſealed the Covenant, Neh. 10. 4.

Have ſignifieth, To get, obtain, Mat. 5, 46. Be partaker of, Joh. 8. 12. Poſſeſſe[illegible]. 3. 16. Be addicted unto a thing, Exod. 20. 3. Subject to one to be ruled and governed by him, Rom. 8. 9. 1 Cor. 7. 40. Know, underſtand, 1 Cor. 2. 16. Contain,

Heb. 9. 4. Retain, Rom. 15. 4. Phil. 1. 7. Keep, Luk. 19. 20. Sustain, Phil. 1. 30. Suffer, Joh. 16. 33. Be able, 2 Cor. 8. 12. Eph. 4. 28.

Having damnation, 1 Tim. 5. 12. that is, Deserving to be greatly reproved, who also (if they repent not) shall be everlastingly damned.

Having a desire, Phil. 1. 23. that is, Greatly, earnestly, vehemently desiring.

To have ought against any, Mat. 5. 23. is, In respect of some wrong done by him, to exercise enmity against him; or, to be grievously angry with him for the wrong he hath done us, and thereof question him, Rev. 2. 4.

To have sin, Joh. 15. 22. that is, To be a sinner, or to have sinned.

To have sorrow, Joh. 16. 22. that is, To be afflicted and affected with grief.

Haven] Taken *properly* for the place or harbour desired in a Sea-voyage, Psa. 107. 30. Such as was the *Fair havens*, being a place in *Creta*, Act. 27. 8. though not commodious to winter in, Ibid. 12.

Improperly, for a Countrey bordering on the sea, Gen. 49. 13. Ezek. 25. 16. marg.

Haughty] High, lofty, proud, upon whom the Lords eyes are to bring them down, 2 Sam. 22. 28. Spoken of the Spirit, Prov. 16. 18. Heart, Prov. 18. 12. The daughters of *Sion*, Isa. 3. 16. Scorner, Pro. 21. 24. People, Isa. 24. 4.

Havilah] *Grieving*; or, *speaking to him*. A Countrey, Gen. 2. 11. & 25. 18. 2 Sam. 15. 7. Also, the Son of *Cush*, Gen. 10. 7. The Son of *Jocktan*, 1 Chr. 1. 23.

Haunt] Frequent, repair to, 1 Sam. 23. 22. & 30. 31.

Havock] Waste, destroy, Act. 8. 3.

Havoth-iair] *Townes of Light*. Small Townes in *Gilead*, Numb. 32. 41.

Hauran] *A hole, liberty*, or *whiteneſſe*. A place, Ezek. 47. 16.

Hawke] An unclean fowle, which was not to be eaten, Lev. 11. 16. Deut. 14. 15. It onely amongst all the fowls flyeth straight upright, and so cometh down to the ground. Whilest it's able to bring profit and delight to its Owner, it's fed, dieted, lookt to, when disabled, cast off. Its outward bulk is not answerable to its inward courage. When its young ones are able to fly, it gives them no meat, beats them with its [illegible] and thrusts them out of the nest. It [illegible] be kept either too lean, or too fat. Though made tame, yet ceaseth it not to be ravenous. It feedeth on the flesh, not on the heart of fowles. Bread (which prolongeth the life of other fowles) brings death to it. Having caught a Sparrow (being of a hot temper) it keepeth the same at its breast all night, whereby it's defended from the cold, and in token of thankfulnesse, in the morning dismisseth it unhurt. It's of quick sight, and very swift, and strong withall. If it misseth its prey, it's so vexed that it returneth not to its Owner. Towards winter it flyeth unto warm places, Job 39. 26. Finding it self (through age and the weight of its feathers) unwieldy, and not well able to fly, the South wind blowing, it warmeth it selfe by the Sun beams, whereby its pores being opened, her old feathers fall off, and new grow in the place. Its main strength is in the beak, breast, and clawes. Between the Hawk and the Hen there's no small difference. The Hen whilest alive, is not regarded, but when killed and made ready: on the contrary, the Hawke when dead, is thrown on the dunghil, whilest alive, in high esteem.

Hay, Wood, and Stubble] Corrupt, false, and vain doctrine, 1 Cor. 3. 12.

Hazael] *Seeing God*. King of *Syria*, 1 King. 19. 15.

Hazaiah] *Seeing the Lord*. The Son of *Adaiah*, Neh. 11. 5.

Hazar-addar] *An imprisoned generation*; or, *fairnesse*. The name of a place, Numb. 34. 4.

Hazar-enan] *An imprisoned*, or *bound soothsaying*. The name of a place, Numb. 34. 9.

Hazar-gaddah] *His imprisoned kid*; or, *felicity*. A City, Josh. 15. 27.

Hazar-hatticon] *The middle village*, Ezek. 47. 16. marg.

Hazar-maveth] The Son of *Jokian*, Gen. 10. 26.

Hazar-shuall] A City, Josh. 15. 28. & 19. 3.

Hazar-susah] *The hay-ponch*, or *entry of an house*. A City, Josh. 19. 5.

Hazel-elponi] *The shadow of the countenance*. The daughter of *Etam*, 1 Chr. 4. 3.

Hazzerim] *Porches*. A place, Deut. 2. 23.

Hazeroth] *Palaces*. A place, Numbers 11. 35.

Hazer-susim] A City, 1 Chr. 4. 31.

Hazezon-tamar] *Drawing neer bitternesse*. A place where the *Amorites* dwelled, Gen. 14. 7.

Haziel] *Seeing God*. The Son of *Shimei*, 1 Chr. 23. 9.

Hazo] *Seeing*, or *prophesying*. The Son of *Nahor*, Gen. 22. 22.

Hazor] *Hay*, Josh. 11. 1, 10.

Hazubah]

Hazubah] The Son of *Zerubbabel*, 1 Chr. 3. 20.

Hazard] Act. 15. 26. is all one with Jeopard, Adventure, Expose unto danger, &c.

H E.

He] Not alwayes a certain particular man, but a succession of men in Regiment, to wit, the Antichristian Popes of *Rome*. 2 Thess. 2. 6. *That he might be revealed*: Or, an whole Empire, as the *Roman* Empire, in v. 7. *Till he be taken away*, the which was done in the East by *Mahomet*, and the *Saracens* and *Turks* his followers: and in the West, by *Boniface* the third Bishop of *Rome*, and his successors, especially by *Gregory* the seventh.

Head] That member of the body which is placed highest, and is the seat of reason, memory, imagination, and senses, being more excellent then other members, and calling for the preservation of the rest, 1 Cor. 11. 4, 5, 6.

2. One that hath rule and preheminence over others. Thus God is the head of Christ, as Mediatour; and Christ the onely spiritual head of his Church, and the husband the head of his wife, because he is the more worthy sex, and her Lord and Ruler, Eph. 5. 23. 1 Cor. 11. 3. *The Prince is the head of his people*. Exod. 6. 14. & 18. 25. *Heads over the people*: because of the Soveraignty and power over them: the first is a spirituall, the second is œconomicall, the third a politicall head or governour. The Pope is so far from being head of the Church, as he is no sound member of the holy Catholick, or of the whole Church, being the head of that Apostasie and falling from the Faith, 2 Thess. 2. 3, 4, 5.

Note. If the Pope were head of the Church, then should he be her Spouse: also, when he dieth, she should be headlesse: also, have Monsters, Magicians, and villains to be her head: and lastly, in a Schisme should have three heads at once.

Head doth argue two things: First, superiority or preheminence: Secondly, a duty to look out, and care for the safety and welfare of the inferiour members. It pleaseth God to annex and knit duties to such dignities as he giveth: so that his owne Son which was crowned with glory to be head of his Church, had it joyned with this charge to instruct it as a Prophet, to make Expiatory sacrifice, as a Priest, and as a King to govern and protect it. Let not servants think much to be as their Lord is.

It also signifieth a chief or mother City: as *Damascus* is the head of *Aram*, or *Syria*, Isa. 7. 8.

3. A chief or principall member in any society. Thus is a Pastour a head, in respect of his flock. 1 Cor. 12. 21. *The head cannot say unto the foot*. Isa. 9. 15. *The honorable man is the head*.

4. The chief vigour and force. Gen. 3. 15. *He shall break thine head*. That wherein thy chief strength and power consisteth; to wit, sin and death, 1 Joh. 3. 8.

5. The whole man, or the man himselfe. Prov. 10. 6. *Blessings are upon the heads of the righteous*. In this sense it is threatned to the wicked, that their sin shall be upon their head; that is, upon themselves, wholly to overwhelme and cover them from top to toe.

There's a *naturall* head, Gen. 48. 14. an *œconomicall* head, Eph. 5. 23. a *Politicall* head, Deut. 28. 13. Isa. 9. 15. *Mysticall* and *spiritual*, Eph. 4. 15. Col. 1. 18. *Celestiall*, 1 Cor. 11. 3.

This word is also put for the beginning, Gen. 2. 10. Isa. 51. 20. The top, Isa. 28. 4. The corner stone, Act. 4. 11. Life, Dan. 1. 10. Christ, 1 Cor. 11. 3, 4. Sensible apprehension, Rom. 12. 20.

To break the head and bruise the heel] To give unto Satan a mortall wound; abolishing sin and death, by the sacrifice of himself on the Crosse, and by his resurrection; whereas Christ should be hurt in his heel (in his humility) by buffetings, scourgings, and crucifying for a time; for his hurt should not be but temporary and recoverable, Gen. 3. 15. It is a speech alluding to the nature and condition of a Serpent, which creeping on the earth, hath no further power then to lift up his head, that he may bite the heel: So Satans malice and power is limited to hurt Christ externally, not mortally. Also, the might and life of the Serpent lying in his head: the bruising him in the head, signifies the spoyling his chief strength, and a ful conqueſt over him: as is declared by *Paul*, Col. 2. 14, 15. Heb. 2. 14. 1 Joh. 3. 8.

Head of gold] The Babylonish Monarchie under *Nebuchodonosor*, the same called great, compared to an [Head] for the antiquity and priority of that Kingdome, and for the wisdome of that Nation. It is compared to Gold, because of the great riches, abundance of Gold, and flourishing peace, Dan. 2. 38.

To lift up the head] ſignifies, To promote, to honour, Gen. 40. 13. Jer. 52. 31. and ſometimes *Head* is uſed for Summe, and it meaneth to take the ſum, or to reckon, Exod. 30. 12. It is uſed in a quite contrary ſenſe, for taking away ones head, in Numb. 25. 5.

To ſhake the head] noteth contempt, 2 King. 19. 23. Job 16. 4. Pſal. 22. 8. Alſo, amazement, Jer. 18. 16.

Heady] Raſh, unadviſed, haſty, carryed headlong, doing things without conſideration, 2 Tim. 3. 4. The word there uſed προπετὴς is adverbially rendred in Act. 19. 36. Raſhly. The metaphor is taken from young birds, who adventuring to flie before they are fledged, fall to the ground and miſcarry. *Leigh Annot.*

To heal] To cure ſickneſſes bodily by medicines, as Phyſicians doe: or, without them, miraculouſly, as Chriſt did. Mat. 4. 24. *And he healed them.* Mar. 2. 3, 4. & 3. 17.

2. To remedy the hurts and wounds of Common-wealths, Iſa. 3. 7.

3. To cure by forgiveneſſe and repentance, wounds and ſins of the ſoul, Iſa. 61. 1. Luk. 4. 18. Iſa. 6. 10.

4. To cure ſlightly, falſly, deceitfully, the impenitent, Jer. 6. 14. There's then a *corporall*, a *ſpirituall*, a *politicall*, and a *ſinfull* healing.

To heap] ſignifieth, 1. To ſtore up, or lay up together, as men which will gather treaſure into one place. Rom. 2. 5. *Heapeſt up wrath againſt the day of wrath.*

2. To comfort, ſtrengthen, or inſult over; ſpoken of words, Job 16. 4.

3. To gather together, as the covetous doth gold or ſilver, Job 27. 16.

4. To provoke greatly, Job 36. 13.

5. To caſt upon, Rom. 12. 20.

6. To caſt up, or make an heap, Hab. 1. 10.

7. To treaſure up, Jam. 5. 3.

To hear] To grant and fulfill our deſires. Joh. 9. 31. *God heareth not ſinners; but if any man be a worſhipper of God, him heareth he.* And often in the Pſalms and elſewhere. Thus God heareth our prayers: and his not granting, is his not hearing.

2. To liſten unto the words of God onely with the outward ſenſe of the ear. Mat. 13. 19. *They hear the Word, and underſtand it not.* Thus all wicked men which be within the Church hear the Word. Alſo, it ſignifies to know, Rom. 10. 3, 4.

3. To yeeld willing aſſent in our minds to the Word of God, with a firm purpoſe to obey. Joh. 8. 47. *He that is of God, heareth Gods Word.* 1 Joh. 4. 6. Joh. 10. 27. *My ſheep hear my voyce and follow me.* Thus good children hear Gods Word.

4. To ſubmit ones ſelf to Chriſt, as to an heavenly and perfect Schoolemaſter, Mat. 17. 5. To be his diſciples.

Note. Chriſt onely to be heard as Lord and Son of God: others as ſervants hear him; that is, be content, either foretelling his comming as Prophets, or as Apoſtles preaching him to be come.

5. To beleeve and give credit to that we hear. Joh. 9. 27. *I have told you, and you have not heard it.* 1 Tim. 4. v. laſt. *Thou ſhalt ſave them that hear thee.*

6. Barely to underſtand and know. Jer. 5. 21. *They have ears and hear not.*

7. To underſtand, 1 King. 2. 9.

8. To judge and determine, 2 Sam. 15. 3.

9. To delight in hearing, 2 Sam. 19. 35.

10. To receive, Job 34. 2.

11. To regard, or have reſpect to, Job 35. 13. Joh. 9. 31.

12. To obey, Iſa. 55. 3.

13. To be told, Jer. 38. 25.

14. To make profitable, and to be anſwerable, Hoſ. 2. 21.

15. To obſerve the things heard with fruit, Deut. 29. 4.

16. To be taught, Joh. 6. 45.

17. To learn, Joh. 8. 26, 40. compared with verſ. 28.

18. To underſtand, 1 Cor. 14. 2. marg.

19. To approve, Iſa. 33. 15. 1 Joh. 4. 5.

20. To embrace ones doctrine with a ready and ſincere minde, Mat. 17. 5.

It's ſpoken of God, as taking exact notice of a thing, Lam. 3. 61. Zeph. 2. 8. Mal. 3. 16. and either being gracious unto one, Judg. 9. 7. or puniſhing, Judg. 11. 10. marg. Alſo, when he taketh upon him the defence of his owne, and puniſheth the wicked, 1 King. 8. 32.

To hear, and not underſtand, &c.] By the juſt judgement of God to be made blind and hardened, as a puniſhment of former rebellion, Iſa. 6. 9, 10. When men by hearing are not profited and led to obedience of that which they hear, then is this judgement fulfilled in part: but if careleſſe diſobedience grow to contempt, that the heart be obdurate and made more blinde by inſtruction, as it hapned to the obſtinate Jews in the Prophets time and Chriſts, then in a greater meaſure it is accompliſhed, and one of the greateſt curſes, Mar. 4. 12. Luk. 8. 10. Mat. 13. 14, 15. Act. 28. 26. Rom. 11. 8. Job 12. 40.

Hearing] ſignifieth the word or matter heard, or preached, Rom. 10. 16. Alſo fame or ſound, Mar. 1. 18. Luk. 4. 37.

Hearing of Faith] Doctrine or preaching of faith which men hear, and by hearing receive. Gal. 3. 5. *Or by hearing of faith.* Rom. 10. 16. In Greek it is, who hath beleeved the hearing of us? Likewiſe M. *Tremelius* out of Hebrew tranſlates Iſa. 53. 1.

Hearken] put 1. for, To liſten, Act. 12. 13. as to underſtand, Act. 15. 13.

2. Obey, Gen. 3. 17. & 21. 12. 1 Sam. 25. 35.

3. Grant a petition, Deut. 10. 10.

Heart] The fleſhy part of mans body, which is the ſeat of affections.

2. The whole man, by a Synecdoche of the part. Pſal. 45. 1. *My heart will utter forth a good matter, I will intreat, &c.* Judg. 19. 5.

3. Soul, with the faculties of underſtanding, reaſon, judgement, will, *&c.* Becauſe the ſoul keeps reſidence in the Heart, and there ſhews it ſelfe moſt preſent (as it were) in her chair of State. Hence it is, that Heart is put for the Soul, with her faculties. Prov. 23. 26. *My Son, give me thy heart.* Mat. 15. 19. *Out of the heart proceedeth evill thoughts.* Pſal. 51. 10. *Create in me a clean heart,* verſ. 17. 1 Pet. 3. 15. Pſal. 26. 6. & 73. 13. Rom. 10. 8, 9, 10.

4. Will and affections onely, which are ſeated in the heart: thus it ſignifieth, when heart and ſoul be named together. Mat. 22. 37. *With all thy heart, with all thy ſoul.*

5. The affection and meaning. Exod. 23. 9. *Ye know the heart of a ſtranger.* Alſo, purpoſe and imagination, Iſa. 10. 7.

6. Underſtanding. Rom. 2. 15. *Which ſhew the effect of the Law written in their hearts.*

7. The middle part of any thing. Exod. 15. 8. *In the heart of the Sea.* Ezek. 27. 4.

Note. That heart and hand joyned together in Scripture, ſignifieth thoughts and actions, as Gen. 20. Pſal. 24. 26.

8. Purpoſe and imagination, Iſa. 7. 10.

9. The conſcience, 2 Sam. 24. 10. 1 Joh. 3. 20.

10. The minde, Pſal. 28. 3. 1 Sam. 25. 31. Rev. 18. 7.

11. The ſoul, Prov. 4. 23. Jam. 1. 26.

12. The grave, Mat. 12. 40.

13. Within, 2 Cor. 5. 12.

14. The memory, Deut. 4. 39.

15. The will, Act. 4. 32.

This word is alſo ſpoken both of God and the Creatures.

The properties of the heart; whether *good,* as willing, underſtanding, perfect, right, tender, prepared, faithfull, pure, clean, honeſt, true, *&c.* or *bad,* as obſtinate, deceived, wicked, double, froward, proud, haughty, rebellious, uncircumciſed, whoriſh, ſtony, impenitent, *&c.* may eaſily be apprehended of every Reader.

Hearts deſire] Unfaigned and earneſt deſire. Rom. 10. 1. *My hearts deſire is, that Iſrael might be ſaved.*

The heart of the earth] The grave. Mat. 12. 40. *The Son of man ſhall be three days in the heart of the earth.*

Fleſhy heart] An heart made ſoft and tractable by the Spirit of God. Ezek. 36. 26. *I will give you an heart of fleſh.* See *Fleſh.*

From the heart] ſignifies, Willingneſſe, without compulſion.

2. Singleneſſe, without hypocriſie.

3. Cheerfulneſſe and alacrity, without ſad penſiveneſſe. Rom. 6. 17. *Ye have obeyed from the heart.*

A man after Gods heart] Such a man as is liked and loved of God for his uprightneſſe of life, 1 Sam. 13. 14.

Hard heart] Diſobedient and unyeelding heart. Heb 3. 13. *Leſt your heart be made hard through deceitfulneſſe of ſin.* This is the brazen forehead, the iron ſinew, the ſtony heart, the heart of adamant, which nothing can bow, nor break; neither promiſes nor threatnings, bleſſings nor afflictions. It is called Rom. 2. 5. *An heart that cannot repent.* Unto which eſtate men come by long cuſtome of ſin. This hard heart comes by the judgement of God. Secondly, by the malice of Satan. Thirdly, by the perverſe will of man. An hard heart is either partiall or totall, temporary or finall, John 12. 40. 2 Cor. 4. 4. Act. 28. 27.

To harden the heart] To leave one in his naturall hardneſſe, not ſoftning his heart, but as a juſt Judge, delivering him to Satan to be more hardened. Thus God hardened *Pharaoh's* heart, Exod. 9. 12.

2. To inſpire blinde thoughts, and to make hard. Thus Satan, 2 Cor. 4. 4.

3. To follow his owne luſts ſtubbornly. Thus *Pharaoh* hardened himſelf, Exod. 8. 15.

Honeſt heart] Such a heart which ſtudyeth inwardly to be indeed that which outwardly it ſeems to others; or a firm reſolution of the Soule, to doe and practiſe the good things which the Word teacheth. Luk. 8. 15. *They which hear the Word with an honeſt heart.*

To knit the heart to God] To cauſe one to love God with a ſincere and conſtant mo-

tion of the ſoul. Pſal. 86. 13. *Knit my heart to thee, that I may fear thy name.*

A large heart] A very wiſe and prudent heart, able to comprehend many and great things. 1 King. 4. 29. *God gave Solomon a large heart, &c.*

A mans heart] An abject, broken, and fearfull heart, in compariſon of a Lyon-like ſpirit wherewith it exalted it ſelfe. Dan. 7. 4. *A mans heart was given it.*

The heart to be moved] Either properly the beating of the heart, or elſe withall the fear which coming from infidelity and diſtruſt of Gods promiſes and help, doth ſhake the heart, as leaves are ſhaken with a violent wind, Iſa. 7. 2.

One heart and one way] Agreement and conſent both in Religion, and in affection, Jer. 32. 39.

A pricked heart] A heart deeply wounded with bitter ſorrow and grief for ſins done againſt God. Act. 2. 37. *They were pricked in heart.*

A pure and clean heart] A ſoul purged from the guilt and puniſhment of ſin by Juſtification; and from the power of ſin by Sanctification. Mat. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.* Pſal. 51. 10. *Create in me a clean heart.* Pſal. 73. 1.

To ſay in the heart] To have doubtfull and perplexed thoughts about ſalvation. Rom. 10. 6. *Say not in your heart.*

2. To ſet down a thing inwardly, or within ones ſelf. Pſal. 14. 1. *The foole hath ſaid in his heart.* Not to be taken, as if any how wicked, fooliſh, or mad ſoever, did indeed think and reſolve that there was no God (for the notion of a God that there is one, is more deeply and ſurely printed and ſetled into mans ſoul, then that ever it can be blotted out; no people being ſo barbarous but have acknowledged it) but impudent ſinners would fain have it ſo, and gladly would think it is ſo; yea, and live ſo ſecurely, as if there were no God, forgetting his power, juſtice, and providence; going on in a wicked race without regard of theſe, as the verſes following (which deſcribe their courſe of life) doe expound it plainly.

3. To purpoſe certainly, Gen. 8. 21.

Sincerity of heart] ſignifies, not an abſolute perfection of heart, but ſimplicity without fraud or hypocriſie, Gen. 20. 5.

Singleneſſe of heart] Godly ſimplicity and uprightneſſe of minde, when in doing duties even to men, yet Gods will and glory is chiefly lookt unto and reſpected. Eph. 6. 6. *In ſingleneſſe of heart, not with eye-ſervice, &c.*

Note. The heart is the ſeat of wiſdome, knowledge and underſtanding, Eccl. 7. 27. Prov. 7. 7.

To be ſory in his heart] ſignifieth, To be greatly and earneſtly grieved, Gen. 6. 6.

To ſpeak to ones heart] To give kinde and comfortable words, which may cheer the minde which is ſad and heavy. Gen. 34. 3. *He ſpake to the heart of the maid.* So it is tranſlated by *Tremel.* Alſo, Gen. 50. 51. Iſa. 40. 1.

To ſteal away the heart] To goe away privily by ſtealth (as it were) without the knowledge of *Laban.* Gen. 31. 20. *Jacob ſtole away the heart of Laban.*

2. To intice and allure the love and good will of others unto us. 2 Sam. 15. 6. *He ſtole the hearts of the people.*

With all thy heart] Perfection. Mat. 22. 37. *Love the Lord thy God with all thy heart.* This is a Legall ſentence, requiring perfection of love, which is found in Chriſt only, and in the Saints which be in heaven.

2. Sincerity. *Hezekiah* and *David* ſerved God with all their heart, & Pſa. 119. 2. This is an Evangelicall ſentence, requiring but uprightneſſe of love, which is found in all the Saints on earth.

With the whole heart] Without hypocriſie and faigning, even ſincerity. Jer. 3. 10. *Judah hath not returned to me with her whole heart, but faignedly.*

To write the Law in the heart] To engrave and print naturally the difference of good and evill in mans underſtanding. Rom. 2. 15. *Which ſhew the effect of the Law written in their hearts.*

2. To renew ſupernaturally the Soule unto the Image of God, to reſemble him in righteouſneſſe and true holineſſe. Jer. 31. 33. *I will write my Law in their hearts.*

Hearth] Taken *properly*, Iſa. 30. 14. Jer. 36. 22.

Figuratively, The bones of him that is grievouſly afflicted are ſaid to be burnt as an hearth, Pſal. 102. 3. and of the Governours of *Judah*, it is ſaid, That *like a hearth of fire among the wood, they ſhould devour all the people round about*, Zech. 12. 6.

Heat] Taken *properly*, for, The heat of the weather, burning of the Sun, the great heat that iſſueth out of the fire, as that which cometh out of the mouth of a furnace, or oven, 1 Sam. 11. 11. 2 Sam. 4. 5. Pſal. 19. 6. Iſa. 44. 16. Dan. 3. 22. So for warmth of the body, 1 King. 1. 2. Eccl. 4. 11.

Figuratively,

Figuratively, 1. for vehement dryth, or dryneſſe within the body, Job 30. 30.

2. Fervour of affection, Ezek. 3.14.

3. Wrath and indignation, Deut. 29.24.

4. Dry weather, Luk. 12. 55.

5. Fire, Act. 28. 3.

6. Noon-tide, Gen. 18. 1.

7. Moſt grievous affliction, Iſa. 25. 4, 5.

Heath] is a ſhrub well known, and groweth in hungry and barren places, as both experience teacheth, and the Prophet declareth, Jer. 17. 6. It's good for fuel, for Cattel to feed upon, and is alſo profitable in Phyſick.

Heathen] People and Nations which were not of the *Iſraelites*, Lev. 25.44. 2 King. 16. 3. Gal. 1. 16. after whoſe example the *Iſraelites* walked, 2 King. 17. 8, 11, 15. They were enemies to Gods people, Nehem. 5. 9. Pſal. 2. 1. Whom God drove out, Pſa. 44.2. but juſtifieth by faith, Gal. 3.8. Such are ſet forth by Infidels, 1 Tim. 5. 8. Unbeleevers, 1 Cor. 6.6. Tents of wickedneſſe, Pſal. 84. 10. *Meſech* and *Kedar*, Pſal. 120. 5. Families which call not on the name of the Lord, Jer. 10. 25. Gentiles, Gal. 2.15. Without Chriſt, aliens from the Common-wealth of *Iſrael*, &c. Eph. 2.12. Uncircumciſed, 1 Sam. 14.6. Yea, ſuch Chriſtians as walk diſorderly, and after admonition ſo perſiſt, are to be reputed for ſuch, Mat. 18. 17.

Heaven] God who dwelleth and reigneth in heaven. Luk. 15.21. *Father, I have ſinned againſt heaven, and againſt thee.* Luk. 20.4. *Was it from heaven, or of men?* This is uncreated heaven, Dan. 4. 26. Mat. 21. 25. A Metonymie.

2. The ſeat and manſion of bleſſed Angels and godly men. Mat. 5. 19. *Great is your glory in heaven.* Act. 3. 21. This is the heaven of the bleſſed, called the third heaven.

3. The viſible Church on earth. Rev. 12.7. *There was a great battel in heaven.* And very often it is thus taken in the Revelation, as the attentive Reader may well perceive. This is heaven on earth. See the Dictionary upon the Revelation in the word *Heaven*.

4. The Spheres or Orbs, and the elementary Region. Pſal. 19. 1. *The heavens declare the glory of God.* Heavens are named by the Hebrews, of their thin, fine and ſubtle ſubſtance.

5. The air next unto us. Mat. 9.26. *The birds of heaven labour not.* & 13. 32. *The birds of heaven build their neſts in the branches, &c.* This is the airy Heaven, called the Skie.

6. Heavenly creatures, or the Angels which alwayes abide in heaven. Job 15.15. *The heavens are not clear in his ſight.* Mat. 6.10. *As it is in heaven.* Theſe be the inhabitants of heaven.

7. Some exceeding great height. Deut. 1. 28. *The Cities are walled up to heaven*; that is, had very high wals.

8. Perfect ſalvation and bleſſedneſſe in heaven. Rom. 10. 6. *Who ſhall aſcend to heaven?* that is, who ſhall tell us by what way to come to ſalvation, and whether we ſhall be ſaved there or no. All this outſpread, or firmament ſpread over the face of the earth, God calleth *Heaven*, Gen. 1. 8. The place above, where the ſun and ſtars be, is called Heavens, Gen. 1. 17. And the higheſt place where the Angels dwell, and where God himſelfe is ſaid to ſit, and have his throne, is likewiſe tearmed heaven, Mat. 6.9. & 24. 36. which is by the Apoſtle named the third heaven, 2 Cor. 12. 2. So other Scriptures mention *the birds of heaven*, Pſal. 8. 8. *The winds of heaven*, Dan. 7.2. *The clouds of heaven*, Dan. 7. 13. *The dew of heaven*, Dan. 4. 12. As heaven is not onely the dwelling place of the Angels and Saints, but generally all places above us, where the clouds, winds, birds, and ſtarres bee: So *Hell*, though by cuſtome of our ſpeech it be uſually taken for the place of devils and damned reprobates, yet the word is more large, and ſignifies all places beneath; in wch large ſenſe it may anſwer the *Heb.* word *Sheol*, which is a deep place, and is beneath, as heaven is above, Job 11. 8. Prov. 9.18. Pſa. 86.12. Deut. 32.22. Iſa. 14. 9. It cometh of *Shaal*, to crave, ask, require, becauſe it requireth all men to come to it, and is never ſatisfied, Pſal. 89. 48. Prov. 30.15. & 27.20. It is a place or eſtate which all men even the beſt come unto, for *Jacob* made account to goe thither, Gen. 37. 35. and *Job* deſired to be there, Job 14.13. & 17. 13. And our Lord Chriſt was there, as Pſal. 16. 9. Act. 2. 31. ſheweth: and *Solomon* ſaith, All goe thither, Eccl. 9. 10.

9. The uppermoſt region of the air, where the Meteors be. Gen. 19. 23. *Rained fire and brimſtone from heaven.*

10. A great height, Deut. 1. 28.

11. The heavenly Saints and Angels, Job 15. 15.

12. That ſpiritual Kingdome, glory, and happineſſe, wherein God with his holy Angels and bleſſed Spirits liveth and reigneth, Pſal. 103.19. & 115. 16. *Illyric. Clav.*

13. The meteors gendred in the air, as, for the clouds, Jam. 5. 18.

14. The

14. The ſun, moon, and ſtars, Pſal. 148. 1. compar. with v. 3. which in 1 Cor. 15. 40. are called *celeſtiall bodies*.

15. All places above us, Dan. 9. 12. Pſal. 19. 6. & 78. 26. Whence ſnow, Iſa. 55. 10. Winds and froſts come, Job 38. 29.

16. An high ſtate of great dignity, Iſa. 14. 12.

17. The circuit and circumference of it, Iſa. 40. 12.

All things in heaven and earth] The faithfull Jews, which beleeving on Chriſt to come, (being now triumphant in heaven (touching their ſouls) with their head:) and both beleeving Jews and Gentiles, yet militant on earth, Eph. 1. 10. It is rightly applyed to the good Angels, who being void of ſin needed no reconciliation, neither are they the members of Chriſt, but ſervants to him, and to his Church.

Heaven of braſſe] An heaven which poureth not down the rain to make the earth fruitfull. Deut. 28. 23. *The heaven above thee ſhall be braſſe.* 1 King. 8. 35. There ſhall be unfruitfulneſſe and great barrenneſſe.

The dayes of heaven] The perpetuity and continuall durance of heaven, even as long as heaven endureth. Pſal. 89. 29. *And his throne as the days of heaven.*

From one end of heaven to the other] The whole compaſſe of the world; even to the utmoſt and furthermoſt, or moſt remote parts of the world. Pſal. 19. 6. *His going out is from the end of heaven, &c.*

God of heaven] So called, becauſe hee made the heaven and earth, Jer. 11.

2. Becauſe he dwelleth in heaven, he giveth viſible tokens of his preſence.

3. Becauſe in the heavens his glory, greatneſſe, and power are moſt ſet forth, Dan. 2. 22.

Heaven and earth] The world, as Act. 17. 24. or the univerſall and whole fabrick of the world, divided into theſe two great parts, heaven and earth, (as *Auguſtine* calleth them) which by a Synecdoche, doe more largely ſignifie all things therein contained, even from the cope of heaven unto the center of the earth. Gen. 1. 1. *God created heaven and earth.* Thus *Paul* expounds *Moſes*, Col. 1. 16. Alſo, heaven and earth in innumerable Scriptures, as Gen. 2. 1, 4. & 14. 24. & Exod. 20. 5, 6. & Pſal. 124. v. laſt. Act. 4. 24. & 14, 15, *&c.* alluding to *Moſes*, doe plainly ſhew the meaning to be this; alſo our Creed.

Heaven of heavens] The Firmament, which doth comprehend in it all the inferiour heavens. 1 King. 8. 27. *The heavens cannot contain him.*

The hoaſt of heaven] All celeſtial creatures, Angels and Stars. Gen. 2. 1. *He made heaven, and the hoaſt thereof.*

2. The Stars onely. Jer. 33. 22. *As the hoaſt of heaven cannot be numbred.*

In heaven] That glorious divine Majeſty, manifeſted fully in heaven, and from thence expreſſed mightily in his manifold works upon earth. Matt. 6. 9. *Our Father which art in heaven.* Matt. 5. 48. *As your Father which is in heaven.* Iſa. 66. 1. Rom. 1. 18. Pſal. 50. 6.

2. The holy Angels which be in heaven, Matt. 6. 11.

To be lifted above the heavens] To be moſt highly praiſed and glorified, for the works of his great power and majeſty. Pſal. 108. *Exalt thy ſelfe (O God) above the heavens.*

Opening the heavens] The cleaving and parting of the heavens viſibly, as the eye (through ſome quickneſſe added to it) might pierce above the ſtars and planets to ſee the heavenly glory. Luk. 3. 2. *The heaven was opened.* So expounded by Mark 1. 10. He ſaw the heavens cloven, or rent. Thus alſo we may take that place in Act. 7. 56. There was a miracle wrought both in the heavens, which were changed by diviſion, and in his eyes, which were endowed with extraordinary quickneſſe, that they might reach ſo high.

Secondly, ſenſible manifeſtation of divine glory. Joh. 1. verſ. laſt, *Ye ſhall ſee heaven opened.* Where Chriſt promiſeth to his Diſciples, that he ſhould give them ſtrange and wondrous tokens of his divine Majeſty, to confirm their faith in him, that he was the Son of God, the King of *Iſrael*, as *Nathaniel* had a little before confeſſed; which is to be extended not to any one time or marvellous act, but to all his mighty works done by the miniſtery of his Angels, ſerving him as their Lord and Prince, even to his laſt returning, or ſecond coming in the clouds in the glory of his Father, and his own glory; and waited on by innumerable Angels, Mat. 25. 31. Or as ſome expound this place of John, of the acceſſe we have to heaven and through Chriſt, that having him our Advocate, nothing ſhall hinder the beleevers from beholding God in heaven.

To ride upon the heavens] To make known and ſhew forth his divine Majeſty and omnipotency, Pſal. 68. 4.

The third heaven] 2 Cor. 12. This is expounded three wayes.

1. Of the place, that *Paul* was in the higheſt heaven, called for the pleaſure thereof, Paradiſe.

2. Of the heavenly manner of his taking up thither; not onely by ſeeing things earthly with bodily eyes, nor onely by ſeeing ſpiritually with the minde or ſoul, the images or ſhapes of heavenly things; but alſo with minde, or body, or both, ſeeing immediately the heavenly things themſelves, and that in heaven; for he is ſure of one of theſe laſt.

3. Of the heavenly matters or objects which Saint *Paul* ſaw; that is, the higheſt matters, and that in the higheſt heaven, for they were ſuch as he durſt not or could not utter.

Heavy] Spoken of *Moſes* his hands, Ex. 17. 12. The hand of God, 1 Sam. 5. 11. *Abſalom*'s hair, 2 Sam. 14. 26. A yoke, 1 King. 12. 4. Tydings, 1 King. 14. 6. Bondage, Neh. 5. 18. Burden, Pſal. 38. 4. Heart, Pro. 25. 20. Stone, Prov. 27. 3. Ears, Iſa. 6. 10. Tranſgreſſions, Iſa. 24. 20. Carriages, Iſa. 46. 1. Chain, Lam. 3. 7. Eyes, Matt. 26. 43. A fools wrath, Prov. 27. 3. And put for, Wanted ſtrength, Exod. 17. 12. Above ones ability, Exod. 18. 18. Unwieldy, 1 Sam. 4. 18. Grievous, 1 Sam. 5. 6, 11. Weighty, 2 Sam. 14. 26. Burthenſome, 1 King. 12. 4. Sad, 1 King. 21. 4. Afflicted, Prov. 25. 20. Dull, Iſa. 6. 10. Drowſie, Mat. 26. 43.

Heber] (of whom the *Heberites*, Numb. 26. 45. *A companion*, or *partaker*. The Son of *Beriah*, Gen. 46. 17. The husband of *Jael*, Judg. 4. 21. The Father of *Socho*, 1 Chr. 4. 18. A *Gadite*, 1 Chr. 5. 11, 13. The Son of *Shaſhak*, 1 Chr. 8. 22, 25. The Son of *Salą*, Luk. 3. 35.

Hebrews] ſignifie the people which came of *Heber* the fourth from *Shem*, in whoſe family the ancient language of the world called *Hebrew* by his name, continued; and about the birth of his Son hapned that diviſion in the reſt of the languages of the world, whereof he was called *Peleg*, or *Phaleg*, i. e. *Diviſion*. See Gen. 11.

This name is derived, 1. as ſome think, from *Abrahams* name, *Hebræi quaſi Abrahæi*.

2. As others, from *Heber* ſignifying *Beyond*, and ſo from their owne paſſing from *Ægypt*.

3. As others think, from [*Ever*] a preposition in *Hebrew*, from *Abrahams* fact, viz. His paſſing from *Ur* in *Chaldee* into *Canaan*. *Bend. Aretius in Iſagoge ſua in Hebræos.*

This name is put to diſtinguiſh the *Jews*, one ſort called *Grecians*, from reading the Bible in the *Greek*, and the other *Hebrews* from reading it in the *Hebrew*, Act. 6. 1.

An Hebrew of the Hebrews, is one born of an *Hebrew* Father and Mother, Phil. 3. 5.

Hebron] *Fellowſhip*. A City called *Arbah*, Gen. 35. 27. The Son of *Kohath*, Num. 3. 19. Of whom the family of the *Hebronites*, *Ibid.* 27. The Son of *Mereſha*, 1 Chr. 2. 42.

Hedge] A cloſure or fence, ſet up for ſafeguard of Vineyards, Corn-fields, Orchards, *&c.*

2. Gods protection, and whatſoever he giveth us belonging unto our defence; as, good Magiſtrates, good Laws, godly Miniſters, true Diſcipline, valiant and skilfull Warriors, *&c.* Job 1. 10. *Thou haſt made an hedge about him, and about his houſe.* Iſa. 5. 2. *And he hedged it.* A Metaphor.

3. A ſtop and hinderance to ones purpoſes and endevours. Hoſ. 2. 6. *I will ſtop thy way with thorns, and make an hedge.*

4. The means of ſafety, Ezek. 13. 5.

5. Magiſtracy ordained to ſuppreſſe oppreſſion and wrongs, Ezek. 22. 30.

9. Reſtraint, Job 3. 23. with 19. 8. Lam. 3. 7.

7. Old conſtitutions of laws and policies, Eccl. 10. 8.

Heed] Whereunto we muſt give heed, and that diligent, Joſh. 22. 5. Good, Joſh. 23. 11. According to Gods Word, Pſal. 119. 9. With one accord, Act. 8. 6. Earneſt, Heb. 2. 1. Which *Jehu* did not, 2 King. 10. 31. nor *Jeremiah*'s enemies, Jer. 18. 18. Whereunto we muſt not give heed, Prov. 17. 4. Act. 8. 10. 1 Tim. 1. 4. & 4. 1. Tit. 1. 14.

Heel] Taken *properly*, for the heel of the foot, Gen. 25. 26. & 49. 17.

Figuratively, 1. For the humanity of Chriſt, Gen. 3. 15. Or his ways wherein he did walk, being here on earth.

2. The firſt motions of ones wayes, Job 13. 27.

3. Wayes, works, or doings, Pſal. 49. 5. Jer. 13. 22.

4. Deſpitefull practiſe, Pſal. 41. 9.

Thou ſhalt bruiſe his heel, Gen. 3. 15. that is, proſecute, perſecute by all means, vex and trouble him.

To lift up the heel, Pſal. 41. 9. is, for an Inferiour to ſet himſelfe againſt his Superiour, or Beneſactour; as if an Horſe ſhould with his heels ſtrike his Maſter whom he ſhould ſerve.

The grin ſhall take him by the heel, Job 18. 9. that is, he ſhall on the ſudden fall into ſuch troubles

troubles and calamities, as out of which he ſhall not be able to rid himſelf.

And thy heels made bare, Jer. 13. 22. that is, expoſed to ſhame, ignominy, and contempt; as they were whom the Conqueror led into captivity, with their feet bare, to diſgrace them the more.

Hegai, or Hege] *Sighing*, or *ſpeech*. One of *Ahaſuerus* his Chamberlaines, Eſt. 2. 3, 8, 15.

Heifer] Taken 1. *properly*, for a young Cow of three yeers old, Gen. 15. 9. Jer. 48. 34. Uſed as for food when dead, ſo both for treading out the corn, and ploughing the ground whileſt alive, Hoſ. 10. 11. As alſo, for Sacrifice unto the Lord, Deut. 21. 3, *&c.* 1 Sam. 16. 2. Hereunto *Ægypt*, Jer. 46. 20. *Iſrael*, Hoſ. 4. 16. *Ephraim*, Hoſ. 10. 11. The *Babylonians*, Jer. 50. 11. *Moab*, Iſa. 15. 5. are compared.

2. *Figuratively*, for a mans Wife, Judg. 14. 18.

A red Heifer, without ſpot] Chriſt ſtrong and perfect, ſubject to no commandement of man, but conſecrate of the Father to himſelfe, and by him ſeparate to his office, Numb. 19. 2. *Bring a red Heifer without ſpot, on which never came yoake*. Hitherto tended the reproving of his Mother, Luk. 2. 49. Joh. 2.

Height] Spoken of the Creator, Eph. 3. 18. Of men, 1 Sam. 16. 7. & 17. 4. Amos 2. 9. Of other Creatures, as the Heaven, Job 22. 12. Clouds, Iſa. 14. 14. Mountains, Iſa. 37. 24. Starres, Job 22. 12. Cedars, Amos 2. 9. So of Trees, Houſes, *&c.* It's put for things high and marvellous, which be above and over us, Rom. 8. 39.

Heinous crime] Job 31. 11. A miſchief, villany, a wicked act, accurſed deed, a thing deteſtable, unlawfull, diſhoneſt.

Heir] One that ſucceedeth into the inheritance and poſſeſſions of another, after his death, Gal. 4. 1. So was *Iſaac* heir to *Abraham*, and *Solomon* to *David*, Gen. 21. 10. Under *Iſaac's* inheritance is figured and ſignified heavenly bleſſings in Chriſt, and life everlaſting, Gal. 3. 18, 19. & 4. 7. 1 Pet. 1. 4. See Prov. 30. 23. Jer. 49. 1.

2. One partaker of the goods of his heavenly Father freely, becauſe he is an adopted childe. Rom. 8, 17. *If we be children, we are alſo heirs*. This is an heavenly heir, an heir through Chriſt of God, Gal. 4. 7. Promiſe, Heb. 6. 17. The grace of life, 1 Pet. 3. 7. The Kingdome, Jam. 2. 5. Salvation, Heb. 1. 14. Righteouſneſſe, Heb. 11. 7. The world (to come) Rom. 4. 13. All things, Heb. 1. 2.

3. One that is Lord of all, Heb. 1. 2.

The ſubjection of the Nations to the Son of God, is called Chriſts inheritance, Pſal. 2. 8. As the like manner of ſpeech importeth, Iſa. 14. 2. Lev. 25. 46. Zech. 2. 9.

Heir of the world] Chriſt, who had all the people of the world for his Children. Heb. 1. 2. *Whom he hath made heir of all things*.

2. *Abraham*, to whom God gave the Land of *Canaan* to be his inheritance, as a pledge and type of heavenly glory; yea, and all the faithfull to be his Children. Rom. 4. 13, 17.

Helah] The Wife of *Aſher*, 1 Chr. 4. 5.

Helam] *The army of the Mother*. A place, 2 Sam. 10. 16.

Helbath] *Milk fat*; or, *grief in that*. A place, Judg. 1. 31.

Helbon] The ſame. A place, Ezek. 27. 18.

Heldai] *The world*; or, *ruſtineſs*. A *Netophathite*, 1 Chr. 27. 15. One that returned from the Captivity, Zech. 6. 10.

Heleb] The ſame. The Son of *Baanah*, 2 Sam. 23. 29.

Heled] The Son of *Baanah*, 1 Chron. 11. 30.

Helek] A *part*, or *portion*. The Son of *Gilead*, of whom the family of the *Helekites*, Numb. 26. 30.

Helem] *Dreaming*; or, *Healing*. The name of a man, 1 Chron. 7. 35. Alſo Zech. 6. 14.

Heleph] *A changing*, or *paſſing over*. A place, Joſh. 19. 33.

Helez] *Armed*; or, *ſet free*. A *Pakite*, 2 Sam. 23. 16. The Son of *Azariah*, 1 Chr. 2. 39. A *Pelonite*, 1 Chr. 11. 27. who was the Captain of the ſeventh month, Ib. 27. 10.

Heli] *Aſcending*, or *climbing up*, from the root עלה *he aſcended*, Luk. 3. 23.

Helkah] *A dart*, or *portion*. A City, Joſh. 21. 31.

Helkai] The ſame. A chief Prieſt, Neh. 12. 15.

Helkath] *A portion*, or *dividing*. A place, Joſh. 19. 25.

Helkath-hazzurim] *The field of ſtrong men*. A place, 2 Sam. 2. 16.

Helkiah] *The gentleneſſe*, or *portion of the Lord*. The Father of *Eliakim*, 2 King. 18. 18.

Hell] The place appointed for the torment of the reprobate after this life. Luk. 16. 23. *And being in hell torments*. It ſignifies both grave and hell in Iſa. 5. 14.

2. Moſt deep and deadly ſorrows, like to the ſorrows of hell. Pſa. 18. 5. *The ſorrows*

of

of hell compaſſed me, and got hold upon me. Pſal. 86. 12. & 30. 3. 116.

3. Satan the Prince of hell, with the whole army of wicked ſpirits, Jam. 3. 6. Matt. 16. 18. *The gates of hell ſhall not prevaile*; that is, the ſtrongeſt aſſaults of Satan. A Metonymie. Or, hereby may be underſtood Satans Kingdome leading to hell.

4. The grave, and the eſtate of the dead therein. Pſal. 16. 10. *Thou ſhalt not leave my ſoule in hell.* Act. 2. 31. And in innumerable places in the Old Teſtament, the word *Hell* is uſed in this ſignification. As Gen. 42. 38. Job 14. 13. & 17. 13. Iſa. 14. 9, 15. Hab. 2. 5. Rev. 20. 13, 14. & 6. 8. See the word *Heaven*.

5. The belly of the Whale, wherein *Jonas* was ſhut up (as in a grave) and felt ſorrows like the ſorrows of death. Jonas 2. 2. *Out of the belly of hell cryed I.*

Note. The word *Hell* in Hebrew properly, and in the firſt place ſignifieth Grave, or the eſtate of the dead, though they were juſt: And in the ſecond place, the hell of the damned, more rarely: And in a number of Scriptures it is put for trouble and anguiſh in this life. Wherefore the Jeſuits do lie when they ſay it always noteth the *place of torments.*

It's alſo put for inſupportable, helliſh, Pſal. 18. 5. & 116. 3. Perdition, Prov. 5. 5. Mat. 23. 15. Low places, Deut. 32. 22. Job 11. 8. Very great evils, afflictions, perils, grief, anguiſh of minde, *&c.* 2 Sam. 22. 6. Pſal. 18. 5. & 116. 3.

Hell fire] The whole extreme pain of the damned in hell, Mat. 5. 22. called *damnation of hell*, Mat. 23. 33. *How ſhould ye eſcape damnation of hell?* Fire being a moſt terrible Element, is fitteſt to expreſſe the dreadfull ſtate of ſuch as be in hell.

To leave the ſoul in hell] That Chriſt being dead, he ſhould not continue in the grave, and rot there as other men doe, Pſal. 16. 10. That no more, or other thing is meant, appeareth firſt, becauſe *my ſoule* is often in the Pſalms put for *me*, or *my life*, Pſa. 3. 2. & 11. 1. & 17. 3. Alſo, by *Hell*, the eſtate of the dead is noted, yea, though they were godly and in joyes, Gen. 37. 11. Pſal. 26. 6. Laſtly, by application of this Text, Act. 2. where that is affirmed to have befaln to *David*, Act. 2. 29. which is denyed to Chriſt, Act. 2. 23. Therefore, whither Chriſts ſoul came and remained not, there *David's* came, and was left: but *David's* ſoul was not left in the place of torment, no more then *Lazarus* was, Luk. 16. 20. Chriſt therefore came not thither in ſoul.

Finally, where Chriſts ſoul came, there it remained till the reſurrection, as appeareth by looſing the ſorrows of death, Act. 2. 24. Whereof the not leaving of his ſoul in hell, is given as a reaſon, Act. 2. 25. but Chriſts ſoul was in Paradiſe the day that he ſuffered, as was the theeves with him, Luk. 23. 43. And Paradiſe is heaven, 2 Cor. 12. 2, 4. which a Fryer denyed, affirming by Paradiſe in Luke to be meant *Hell*, leſt he ſhould be forced to confeſſe, that Chriſt in his ſoule went to heaven, as his body went into the earth.

Helm] The ſtern or rudder of a ſhip, Act. 27. 40. Jam. 3. 4.

Helmet] *Artificiall*, being a defence for the head againſt an enemie, 1 Sam. 17. 5, 38. *Spirituall*, named *the helmet of Salvation*, Iſa. 59. 17. Eph. 6. 17. and *the hope of Salvation*, 1 Theſſ. 5. 8.

Helmet of Salbation] That helmet which is ſalvation, or ſalvation by Chriſt our Saviour, who is like a helmet; as a breaſtplate of righteouſneſſe, ſhield of faith, that is, righteouſneſſe, which is like a breaſtplate; faith which is as a ſhield; and the ſword of the Spirit, *viz.* the ſword the word of God, which the ſpirit or ſoul of man uſeth, and by which Gods Spirit is effectual. Eph. 6. 17. *And take the helmet of ſalvation.*

Helon] *A window*, or *grief.* The Father of *Eliab*, Numb. 1. 9.

Help] put for means to help, Job 31. 21. Succour, Pſal. 33. 20. & 40. 17. Safety, Ex. 18. 7. Pſal. 3. 2. Remedy, Act. 27. 17.

To help] put for, Took part with, Eſt. 9. 3. Raiſed up, Pſal. 116. 6. Bearing up, Pſal. 118. 13. Put to their hands, Iſa. 41. 6. Further, Zech. 1. 15. Act. 18. 27.

Helper] The Miniſter of the Word, who is a helper of the faith and joy of Gods people. 2 Cor. 1. 14. *Helpers of your joy.* Act. 8. 27. *Helped them much that beleeved.*

2. Deacons which were helpfull to the poor of the Primitive Church, by the juſt and wiſe diſtributing of the Church treaſure. 1 Cor. 12. 18. *Helpers, Governours.*

3. A wife, who is called an helper, becauſe of her aiding and furthering her husband by counſel and pains. Gen. 2. 18. *I will make him an help.* A wife is an helper after the fall, as a remedy of infirmity: but before and after, ſhe helpeth in generation. Secondly, in government of family. Thirdly, in prayer.

4. God, the ſoveraigne helper of his people, and Authour of help from others. Pſal. 12. 1. *O Lord help, for there is not a righteous*

man

man left. Pſal. 63. 7. *Becauſe thou haſt been my helper.*

5. Such as aſſiſt others, either in *good*, 1 Chron. 12. 1, 18. or in *evill*, Pſal. 83. 8. Ezek. 30. 8.

6. Chriſtians furthering the Miniſtery, Rom. 16. 3.

Hemam] *Their trouble*; or, *a tumult.* The Son of *Lotan*, Gen. 36. 22. called alſo *Homam*, 1 Chr. 1. 39.

Heman] *Much*; or, *making an uproar.* A wiſe man, 1 King. 4. 31. A ſinger, the Son of *Joel*, 1 Chr. 6. 33. & 15. 17.

Hemath] *Anger, heat*, or *a wall.* A place, 1 Chr. 2. 55.

Hemdan] *Deſire*; or, *heat of judgement.* The Son of *Diſhon*, Gen. 36. 26.

Hemlock] An evill, dangerous, hurtful, and venemous hearb, inſomuch as that whoſoever taketh of it, dyeth; except he drink good old wine after it, which ſurmounteth, overcometh the poyſon, and healeth the perſon; but being mingled together, the ſtrength of the poyſon is augmented, and then it killeth out of hand. Such as is this weed, bitter and deadly: So is odious and loathſome corruption, which is compared hereunto, Hoſ. 10. 4. Amos 6. 12.

Hen] The Son of *Zephaniah*, Zech. 6. 14.

Hen] A well known home-bred fowle. Till its young ones be hatched, it faſteth whole dayes, and when it riſeth, ſtayeth but a little while from the neſt. It pulleth off the feathers from its breaſt, that the heat may the better paſſe into the egges. It's then fearleſſe, keeping the neſt, though much company be preſent. Its young ones being brought forth, it changeth its voyce, and clucketh. It's more carefull for their preſervation then its owne. It ſeeketh food for them, and teacheth them to pick, ſcrape, feed. It ſheltreth them under its wings, whereby not onely they are kept warm, but kept ſafe alſo; when any danger is neer, it calleth them together, and will rather endanger its owne life then they ſhould miſcarry. It's very fertile, & both whilſt alive and when dead it's profitable for the uſe of man. It's ſaid, that the bones thereof when dead conſume gold. Not onely doth it tend the Chickens, but if it hath ſit on Duck egges, it's carefull alſo of the Ducklings, as if they were her owne Chickens. Hereunto Chriſt is compared, Mat. 23. 37. Luk. 13. 34.

Hena] *A troubling.* A City, Iſa. 37. 13.

Henadad] *Grace of the beloved*, Ezr. 3. 9. The Father of *Bavai*, Neh. 3. 18. The Father of *Binnui*, Ibid. 24.

Hence] implyeth the removall of perſons or things from one place to another, Exod. 11. 1. & 33. 1. Joſh. 4. 3. Gen. 50. 25. Yea, even out of this world, Pſal. 39. 13. Alſo, this world, Joh. 18. 36. and hell, Luk. 16. 26. It noteth alſo a time coming, Act. 1. 5.

Hence-forth, Hence-forward] They point out all the time following from that preſent time, Eph. 4. 14. 2 Cor. 5. 15.

Henoch] *Taught*, or *dedicate.* The Son of *Midian*, 1 Chr. 1. 33.

Hepher] *A digger*, or *delver.* Of him the family of the *Hepherites*, Numb. 26. 32. The Father of *Zelophehad*, Ibid. 33. The Son of *Aſhur*, by his Wife *Naamah*, 1 Chr. 4. 6. A *Mecharathite*, one of *David*'s Worthies, Ibid. 11. 36. A Countrey, 1 King. 4. 10. Joſh. 12. 17.

Heph-zibah] *My pleaſure*; or, *delight in her.* The Mother of *Manaſſeh*, 2 King. 21. 1. The true Church thus called, Iſa. 62. 4.

Herauld] A publiſher and ſetter forth of the Kings minde, כרוזא from כרז *he proclaimed*, Dan. 3. 4.

Herb] Appointed for mans meat before the fall, Gen. 1. 30. and after, Gen. 3. 18. Hereof there are divers kinds, all uſeful, Pſa. 104. 14. *Præſentemque Deum quælibet herba notat.* Even by the ſmalleſt, the meaneſt herb we may learn ſomewhat of God.

Herd] A flock, drove, or company, whether of Cattle, Gen. 47. 18. or of Swine in particular, Matt. 8. 30. Hereof ſome were kept in the field, 1 Sam. 11. 5. 1 Chr. 27. 29. Some in the ſtals, Hab. 3. 17. Over them Herd-men were appointed, whereof *Amos* was one, Amos 7. 14.

Here] pointeth out the place about which the ſpeech is, Gen. 19. 12. Num. 22. 8. Ruth 2. 8.

Hereafter] noteth the time following from that preſent time, whether ſooner or later.

Hereby] pointeth out ſomewhat by which a thing may be known, 1 Joh. 2. 3, 5. & 3. 16, 19, 24.

Herein] pointeth out ſomewhat whereunto the matter ſpoken of hath relation, Gen. 34. 22. 2 Chr. 16. 9. Joh. 15. 8.

Heres] *The Sun*; or, *an earthen pot.* A Mount, Judg. 1. 35.

Hereſh] *A Carpenter.* A mans name, 1 Chr. 9. 15.

Heretofore] pointeth out the time paſt, before time, former time, Exod. 4. 10. & 5. 7, 8, 14.

Hereſie] Any manner of Sect, or way of worſhipping

worshipping Gods. Act. 24. 14. *That way that you call heresie.* Thus Christian Religion is called heresie by prophane men, Act. 5. 17. & 15. 5.

2. Some opinion in matter of faith, repugnant and contrary to the Word of God; being of some chosen out to themselves, and wilfully maintained. Gal. 5. 20. *The works of the flesh be heresie.* 1 Cor. 11. 19. *There must be heresies.* Papists erre which account such opinions for heresies as are not condemned, but rather taught in the Word, which is the onely rule of saving truth.

Note, that Heresies are compared in Scripture to Whores, because they are stored with cunning pranks, and a thousand enticements to make men ill advised to swerve from the right way, Rev. 17. 12. & 14. 3, 4. As on the contrary, simplicity of faith is called Virginity, 2 Cor. 11. 2.

3. Sects and contentions, heresies of a lower degree, 1 Cor. 11. 19. Gal. 5. 20. Some are tearmed *damnable heresies*, (contrary to sound doctrine, 1 Tim. 1. 10. as, *the doctrine of devils*, 1 Tim. 4. 1. *The mystery of iniquity*, 2 Thess. 2. 7. *The doctrine of Balaam*, and *Nicolaitans*, Rev. 2. 14, 15.) 2 Pet. 2. 1.

Heretick] A person wilfully and stifly maintaining false opinions against the Scriptures, after due admonition. Tit. 3. 10. *A man that is an Heretick, after one or two admonitions, avoid.*

There be three things required to an heretick: First, that it be an errour about some Article of Christian faith. Secondly, that it be contrary to the evidence and cleer truth of holy Scripture, soundly and generally held by the holy Catholick Church of God in the earth. That it be stoutly and obstinately maintained after conviction, and lawfull admonition.

Heritage, *or* **inheritance**] A certain portion of lands, or possessions, descending from father to childe, after the death of the father, Luk. 12. 13.

2. God himselfe, whose favour and communion is the heritage and portion of the Saints. Psal. 19. 5. *The Lord is the portion of mine inheritance.* Also v. 6. Psal. 119. 57. Because the Levites under the Law were maintained by the oblations offered unto God; hence it is that God is called their inheritance, Deut. 18. 20. *I will be your inheritance, and your part.* Deut. 10. 9.

3. The people of *Israel*, whom God loved and respected (as a man doth his heritage which he hath purchased) Deut. 4. 20. *The Lord hath brought you out of Ægypt to be an inheritance to himself.* Deut. 22. 89.

4. The Church consisting of *Jews* and *Gentiles*. Psal. 2. 8. *The heathen for thine inheritance.* Eph. 1. 11. 1 Pet. 5. 3.

5. The statutes and Word of God, which godly persons do account and reckon of, as their heritage and portion. Psal. 119. 11. *Thy testimonies have I taken as my heritage for ever.*

6. The kingdome of heaven is called an inheritance, because it is freely given unto beleevers, as unto Sons and Heirs by grace of adoption. Psal. 16. 6. *I have a goodly heritage.* Mat. 25. 34 *Take the inheritance prepared.*

7. Children. Psal. 127. 3. *Children are the inheritance of the Lord.*

8. The right which the seed, *viz.* the children of faithfull *Abraham* have, that God should be their God, and blesse them eternally as he blessed *Abraham.* Gal. 3. 18. *If the inheritance be of the Law, &c.* That is, the right to blessednesse by form of the Covenant, cannot be had by the works of the Law as done by us, because it cometh freely by gift, and by virtue of a promise; now merit of works and free gift are contrary, and can by no means stand together, as Rom. 1. 14. Rom. 11. 6. Rom. 4. 4. Favour and debt are diametrically repugnant, even as far at odds as may be. Works and faith which meet and agree well enough (like good friends) in a Christian conversation, can by no meanes stand together in the justification of a sinner before God; here they be irreconcileable enemies.

9. *Canaan*, Exod. 15. 17. 1 Sam. 26. 19. Psal. 111. 6.

10. An alotted punishment, Job 20. 29. & 27. 13.

11. Assurance of Gods goodnesse, Ps. 16. 6.

12. The right to blessednesse, Gal. 3. 18.

13. A blessing, Psal. 61. 5. & 127. 3.

14. The rejected *Jews* to bring them again, or the *Gentiles* to be called, Isa. 49. 8.

15. Christian people, 1 Pet. 5. 3.

See *Inheritance.*

Hermas] *Mercury*; or, *gain.* One whom *Paul* greeteth, Rom. 16. 4. So *Hermes*, Ibid.

Hermogenes] *Begotten by Mercury.* A man who forsook *Paul*, 2 Tim. 1. 15.

Hermon] *Dedicated to God*; or, *destruction.* A mountain, Deut. 3. 8. called *Sirion*, Ib. 9. and *Sihon*, Ibid. 4. 48. said *to rejoice in the name of the Lord*, Psal. 89. 12. Whereof this may be the meaning, that as the North and the South are created by him, so *Tabor* that is in the West, and *Hermon* towards the East, doe rejoyce in him, and acknowledge his power. Christian unity is compared unto the comfortable dew that falls upon and from the

fruitfull mountain of *Hermon* into the fields of *Bashan*, Psal. 133. 3. From hence *Hermonites*, Psal. 42. 6.

Herod] *The mount of pride.* But with this *Pasor* findes fault. There were divers of this name.

1. *Herod* the *Askelonite*, or *Herod* the *Great*, who caused the young Children to be slain, Mat. 2. 1, 16.

2. *Herod Antipas*, who was *Tetrarch* of *Galilee*, Luk. 3. 1. and Son of *Herod* the *Great*; he first imprisoned, then beheaded *John* the Baptist, for *Herodias* his Brother *Philip*'s Wife, Mat. 14. 3, 10. Who thereafter, as *Josephus* relateth, was much damnified by the *Arabians*, and with *Herodias* banished into *Lyons* in *France*.

3. *Herod Agrippa* the Son of *Aristobulus*, who slew *James*, and put *Peter* in prison, and died miserably, Act. 12. 1, 2, 3, 4, 23.

4. The Son of the former *Herod*, surnamed *Agrippa* the *younger*, before whom *Paul* preached, and pleaded, Act. 25. 13. & 26. 1.

Herodians] They took their name from *Herod*, who had his leaven of false doctrine, Mar. 8. 15. & joyned with Christs enemies to entrap him, Mat. 22, 16. Mar. 3. 16 & 12. 13. who they were is not agreed on by *Interpreters*.

1. Some number them among Hereticks, making their heresie to consist in two things: First, in that they took *Herod* the Great for the promised *Messias*, because in his reign he being a stranger, the scepter was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities annually performed upon his birth-day.

2. Others, that they were certain flatterers in *Herod*'s Court, varying and changing many points of their Religion with *Herod* their King, (which consisted in part of *Judaisme*, and partly of *Paganisme*, that being in their opinion the leaven of *Herod*, Mar. 8. 15.)

3. Others, that they were his Courtiers, and houshold servants.

4. But saith *Goodwyn* in his *Moses* and *Aaron*, p. 74. I incline to St. *Hierom*, whose opinion is, that the *Herodians* were those who stood stifly for tribute to be paid to *Cæsar*, and that in the behalf of *Herod*; whom it concerned to further *Cæsars* tribute, not onely in way of thankfulnesse (having at first received his Crown from him) but in way of policy, to prevent a possible deposing or disceptring; for it was in *Cæsar*'s power to take away the Crown again when he pleased.

Herodias] The daughter of *Aristobulus*, whom *Herod* the *Tetrarch* married, being his Brothers Wife, Mat. 14. 3, 4. Mar. 6. 17, 18.

Herodion] *Juno* her Song: of Ἥρα *Juno*, & ᾠδὴ *Song*. *Paul*'s Kinsman, Rom. 16. 11.

Heron] Reckoned among the uncleane fowles which were not to be eaten, Lev. 11. 19. Deut. 14. 18. Though it buildeth in woods, yet it daily haunteth the waters, where it preyeth on fish (whom the smell of its feet, draweth within its reach) especially Eels. It flyeth very high, whereby it both foretelleth and avoydeth the tempest. It's so lustfull, that out of an immoderate desire of copulation, blood springeth from its eyes. It's very ravenous, and hath an harsh voyce, like an Asse. When the Hawk persueth it, and is ready to seise on it, it dungeth thereon, whereby the wings of the Hawke putrefie; or letteth fall a stinking fish, after which while the Hawke looketh, the Heron escapeth.

Heseb] One of *Solomon*'s Officers, 1 King. 4. 10.

Heshbon] *A number*, or *thought*. A City, Numb. 21. 26. Or, Countrey, Josh. 13. 17.

Heshmon] *A hasty message*. A City, Josh. 15. 27.

Heth] *Fear*, or *astonied*. The Son of *Canaan*, Gen. 10. 15. Of whom the *Hittites*, Gen. 23. 3.

Hethlon] *A house to be feared*. A place, Ezek. 48. 1.

To hew] put for, To cut, Deut. 12. 3. Square, Exod. 20. 25. To make and frame, Prov. 9. 1. Jer. 2. 13. Came from, or brought out of, Isa. 51. 1. Also for, Threatning judgements, Hos. 6. 5. Judgement executed, Mat. 3. 10.

Hezeki] The Son of *Elpaal*, 1 Chron. 8. 17, 18.

Hezekiah, *or* **Ezekias**] *The Lords gentleness*. A godly King of *Judah*, 2 King. 16. 20. The Son of *Neariah*, 1 Chr. 3. 23. See Ezr. 2. 16.

Hezion] King of *Syria*, 1 King. 15. 18.

Hezir] *A hog*; or, *converted*. To him the seventeenth lot, 1 Chron. 24. 15. One that sealed the Covenant, Neh. 10. 20.

Hezrai] *An entry*; or *hay*. One of *David*'s Worthies, 2 Sam. 23. 35.

Hezro] The same with the former, 1 Chr. 11. 37.

Hezron] *The arrow of joy*; or, *division of a Song*. The Son of *Reuben*. Gen. 49. 9. Of whom the *Hezronites*, Numb. 26. 6. The Son of *Pharez*, Ruth 4. 18. The name of a place, Josh. 15. 3.

Hiddai]

H I.

Hiddai] *A praiſe*; or, *a cry*. One of *David's* Worthies, 2 Sam. 23. 30.

Hiddekel] *A ſharp voice*. A river, Gen. 2. 14. Dan. 10. 4. which is held to be *Tigris*.

Hidden man] The inward man, or new man, ſo much in a man as is regenerate by grace, which is called hidden, for that the world knoweth not the children of God. Alſo, becauſe the children of God are Chriſtians in ſecret, in the heart; and it is ſet as contrary to outward. 1 Pet. 3. 4. *Let the hidden man of the heart.* Rom. 7. 21. Rom. 2. 29.

Hidden ones] The godly, of whom the world taketh ſmall notice. Whom the Lord covereth, and who are hidden in the day of his wrath, Pſal. 83. 3.

Hidden treaſure] The Goſpel or doctrine of grace, which is hid from the underſtanding of naturall men, Matt. 13. 44. *The Kingdome of God is a treaſure hid in the field.* Rev. 2. 7. *Hidden Manna.* 1 Cor. 2. 7. *Hidden wiſdome.*

Note. There is a double hiding of the Goſpel; one is wicked, when the knowledge and prayſes of Chriſt be ſmothered in a mans owne breaſt, and not uttered to edifying of others; as *David* ſaith, he will not hide it, Pſal. 40. 10. and as the evill ſervant hid his Talent, Matt. 25. 18. There is a lawfull hiding, when it is ſtored in the memory (as a treaſure in a cheſt) or in a heart, and there kept ſafe for fear of loſing, or being ſpoyled of it by Satan and evill luſts; and alſo for future uſe. Thus *David* endevoured to hide it in his heart, Pſal. 119. 11. Thus alſo *Mary* and the Shepheards, Luk. 2. And all good hearers keep the Goſpel in the midſt of their hearts (the ſafeſt place) as they are commanded, Prov. 4. 21.

To hide] To conceal and keep any thing from ſight and knowledge of others, that it may be ſecret and ſafe, 1 Sam. 20. 2.

2. To keep our ſins in ſilence, either not at all confeſſed, or not confeſſed unfainedly. Prov. 28. 13. *He that hideth his ſins ſhall not proſper.* Job 3. 33. Pſal. 32. 3, 4. Thus men hide their ſins.

3. To cover ſin by free forgiveneſſe. Pſal. 51. 9. Pſal. 32. 1. *Hide thy face from my ſins.* Thus God hideth ſin.

4. To protect and keep ſafe. Pſal. 27. 5. *In time of my troubles he hath hid me.* Thus God hideth us, as a Hen her young under her feathers.

5. To put ones ſelfe under the promiſes and protection of God, by a true faith, repenting him of his ſins. Prov. 27. 12. *A wiſe man ſeeth the plague coming, and hideth himſelfe.* Prov. 22. 3. Thus the godly hide themſelves under the wings of Gods providence.

6. To ſuppreſſe the word, or to ſtore it up, Pſal. 40. 10.

7. It ſignifieth to turn away, Gen. 3. 8. This hiding was in conſcience of his owne infirmity, and of Gods Majeſty, [which cauſed *Moſes* to tremble, Act. 7. 32. *Elias* to cover his face, 1 King. 19. 13. Iſa. 6. 2.

8. Not to make known, Gen. 19. 17.

9. Shew favour, Deut. 31. 17.

10. To cover, Job 14. 13. Pſal. 51. 9.

11. To put ones ſelfe under the protection of God, Prov. 27. 12.

12. To keep out of ſight, 2 Chr. 18. 24.

13. To keep ſecret, Job 14. 13.

14. To reſtrain, Job 33. 17.

15. To prevent, Job 3. 10.

16. To leave ignorant, Pſal. 119. 19.

17. To diſſemble, Prov. 10. 18.

18. To ſuppreſſe, or ſtore up, Pſal. 40. 10.

19. To neglect, not be carefull of one, afford him no relief, Iſa. 58. 7.

20. To lie in wait, 2 King. 7. 12.

21. Out of fear to fly from, Gen. 3. 8, 10. Job 13. 20. Deut. 7. 20. Pſal. 55. 12.

22. To delight in a thing, Job 20. 12.

23. To vaniſh away, Iſa. 29. 14.

24. To be in trouble, Job 3. 23.

Hiel] *The Lord liveth*, or *the life of God.* He that reedified *Jericho*, 1 King. 16. 34.

Hierapolis] *A holy* or *ſacred City*, Col. 4. 13.

Higgaion Selah] ſignifieth a thing which ought to be deeply and ſeriouſly muſed and thought upon, Pſal. 9. 16. Mr. *Aynſworth* rendreth the words, *Meditation, Selah.*

High] Spoken I. of *God*, Pſal. 78. 35, 56. who is alſo tearmed *The moſt high*, Gen. 14. 18. yea, *higher then the higheſt*, Eccl. 5. 8. *The high and lofty one*, Iſa. 57. 15. who judgeth thoſe that are *high*, Job 21. 22. whoſe righteouſneſſe is *very high*, Pſal. 71. 19. and *high* his right hand, Pſal. 89. 13. who is *high* above all the earth, Pſal. 97. 9. above all the people, Pſal. 99. 2. above all Nations, Pſal. 113. 4. Who ſitteth on a *high* throne, Iſa. 6. 1. Whoſe both prayſes, Pſal. 149. 6. and calling, Phil. 3. [illegible] are *high*, who dwelleth in the *high* and holy place, Iſa. 57. 15.

II. Of *Men*:

1. In reſpect of their ſtature, 1 Chron. 11. 23.

2. Their birth or place, Job 21. 22. Pſal. 62. 9. Pſal. 42. 2.

3. Their proud carriage, Pſal. 101. 5.

4. Their overweening conceit of themſelves, Rom. 11. 20. 1 Tim. 6. 17. 2 Tim. 3. 4. Deut. 32. 27.

III. To Walls, Deut. 3. 5. Mountains, Deut. 12. 2. Pillars, 2 Chr. 3. 15. Temple, Ibid. 7. 21. Heaven, Job 11. 8. Stars, Job 22. 12. Arm, Ibid. 38. 15. Things, Ibid. 41. 34. Looks, Pſal. 18. 27. Palaces, Pſal. 78. 69. Fort, Iſa. 25. 12. Gate, Jer. 20. 2. Heap, Ibid. 31. 21. Neſt, Ibid. 49. 16. Tree, Ezek. 17. 24. Horns, Dan. 8. 3. Habitation, Obad. v. 3. Towers, Zeph. 1. 16. Day, Joh. 19. 31. Time, Rom. 13. 11. Hils, Pſa. 68. 16. Way, 2 Sam. 20. 12. Lev. 26. 22. Places, of which ſome were for Gods true worſhip, 1 King. 3. 4. 2 Chr. 1. 3, 13. which were afterwards diſallowed for Sacrifices, 1 King. 15. 4, 35. 2 Chron. 15. 17. & 17. 6. Others, for Idol-worſhip, 1 King. 11. 7. & 12. 31. & 14. 23. 2 King. 21. 3. & 17. 9. It's put for Great, Joh. 19. 31. Beyond ones underſtanding, Pſal. 139. 6. Very powerful, Exod. 14. 8. Boldly and openly, without ſhame and fear, Numb. 15. 30. marg.

High place] put for the place of worſhipping, 1 Sam. 9. 19. Buildings erected, 2 King. 23. 15. Mountains, and high walled Cities, Deut. 32. 13. High and fortified places, Deut. 33. 29. Places of defence and ſafety, 2 Sam. 21. 34. or honour and proſperity, Pſal. 18. 34. Iſa. 58. 14. Eminent and of height, Prov. 8. 2. which may be ſeen above other places, Prov. 9. 14.

Hilen] *A window*; or, *grief*. A City, 1 Chr. 6. 58.

Hilkiah] *The Lords gentleneſſe*. The Father of *Eliakim*, 2 King. 18. 18. The High-prieſt, 2 King. 22. 4. The Son of *Shallum*, 1 Chr. 6. 13. The Son of *Amzi*, Ibid. 46. The Father of *Serajah*, Nehem. 11. 11. The Father of *Jeremiah*, Jer. 1. 1. of *Gemariah*, Ibid. 29. 3. A Prieſt, Neh. 12. 7.

Hill] Taken I. *Properly*, for a place in the earth, exceeding in eminency and height, as *Gaaſh*, Joſh. 24. 30. *Hachilah*, 1 Sam. 22. 19. *Ammah*, 2 Sam. 2. 24. *Samaria*, 1 King. 16. 24. *Miſſar*, Pſal. 42. 6. *Baaſhan*, Pſal. 68. 15. *Gareb*, Jer. 31. 39. whereof God (as of the valleys alſo, though the *Syrians* thought the contrary) is not onely efficient, 1 King. 20. 23. and that for his owne glory, Pſal. 148. 9. and that thereon Cities might be built, as *Jeruſalem*, Iſa. 10. 32. *Geba* (and others) 1 Sam. 10. 5. compared with 1 Sam. 13. 3. The perſecuted ſheltred, 1 Sam. 23. 19. & 26. 1. Jerem. 16. 16. Hoſ. 10. 8. The feeding of Cattle, Pſal. 50. 10.

II. *Figuratively*, 1. For Cities built on hils, as *Jeruſalem*, *Samaria*, and others.

2. The enemies of the Church, which are proud, powerfull obſtacles, hindering the progreſſe of the Goſpel, and peoples converſion, Iſa. 40. 4. & 2. 14. & 41. 15 & 42. 15.

3. Such as are not of the Church, Iſa. 2. 2.

4. The Church and Kingdome of Chriſt, Pſal. 2. 6.

5. Heaven, Pſal. 15. 1. & 121. 1.

Hill, *or* holy hill] The invisible, Catholick and Celeſtiall Church, whereof part is in heaven triumphant; and part on earth militant. Pſal. 15. 1. *Who ſhall dwell in thy holy hill?* Pſal. 11. 4. *The mountain* (or *hill*) *of his holineſſe*.

Fruitfull hill] The Land of *Canaan* flowing with milk and honey, like unto a hill or bank bended like to an horn, lying open to the morning and noon Sun, by that means becoming fat and moſt fruitfull, as the childe of oyle, Iſa. 5. 1.

Hillel] *Praiſing*; or, *fooliſhneſſe*. The Father of *Abdon* Judge of *Iſrael*, Judg. 12. 13, 15.

Him] One diſtinct from the Speaker, or one of whom we ſpeak, to whom our ſpeech hath relation. The words, *about*, *above*, *after*, *againſt*, *at*, *before*, *behinde*, *beſides*, *between*, *beyond*, *by*, *concerning*, *fear*, *for*, *from*, *in*, *into*, *of*, *on*, or *upon*, *over*, *through*, *to*, or *unto*, *towards*, *under*, *with*, *within*, *without*, prefixed or ſet before the word *him*, plainly ſhew what is thereby meant.

Himſelfe] His owne proper perſon, Ruth 3. 8. 1 Sam. 28. 8. 2 Sam. 17. 23. Alſo, ones owne will, Mat. 16. 24. put for his face, 2 Chro. 20. 3. marg. Soul, Job 18. 4. marg. Life, 1 King. 19. 4. marg.

Of himſelfe] Alone, without the communion and fellowſhip of God his Father, working joyntly with his Son, as one God equall in eſſence, will, power, and operation. Joh. 5. 19. *I can doe nothing of my ſelfe.* & ch. 8. *Of my ſelf I doe nothing, but as my Father hath taught me, &c.* Chriſts doctrine and works be the doctrine and works of God.

2. Himſelf being authour, inventer, Joh. 8. 44. *When he ſpeaketh a lye, he ſpeaks of himſelf*; that is, he is the father and authour of lies, as the next words expound it.

Hin] A meaſure uſed among the *Hebrews* for liquid or moiſt things. It contained the quantity of ſeventy two Egge ſhels, ſo that it was of our meaſure 3 quarts. *Goodwyn* p. 322. Hereof Exod. 29. 40. & 30. 24. & elſewhere.

Hinde] It bringeth forth but one, or very

ſeldome

ſeldome twain; which it lodgeth either in ſome rock, or buſhie unacceſſible place, there covering them, and if they be ſtubborn and wilde, beating them with their feet, till they lie cloſe and ſtill. It often leadeth them forth, teaching them to run, leap over buſhes, &c. In ſeeking to relieve their young ones, to whom it is very loving, as is implyed, Jer. 14. 5. they are often taken. It's very ſwift. Hence that phraſe, *Naphtali is a Hinde let looſe*, Gen. 49. 21. that is, light-footed, both to perſue enemies, and eſcape danger. And, *Make my feet like Hindes feet*, Hab. 3. 19. 2 Sam. 22. 34. Pſal. 18. 33. Hereunto is a loving Wife compared, in whom her Husband is to delight, Prov. 5. 19. They are taken myſtically in Can. 2. 7. & 3. 5.

Hindes feet] ſignifieth, Light footed, both to perſue enemies, and eſcape dangers, Pſal. 18. 34. See Gen. 49. 21.

Hinder] Turn away, Job 9. 12. marg. Make an errour, Neh. 9. 8. marg. Make to ceaſe, Ezr. 6. 8. mar. Forbid, Luk. 11. 52. mar. Drive back, Gal. 2. 7. To let ſtay, keep back, be an impediment, ſtop, &c.

Hinderance] Loſſe or dammage. Pſal. 15. 5. *Though it be to his hinderance.*

Hindermoſt] They that are put in the laſt place, or after others, Gen. 32. 2. The taile, Joſh. 10. 19. marg. The words *end, part, parts, Sea*, annexed unto the word *Hinder*, plainly ſhew the meaning.

Hinges] The ſlothfull upon his bed is compared unto a dore turning upon his hinges, Prov. 26. 14. So great coſt was beſtowed on building the Temple, that the very hinges of the dore were gold, 1 Ki. 7. 50.

Hinnom] A mans name, Joſh. 15. 8. A valley ſo named, Ibid. where Idolaters built the high places to burn their Sons and their Daughters in the fire, which therefore was to be called, *The valley of ſlaughter*, Jer. 7. 31, 32. High places of *Baal*, to cauſe their Sons and their Daughters to paſſe through the fire unto *Molech*, Jer. 32. 35. as *Ahaz* did, 2 Chr. 28. 3. Which therefore *Joſiah* defiled, 2 King. 23. 10.

Hip] *He ſmote them hip and thigh*, Judg. 15. 8. that is, he ſmote them both horſe and foot, both thoſe that uſed the thigh for ſeat, and thoſe that uſed the hip for motion. *Hall Paraph.* or, It's a proverbiall expreſſion, ſignifying the mortall wounding of their bodies in all places where his blows light, or the totall ruine of all their ſtrength and abilities. See Deut. 38. 25. *Larg. Amot.* on the place.

Hirah] *Liberty*, or *anger*. An *Adullamite*, Gen. 38. 1.

Hiram] *The height of life*. The King of *Tyre*, 2 Sam. 5. 11. A cunning Work-man, 1 King. 7. 13.

Hire] Taken 1. *properly*, for recompence or wages due unto any by virtue of their work, labour, office, place, whether agreed upon, or agreeable to Law and Reaſon, Rom. 4. 4. Gen. 30. 32. This is either lawfull or unlawfull.

Lawfull, Exod. 22. 15. Deut. 24. 15. Luk. 10. 7. Jam. 5. 4.

Unlawfull, Gen. 30. 18. Deut. 23. 18. 1 Chr. 19. 6. Mic. 1. 7. & 3. 11. Iſa. 46. 6. Ezr. 4. 5. Judg. 9. 4. Neh. 6. 12. Neh. 13. 2. Hoſ. 8. 9.

2. *Improperly*, for that which is given freely and of grace, as is implyed in Rom. 4. 4. & Mat. 5. 46. compared with Luk. 6. 32, 33, 34. Such are the fruits of good works both here and hereafter. Of free grace, are both grace and glory.

Hireling] An hired ſervant, whether by the yeer or day, Job 7. 1, 2. & 14. 6. Iſa. 16. 14. & 21. 16. An intruder into the Miniſtery, Joh. 10. 12, 13.

His] 1. That which is a mans own, and properly may be ſo called, 1. as the ſubject or owner of it, by poſſeſſion or right; or, 2. as the cauſe of it, by ſome act of his; or 3. as the object of it by deſert, as *his miſery*.

2. That which is like this, as Rom. 6. 3. *Are baptized into his death*; *i. e.* into a death like Chriſt his death; this ſenſe is ſhewed verſ. 2, 4, 5, 9.

Hiſſe] It noteth contempt, Job 27. 23. Lam. 2. 15. Diſlike, 1 King. 9. 8. Admiration, Jer. 49. 17. and is put for, To call for, Iſa. 5. 26. Zech. 10. 8.

Hit] put for Found, 1 Sam. 31. 3. marg.

Hither] Noteth the particular place, wherein the ſpeaker is at that time, Gen. 45. 5. Exod. 3. 5.

Hitherto] Noteth all the time paſt, till the very inſtant of time, wherein one ſpeaks, Exod. 7. 16. Judg. 16. 13. 1 Sam. 7. 12. It noteth alſo the caſe and condition whereunto one is brought, 1 Chron. 17. 16. and bounds which the Lord ſetteth to a thing, Job 38. 11.

Hittites] *Broken aſunder*; or, *aſtonying*. A people whom God commanded to be deſtroyed, Deut. 20. 17.

Hivites] *Living*; or, *declaring*. The poſterity of *Canaan*, Gen. 10. 17. who were alſo to be deſtroyed, Deut. 20. 17.

Hizkijah] *The ſtrength of the Lord*. One that ſealed the Covenant, Neh. 10. 17. The Father of *Amariah*, Zeph. 1. 1.

H O.

Ho] Such a one, פלני אלמני, *Peloni, Almoni*, Ruth 4. 1. which words ſignifie nothing, but are uſed by the *Hebrews*, when they would ſignifie a certain man, not naming him. The former ſeemeth to be derived of פלא, *to hide*; the latter of אלם *dumb*; as if we could not be but dumb in naming him, whoſe name is hid from us.

Hoary] Spoken of the froſt, Job 38. 29. Head, Lev. 19. 32. Deep, Job 41. 32. Hairs, Iſa. 46. 4.

Hoba] *A hiding.* The name of a place, Gen. 14. 15.

Hobab] *Beloved.* The Son of *Raguel*, Numb. 10. 29.

Hod] *Praiſe*, or *confeſſion.* The Son of *Zophah*, 1 Chr. 7. 37.

Hodaiah] *The praiſe of the Lord.* The Son of *Elioenai*, 1 Chr. 3. 24.

Hodaniah] The ſame. A mighty man of valour, 1 Chr. 5. 24. The Son of *Haſenuah*, Ibid. 9. 7.

Hodeſh] *A table*; or, *news.* One of *Saharaim*'s Wives, 1 Chr. 8. 9.

Hodeva] *A Levite.* (or *Hodaviah*, Ezr. 2. 40.) Neh. 7. 43.

Hodiah] *The praiſe of the Lord.* The Wife of *Ezra*, 1 Chr. 4. 19. One that ſealed the Covenant, Neh. 10. 18.

Hodiſah] The ſame. One that cauſed the people to underſtand the Law, Neh. 8. 7. A Levite, Ibid. 9. 5. who ſealed the Covenant, Ibid. 10. 10, 13.

Hoglah] *Pleaſantneſſe*, or his *compaſſing.* One of *Zelophehad*'s Daughters, Numb. 26. 33.

Hoham] *Woe be to them.* King of *Hebron*, Joſh. 10. 3.

Hold] A place to be in, Rev. 18. 2. A place of ſafety, 2 Sam. 5. 7. & 23. 14. So is the Lord to his, Nah. 1. 7. A priſon-houſe, Act. 4. 3. Strength of carnall counſell, or what the corrupt heart of man can oppoſe againſt God, 2 Cor. 10. 4. A ſtrong place of the Houſe of the god *Berith*, Judg. 9. 46. which *Abimelech* fired, Ibid. 49.

To hold] put for, To keep, 1 King. 8. 65. Job 23. 11. Extend, Eſt. 5. 2. Reſtrain, Pſa. 32. 9. By the words annexed hereunto, as, *feaſt, vail, diſtaffe, ſwords, bow, faſt, out, peace, &c.* the meaning of ſuch places may be plainly diſcerned.

To hold one by the right hand] To ſupport and ſtay one which is weak and ſliding, that he fall not away, and to raiſe up being faln. Pſal. 73. 23. *Thou holdeſt me by my right hand.*

Not to hold guiltleſſe] To judge one worthy of puniſhment, and accordingly to puniſh, Exod. 20. 7.

To hold out the Word] To bear it up as a Candleſtick doth the Candle, ſo *Eraſmus*. But M. *Beza* better thinks it is a ſpeech borrowed from a Sea lantern ſet aloft in an high Tower, to ſhew the haven whither paſſengers ſail to; ſo is an holy life, as a ſhining light to ſhew others the way, Phil. 2. 16.

To hold up the hand] To doe the part and office of a Standard, or Enſigne-bearer; as *Moſes* did when he held up his rod or ſtaffe with his hands. Exod. 17. 11. *And when Moſes held up his hand, Iſrael prevailed.* This is not well underſtood of prayer, which neither *Moſes* could continue in an whole day, neither needed he to hold up his hands for this purpoſe.

Hole] called in *Hebrew*, a *mouth*, Exod. 28. 32. A hole made with a wimble, auger, piercer, *&c.* 2 King. 12. 9. A hollow place, Jer. 13. 4. Ezek. 18. 7. Neſt or Den, Iſa. 11. 8. Mat. 8. 20. An hiding place, 1 Sam. 14. 11.

A bag with holes] Hag. 1. 6. that is, pierced through, marg.

Holineſſe] That divine uncreated eſſence, which being it ſelf moſt holy and undefiled, loveth every thing which is ſo, and hates the contrary. Pſal. 89. 35. *I have ſworn once by my holineſſe*; that is, by my ſelfe, who am moſt holy.

2. That created quality of pureneſſe, wherein the Saints reſemble God, being pure, ſevered in part from mixture of ſin, as God is holy and pure. Heb. 13. 14. *Without holineſſe no man can ſee God.*

3. All duties which do immediately concerne God and his worſhip. Eph. 4. 24. *In holineſſe and righteouſneſſe of truth*, Rom. 6. 22. Luk. 6. 22. Luk. 1. 75. and in other places where holineſſe and righteouſneſſe are put together.

4. Purity or cleanneſſe of the body, about the act of generation, 1 Theſſ. 4. 4.

5. Sincerely, holily, with a purpoſe to doe as one ſpeaketh. Pſal. 108. 7. *God hath ſpoken in his holineſſe.*

6. That part of the image of God renewed in us, Eph. 4. 24.

It's aſcribed to God, Pſal. 30. 4. & 97. 12. & 89. 35. Zech. 14. 20. To heaven his throne, Pſal. 47. 8. To Mount *Sion*, Pſal. 48. 1. To Gods Spirit, Rom. 1. 4. To Man, as a duty, 2 Cor. 7. 3. 1 Theſſ. 1. 13.

Holineſſe

Holineſſe to the Lord, graven upon the Mitre, which was to be on *Aaron*'s forehead, Exod. 28. 36, 37, 38. imported, that the High-prieſt (who was a type of Chriſt) and all that belonged to him, were conſecrate to God. Hereunto alluſion is made, Zech. 14. 20, 21. where is ſignified, that the things and actions of the *Gentiles* which were to be converted unto God, were to be conſecrated unto him.

There are four ſorts of *holineſſe*.

1. *Independent* and *unlimited*, viz. the holineſſe of *God*.

2. *Independent* and *limited*, viz. the holineſſe of *Chriſt*; for the holineſſe of his Divine nature is *independent*, and the holineſſe of his Humane nature is *limited*, for it is finite.

3. *Dependent* and *unlimited*, and ſuch is the holineſſe of the *Scriptures*: *Dependent* it is, for it is of God; *unlimited* it is, for it entreats of all kindes of holineſſe whatſoever.

4. *Dependent* and *limited*, and ſuch is the holineſſe in *Man* and *Angels*. *Byfield* on 1 Pet. 1. 15.

Hereunto may be added, that there's an holineſſe by way of *relation*, as of Time, Places, Leviticall Ordinances, *&c.*

Beauty of his holineſſe] The holy Temple of God, and the aſſembly of the Saints therein, Pſal. 29. 2.

Habitation of his holineſſe] The Land of *Canaan*, which the moſt holy God promiſed to his holy people, by whoſe reſidence, but chiefly by the ſpeciall providence of God there, it was ſanctified. Exod. 15. 11. *Thou wilt bring them into the habitation of holineſſe.*

Her hire ſhall be holineſs to the Lord] That the people of *Tyrus*, being by the Goſpel converted to Chriſt, ſhall conſecrate all her riches (as the hire and gain of her Merchandiſe, which in that City was exceeding copious and great) unto the worſhip of Chriſt, and comfort of his members, by works of Charity, Iſa. 23. 18. See this in part fulfilled in Act. 21. 1, 2, 3, 4, 5, *&c.*

Holy] That which is ſevered from earth and earthlineſſe.

2. That which is pure, clean, and unpolluted, ſeparate from ſin and corruption. Such are the godly here unperfectly, and ſuch they ſhall be in heaven moſt perfectly. 1 Pet. 1. 16. *Be ye holy.* Eph. 1. 4. *That we ſhould be holy without blame.*

3. One who is infinitely pure and righteous, ſo is God onely. Lev. 11. 44. *For I am holy.* & 19. 2.

4. One who is conſecrated or ſet apart of God, to be the Meſſiah and Mediatour for mankinde, having for that purpoſe all the bounty of his Father poured on him. Pſal. 16. 10. *Thou wilt not ſuffer thy holy one to ſee corruption.* Luk. 4. 34. *I know who thou art, even the holy one of God.* Such an one is Chriſt onely, who being both properly God and (as man) conceived of the holy Ghoſt, without ſinne, ordained to be the Sacrifice for ſin, and to ſanctifie and make all his people holy. In theſe reſpects, he is often worthily in Scripture called that holy one. Act. 3. 14. *Ye have denyed that holy one.* 1 Joh. 2. 20. Alſo, he is termed *the holy of holyeſt*, or *moſt holy.* Dan. 9. 24. *And to anoint the moſt holy.*

5. One who is not onely moſt holy in himſelfe, but doth immediately by his virtue and working, renew and make holy others, continually ſtirring them up unto holy duties. Thus is the Spirit, the third perſon in the Trinity, called Holy. Mat. 28. 19. *And the holy Ghoſt.* Eph. 4. 30. *Grieve not the holy Spirit of God.* 1 Pet. 1. 2. *Unto ſanctification of the Spirit.*

9. The whole Church of Chriſt, his myſticall body, even all his choſen and peculiar people; who becauſe they have in the midſt of them God, his Word, and Sacraments, to ſanctifie them, and Chriſt his holineſſe imputed to them, and the Spirit of Chriſt within them to purifie them, and doe endevour to lead a holy life: in theſe regards it is called the holy Church, and holy people. 1 Cor. 1. 2. *Unto the Church of God, ſanctified by Chriſt, Saints by calling.* Deut. 14. 24. *Thou art an holy people to the Lord.*

7. Things and perſons which are ſet apart by Gods Ordinance to holy uſes and offices. Thus *Jeruſalem*, and the Temple, and the Prieſts, and the Altar, and the Sacrifices, and the Shew-bread, and the Fire, and Incenſe, Veſſels, Garments, Tithes, and whatſoever was dedicated as ſacred unto God, was called Holy, 1 Sam. 24. 4. Hag. 1. 12. Lev. 21. 6, 12. Matt. 24. 15. *Set in the holy place.*

8. A perſon ſeparate from Jews and Pagans by the grace of Gods Covenant, 1 Cor. 7. 14. Ezr. 9. 2.

This Epithet *Holy* is applyed,

1. To *God*, Joſh. 24. 19. 1 Sam. 6. 20. Pſal. 99. 9. Iſa. 5. 16. who is holy,

1. By *nature*, being voyd of all corruption or change.

2. By *adminiſtration*, and ſo his holineſſe is his juſtice, in diſtributing rewards

to

to the good, and punishments to the evill.

3. By *conception*, for the Lord doth conceive the Idea or pattern of the holinesse of all the reasonable creatures. He conceiveth first the holinesse that is fit for the creature, and then works it in them. *Byfield* 1 Pet. 1. 15.

I say, to *God* 1. *the Father*, Joh. 17. 11.

2. *The Son*, called, *The holy one*, Act. 3. 14. *The holy one of God*, Mar. 1. 24. *Gods holy childe*, Act. 4. 27, 30. He as God is essentially holy, and as Man altogether free from sin, Luk. 1. 35. And such an High-priest became us, Heb. 7. 26.

3. *The holy Ghost*, Mat. 28. 19. Act. 5. 3. And as God is holy, so his Arm, Psal. 98. 1. Name, Psal. 103. 1. Covenant, Luk. 1. 72. Promise, Psal. 105. 42. Commandements and Law, 2 Pet. 2. 21. Rom. 7. 12. Word, 2 Tim. 3. 15. Works, Psal. 145. 17. House, 2 Chr. 30. 27. Temple, 1 Cor. 3. 17. are said to be holy.

II. To the *Angels*, Matt. 25. 31. tearmed Saints, Deut. 33. 2. The Saints of God, Job 15. 15. The Saints of Christ, 1 Thess. 3. 13. compared with 2 Thess. 1. 7. Ten thousand of his Saints, Jude 14.

III. To *Men*, namely, them whom God embraceth with his favour and free love, Psal. 16. 3. compared with Act. 2. 27. Them whom God hath peculiarly sanctified and ordained for the undertaking of some great work or office, as the Priests and Levites, Exod. 22. 37. Lev. 21. 6, 7. and specially *Aaron*, and so the High-priest, Num. 16. 5, 7. Psal. 106. 16. On whose Mitre was graven, *Holinesse to the Lord*, Exod. 28. 36. The Prophets and Apostles, 2 King. 4. 9. Luk. 1. 70. Eph. 3. 5. 2 Pet. 1. 21. The Martyrs, Rev. 17. 6. & 18. 24. Them that are in Covenent with God, Deut. 33. 3. 1 Cor. 7. 14. Rom. 11. 16. Them whom God hath chosen unto life everlasting, Rev. 11. 18. & 20. 6. 2 Thess. 1. 10. Them that are members of the Church militant, the faithfull living here on earth, Prov. 9. 10. Isa. 4. 3. Col. 1. 12. Heb. 3. 1. 1 Pet. 3. 5. Them who are members of the Church triumphant, the faithfull who are dead, Mat. 27. 52. Rev. 19. 8. All the faithfull who lived from the beginning of the world, Eph. 3. 18.

They are holy 1. by *separation*, as who are separated of God from the fellowship of the wicked and profane, Exod. 23. 31. Lev. Lev. 11. 44. Deut. 7. 6. Who are therefore tearmed, *The Saints of the Lord*, Psal. 34. 9. Col. 1. 26. *The Saints of Christ*, Act. 9. 13. *Saints in Christ Jesus*, Phil. 4. 21. *An holy nation*, 1 Pet. 2. 9. *An holy people unto the Lord*, Deut. 14. 21. *The holy people*, Isa. 62. 12. *The people of his holinesse*, Isa. 63. 18. *The Saints of the most High*, Dan. 7. 27. *The holy seed*, Ezr. 9. 2. *An holy priesthood*, 1 Pet. 2. 5. *An holy Temple*, 1 Cor. 3. 17. *City*, Rev. 11. 2.

2. By *imputation* of the holinesse of Christ, 1 Cor. 1. 30.

3. By *inchoation* of holinesse here in this life, to be perfected in the life to come, 1 Cor. 7. 34. 2 Thess. 2. 10. 1 Pet. 1. 15, 16. Rev. 22. 11. Eph. 1. 4. & 5. 27. Col. 1. 22.

IV. To *Persons* and *Beasts* consecrate to God, as, the first born male, Luk. 2. 13. The *Nazarite*, Numb. 6. 8. The Priest, *&c.*

So to Dayes, Places, Ordinances, Vessels, *&c.*

So to Faith, Jude 23. Conversation, 2 Pet. 3. 11. Chaste kisse, Rom. 16. 16.

To be holy] To keep himselfe from eating or touching ought which is ceremonially unclean, Lev. 11. 44.

Children holy] 1 Cor. 7. 14.

1. Civilly, by means of being born in matrimony, *i. e.* legitimate.

2. Pure, truely or in common estimation; and that by their adherence to them that are holy. 1. And immediately, their parents; and this seemeth the right sense of this text. 2. Mediately, the whole Church, with which holy company to keep company is a locall or externall holinesse: So *Peter Martyr*.

3. Effectually and truly,

1. By godly education under one or other, or both their parents.

2. By heavenly inspiration from God upon them, and that by virtue of Gods general Covenant of grace made to the Church or godly, and the desendants or children thereof.

4. Or by possibility of holinesse through Gods grace promised, and by promise of that grace.

Holy ground] A place sanctified by the presence and apparition of God (for the time of his presence) who makes heaven, earth, and places where his glory is revealed, to be as holy and reverently respected, Exod 3.

Holy, holy, holy] One most holy by far, or exceeding infinitely in holinesse, all holy things and persons; the redoubling or twice repeating of the adjective Holy, noteth the higheſt degree of holinesse, Isa. 6. 3. Such an ingemination, see Ezek. 21. 32.

By the triplication of Holy, the three persons

persons of the Trinity by some be noted not unfitly, though not so firmly as to convince an Antitrinitarian.

Holy of holies, or holyest of all] Some thing, person, or place which was more holy then others, Heb. 9. 13. Which is called the holyest of all. It was in the Sanctuary, whither the High-priest entred once a yeare, as a figure and type of heaven, as in Heb. 9. 2,3.

Holy of holies, or holinesse of holinesse] Most holy, not onely sanctified it self, but sanctifying the gifts which were put upon it, Exod. 29. 37. And so this Altar was greater then the Sacrifices, Mat. 23.19. Herein it was a figure of Christ the Holy of holies, Dan. 9. 24. Heb. 13. 10, 15. Hee sanctified himself for the Church.

Holy one of Israel] God, or Jehovah, who because he is in himselfe most pure, and declared his purity and wrath against the sins of *Israel*, by word, miracles, punishment; also, for that he was the sanctifier of that whole people outwardly to be the people of God, and of his elect amongst them by inward sanctity, thence is he called the holy one of *Israel*, Isa. 1.4.

Holy place] The Land or Countrey of *Judea*, called the holy Land, and an holy Nation in comparison of other Nations and Lands; as *Jerusalem* is called the holy City, being more holy then the Countrey of *Palestine*, Matt. 4. 5. and the Sanctuary is called holy, because it was more holy then the City, *&c.* Mat. 24. 15. *When ye shall see the abomination of desolation,* (that is, the Army of the *Romans*) *set in the holy place.* Luk. 21. 20.

2. Any place consecrated, or otherwise, where God is served, and either sheweth or promiseth his presence, Exod. 3. 5.

3. Heaven it selfe, or the place of glory for God himselfe, his Angels and Saints, Exod. 25. 40. Wisd. 9. 8. Heb. 8. 5. & 9. 24. 1 King. 9. 30, 39.

4. The Court, Exod. 29. 30. Lev. 10. 13.

5. The middle place between the Court and the Oracle, Exod. 16. 33.

6. The most holy, Lev. 16. 2.

7. The Temple, Act. 6. 13.

Homan, or Heman] *Their trouble, or a tumult.* The Son of *Lotan*, 1 Chr. 1. 29.

Home] Noteth the place of ones residence, house, countrey, *&c.* Gen. 43. 16, 26. Josh. 2. 18. Ruth 1. 21. Also, this world, 2 Cor. 5. 6. And one dead or departed out of this world, Eccl. 12. 5.

Homer] is so called from חמר, *Chamor*, an *Asse*; because this measure contained so much grain or corn as an Asse could well bear. It contained ten Ephahs, Ezek. 45. 11. that is, forty five Gallons, or five Bushels and five Gallons. *Goodwyn's Moses & Aaron*, p. 521.

Honest] Venerable, Phil. 4. 8. marg. A seemly, grave, modest, and gracious carriage, ἐυσχήμων, *good, fair,* καλὸς, 1 Pet. 2. 12. And such is our conversation, when accompanyed with harmlesse discretion, gentlenesse, sobriety, fidelity, profitableness. *Byfield* on 1 Pet. 2. 12.

Honesty] All kinde of duties which men are mutually to practise one towards another, without doing any uncomely or wicked thing. 1 Tim. 2. 3. *In all godlinesse and honesty.*

2. Carefull covering, or comely garments. 1 Cor. 12. 23. *Put wee more honesty on.*

Honestly] Decently, comely, as is beseeming the children of the day, and more particularly it comprehendeth those three adverbs in Tit. 2.12. *That we should live soberly, righteously, and godlily.* Rom. 13. 13. *Let us walk honestly, as in the day.*

Honour] is a testification or witnesse of our good opinion which we conceive of the virtue or dignity, gifts or authority of others, being declared and shewed forth by externall signs: these signs be sundry & many, as praise, verses, funeral orations and duties, veiling of the bonnet, bowing of the body, relief and maintenance where it is due and needfull, giving the upper hand, rising to one, and such like; which yet must not be given either out of time, or place, or measure, but according to the proportion of graces and worthinesse. To deny due and competent honour to superiours, or equals, or inferiours, (for who is without some gifts and dignity?) is not onely incivility, but injustice. Men may lawfully seek honour, and stand upon their honour, so it be without ambition, and contention, desiring onely so much honour, and from whom, and when it should, and as it is due for order and comelinesse sake.

It's put for, 1. All that respect which we owe to our Governours of all sorts, which more particularly doth consist in reverence, love, obedience and thankfulnesse, as in the fifth Commmandement. 1 Pet. 2.17. *Honour the King.* Exod. 20. 12. *Honour thy Father and Mother.*

2. Reverence to Magistrates. Rom. 13. 7. *Honour to whom honour, &c.*

3. Obedience to Parents, Eph. 6. 1, 2.

4. Honest

4. Honeſt care and regard of others which are our inferiours. 1 Pet. 3. 6. *Give honour to your wives.* This is done by bearing with their weakneſſe, and providing things meet for them, according to our degree and eſtate.

5. Help and aid, which (by way of thankfulneſſe) we do perform to our Parents or others. Mat. 15. 6. *Though he honour not father and mother.* 1 Tim. 5. 3, 17.

6. Eſtimation. 1 Cor. 12. 26. *If one member be had in honour.* It alſo ſignifies riches, and wealth, which beget eſtimation and honour, by a Metonymie. Gen. 31. 1. *All his honour.*

7. Comelineſſe, beauty, and dignity. 1 Cor. 12. 24. *And hath given more honour to that part that lacked.* A more comely and ſeemly covering.

8. Inward reverence, and all outward private duties of kindneſſe and love. Rom. 12. 10. *In giving honour goe one before another.* Act. 28. 10. 1 Pet. 2. 17. *Honour all men.*

9. An earneſt care to preſerve from ſinful uncleanneſſe, as fornication, drunkenneſſe, gluttony, riot, and ſuch like. 1 Theſſ. 4. 4. *How to keep his veſſel in honour.*

10. Some publick function or calling, either in Church and Common-wealth, given to ſuch men as for their virtue deſerved to be hononred and preferred. Heb. 4. 5. *No man takes this honour unto himſelf but he that is called.* Thus we may well underſtand that place of 2 Pet. 1. 17. *For he received of God the Father honour*; that is, an honorable function, with ample and honorable gifts to be the reconciler of mankinde, Joh. 8. 54.

11. Plentifull praiſes which we yeeld to God, when we confeſſe and acknowledge his divine properties, and that of him cometh all good things, and that he alone is to be called upon and worſhipped. Rev. 4. 13. *Praiſe and honour, glory and power be unto him that ſitteth upon the Throne.* And in the Pſalmes very often: As alſo elſewhere in Scripture.

12. The glorious and bleſſed eſtate of the Saints in heaven, or that exceeding great praiſe which they ſhall there have with God. Rom. 2. 10. *Unto every one that doth good ſhall be glory and honour.*

13. A name and prayſe, Exod. 14. 17.

14. A place of dignity, Numb. 22. 37. Pſal. 49. 20.

15. Renown, or ſoul, Pſal. 7. 5.

16. Preferment, or advancement, Prov. 15. 33. & 26. 1.

17. Glory and prayſe, Joh. 5. 41. 44.

18. Great account, Col. 3. 23.

19. That which is contrary to filthy debaſement, 1 Theſſ. 4. 4.

20. Honourable uſe, 2 Tim. 2. 21.

21. Kinde favours and courteſies, Act. 28. 10.

22. Every kinde of duty towards our neighbour, 1 Pet. 2. 17.

23. An honourable reward or gift in token of thankfulneſſe, Judg. 13. 17. Act. 28. 10.

24. Praiſe and commendation, 2 Pet. 1. 17. Prov. 4. 8. & 13. 18. & 27. 18.

25. Earthly pomp and magnificence, Rev. 21. 24, 26.

To honour] put for, To celebrate ones funerall, 2 Chr. 32. 33. Shew high reſpect unto, Eſt. 6. 6. Countenance on, 1 Sam. 17. 30. Lev. 19. 15. Advance, Prov. 26. 8. Give reverend reſpect to, Lev. 19. 32.

We muſt honour God, 1 Sam. 2. 30. Pro. 3. 9. Mal. 1. 6. Rev. 4. 9. Chriſt, Joh. 5. 23. Rev. 5. 12, 13. Them that fear God, Pſal. 15. 4. Magiſtrates, 1 Pet. 2. 17. All men, Ibid. Gods Miniſters, Phil. 2. 29. marg. 1 Tim. 5. 17. Parents, Exod. 20. 12. Eph. 6. 2. Maſters, Mal. 1. 6. 1 Tim. 6. 1. Husbands, Eſt. 1. 20. Them that are old, Lev. 19. 32. Our deceaſed friends, 2 Sam. 10. 3. Such as are deſerving, 2 Chro. 32. 33. Widows that are widows indeed, 1 Tim. 5. 3. Muſt not honour, either falſe gods, Dan. 11. 38. our ſelves, Heb. 5. 4. nor others, for by-reſpects, Numb. 22. 17.

To honour another man] To countenance one by preſence and keeping company, 1 Sam. 15. 30.

To crown Chriſt with honour] To advance Chriſt to the office of King and Prieſt, fulfilling him with moſt excellent gifts, raiſing him from the dead, making all things ſubject unto him, having lifted him up to ſit at his right hand in the higheſt heavens. Heb. 2. 7. *Thou crowneſt him with glory and honour.*

To honour Chriſt] To beleeve in him, and confeſſe him to be the Meſſiah. Joh. 5. 23. *All men ſhould honour the Son as they honour the Father.*

To honour the Father] By words and works to praiſe and magnifie God his Father. Thus Chriſt honoured his Father, by Doctrine, Miracle, Praiſes, Prayer, and godly life. Joh. 8. 49. *But I honour my Father:* How God honoureth his Son, ſee before.

In giving honour to goe before others] To offer honour and reverent reſpect before it be deſired and looked for, and by ſuch example

example of modesty to provoke others to doe the like. Rom. 12. 11. *In giving honour go one before another.*

To honor God] Truly from the heart, to worship, fear, and love him, and above all things to trust in him. 1 Sam. 2. 3. *I will honour him which honoureth me.*

To honour with the lips] Outwardly with the mouth and gesture, without true faith and love to worship God. Mat. 15. 8. *Ye honour me with the lips.*

To honour man before God] To bear with the wickednesse of men to the reproach and dishonour of God. 1 Sam. 2. 29. *And honourest thy children above me.*

To honour us] To poure his benefits upon us, and to blesse us with favour before God and men. 1 Sam. 2. 30. *I will honour him.*

Honourable] Spoken 1. of *Persons*, as of Men, Neh. 3. 10. Isa. 5. 13. Women, Psal. 45. 9. Act. 13. 50. The Prophet, 1 Sam. 6. 9. Great mens Sons, Gen. 34. 19. Princes, 1 Sam. 22. 14. Singular worthies, 2 Sam. 23. 19, 23. A Martiall Commander, 2 King. 5. 1. Merchants and Traffiquers, Isa. 23. 8.

2. Of *Things*, as Gods works, Psal. 111. 4. Law, Isa. 42. 21. Sabbath, Isa. 58. 13. Marriage, Heb. 13. 4.

Hony] *Properly* taken, was sold as a merchandise with other things, Ezek. 27. 17. and used for food, 1 Sam. 14. 29. Matt. 3. 4. Luk. 24. 42. And for offerings both common, Gen. 43. 11. 1 King. 14. 3. and sacred, Lev. 2. 12. Wherewith wafers were made, Ex. 16. 13.

Figuratively, it's put for sweet fruit, Deut. 32. 13. Any thing dainty and sweet, Prov. 25. 16. Comfortable and sweet words of grace, Cant. 4. 11. The fruit and grace of the Word, Cant. 5. 1. Which in sweetnesse exceedeth the honey, Psal. 119. 103. Psal. 19. 10. Wisdome, Prov. 24. 13.

Hony, and hony-combe] Not onely the most fine and delicate hony, but all things which be delightful and pleasant to the taste: And lastly, the pleasant objects of all the other senses, by a Synecdoche, Psal. 19. 10, 11. Prov. 27. 7. Because nothing is generally so precious and pleasant, as gold and honey. Thence it is, that comparisons be taken from these (rather then other things which be of more price and delight then they) to expresse the very great worth and sweetnesse of the Word of God, Psal. 119. 103, 127.

Hoods] The attire wherewith womens heads were covered, Isa. 3. 23.

Hoof] Spoken of horses, Judg. 5. 22. of a bullock, Psal. 69. 31. or other beast, Deut. 14. 6. By chewing the cud, and parting the hoof (both which are in the bullock) the clean beast was discerned from the unclean, Deut. 14. 6, 7, 8. Lev. 11. 3, *&c.*

There shall not an hoof be left behinde, Exod. 10. 26. that is, not any of the Cattle belonging to the *Israelites* shall be left in *Ægypt*.

I will make thy hoofs brasse, Mic. 4. 13. that is, give thee power and strength to vanquish thine enemies.

Hook] put for that whereon a thing is hanged or fastened to, Exod. 38. 19, 28. A fishing hook, Mat. 17. 27. An hook to prune with, Isa. 2. 4. & 18. 5. An instrument of peace and profit, Mic. 4. 3. Gods instruments of displeasure, Isa. 18. 5. Gods restraining power and means, Isa. 37. 29. Ezek. 38. 4.

Hope] (to wit Christian) is a certain and undoubted expectation or looking for of all promised good things which be to come, but namely of heavenly blessednesse, being freely given us of God, and grounded upon his infinite mercies, and Christ his merits alone.

Note, hope in common use of speech, signifieth, a likelyhood of things to come; but in Scripture, and in things of salvation, it noteth an undoubted certainty.

Definition of Hope.

1. The *genus* is an act, and that act, expectation or thought.
2. The form, or quality, sure, or certain.
3. The subject, the godly.
4. The object, a thing. 1 Good. 2 Great. 3 Future. 4 Hard. 5 Yet possible. 6 Promised. 7 Proper to us.

Faith considereth things as true; Hope as hard yet possible, and proper to us; Charity as good.

Faith respecteth the word, or *Verbum rei*: Hope *Rem verbi*.

It's put for 1. an assured expectation of all promised good things of this life; especially, of heavenly glory. 1 Cor. 15. 19. *If in this life onely we have hope in Christ, &c.* Rom. 5. 2. *We rejoyce under the hope of the glory of God.* Christians build their hope upon the alone mercies of God in Christ; Papists upon Gods grace and their own merits.

2. The good thing which is hoped for, Col. 1. 4, 5. Tit. 2. 13. *Looking for the blessed hope.* Rom. 8. 24. *Hope that is seen is no hope.* And in all places where it is written. The hope of the wicked shall perish. A Metonymie. See Gal. 4. 5. & 5. 5. Eph. 1. 18.

3. Faith.

3. Faith. 1 Pet. 3. 15. *To them which aske a reaſon of the hope.*

4. Whole Religion. Eph. 1. 18. *That ye may know what is the hope of your vocation.* Pſal. 39. 7.

5. Chriſt Jeſus the Meſſiah, who is called *The hope of Iſrael*, in reſpect of the Fathers, which looked for his promiſed coming, Act. 26. 6. & 28. 20. *For the hope of Iſraels ſake I am bound with this Chain*: And he is the matter and ground of our hope, 1 Tim. 1. v. 1.

6. God himſelf. Pſal. 142. 5. *Thou art my hope and my portion*; that is, my God in whom I hope.

7. Some mighty King or people: Iſa. 20. 5. *They ſhall be aſhamed of Æthiopia their hope*, or *their expectation.*

8. The fruit of our hope, 1 Cor. 15. 19.

9. The matter or ground of hope, Prov. 19. 18. Lam. 3. 29. Hoſ. 2. 15.

10. A certain perſwaſion, 2 Cor. 1. 7. & 3. 12. Confidence, or truſt, Job 31. 24. 2 Cor. 5. 11. & 10. 15. & 13. 6. There's an hope that periſheth, Job 8. 13. And there's a lively hope, 1 Pet. 1. 3.

To abound in hope] Both to hope for all things needfull for body and ſoul, and that in a great degree of hope, with much and large expectation; alſo, with certainty of hope to enjoy life eternall in the end. Rom. 15. 13. *Fill ye with all joy and peace, that ye may abound.*

The hope of God] That God which worketh hope by his Spirit, and nouriſheth hope by his promiſes, and doth fulfil it by offering and giving the good things promiſed. Rom. 15. 13. *Now the God of hope fill you with all joy.*

He is called the God of hope both *objective*, becauſe he is the onely object of our hope, 1 Tim. 6. 17. and *effective*, becauſe God only is the worker and giver of hope to his children, 1 Pet. 1. 4.

To have hope in this life] To place the fruit of our hope in this preſent world, ſo as our faith and hope ſhall have no further reſpect, nor be ſtretched beyond the bounds of this bodily life. 1 Cor. 15. 19. *If in this life onely we hope in Chriſt.*

Hoping for nothing again] Either not deſpairing of having their owne which they lend to a poor man, and therefore forbearing to gratifie him; or lending out of charity, with meer affection to his brothers profit, which borroweth, without minding or expecting his owne, in caſe he be unable to repay: or, not to look for more then is lent, but being content with the principall out of courtene. Luk. 6. 35. *And lend hoping for nothing.* Which ſenſe ſoever we follow, it condemneth uſury, and commends to Chriſtians free lending, as a work of mercy.

In hope, above hope] In hope of God, and above the hope of man. In deſperate things Gods children hope well. Rom. 4. 18. *Which Abraham above hope beleeved under hope.* Above hope of man, and under the hope of God; who can raiſe up the dead, and call things which are not as if they were.

Lively hope] Either the good things hoped for; which are durable and ever-living, or that unmoveable and certain expectation of Gods promiſes. 1 Pet. 1. 3. *Which hath begot us to a lively hope.*

To be ſaved by hope] Certainly to look for ſalvation promiſed, as if we now enjoyed it, and by hope to poſſeſſe it. Rom. 8. 24. *We are ſaved by hope.* The Apoſtle here meaneth, that our ſalvation is not yet compleat, and is not that we ſhall have in the heavens: hope put for that which is hoped for, even perfect ſalvation.

Hophni] *A fiſt*, or *little fiſt.* One of the Sons of *Eli*, 1 Sam. 1. 3. & 2. 34. & 4. 4, 11, 17.

Hor] *A hill*; or, *ſhewing.* A Mount, Num. 20. 22. where *Aaron* died, Ibid. 33. 39.

Horam] *Their hill.* King of *Gezer*, Joſh. 10. 33.

Horeb] *All alone*, or *forſaken.* A mountain, called alſo *Sinai*, Exod. 3. 1. Deut. 1. 2. Tearmed, *The Mount of God*, 1 King. 19. 8.

Horem] *An offering dedicated to God.* A City, Joſh. 19. 38.

Hor-hagidgad] *The hill of felicity.* The name of a place, Numb. 33. 32, 33.

Hori] *A Prince, chief*; or, *free-born.* The Son of *Lotan*, Gen. 36. 22. The Father of *Shaphat*, Numb. 13. 5.

Horims] *Princes*; or, *being angry.* Giants, Deut. 2. 12, 22.

Horites] *Princes, chief*; or, *free born.* A people, Gen. 14. 6. & 36. 21, 29.

Hormah] *Dedicated*, or *conſecrated*; or, *utter deſtruction*, Numb. 21. 3. marg. A City, Judg. 1. 17.

Horn] That part of a four-footed beaſt which is his chief ſtrength and beauty.

2. Power, glory, might, and ſtrength, 2 Sam. 22. 3. *God is the horn of my ſalvation.* Hitherto belongs the horn of the righteous. Pſal. 112. 9. Pſal. 92. 10. Amos 6. 13. Hab. 3. 4. *The horn of the wicked*, Pſal. 75. 4, 5. *The horn of David*, Pſal. 132. 17. The horn of ſalvation, the horn of his people, Pſal. 148. 14. A Metaph[illegible].

3. Worſhip

3. Worſhip and renown. Job 16. 15. *I have abaſed my horn unto the duſt.*

4. Kingdomes, people, and Provinces, with their Rulers and Kings, which (like beaſts with horns) fight one againſt another, and every one againſt Gods people. Dan. 7. 7. *For it had ten horns.* Zech. 1. 18, 19, 21. Rev. 17. 12. *And the ten horns are ten Kings,* Dan. 8. 21. It ſignifies *Antiochus Epiphanes,* Dan. 8. 9.

5. The omnipotency or Almightyneſſe of God, expreſſed in his works. Hab. 3. 4. *He had horns coming out of his hands.*

6. A Trump. Exod. 19. 13. *When the horn bloweth long.* v. 16.

7. The dominion, power, and glory of the righteous, 1 Sam. 2. 10. Pſal. 92. 11. & 132. 17. & 148. 14.

8. The power of the wicked within and without the Church, 1 King. 22. 11. 2 Chr. 18. 10. Jer. 48. 25. Lam. 2. 17.

9. A little hill, Iſa. 5. 1. marg. for that as the horns in beaſts are more eminent then the other parts; ſo hills exceed the adjacent grounds.

10. A veſſell made of horn, wherein oyl was put to anoint Kings, 1 Sam. 16. 1, 13. compared with 1 Sam. 10. 1.

11. Promotion, Pſal. 75. 5, 6.

Hereof there were *naturall,* Exod. 21. 29. Pſal. 92. 10. *Artificiall,* Exod. 27. 1. & 30. 2. Ezek. 27. 15. *Myſticall,* and in appearance, Dan. 7. 8, 11, 20. *Metaphoricall,* Pſal. 148. 14. Lam. 2. 3.

Another little horn] One of the *Seleuci* or Kings of *Syria,* namely *Antiochus Epiph.* whoſe Kingdome was leaſt (at firſt) of all the ten Kings which went afore him. Dan. 7. 20. *Another little horn came up.*

To break the horns] To ſpoyl one of his power, might, and dignity. Pſa. 75. 10. *All the horns of the wicked will I break.* Lam. 2. 4. *He hath cut off all the horns of Iſrael.* That is, taken from them their ſtrength and glory.

Horn of ſalvation] The horn that ſaveth me, Pſal. 18. 3. Thus is Chriſt called, Luk. 1. 69.

To lift up, or exalt the horn] To boaſt or be proud of ones riches or power. Pſa. 75. 5. *Lift not up your horn on high.*

2. To encreaſe the power and dignity of his people, Pſal. 75. 10. Pſal. 148. 14. 1 Sam. 2. 1.

Ten horns] Ten Kings of *Syria,* called *Seleucidæ.* Dan. 7. 24. *Ten horns are ten Kings:* from the beginning of the Kingdome and reign of the *Seleuci* Kings of *Syria,* there are reckoned juſt ten Kings, 1 *Seleucus Nicanor,* 2 *Seleucus Soter,* 3 *Antiochus Theos,* 4 *Seleucus Calinicus,* 5 *Ptolemeus Euergetes,* 6 *Seleucus Ceraunius,* 7 *Antiochus Magnus,* 8 *Ptolemeus Philopater,* 9 *Seleucus Philopater,* 10 *Antiochus Epiphanes.* A moſt glorious name of a moſt impure infamous man, who exceeded all the reſt in beaſtlineſſe and cruelty. Under whom (more then all the reſt) the Saints of the high One, that is, the Church of the *Jews* was ſoreſt oppreſſed, being torn and butchered with their iron teeth, and nails of braſſe, Dan. 7. 19. See the hiſtory of Maccabees. Dan. 7. 22. *Full of blood and blaſphemies.* Dan. 7. 25.

Hornet] This ſmall creature the Lord uſed as an inſtrument wherewith to plague the enemies of his people, Exod. 23. 28. Deut. 27. 20. Joſh. 24. 12. They live as the Waſps, have a King or Captain, and peſtilent ſtings as the Bees, wherewith the 27th. ſtinging, killeth man or beaſt. They make hollow places in the earth for their neſt, which as they increaſe in number, they inlarge. In their holes ſomewhat like honey is found, but ſcarce as a drop. Not providing food for themſelves in the Summer, they faſt or die in the Winter. By them (upon the prayers of a godly Biſhop) a Chriſtian City beſieged by *Sapores* King of *Perſia,* was delivered; for the Elephants and beaſts being ſtung therewith, waxed unruly, and ſo the whole Army fled. What ever little bird or beaſt they kill (as one of them ſtung a Sparrow to death) they bring home a part thereof for their fellows and young ones. They keep watch about Bee-hives, and getting upon their backs make uſe of them as a chariot, whereon they ride, and having deprived them of all their food, cruelly kill them. In the *Indies* they are very troubleſome, being both of a devouring and defiling nature. To them the Gray or Brock is a deadly enemy, entring into their holes, and deſtroying both their brood and neſts.

Hornaim] *Angers,* or *ragings.* A City of the *Moabites,* Iſa. 15. 5.

Hornite] *Anger. Sanballat* ſo entituled, Neh. 2. 10.

Horrible] Burning, Pſal. 11. 6. marg. Filthy, Jer. 23. 14. marg. Of noyſe, Pſal. 40. 2. marg.

It's ſpoken 1. of falſe Prophets, wicked Prieſts, and fooliſh people affected to them, Jer. 5. 30. & 23. 14.

2. Of people forſaking God and fallen to Idolatry, Jer. 18. 13, 14, 15.

3. Of ſpiritual whoredome in *Iſrael*, Hoſ. 6. 10.

4. Of a tempeſt upon the wicked, Pſal. 11. 6.

5. Of a pit, Pſal. 40. 2.

Horrour] A quivering, ſhaking, or quaking through amazement or fear, befalling upon a mans very troubled condition at the preſent, Pſal. 55. 5. Ezek. 7. 18. When evil to come is foretold, Gen. 15. 12. and upon the deſperate ſinning of others, Pſalm 119. 53.

Horſe] A well known beaſt, uſefull for war, journey, carriage, and to draw chariots, *&c.* The more couragious it is, the deeper it putteth its noſtrils in the water whileſt it drinketh. Though whileſt young it's very untractable, yet afterward being broke, it proveth of ſingular uſe. As it's of a great body, ſo is it for great labour. Being to drink, it uſually with its feet troubleth the waters, that they become muddy. To reſtrain its fierceneſſe, a bridle, to remedy its lazineſſe, a ſpur muſt be uſed. It's a jealous beaſt, and the Mare having conceived, will not take horſe till it have foaled, and then not ſoon after. It's apt to be taught, and obey its Rider. It's fierce and warlike. Whoſe deſcription we have in Job 39. 22--28. It's proud and ſtately, eſpecially when bravely garniſhed. It's much taken with Muſick. It's very libidinous. Delighteth in the plains. Is much ſubject to ſickneſſes of all ſorts. It's very laborious, eſpecially when ſtrong and well kept. It's very faithfull unto his Rider. It's an enemy to Bears, Camels, Elephants, *&c.* As horſes carry wares and merchandizes into divers Lands; and thither onely whither their Owner leadeth them; who muſt goe or run, they to whom they carry them, reſting at home, who in their journey are often troubled with dogs, whoſe barking notwithſtanding they weigh not: So Gods Miniſters carry the Goſpel to others, *&c.* with whom Chriſt is alwayes preſent, even he that ſitteth on the *white horſe*, Rev. 19. 11, 12. His commands onely they muſt obey (as *Bucephalus* would ſuffer no other ſave *Alexander* to get on his back) not be the devils hacknies. Before it obey its Rider, it muſt be taught. That horſe proves moſt ſerviceable, which after his labours is well lookt to, fed, let reſt. A bad horſe is not bettered by a golden bridle, nor is a noble horſe to be employed in drudgery. A free horſe needeth not the ſpur, is often dulled thereby. When young, and luſty, and able to travell, it's much ſet by, but when old and lazy, employed in drudgery work.

The *Sybarites* having taught their horſes to dance at the ſound of a pipe, the *Crotoniates* when they were to fight with them, brought Pipers along with them, whoſe ſounding made the horſes dance, and betray both themſelves and Riders.

It's a lively beaſt, knoweth its Owner, wil fight for him, (as it's ſaid of ſome) and lament for him when dead. For horſes there was trading at *Tyre*, Ezek. 27. 14. and they are one ſort of the merchandize of myſticall *Babylon*, Rev. 18. 13. They ſerve to bear burthens, Ezr. 2. 66. Neh. 7. 68. To draw chariots, 2 King. 23. 11. Cant. 1. 9. Zech. 6. 2, 3, 6. To carry men, Eccl. 10. 7. Jer. 17. 25. 2 King. 14. 20. To ſerve in war, Exod. 14. 9, 17. Deut. 20. 1. Judg. 5. 22. Iſa. 5. 28. Jer. 4. 29. Prov. 21. 31. Hence to ride, Pſal. 45. 4. may be taken for to undertake war againſt the Churches enemies; and harneſſe the horſes, Jer. 46. 4. for, To prepare to battle.

Horſes are put for Horſe-men, or Men of War, 2 King. 6. 17. Jer. 12. 5. Ezek. 39. 12. Power and ſtrength, Zech. 12. 4. Jer. 51. 21. Zech. 10. 5. Humane aid or help, Iſa. 2. 7. Zech. 9. 10. Pſal. 20. 7. & 33. 17. Iſa. 30. 16. & 31. 1.

Horſleech] A blood-ſucker, who is never ſatisfied therewith, but ſtill deſireth more, Prov. 30. 15.

Horſe-men] put for the ſtrength and ſtay of a Land, 2 Kin. 13. 14. Uſed in war, 2 Sam. 1. 6. Uſed alſo for defence, Ezr. 8. 22. Act. 23. 23.

Hoſa, *or* **Hoſah**] *truſting*, or *having ſure confidence*. A City, Joſh. 19. 29. A Porter, 1 Chr. 16. 38. One of the children of *Merari*, 1 Chr. 26. 10, 11, 16.

Hoſanna] *Heard*; or, *he obeying*. A mans name, 1 Chr. 3. 18.

Hoſanna] *Save I pray thee*, or *keep*, or *preſerve I beſeech thee*; or, *give ſalvation*. Spoken to Chriſt, Mat. 21. 9, 15. Mar. 11. 9, 10. Joh. 12. 13.

Hoſea] *Salvation*, or *Saviour*. A Prophet, Hoſ. 1. 1. called *Oſee*, Rom. 9. 25.

Hoſhaiah] *The ſalvation of the Lord*. The name of a man, Neh. 12. 32. The Father of *Jezaniah*, Jer. 42. 1. The Father of *Azariah*, Jer. 43. 2.

Hoſhea] *Salvation*, or *Saviour*. The Son of *Nun*, Deut. 32. 44. The Son of *Elah*, 2 King. 15. 30. The Son of *Azaziah*, 1 Chr. 27. 20. One that ſealed the Covenant, Neh. 10. 23.

Hoſpitality]

Hoſpitality] A love of ſtrangers, and a readineſſe to give them lodging and other kinde entertainment, Rom. 12. 20. Heb. 13. 2. or a ſuccouring of many, Rom. 16. 2.

A duty of all Chriſtians, Rom. 12. 13. 1 Pet. 4 9. Of Miniſters in ſpeciall, 1 Tim. 3. 2. Tit. 1. 8.

Hoſt] One that lodgeth or entertaineth ſtrangers or gueſts, Luk. 10. 35. Rom. 16. 23.

Hoſtage] A pledge delivered into the hand or cuſtody of another to aſſure the performance of what is concluded and agreed on by both parties, 2 King. 14. 14.

Hoſte] put for any ordinary multitude; and ſo by a great hoſte, a great multitude is to be underſtood, Exod. 14. 4, 17, 24, 28 Alſo for the camp of *Iſrael* in the wilderneſſe, Exod. 16. 13. And for the number under one ſtandard, Numb. 2. 4, 6, 8.

By the *hoſte of heaven*, the Angels, Luk. 2. 13. the Sun, Moon, and Stars, Pſal. 33. 6. All of them, Neh. 9. 6. are to be underſtood, as alſo the godly or members of the Church, Dan. 8. 10, 11.

By *the hoſte of the heavens and the earth*, All the creatures may be underſtood, Gen. 2. 1. whether Angels, Pſal. 103. 21. who are called Gods hoſte, Gen. 32. 2. or, the Locuſts, *&c.* tearmed Gods great Army, Joel 2. 25.

Hoſte of God] A company of holy Angels, attending and waiting upon God, as an Army of Souldiers upon their Generall, Gen. 32. 2. This is the hoſte of God. Alſo it ſignifieth Gods people, and Church Militant in earth, of which hoſte God himſelfe is Prince and Captain. See Dan. 8. 24. 11.

2. All creatures, in heaven and in earth, viſible and inviſible, which fulfill the will of God readily and mightily, as a ſtrong Army. Gen. 2. 1. *And all the hoſte of them.* Angels then were created within the ſix dayes.

Note: All creatures ſtand ready in battle array, preſt to doe the will of God, as an Army ſet in Martiall order. Creatures are likened to an hoſte for three things: 1 their multitude, 2 their order, 3 their obedience to God their great Generall and Commander.

Hot] Spoken of the Sun, Exod. 16. 21. Gods wrath, Exod. 22. 24. His diſpleaſure, Deut. 9. 19. His anger, Judg. 2. 19. The heart, Deut. 19. 6. Bread, Joſh. 9. 12. 1 Sam. 21. 6. Thunderbolts, Pſal. 78. 48. Coals, Prov. 6. 28. Braſſe, Ezek. 24. 11. Furnace, Dan. 3. 22. Oven, Hoſ. 7. 7. Iron, 1 Tim. 4. 2. put for, Burned, Pſal. 39. 3.

Hotham] *A ſeale.* The Son of *Heber*, 1 Chr. 7. 32.

Hothan] An *Aroerite*, 1 Chr. 11. 44.

Hothir] *Excelling*; or, *remaining.* The Son of *Heman*, 1 Chr. 25. 4.

To hough] That is, cut the ſinews, Joſh. 11. 6. 9. 2 Sam. 8. 4.

Hour] The 12. part of an artificial day. Joh. 11. 9. *There be* 12 *hours in the day:* and often elſewhere.

2. A ſpeciall time prefixed of God in his counſell, for ſome particular work, which cannot prevent that time, nor be deferred, Joh. 2. 4. Matt. 26. 45.

3. Torment ſpirituall felt in the ſoul, by apprehenſion of the fierce wrath of God due to the ſins of the elect; for at this time Chriſt was not touched, nor troubled in his body. Joh. 12. 27. *Save me from this hour.*

It's alſo put for a ſet and certain time, Mat. 24. 36. Such a time of the day, Act. 10. 30. A ſhort ſpace of time, Rev. 18. 10, 19. Time, with the occaſion of doing or ſuffering ſomething, Mat. 10. 19. Rom. 13. 19. Hence ones hour is taken for a preciſe or determined time, Joh. 16. 21. Luk. 22. 53. Joh. 2. 4. & 7. 30. & 8. 20. & 13. 1. A time appointed for a buſineſſe, Luk. 22. 14. and that of God, Rev. 14. 7. & 18. 10, 19. An age, 1 Joh. 2. 18. The originall word there is ὥρα. Great trouble or danger, both inward and outward, Mar. 14. 35. Joh. 12. 27.

The hours among the *Jews* were of two ſorts; ſome leſſer, others greater. They began the account of their *leſſer* hours, from ſix a clock in the morning, and ſo our 6, 7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Thoſe were tearmed, *Hours of the day*, Joh. 11. 9. Their *greater* were *four*, tearmed, *Hours of the Temple*, or *Hours of prayer*, Act. 3. 1.

The *firſt* began at *ſix* of the clock in the *morning*, and held till *nine*; called the *third*, *hour*, Mat. 20. 3.

The *ſecond* ended at *twelve*, called the *ſixth hour*, Ibid. 5.

The *third*, at *three* in the *afternooon*, called the *nineth*, Ibid.

The *fourth*, at *ſix* of the *night*, called the *eleventh hour*, Ibid. 6. which our Saviour ſo calleth (though among the common people, it either was called, or ſhould have been called by proportion with the reſt, the *twelfth hour*) to intimate unto us, that though God

in his mercy accept labourers into his vineyards *eleven* hours of the day, yet he seldome calleth any at the *twelfth*, for that is rather an hour to discharge servants, then to admit new. *Goodwyn*, p. 101, 102.

It signifieth also a certain definite and determinate time, or time definitely, or the twelfth part of an artificial day. See Joh. 11. 9. & 7. 50. Act. 2. 15. or, on a sudden, and in a moment, Rev. 18. 19.

House] A place to dwell in. This is an earthly habitation. An house is named in Hebrew of *Beith*, building; in Greek of *Oikos*, dwelling; in English of a Saxon *Huis*, which is defence or tuition.

2. The grave, which is the common house and receptacle of all humane bodies. Isa. 14. 18. Psal. 49. 14. Job 30. 23. *The house appointed for all the living.*

3. The people or persons dwelling in the house. Heb. 11. 7. *He prepared the Ark to the saving of his house*; that is, his household. Mat. 10. 12. *When ye enter into an house, salute the same.* Act. 10. 3. *Cornelius and all his house:* elsewhere often. A Metonymie of the place containing, for the persons contained, Gen. 49. 18. Houses put for Housholders, or men of the house.

4. Kindred, stock, or linage. Luk. 1. 27. *Of the house of David.* Luk. 16. 27. *Send him to my Fathers house.*

5. Family and posterity. 2 Sam. 7. 18. *What is mine house?* Exod. 1. 21. *He made them houses*; that is, he did encrease and prosper their families and posterities. Gen. 39. 4. *He made him Ruler over his house, and over all he had.* It signifieth wife, children, servants and maids, 1 Tim. 3. 4.

6. Substance, goods, and worldly riches, laid up in houses, to be safe kept there. Mat. 23. 14. *They devour widows houses.* Gen. 39. 5, 6. *God blessed the house of the Ægyptian*; that is, all his substance which he had.

7. Our naturall and weak corruptible body, wherein our soul now dwelleth, as in her house, out of which after she is flitted, at the resurrection she shall have a glorified incorruptible body, wherein (as in a celestial and eternal house) she shall perpetually remain. 2 Cor. 5. 1. *After the earthly house of this Tabernacle, &c.*

8. An incorruptible glorious body which shall be an eternall receptacle and house of the faithfull soul after the last judgement. 2 Cor. 5. 1. *We have an house not made with hands, eternall in heaven.*

It signifies both wals, persons, and order of household government, Psal. 124. 1.

10. A prison, Gen. 40. 14.

11. People, Ezek. 2. 5.

12. Ones affairs, 2 King. 20. 1.

13. The severall parts or rooms of a great house, 2 Chr. 28. 11. & 29. 4.

14. A place not of habitation, but of staying for a time, Mat. 9. 28.

15. Ones Countrey, or home, Isa. 14. 17. marg.

House of bondage] *Ægypt*, where the people of *Israel* were in great slavery. Deut. 5. 6. *From the house of bondage.*

House of David] The visible Church, Luk. 1. 33. Isa. 22. 22. Also, the Kings family, Isa. 7. 2.

Fathers house] The custody, care, and government of Fathers. Numb. 30. 4. *Being in her fathers house.* It is so called, for the extremity and sharpnesse therein used.

House of God] Heaven, where Saints and blessed Spirits shall dwell with God for ever in immortall glory. Joh. 14. 2. *In my Fathers house there be many mansions.* This is a celestiall house.

2. Every particular assembly, called the Church Militant where God dwels, and unto whom he gives Laws, as an housholder to his house. 1 Tim. 3. 5. *Thou that mayst know how to behave thy self in the house of God.* This is a spiritual house.

This was represented by the place which *Jacob* saw in his dream, Gen. 28. 17. This Church of Christ is oftentimes where men are not aware of it, Revel. 12. 6. Joh. 1. 46.

3. The universall Church, or whole company of the faithfull spread over the earth. Heb. 3. 2, 5. *Moses was faithfull in all the house of God.* Also, v. 6. *Christ is as the Son over his owne house.*

4. Every faithfull and godly person, in whom Christ dwels by faith. 1 Pet. 4. 17. *Judgement must begin at the house of God.* Heb. 3. 6. *Whose house we are.*

5. The true Religion of God taught and professed within the Church of God. Psal. 69. 6. *The zeal of thine house hath even eaten me.* Joh. 2. 17. Psal. 69. 9.

6. The Temple in *Jerusalem*. Luk. 19. 46. *My house shall be called the house of Prayer.* Also, any place of Gods worship: Thus is the word used, Gen. 28. 22.

The godly are like the house or room which Christ bad his Apostles prepare for him, an upper room for dignity, an inward room for secresie, a large room for liberty and ease to him and his followers, a paved room for strength; a prepared room, which compre-

comprehendeth or implyeth the lightſomeneſſe of it by knowledge, the ſweetneſſe of it by pure thoughts, the richneſſe of it by hangings or tapeſtry of righteouſneſſe, the conveniency of it by a chimney to keep the fire of zeal, and a bed of innocency and love to reſt in.

7. The Synagogues, or places of aſſembly for the Jews to honour God in, but chiefly the Temple at *Jeruſalem*, Eccl. 4. 17. Pſal. 26. & 27. & 122.

8. The Tabernacle in *David*'s time, 1 Chr. 9. 16. Mar. 2. 26.

The houſe of Jacob, or of Iſrael] The people of *Iſrael*, or the Nation of the *Iſraelites*, Exod. 19. 3. Alſo, the whole Church of Chriſt, even all Gods people, both to *Jews* and *Gentiles*. Pſal. 115. 12. *He will bleſſe the houſe of Iſrael.* Luk. 1. 27. *He ſhall rule over the houſe of Jacob for ever.*

To joyn houſe to houſe] To have continuall and inſatiate deſire and care how to increaſe goods, and wax richer, Iſa. 5. 8. He giveth to wit, that ſuch and ſo great was the covetouſneſſe of this people, as if each had deſired to ingroſſe the whole Countrey into their owne lands, that they might dwel alone, without companion, as made enemies to humane ſociety, and communion of men.

Houſe of the King] The Kings houſhold, or whole company, or Court, Hoſ. 5. 1. Thus called for the likeneſſe of it to a houſe:

For 1. the King, *Jeroboam* the Son of *Joas*, was the foundation or floor.

2. His children as the ſide-wals.

3. The Kings Councell as the pillars.

4. The Nobles, Peers, Dukes, and Captains, as the beams and rafters.

5. The Judges and the Fathers of the Law, as the ſtandards.

6. The Courtiers, Attendants, and Officers, as the Arras hangings and utenſils of the houſe. *D. Loe in Ser. in Hoſ.* 5. 1.

To make houſes] To build a houſe where none was.

2. To eſtabliſh, increaſe, and proſper ones family and poſterity. Exod. 1. 22. *He made them houſes*; namely, the *Iſraelites*, by increaſing their children.

Houſe of prayer] The place appointed to aſſemble in, for the publick worſhip of God: Whereof, becauſe prayer is a chief part, therefore the place of divine worſhip, is called the houſe of Prayer, as the people aſſembled in that place are called the houſe of God. Matt. 21. 13. *My houſe ſhall be called the houſe of Prayer.* The Papiſts idly and fooliſhly wreſt theſe words, thereby to prove that Temples are made for ſacrifice: Others as fooliſhly abuſe it, to ſhut out preaching. The beſt way is, not to ſever what God hath joyned.

Houſe built upon a rock] Every beleeving Chriſtian, who relies by faith upon the Rock Chriſt, and declares the truth of his faith, by his ready obedience to the Word. Mat. 7. 24. *I will liken him to a wiſe man who hath built his houſe upon a rock.*

Houſe built upon the ſand] Every unbeleeving and diſobedient perſon, who relyeth upon men, and not upon Chriſt, and ſerves his luſts and not God. Mat. 7. 25. *Which hath built his houſe upon the ſand.*

Houſhold] Friends, Rom. 16. 10, 11. mar. The dwellers together in an houſe, as of *Abraham*'s, Gen. 18. 19. *Jacob*'s, Gen. 35. 2. *David*'s, 2 Sam. 6. 20. *Cornelius* his, Act. 10. 2. All which (as every houſholder ſhould be) were careſull for the ſpirituall good of their families.

Houſhold of God] The Church of God, or company of beleevers, thence called the houſhold of Faith, Eph. 2. 6. Gal. 6. 10.

How] A queſtion ſometime of one deſirous to learn, as Luk. 1. 34. Sometime of one admiring and wondering at a thing as new and ſtrange, as Joh. 4. 9. Sometime of one diſtruſting the thing as unpoſſible, Joh. 6. 52. 1 Cor. 15. 35. *How are the dead raiſed?* as who ſhould ſay, it is impoſſible that bodies once dead ſhould return the ſame to live again. There is an *how* of docility, and alſo an how of infidelity.

It's ſpoken alſo to note reproof, Judg. 16. 15. Sorrow, 2 Sam. 1. 15. Eſt. 8. 6. A putting off with diſlike, Gen. 39. 9. 1 Chr. 13. 12. Pſal. 137. 4. Deſire, Luk. 12. 50. Often alſo it interrogateth not of the manner, but either denyeth, accuſeth, reproveth, convinceth, Exod. 6. 12. Deut. 7. 17. Judg. 16. 15. Pſal. 11. 1. & 73. 11. & 137. 4. But by the words annexed hereunto, and circumſtances conſidered, the acceptions hereof are plainly to be ſeen, notwithſtanding 1 Sam. 8. 9. marg.

Howbeit] It noteth an exception from that before, 2 Sam. 23. 19. 1 King. 2. 15. Act. 7. 48. Joh. 7. 13.

How long] It noteth continuance of time, with diſlike moſt commonly, Exod. 10. 3, 7. & 16. 28.

The continuance of time, wherein ones chaſtiſements ſpirituall, as Iſa. 6. 11. or, bodily, Pſal. 13. 1, 2. ſhall laſt before they be removed away.

Howl] Spoken of the wicked in their calamity, Isa. 13. 6. & 15. 2. & 16. 7. Of others also upon Gods fearfull anger, Jer. 4. 8. Ezek. 21. 12. and judgement, Zech. 11. 3. A duty called for, Ezek. 21. 12. Joel 1. 5, 11, 13.

H V.

Hukok] *An ingraver, Scribe,* or *Lawyer.* A City, 1 Chr. 6. 75.

Hul] *Sorrow, infirmity*; or, *sand.* The Son of *Aram*, Gen. 10. 23.

Huldah] *The world, circle of the world*; or, *West.* A Propheteſſe, 2 King. 22. 14.

Humane Creatures] All civil Magiſtrates; who therefore be ſtyled humane creatures, becauſe howſoever they be appointed of God, yet, their kindes number, and order are not ſo of God laid out, but that man may make more or fewer, of greater authority or leſſe, as occaſions of places, times, and diſpoſition of the people require. 1 Pet. 2. 13. *Submit your ſelf to every humane creature.* So it is read in the Originall, word for word; and not *ordinances of men*, as our Tranſlations render it.

Note. Magiſtracy is an humane ordinance or creature, three wayes.

1. Subjectively, becauſe man is the ſubject by whom it is exerciſed.

2. Objectively, becauſe humane affairs are the object or thing about which it is converſant.

3. In reſpect of the end, becauſe it is appointed, and doth ſerve for the great good of men.

Moreover, howſoever divers forms of governmsent be found out by men, (every King in his Kingdome, for neceſſity of his eſtate, may create new officers and honours) yet the originall inſtitution of Rulers and Magiſtrates is from God, who hath ordained Civil powers as well as Eccleſiaſtical, Rom. 13. 1. Joh. 10. 34.

Humanity conſiſts 1. in civill and courteous behaviour, both for words and geſture.

In kindeneſſe, and ſhewing of courteſie and pity.

Humble] One lowly minded, eſteeming others better then himſelf, aſcribing all unto God, being little in his owne account, even as a weaned childe. Mat. 18. 4. *Whoſoever ſhall humble themſelves as this little childe.* Pſal. 131. 1, 2.

The originall ταπεινὸς, is ſometimes oppoſed to the rich, Jam. 1. 9. Sometime to the proud, Jam. 4. 6. and ſignifieth not ſo much a low ſtate or condition, as an humble minde. It's tranſlated Lowly, Matt. 11. 29. Them of low degree, Luk. 1. 52. Men of low eſtate, Rom. 12. 16. Thoſe that are caſt down, 2 Cor. 7. 6. Baſe, 2 Cor. 10. 1. One of low degree, Jam. 1. 9. That hath low eyes, Job 22. 29. mar. Afflicted, Pſal. 9. 12. mar. & 10. 12. marg.

To humble] To put reproach upon us, and caſt us down from our dignity. Luk. 14. 11. *He that exalteth himſelf ſhall be humbled.* Thus God humbles in wrath. *Herod* and *Nebuchadnezzar* thus humbled.

2. To take down our courage, and height of our pride, and to make us humble and meek, that we may have confidence, not in our ſelves, but in God. Thus God humbled *Paul* and *Manaſſes* in mercy. And thus the godly by their endevour humble themſelves. 2 Chr. 12. 7. *They humbled themſelves.* Mich. 6. 8.

3. To ſubmit and yeeld unto our ſuperiour. Gen. 16. 9. *Humble thy ſelfe under her hand.*

4. To defloure or defile one with conſent, or by force. Deut. 22. 24. *Becauſe he hath humbled his neighbours wife.* Deut. 21. 14. Jud. 19. 24. 2 Sam. 13. 11, 12. Ezek. 22. 10.

5. To become lowly in our owne eyes, and ſo carry our ſelves, Matt. 18. 4. & 23. 12.

6. To uſe meanes to procure favour, Prov. 6. 3.

7. To lay by ſtate for a time, Jer. 13. 18.

8. To afflict and try, Deut. 8. 2, 16.

9. To ſhew repentance, 2 Chr. 7. 14. & 12. 6. & 32. 26.

10. To work grief and ſorrow, 2 Cor. 12. 21.

Of men humbling themſelves:

Some doe it *worldly*, Pſal. 10. 10. Pro. 6. 3. Some *hypocritically*, 1 King. 21. 29. 2 Chron. 12. 6. Jonah 3. 6. Some *virtuouſly*, Mat. 18. 4. Jam. 4. 10. 1 Pet. 5. 6. Some *repentantly* in *ſincerity*, Pſal. 35. 13. 2 Chr. 32. 26. 2 Chr. 34. 27. Job 42. 6.

Chriſt humbled himſelf] His incarnation, in that he would be man, and a ſervant, ſubject to death, even the death of the Croſſe, he being equall to God. Phil. 2. 5, 6, 7, 8. *He humbled himſelf.*

Gods humbling *or* **abaſing himſelfe**] His gracious loving care, which he vouchſafeth to have of us moſt vile worms, and moſt grievous ſinners, himſelf being ſo glorious and holy. Pſal. 113. 6. *Who abaſeth himſelf to behold things in heaven and earth.*

Humbleneſſe]

Humbleneſſe of minde] Col. 3. 12. is not fillyneſſe, careleſſe diſregard of a mans ſelf, will-worſhip, complementall courteſie, counterfeit ſubmiſſiveneſſe, *&c.* but *inwardly* hath in it a ſight, and ſenſe, and digeſted opinion of our own great unworthyneſſe, a tender ſenſe of temptations, a hatred of hypocriſie, a willingneſſe to ſuffer afflictions, and a contentation in ſome meaſure, in what eſtate ſoever it pleaſeth God to bring a man to. And *outwardly* towards God, it keeps a man lowly in the uſe of the means, and hath a continued fear and awefulneſſe of Gods preſence, and ſtands not at it to be counted vile for the ſervice of God. And in carriage towards men, it is not affected in words or geſtures, is not cenſorious, arrogant, contentious, *&c.* but makes a man go before in giving honour, and not to think much to equall himſelfe with them of the lower ſort, *&c.* *Byfield* on Coloſ. 3. 12. p. 80.

Humiliation] The low eſtate and condition which Chriſt did undergoe for the ſalvation of man, Act. 8. 33. The originall word ταπείνωσις, is rendred by *low eſtate*, Luk. 1. 48. *Vile*, Phil. 1. 21. *Lowneſſe*, Jam. 1. 10. It ſignifieth a vile and abject condition, ſuch as of baſe ſervants. *Leigh Crit. Sac.*

Humility] Lowlyneſſe and modeſty of minde. Prov. 22. 4. *The reward of humility, &c.*

2. A low, poor, and mean eſtate. Luk. 1. 48. *He hath looked upon the humility and poor eſtate of his ſervant.* There is humility of heart, and of condition: both meet together in the Virgin *Mary*, in *Chriſt*, in *Paul*, and in other Apoſtles.

3. Baſeneſſe of an abject minde, eaſily yeelding upon perſwaſion, to leave Chriſt, and to depend upon Angels, and alſo to adore them, as means of ſalvation, Col. 2. 18, 23. Here it is uſed in evill part. And it is done by men, when they acknowledging themſelves no other then ſervants, yet humble themſelves beneath them by voluntary devotion.

Humtah] A City, Joſh. 15. 54.

Hundred] put both for a number certain and definite, Gen. 11. 10. & 17. 17. & 21. 5. & 50. 22. and for a number great and indefinite, Lev. 26. 8. Prov. 17. 10. Eccl. 6. 3. & 8. 12. Iſa. 65. 20. Amos 5. 3.

Hunger] Earneſt deſire of food upon ſome want being felt. Mat. 4. 1, 2. *He was afterwards an hungry.*

2. Vehement deſire after Chriſt his righteouſneſſe, forgiveneſſe of ſins, and grace of his Spirit out of a want and extreme need which we feel of them. Matt. 5. 6. *Bleſſed are they that hunger after righteouſneſſe.* Luk. 1. 53. *Thou filleſt the hungry with good things.*

3. Any kinde of danger. Pſal. 33. 19. *To preſerve them againſt hunger*, or *in famine.*

To hunger no more] To be ſatisfied & fully contented. Joh. 6. 35. *He that comes to mee ſhall hunger no more*; that is, in me, and in me alone, he ſhall finde that which ſhall give him full contentment, and ſatisfaction to his ſoul.

To hunger and thirſt] To be in any kind of neceſſity, either of Diet, or of Lodging, Surgery, Phyſick, *&c.* Alſo, to give drink and to feed, ſignifies all duties of humanity, which for charity ſake we muſt afford an enemy, if he be in want, ſo as we maintain him not againſt God, or his Countrey. Rom. 12. 20. *If thine enemy hunger, &c.*

Hungry] put for want of food, with deſire thereto, 2 Sam. 17. 29. 2 King. 7. 12. Mat. 4. 1, 2. The earneſt deſire of the ſoule after good things, Luk. 1. 53. Feeling corporall wants, Pſal. 107. 36. The appetite longing for meat, Iſa. 29. 8. Act. 10. 10. 1 Cor. 11. 21.

Hunt] Taken *properly* with relation unto wilde beaſts, Gen. 27. 3, 5. Job 38. 39. or, fowles, 1 Sam. 26. 20.

Figuratively, for 1. To lie in wait to deſtroy, 1 Sam. 24. 12.

2. To perſue, Pſal. 140. 11.

3. To ſeek & labor by all means, Pr. 6. 26.

4. To follow and throughly to look to, Lam. 4. 18.

5. To put mens ſouls in danger of periſhing, Ezek. 13. 18.

To hunt after ones ſoul] To lie in wait to deſtroy one by taking away his life. 1 Sam. 24. 12. *Thou hunteſt after my ſoul to take it.*

2. To put mens ſouls in danger and peril of periſhing everlaſtingly, either by keeping away good doctrine, or teaching falſe. Ezek. 13. 18. *Will ye hunt the ſouls of my people, that ye may preſerve your owne ſouls alive?* Thus *Tremellius* reads it.

Hunter] One which followeth wilde beaſts to catch them, and take their lives from them, by ſnares, dogs, or otherwiſe. Such an one was *Eſau.*

2. A great ſpoyler or robber, which by might oppreſſeth other men. Such an one was *Nimrod.* Gen. 10. 8, 9. *Nimrod a mighty hunter before God.*

2. The *Chaldeans* and *Babylonians*, which God would ſend in fury to vex and hunt rebellious

rebellious enemies. Jer. 16. 16. *I will send out many hunters.*

Snare of the hunter] Any great danger whatsoever. Psal. 91. 3. *He will deliver thee from the snare of the hunter.*

Huppam] *Their chamber*, or *bank*. Of whom came the *Huphamites*, Numb. 26. 39.

Huppah] *A chamber, cover*, or *bank*. One of *Aaron's* posterity, to whom the thirteenth lot, 1 Chr. 24. 13.

Huppim] *A chamber covered*; or, *the seashore*. The Son of *Benjamin*, Gen. 46. 21. The Son of *Ir*, or *Iri*, 1 Chr. 7. 7, 12.

Hur] *Liberty*; or, *Prince*; or, *whiteneſſe*; *white*. One that ſtayed up *Moſes* his hands in prayer, Exod. 17. 12. The Father of *Uri*, Exod. 31. 2. A King of *Midian*, Numb. 31. 8. The Son of *Caleb*, 1 Chr. 2. 19. The Father of *Rephaiah*, Nehem. 3. 9. See 1 King. 4. 8.

Hurai] One of *David's* Worthies, 1 Chr. 11. 32.

Huram, or Hiram] *Their liberty, whiteneſſe*, or *holes*. The Son of *Bela*, 1 Chr. 5. 8. A King of *Tyre*, 2 Chr. 2. 3. A cunning workman, Ibid. 4. 11.

Huri] *Being angry, liberty, whiteneſſe*; or *a hole*. The Son of *Abihail*, 1 Chr. 5. 14.

Hurle] Taken *properly*, Numb. 35. 20. 1 Chr. 12. 2.

Figuratively, for inflicting judgements, Job 27. 21.

To hurt] 1. To diminiſh or impair the eſſence, [or eſſentiall properties or being of a thing.

So God cannot be hurt by any ſinfull act of man, Job 35. 6. Nor profited by the contrary, Job 22. 3. & 35. 7.

2. To diminiſh the outward or accidential good things of one, as his good name or honour, his ſervants and ſervice, rights, &c. So God may be and is hurted, and that daily, Rom. 2. 23, 24. Mal. 3. 8, 9.

3. To ſhame, 1 Sam. 25. 7. 15.

Hurtfull] Applyed to *Jeruſalem*, Ezr. 4. 15. The ſword, Pſal. 144. 10. Luſts, 1 Tim. 6. 9.

Husband] Taken 1. *properly*, for one that hath a wife, Jer. 6. 11. who is her Lord, Gen. 18. 12. the covering of her eyes, Gen. 20. 16. her guide, Prov. 2. 17. her head, Eph. 5. 23. The good man, Pro. 7. 19. Mat. 20. 11. Mar. 14. 14. Who is to love his Wife, Eph. 5. 25, 28, 33. to give her honour, 1 Pet. 3. 7. to bear with her as the weaker veſſel, Ibid. inſtruct her in matters of Religion, 1 Cor. 14. 35. pray for her, Gen. 25. 21. comfort her, 1 Sam. 1. 8. cheer her up, Deut. 24. 5. praiſe her, Prov. 31. 28. provide for her, &c.

2. *Figuratively*, ſo God is the husband of the Church, Iſa. 54. 5. Jer. 31. 1, 4, 20. Hoſ. 2. 2, 7, 16. So Chriſt, 2 Cor. 11. 2. So a *married land*, or *a land that hath an husband*, is put for a fruitfull land, Iſa. 62. 4.

Husbands brother] One which is a naturall brother, begotten of the ſelfe ſame parents, Deut. 25. 5. *Her husbands brother ſhall take her to wife.* That this muſt be underſtood of a brother by nature, is evident by theſe reaſons.

Firſt, by an example of two Sons of *Judah* before the Law, Gen. 38. 8.

Secondly, by the words of *Naomi* to her daughters in law widows. Ruth 1. 11. *Are there any mo Sons in my wombe, that they may be your husbands?* Whereby it is plain, that ſhe took the Law to mean naturall brethren. This therefore is a ſpeciall exception from the generall Law againſt marrying ones brothers Wife, Lev. 18. 16. The end of the Law, Deut. 25. 5, 6, &c. was to ſignifie the birth of Chriſt, that it ſhould never die.

Husbandman] It ſignifieth *properly*, a Tiller of land, one by whom the earth is dreſſed, Heb. 6. 7. One that doth the work of the field, for tillage of the ground, 1 Chron. 27. 26.

But *figuratively*, both God the Father, Joh. 15. 1. and principall Church-men, or Miniſters; Mat. 21. 33--41. Mar. 12. 2, &c. Luk. 20. 9, 10, 14, 16. See Zech. 13. 5. *O utinam!*

Husbandry] All manner of work and ſervants belonging to a family, and ſo ſervants and tillage of all ſorts, Gen. 26. 14. The like is ſaid of *Job*, ch. 1. 3.

Hereof none have cauſe to be aſhamed, for even the moſt honorable, *Adam*, Gen. 3. 23. *Noah*, Gen. 9. 20. *Saul*, 1 Sam. 11. 5. *Eliſha*, 1 King. 19. 19. with many others, were Husbandmen. And in them prudence, knowledge, diſcretion, Iſa. 28. 24--29. Diligence, Pro. 13. 4. Induſtry, Prov. 12. 11. & 24. 27. & 28. 19. 2 Tim. 2. 6. Patience, Jam. 5. 7. are very requiſite, of abſolute neceſſity.

It's taken *properly*, as 2 Chr. 26. 10.

Spiritually alſo, for Gods people, 1 Cor. 3. 9.

Hushah] *Haſting*; or, *holding peace*. The Son of *Ezer*, 1 Chr. 4. 4.

Hushai] *A meaning*; or, *haſting*. A friend of *Davids*, 2 Sam. 15. 32, 37. The Father of *Baanah*, 1 King. 4. 16.

Husham] *Their haſting*; or, *their ſilence*. The third King that reigned in *Edom*, Gen. 36. 34.

Hushathite] *Haſting*; *holding peace*; or, *ſenſuality*. A kindred deſcended of *Hushah*, 1 Chr. 4. 4. & 27. 11.

Hushim]

Hushim] The same with the former. The Son of *Dan*, Gen. 46. 23. The Son of *Aher*, 1 Chron. 7. 12. The wife of *Shaharaim*, 1 Chr. 8. 8.

Husk] The cod of a bean, peaſe, or any ſuch thing. Spoken of the vine, Num. 6. 4. Of corn, 2 King. 4. 42. The prodigall Son being in want and hungry, would have filled his belly therewith, Luk. 15. 16.

Huz] *Counſell*; or, *wood*. The Son of *Nahor*, Gen. 22. 21.

Huzoth] *Streets*; or, *populous*, Numb. 22. 39.

Huzzab] *Molten*. A Queen of the *Aſſyrians*, Nahum 2. 7. marg.

H Y.

Hymeneus] *A wedding ſong*. An enemy unto *Paul*, 1 Tim. 1. 20.

Hymne] A Song made in the praiſe of God, Col. 3. 16. Pſalms, hymns, and ſpirituall Songs.

Pſalms contain exhortations to manners or holy life.

Hymnes contain prayſes to God in the commemoration of his benefits.

Songs contain doctrine of the chief good, or mans eternall felicity. *Byfield* on Col. 3. 16. p. 101.

Hypocriſie] The cloaking of infidelity and ſinne, with appearance and ſhew of faith and repentance. Mat. 23. 28. But within ye are full of hypocriſie, 2 Tim. 3. 5. *Having a ſhew of godlineſſe, denying the power of it.*

2. Falſe doctrine, which is called hypocriſie, becauſe it hath the ſhew and reſemblance of truth. Luk. 12. 1. *Beware of the leaven of the Phariſees, which is hypocriſie.*

3. The *leaven*; that is, the doctrine of the Phariſees, Luk. 12. 1. as alſo of falſe Teachers, who are ſaid to ſpeak lies in hypocriſie, 1 Tim. 4. 2.

To ſpeak lies in hypocriſie] In the uttering of falſhood and errors, to cover them with religious and holy pretences. 1 Tim. 4. 2. *Speaking lies in hypocriſie.*

This cannot agree unto thoſe old Hereticks, the *Manichees*, *Encratites*, and *Marcionites*, which aſcribed the inſtitution of Marriage, and the Creation and Procreation of mankind to Satan, and affirmed of certain meats, that they were of the Devil: as the *Manichees*, who ſaid that Fleſh, Egs, Milk, and Wine were the gall of the Prince of darkneſſe, and that the Devill made fleſh of the ſtinking matter of evill. Likewiſe *Marcion* the Heretick held, that they which did eat fleſh, did as if they eat and devoured ſouls, *Auguſt. Hæreſ.* 42.

Theſe ſpeak falſhood in open blaſphemy. But the *Papiſts* that doe not in expreſs downright tearms, abſolutely condemn Meats and Marriage, to be unclean, but affirming all Creatures in their owne nature to be pure and good, yet under pretence of holineſſe, religion, chaſtity, purity, faſting, prayer, by Laws and Decrees forbid Marriage and Meats to ſome men at all times; are they of whom the Spirit ſpeaketh evidently, that they utter their falſe doctrine in hypocriſie; and therefore had need to be deſcribed by theſe notes, and the Church to be forewarned of them, by this propheſie of St. *Paul*.

Hypocrite] One who aſſumeth to take upon him the perſon of another, as Players upon a ſtage uſe to doe, where a Begger beareth the perſon of a King.

Note. Of hypocrites, ſome be more *groſſe*, Matt. 22. 5. Some more *ſecret*, ſuch as know not themſelves, through their ſelf-love.

2. He that maketh ſemblance and ſhew, to be that which he is not in deed, and in truth; outwardly appearing righteous, and being inwardly full of iniquity, like graves or painted tombes, Mat. 23. 27. *Woe to you Scribes, Phariſees, Hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleanneſſe*, Matt. 6. 2. *Therefore, when thou doſt thine almes, do not ſound a trumpet before thee, as the hypocrites doe, in the Synagogues, and in the ſtreets, that they may have glory of men; verily, I ſay unto you, they have their reward*, Mat. 6. 5.

Hypocrites be cloſe diſſemblers, which outwardly cover and cloak their wickedneſſe, wherewith inwardly they be defiled. The Greek word (from whence our Engliſh word is borrowed) ſignifieth, an *under-judgement*, that is, *diſſimulation*.

Such may be diſcovered by theſe notes.

1. They ſay, and doe not, Mat. 23. 3.

2. They require much of others, and plead for great things to be done by others, which they doe not themſelves, Ibid. 4.

3. What they doe, is to be ſeen of men, Ibid. 5. & Mat. 6. 1, &c.

4. They affect greatneſſe in the reſpects and entertainments of others, Ibid. 6--12.

5. They doe duties of Religion of purpoſe to hide ſome foul ſin, Ib. 14.

6. They are curious and ſtrict in ſmall matters,

matters, and neglect the greater duties, Ib. 23. 24.

7. They are carefull to avoyd outward faults, but make no conſcience of the inward foulneſſe of the heart, Ibid. 25. 27.

8. The commend and magnifie the godly abſent, or of former ages; but hate and abuſe the godly preſent, and of their owne times, Ibid. 29.-36.

9. They ſerve God outwardly, but their hearts are carried away with vile diſtractions, Iſa. 28. 13.

10. They pray onely in the time of ſickneſſe and danger, when they are forced to it, but ſhew no love of prayer, or delight in God in time of proſperity, or deliverance, Job 27. 8, 9.

11. They judge others ſeverally for ſmaller faults, being in the mean time themſelves guilty of greater crimes, Mat. 7. 5.

12. They are over-much juſt, making ſins where God makes none, Luk. 13. 15.

13. Being convinced in their owne conſcience, yet doe not they confeſſe it, nor yeeld, though they know the truth, Luk. 12. 56, 57, *&c.* *Byfield* on 1 Pet. 2. 1. p. 210.

14. The ſeeming good they doe is out of oſtentation, and ambition, Matt. 6. 1, 2, 5, 16.

15. They are cruell, Pſal. 35. 16. Prov. 11. 9. Mat. 23. 34.

16. They are for the moſt part covetous, Mat. 23. 14. Job 12. 6. Act. 8. 18.

17. They are more for outward ceremonies, and humane traditions, then for the true and ſpiritual worſhip of God, Mat. 12. 1, 2, 7. & 15. 2, 7, 8, 9. Mar. 3. 4. & 7. 3, 4, 5.

18. In worldly affaires they are quick-ſighted, not ſo in ſpiritual, heavenly, Mar. 3. 4. Luk. 12. 16.

19. In publick calamities they are fearfull, Iſa. 33. 14.

20. They ſtir up againſt themſelves Gods wrath, Job 36. 13. & 34. 30. Iſa. 9. 17.

Hyſop] An hearb, whoſe naturall property is to open and cleanſe the body, Exod. 12. 22.

2. The blood of the eternall ſacrifice of Chriſt, cleanſing from all ſin ſuch as by faith lay hold on it. Pſal. 51. 7. *Purge me with hyſop, and I ſhall be clean.* 1 Joh. 1. 7. *The blood of Chriſt purgeth us from all our ſins.* A Metaphor.

Hereof mention is made, Exod. 12. 22. Heb. 9. 19. It grew out of walls, 1 King. 4. 33.

The *Jews* write that there were four ſorts of hyſop, and that this ſpoken of in the Law, was ſuch as men uſed to eat of, and ſeaſon pottage with; and the bunch ſpoken of was three ſtalks of hyſop bound together.

This hearb was uſed to ſprinkle with, in other ſervices and purifications. See Exod. 24. 6, 8. Lev. 14. 4. Numb. 19. 6, 18. and ſignified the inſtrument whereby the blood of Chriſt is ſprinkled upon, and applyed unto our hearts; which is, the preaching of faith, Act. 15. 9. Rom. 10. 14--17. Gal. 3. 2. 1 Pet. 1. 2. Pſal. 51. 7. Heb. 9. 14. *Aynſworth* on Exod. 12. 22.

I.

I This Pronoune being of the Nominative caſe, Singular number, and Firſt perſon, doth alwaies point out the perſon of him that ſpeaketh, and may be referred,

I. Unto *God*; and that,

1. To point out the dignity of his Perſon. Pſal. 81. 10. *I am the Lord thy God.* Iſa. 45. 5, 6. *I am the Lord,* and *there is none elſe.*

2. His great power and might. Gen. 17. 1. *I am the Almighty God.*

3. His eternall and unchangeable being in himſelf, Exod. 3. 14. *I am that I am.*

4. The certainty of his promiſes and threatnings, and that from the dignity and authority of him, the ſpeaker, Exod. 6. 2. *I am the Lord.* Num. 14. 35. *I the Lord have ſaid.*

II. Unto the Son of God, both before his manifeſtation in the fleſh, Can. 2. 1, 7. Mal. 3. 1. and when manifeſted, Mar. 14. 62. Luk. 24. 39. Joh. 18. 5, 8.

III. Unto the *holy Ghoſt*, Act. 10. 19, 20.

IV. The *Church*, Cant. 2. 16. & 6. 3.

V. Unto the *good Angels*, Dan. 9. 22. Luk. 1. 19. & 2. 10. Rev. 22. 9.

VI. Unto the *evill*, 1 King. 22, 21, 22.

VII. Unto *men* and *women*; noting,

1. Their pride, Iſa. 47. 8, 10. Zephan. 2. 15.

2. The certainty of what's ſpoken, Gal. 5. 2. Philem. 19. which is at ſome times falſe

falſe and pretended, Mar. 13. 6. Mat. 24. 5. Luk. 21. 8.

3. The readineſſe of the Speaker to perform his duty, or what ſhall be enjoyned him, Mic. 3. 8. Mat. 21. 30.

VIII. The *Creatures*, Num. 22. 28. Judg. 9. 10, 14.

J A.

Jaakan] *Tribulation, labour*; or, *violently taking away poſſeſſion*. A mans name, Deut. 10. 6.

Jaakobah] *A Supplanter*, or *deceiver*; the *heel*, or *the footſtep*. A Prince, 1 Chron. 4. 35, 38.

Jaala] *Aſcending*; *a little Doe*, or *little Goat*, Neh. 7. 8.

Jaalah] The ſame. His children were *Nethinims*, Ezr. 2. 56.

Jaalam] *Hid*; or, *heir*; or, *little goat*. The Son of *Aholibamah*, Gen. 36. 5.

Jaanai] *Anſwering*; *afflicting*, or *making poor*. Of the children of *Gad*, 1 Chr. 5. 12.

Jaareſhiah] *A little bed*; *the bed of the Lord*; or, *the Lord hath taken away poverty*. A chief Father of *Benjamin*, 1 Chr. 8. 27.

Jaaſau] *Doing*; or, *my doer*. Of the Sons of *Bani*, Ezr. 10, 37.

Jaaſiel] *Gods work*; or, *the doing of God*. A *Meſobaite*. One of *David's* Worthies, 1 Chr. 11. 47.

Jaaſah] A City, Joſh. 21. 36.

Jaazaniah] *The nouriſhment*; or, *the weapons of the Lord*. The Son of a *Maachathite*, 2 King. 25. 23. The Son of *Jeremiah*, Jer. 35. 3. The Son of *Shaphan*, Ezek. 8. 11. The Son of *Azur*, Ibid. 11. 1.

Jaazer] *A helper*, or *aider*. A City, Num. 21. 32.

Jaaziah] *The ſtrength of the Lord*. The Father of *Beno*, 1 Chr. 24. 26.

Jaaziel, or Jaziel] *The ſtrength of God*. One of the Porters, 1 Chr. 15. 18.

Jabal] *Falling away*; *bringing*, or *building*; or, *a check*. The Son of *Lamech*, Gen. 4. 20.

Jabbok] *A making empty*, *a ſcattering*; or, *a wreſtling*. A foord, Gen. 32. 22. or river, Deut. 2. 37.

Jabeſh] *Drought*; or, *confuſion*. A City, 1 Sam. 11. 1. The Father of *Shallum*, 2 King. 15. 10.

Jabez] *Sadneſſe*, *ſorrow*, or *grief*. A City, 1 Chr. 2. 55. A mans name, ſo called, becauſe his Mother bare him with ſorrow, 1 Chr. 4. 9.

Jabin] *Underſtanding*; or, *building*. King of *Hazor*, Joſh. 11. 1. King of *Canaan*, Judg. 4. 23.

Jabneel] *Gods building*; or, *underſtanding*. A City, Joſh. 15. 11.

Jabneh] *Building*; or, *underſtanding*. A City, 2 Chr. 26. 6.

Jachan] *Wearing out*, or *preſſing*. One of the children of God, 1 Chr. 5. 13.

Jachin] *Preparing*; or, *ſtability*. The Son of *Simeon*, Gen. 46. 10. Of whom the family of the *Jachinites*, Numb. 26. 12. A pillar placed in the porch of the Temple, 1 King. 7. 21. A Prieſt, 1 Chr. 9. 10.

Jacint] Hereof mention is made, Rev. 9. 17. & 21. 20. A precious ſtone, of a violet or purple colour, not unlike the Amethyſt. It's neither too dark nor too bright, but of a mean between both; though it be very hard, yet therein the Adamant maketh an impreſſion. According as is the air, cloudy or cleer, ſo is its colour. It expels melancholy, comforts, makes us ſhun ſuſpicions, ſtrengtheneth the members and ſinews; is good againſt drunkenneſſe, hath a ſweet ſavour, giveth a wholeſome taſte, and is good againſt poyſon. The neerer it is in colour and ſubſtance unto the Saphire, it is ſo much the better. Hereof there are ſeveral kindes, but all precious and uſefull. If that were true which is written of it, that through it we become ſo acceptable, as we obtain ſuch things as we ask, who would not ſell all and buy one?

Jacob] *A ſupplanter*, or *deceiver*; *the heel*, or *the footſtep*. Gen. 25. 26. Hoſ. 12. 3. The younger Son of *Iſaac*, brother to *Eſau*, the Father of the Patriarchs, called alſo *Iſrael*, Rom. 9. 13.

2. The whole poſterity of *Jacob*, even the whole Nation of the *Jews*, and the Church of God conſiſting onely of them till the death of Chriſt. Obad. 10. *For thy cruelty againſt thy brother Jacob*. Rom. 11. 26, 14. Iſa. 59. & 27. 6. & Iſa. 14. 1. It ſignifieth ſuch Jews as were held Captive in *Babylon*.

3. The Son of *Mattan*, Mat. 1. 15.

Generation of Jacob] A multitude of men coming of *Jacob*, not by carnall deſcent, but by ſpirituall birth born from above; for *Jacobs* poſterity is twofold, ſpirituall and carnall, Rom. 9. 8. Pſal. 24. 6. *This is the generation of Jacob*, of them which ſeek God: this is meant of the ſpirituall poſterity. As *Aaron* is put for his poſterity, the *Aaronites*, 1 Chro. 12. 27. & 27. 12. Alſo *David* is put for his children, 1 Chron. 4. 31. So Gods people (the poſterity of *Jacob*) are called both *Jacob* and *Iſrael* very often in

in Scripture. *Jacob* is a name of Infirmity, for he ſtrove for the birth-right, but obtained it not when he took his brother by the heel in the wombe, and thereupon was called *Jacob*, Gen. 25. 22, 26. But *Iſrael* is a name of power and principality; for after he had wreſtled with the Angel, behaved himſelfe princely, wept, prayed, and prevailed; his name was thereby changed from *Jacob* to *Iſrael*, that is, a prince and prevailer with God, Gen. 32. 24, 26, 28. Hoſ. 12. 3, 4. Therefore is the name *Iſrael* given to all Gods people, even the Gentiles alſo, which have *Jacobs* faith, Gal. 6. 16.

Houſe of Jacob] Poſterity and people which come of *Jacob*, to wit, the *Iſraelites*, Iſ. 2. 5.

Jada] *Knowing.* The Son of *Onam*, 1 Chr. 2. 28.

Jadau] *His hand*; or, *confeſſion.* The Son of *Nebo*, Ezr. 10. 43.

Jaddua] *Known.* The Son of *Jonathan*, Neh. 12. 11.

Jadon] A *Meronothite*, Neh. 3. 7.

Jael] *A little Dow*, or *Goat*; or, *aſcending.* The Wife of *Heber*, who ſlew *Siſera*, Judg. 4. 21.

Jagur] *A husbandman*; or, *ſtranger*; or, *gathering together.* A City, Joſh. 15. 21.

Jah] *The everlaſting.* The proper name of God, in reſpect of being or exiſtence, for he is of himſelfe, Exod. 3. 14. giveth to all life, and breath, and all things, and in him we live, and move, and have our being, Act. 17. 25, 28. It is the ſame in effect with *Jehovah*, but more ſeldome uſed.

Jahalaleel] *Praiſing God*; or, *the cleanneſſe or light of God.* The Father of *Ziph*, 1 Chr. 4. 16.

Jahaleliel] The ſame. The Father of *Azariah*, 2 Ch. 29. 12.

Jahath] *Broken in pieces*; or, *fearing*; or in the *Syrian* tongue, *deſcending.* The Son of *Reaiah*, 1 Chr. 4. 2. The Son of *Gerſhom*, Ibid. 6. 20. The Son of *Shimei*, Ibid. 23. 10. The Son of *Shelomoth*, Ibid. 24. 22. A Levite, of the Sons of *Merari*, 2 Chron. 34. 12.

Jahaz] *Brawling*, or *ſtrife.* A place, Deut. 2. 32.

Jahazah] *Scolding*, or *contention*; or, *the end of the Lord.* A City, Joſh. 13. 18.

Jahaziah] *The viſion of the Lord.* The Son of *Tikuah*, Ezr. 10. 15.

Jahaziel] *Seeing God.* Of the Sons of *Hebron*, 1 Chr. 23. 19. The Son of *Zechariah*, 2 Chro. 20. 14. The Father of *Shecaniah*, Ezr. 8. 5.

Jahdai] The Father of *Regem*, 1 Chr. 2. 47.

Jahdiel] *Gods unity, joy*; or, *ſharpneſſe*; or, *revenging.* A famous man, 1 Chr. 5. 24.

Jahdo] *I alone, I one, his joy, ſharpneſſe of wit*; or, in the *Syrian* tongue, *his newneſſe.* The Son of *Buz*, 1 Chr. 5. 14.

Jahleel] *Waiting for God, beſeeching God, hope in God*; or, *beginning in God.* The Son of *Zebulun*, Gen. 46. 14. Whence the *Jahleelites*, Numb. 26. 26.

Jahmai] *Warm*, or *making warm.* The Son of *Tola*, 1 Chr. 7. 2.

Jahzah] A City, 1 Chr. 7. 78.

Jahzeel] *God haſteth*; or, *divideth.* The Son of *Naphtali*, Gen. 46. 24. Whence the *Jahzeelites*, Num. 26. 48.

Jahzerah] The Son of *Meſhullam*, 1 Chron. 9. 12.

Jahziel] *God haſteth*; or, *divideth.* The Son of *Naphtali*, 1 Chr. 7. 13.

Jair] *Illuminated, lightened*; *a river*; or, *the running water of the river.* The Son of *Manaſſeh*, Num. 32. 41. A Judge, Judg. 10. 3. The Son of *Segub*, 1 Chr. 2. 22. The Father of *Elhanan*, Ibid. 20. 5. The Father of *Mordecai*, Eſt. 2. 5. Hence *Jairite*, 2 Sam. 20. 6.

Jairus] The ſame with *Jair.* A ruler of the Synagogue, Mar. 5. 22.

Jakan] The Son of *Ezer*, 1 Chr. 1. 42. called alſo *Akan*, Gen. 36. 31.

Jakeh] The Father of *Agur*, Prov. 30. 1.

Jakim] *Riſing, confirming*; or, *eſtabliſhing.* One of the heads of the Fathers, 1 Chron. 8. 19. One to whom the twelfth lot befell, 1 Chr. 24. 12.

Jalon] *Tarying*; or, *murmuring.* The Son of *Ezra*, 1 Chr. 4. 17.

Jambres] *A rebell, bitter, changing, the ſea, with poverty*, or *want.* One that withſtood *Moſes*, 2 Tim. 3. 8.

James] *A ſupplanter*, or *maintainer.* The Son of *Zebedee*, Mat 10. 2. The Son of *Alphaeus*, Ibid. 3. who wrote an Epiſtle, Jam. 1. 1.

Jamin] *Right hand*, or *South winds.* The Son of *Simeon*, Gen. 46. 10. Of whom the *Jamnites*, Numb. 26. 12. The Son of *Ram*, 1 Chr. 2. 27. One that cauſed the people to underſtand the Law, Neh. 8. 7.

Jamleth] *Reigning*; or, after the *Syrian* ſpeech, *asking counſell.* A Prince in his family, 1 Chr. 4. 34.

Janna] *Anſwering, beginning to ſpeak, afflicted, humbled*; or, *poor.* The Father of *Melchi*, Luk. 3. 24.

Jannes] The ſame. One of *Pharaoh's* Inchanters, 2 Tim. 3. 8.

Janohah] *Reſting, tarrying*; or, *deriving.* A City, Joſh. 16. 6.

Janum]

Janum] *Sleeping.* A City, Josh. 15 53.

Japheth] *Enlarged, fair, enticing, perswading.* The Son of *Noah*, Gen. 5. 32.

Japhia] *Making see, appearing,* or *lightening.* King of *Lachish*, Josh. 10. 3. The Son of *David*, 2 Sam. 5. 15. A City, Josh. 19. 12.

Japhlet] *Delivered;* or, *banished.* The Son of *Heber*, 1 Chr. 7. 32.

Japhleti] The same. A place, Josh. 16. 3.

Japho] *Fairnesse,* or *comelinesse.* The name of a City, Josh. 19. 46. called *Joppa*, Act. 10. 5, 8.

Jarah] *A wood, honey-combe, making bare, pouring out;* or, *watching diligently.* The Son of *Ahaz*, 1 Chr. 9. 42.

Jareb] *A revenger.* King of *Ashur*, Hos. 5. 13.

Jared] *Ruling;* or, *coming down.* The Father of *Enoch*, Gen. 5. 18. Luk. 3. 37.

Jareshiah] A chief man, 1 Chr. 8. 27.

Jarha] *The moon, table;* or, *a sweet smell.* An *Ægyptian* servant to *Sheshan*, 1 Chron. 2. 34.

Jarib] *Fighting, chiding, multiplying;* or, *avenging.* The Son of *Simeon*, 1 Chr. 4. 24. A priest, Ezr. 10. 18.

Jarmuth] *Fearing death,* or *seeing death,* or *throwing down death.* A City, Josh. 21. 29.

Jarosh] *Making a sweet smell, breathing, the moon,* or *the moneth.* The Son of *Gilead*, 1 Chr. 5. 14.

Jashem] *Ancient,* or *sleeping.* The Father of *Jonathan*, 2 Sam. 23. 32.

Jasher] *Righteous.* Josh. 10. 13. 2 Sam. 1. 18.

Jashobeam] *The people sitting, the controversie of the people;* or, *the captivity of the people.* One of *David*'s worthies, 2 Chr. 11. 11. The Son of *Zabdiel*, 1 Chr. 27. 2.

Jashub] *A returning, a controversie;* or, *a dwelling place.* The Son of *Issachar*, 1 Chr. 7. 1. Of whom the *Jashubites*, Numb. 26. 24. The Son of *Bani*, Ezr. 10. 29.

Jasiel] A valiant man, 1 Chr. 11. 47.

Jason] *Healing.* A mans name, Act. 17. 5. *Pauls* kinsman, Rom. 16. 21.

Jasper] A precious stone, mentioned Ex. 28. 28. & 39. 13. Ezek. 28. 13. Rev. 4. 3. & 21. 11, 18, 19. It asswageth the feaver, helpeth the dropsie, said to preserve a man safe amidst dangers, helpeth a woman in travell, cooleth the inward heat, bridleth luxury, purgeth the filth of the eyes; and being beat into powder, and given in milk, healeth old ulcers. This is a stone of great worth and glory, of which are many sorts, of sundry colours; some green, some azure, some particoloured and spotted. This last stone for the youngest *Benjamin*, is the first foundation in the heavenly *Jerusalem*, Rev. 21. 19. The glory of this Jasper shined in *Benjamin*'s Tribe, when the Temple of *Solomon* was there builded in *Jerusalem*, Deut. 33. 12. Josh. 8. 11, 28. and in particular persons, as *Ehud*, (Judg. 3.) *Mordecai*, and *Esther*; but chiefly in *Paul* the Apostle, who was of this Tribe, Rom. 11. 1. *Aynsworth* on Exod. 28. 20.

Jathniel] *The gift of God.* The Son of *Meshelemiah*, 1 Chr. 26. 2.

Jattir] *A remnant;* or, *excellent.* A City, Josh. 21. 14.

Javan] *Making sad.* The Son of *Japhet*, Gen. 10. 2. *Grecia*, Isa. 66. 19.

Javelin] A weapon, wherewith *Phinehas* executed judgement on the guilty *Zimri* and *Cozbi*, Numb. 25. 6. And *Saul* would have slain innocent *David*, 1 Sam. 20. 33.

Jaw] put for the jaw of man, Psa. 22. 15. of beast, Judg. 15. 19, of fish, Job 41. 2. Also, for the meanes of holding, Job 29. 17.

By the *Jaw-teeth of the wicked, which are as knives*, may be understood *their cruell practises*, Prov. 30. 14.

Jaylor] The Keeper of a prison, Act. 16. 23.

Jaazar] *An aid,* or *helper.* A City, 2 Sam. 24. 5.

Jazer] The same. A land, Numb. 32. 1. A City, Josh. 21. 39.

Jaziel] *The strength of God.* A Levite of the second degree, 1 Chr. 15. 18.

Jazez] *Brightnesse;* or, in the *Syrian* tongue, *a departing.* One of *Davids* Officers, 1 Chr. 27. 31.

I B.

Ibhar] *Chosen.* One of *David*'s Sons, 2 Sam. 5. 15.

Ibleam] *The ancient of the people;* or, *the people decreasing;* or, *clipping them.* A City, Josh. 17. 11.

Ibneiah] *The building of the Lord;* or, *the understanding of the Lord;* or, *a son by adoption.* The Son of *Jeroham*, 1 Chr. 9. 8.

Ibnijah] The same. The Father of *Revel*, Ibid.

Ibzi] *Passing over, being angry;* or, *being with young.* The Son of *Merari*, 1 Chr. 24. 27.

Ibzan] *The Father of a target,* or *the target or weapons of a Father;* or, *the Father of coldnesse.* A Judge, Judg. 12. 7, 8, 9.

I C.

Ichabod] *Where is glory*; or, *no glory*; or, *woe unto glory*. The Son of *Phinehas*, 1 Sam. 4. 21.

Iconium] *Coming*. A City of *Cilicia*, or *Lycaonia*, Act. 13. 51.

I D.

Idalah] *The hand of ſtander*; or, *an oath*, or *curſing*; or, after the *Hebrew* and *Syrian*, *the hand of God*. A City, Joſh. 19. 15.

Idbaſh] *Flowing with honey*; or, *the hand of deſtruction*. Of *Etam*, 1 Chr. 4. 3.

Iddo] *His hand, power*, or *confeſſion*. The Father of *Ahinadab*, 1 King. 4. 14. The Son of *Joah*, 1 Chr. 6. 21. The Son of *Zechariah*, 1 Chr. 27. 21. A Seer, 2 Chron. 9. 29. A Prophet, Ezr. 5. 1. The chief at the place, *Caſiphia*, Ezr. 8. 17. One that went up with *Zerubbabel*, Neh. 12. 4.

Idle] Him that may work and will not, but ceaſeth to labour, through love of eaſe. Exod. 5. 17. *Ye are too idle.*

2. One that is unoccupyed, becauſe he lacks work. Mat. 20. 3, 6. *Why ſtand ye here all day idle? Becauſe no man hath hired us.* The former are idle voluntarily, but theſe latter neceſſarily.

3. Unprofitable, and which tendeth not unto edification, Mat. 12. 36.

Idleneſſe] The ſin of *Sodome*, Ezek. 16. 49 The decay of a houſe, Eccl. 10. 18.

Idol] Any image or viſible repreſentation of falſe or true God, though it be not worſhipped, nor made with any intention of worſhip. 1 Joh. 5. 21. *Keep your ſelves from Idols.* 2 Cor. 6. 16. *What agreement hath the Temple of God with Idols?* Deut. 4. 15. doth manifeſt the truth of this. For the Image which the *Jews* made of the true God, is condemned of God himſelf, Exod. 32. 8. and they that made it were puniſhed as Idolaters. 1 Cor. 10. 7. *Neither be ye Idolaters, as were ſome of them, with whom God was not well pleaſed.* 1 Cor. 10. 5. Finally, in the forenamed place of Deut. 4. 15. the onely making of an Image of God is preciſely forbidden; and learned Divines both affirm and prove, that both Scriptures and Fathers have indifferently uſed the word Idol and Image, for one and the ſelf-ſame thing. Witneſſe that one place of *Tertullian* (among many) upon thoſe words of 1 Joh. 5. 21. *John* (ſaith he) doth not write thus, *Keep your ſelves from Idolatry*; that is, from the ſervice of them: but *from Idols*; that is, from the very Image of them. It is therefore a dotage in Popery, to diſtinguiſh between Idol and Image, and to make the picture of a falſe god onely, to be an Idol.

Note: Papiſts call Idols which repreſent things which never were in being, or repreſenteth them in nature of a God: and Images, which repreſent things that had a true being, in whom they worſhip (as they ſay) the thing repreſented.

Alſo note, that Idol in *Greek* ſignifieth a figure or repreſentation, whence cometh the diminutive *Idolon*, which ſignifieth, a little form or faſhion: and therefore every little repreſentation or figure muſt be called an Idol. *Tertull. lib. de Idololat. cap.* 3. Images, which they call Idols, *Tully* 1. *de Finibus.*

2. Devils, Iſa. 19. 3.

They are ſet forth by abominations, lovers, ſilver, gold, ſtaffe, ciſterns that will hold no water, other gods, ſtrange gods, gods of gold, ſilver, braſſe, *&c.* vanities, *&c.* They are moſt vain, 2 King. 19. 18. Iſa. 37. 19. & 41. 22, 23, 29. Voyd of ſenſe and motion, neither ſpeaking, ſeeing, hearing, ſmelling, handling, walking, Pſal. 115. 5, 6, 7. They are of no power or efficacy, leſſe then nothing, Iſa. 41. 24. Nothing in the world, 1 Cor. 8. 4. & 10. 19. namely, with relation (not unto the matter thereof, which is gold, ſilver, *&c.* or object thereof, things in heaven or earth) unto their efficacy. Hence they are named אלילים, nothings, lies, vanities. Nor can they ſave or deliver their worſhippers in the time of trouble, Deut. 32. 37, 38. 1 Sam. 12. 21. Iſa. 45. 20. Hoſ. 8. 5. nor themſelves from theeves, Gen. 31. 19, 30. Judg. 18. 17, 18, 24. from enemies, Iſa. 46. 1, 2. Jer. 48. 7. & 49. 3. Hoſ. 10. 6. Iſa. 37. 19. They are not profitable, Hab. 2. 18. They muſt periſh, Iſa. 1. 31. & 2. 18. Jer. 8. 11, 15. They are hurtfull and pernicious, Exod. 23. 33. Deut. 7. 16. Joſh. 23. 13. Judg. 2. 3. They are filthy, abominable, deteſtable, *&c.*

Idol is nothing] The falſe and faigned gods of the Heathen. 1 Cor. 8. 4. *An Idol is nothing.* Gen. 31. 19, 30. An Idol to be as an empty and vain dream; not in reſpect of the matter whereof it is made, (for that is ſomething) or of the externall form, but in reſpect of the internall form which doth counterfeit and falſifie true things, making them ſeem to be what they are not. Alſo, in reſpect of the vain minde of the Idolater, who wickedly imagineth ſome divinity to be in the Idol, whereas there is but one true God in the world. Therefore worthily is an Idol ſaid to be nothing, being a falſe and lying

ſigne,

ſigne, a very fiction, being nothing for ſignification, though ſomething for ſubſtance, a piece of wood, ſtone, &c. 1 Cor. 8. 4. An Idol ought to repreſent either God, which it cannot, he being unlike to any mortal thing: or Gods, which are none, for there is but one God.

Idolater] An Idol-worſhipper, who being forgetfull of God, Deut. 8. 19. and eſtranged from him, Ezek. 14. 15. loveth, ſerveth, walketh after, ſeeketh to, and worſhippeth Idols, Jer. 8. 2. inflameth himſelf with them, Iſa. 57. 5. is mad upon them, Jer. 50. 38. truſteth in them, Pſal. 115. 8. goeth a whoring after them, Ezek. 6. 9. ſetteth them up in his heart, Ezek. 14. 3, 4, 7. asketh counſell at them, Hoſ. 4. 12. lifteth up his eyes to them, Ezek. 18. 6, 12, 15. prayeth unto them, Iſa. 44. 17. his heart going after them, Ezek. 20. 16.

Idolatry] The worſhip or adoration of an Image, or of God, before, and by an Image. 1 Cor. 10. 7. *Neither be Idolaters as they were.* Deut. 5. 9. *Thou ſhalt neither bow to them, nor ſerve them.*

2. The making of any Image or likeneſſe of God, or of any creature in heaven or earth, for a religious end. Deut. 5. 8. *Thou ſhalt not make to thy ſelfe any graven Image, or likeneſſe, &c.* Gal. 5. 20. *Idolatry, witchcraft, &c.* 1 Cor. 6. 9. All worſhip of falſe gods, and falſe worſhip of the true God, is Idolatry.

3. All humane inventions thruſt into divine ſervice. Deut. 12. 32. *Whatſoever I command you, that doe, put nothing thereto.*

4. Setting the heart inordinately upon any creature, by fearing, loving, truſting in it more then in God, and above him. Thus is covetouſneſſe called Idolatry, Col. 3. 5. and Wantons make their belly their God, Phil. 3. 19. Eph. 5. 5. Here an Idolater is one addicted and bent to the ſervice of Idols.

5. The immoderate love unto, and diſtruſtfull care for the things of the world. Col. 3. 5. *And covetouſneſſe, which is Idolatry.*

Idumea] *Red, earthy*; or, *bloody*. A part of *Arabia* the *ſtony*; thus called from *Edom* or *Eſau* the Son of *Iſaac*, Gen. 25. 30.

J E.

Jealous] One grieved with ſuſpicion of diſhoneſty in the married yoke-fellow, with deſire of revenge. Thus are men jealous, and thus alſo is God ſaid to be jealous, when the marriage between him and his Church is violated and broken. Deut. 5. 9. *For I the Lord thy God am a jealous God*; that is, ſo grieved with Idolatry, that I ſtudy to revenge it.

2. One which ſeemeth to be much grieved for others, but it is out of a love to himſelfe, for his owne commodity ſake. Gal. 4. 17. *They are jealous over you amiſſe.* This he writeth of the falſe Apoſtles, who for their owne gain and credit did love the *Galatians*. Here jealous is taken in evill part, by a Metaphor or ſpeech borrowed from Wooers, who can abide no corrivals or companions in their love.

3. One which loveth others truely, not for lucre and glory to himſelfe, but for the benefit of the perſons loved. 2 Cor. 11. 2. *I am jealous over you.* Thus *Paul* and all godly Miniſters are jealous over their flock: here jealous is taken in good part.

Jealouſie] Grief for ſuſpicion of diſhoneſty in married yoke-fellows, Husbands or Wives. Numb. 5. 14. *If he be moved with jealouſie, and be jealous of his wife.*

2. An earneſt love of others, in reſpect of their welfare and good, joyned with great grief for their hurt. 2 Cor. 11. 2. *With a godly jealouſie.*

2. Hot diſpleaſure, and indignation of God. Pſal. 79. 5. *Shall thy jealouſie burn like fire?* 1 Cor. 10. 22.

Jearim] *A leap*; or, *woods*. A Mount, Joſh. 15. 10.

Jeaterai] *Searching out*. The Son of *Gerſhom*, 1 Chr. 6. 21.

Jeberechiah] *Speaking well of the Lord*; or, *bowing the knee to the Lord*. The Father of *Zechariah*, Iſa. 8. 2.

Jebus] *A treading under foot*; or, *a tumbling, rolling*; or, *manger*. Thus was *Jeruſalem* called, Judg. 19. 10. *Jebuſi*, Joſh. 18. 16. that is, *trodden under foot, tumbled*; or, *mangers*. Of *Jebuſite* Son to *Canaan*, Gen. 10. 16. of whom the *Jebuſites*, the inhabitants of *Jebus*, Gen. 15. 21. had their name.

Jechamiah] *The reſurrection, confirmation*, or *revengements of the Lord*. The Son of *Jeconiah*, 1 Chr. 3. 18.

Jecoliah] *The perfection* or *power of the Lord*. The Mother of *Azariah*, 2 King. 15. 2. and *Uriah*, 2 Chr. 26. 3.

Jeconiah] *Stability of the Lord*. King of *Judah*. The Son of *Joakim*, 1 Chr. 3. 16. who was carryed away captive, Jer. 44. 1. called *Coniah*, Jer. 37. 1, 2.

Jedaiah] *The hand of the Lord*; or, *confeſſing the Lord*. The Father of *Allon*, 1 Chron

4. 37. A prieſt, 1 Chro. 9. 10. Of the Sons of *Aaron*, to whom befell the ſecond lot, 1 Chr. 24. 7. The Son of *Harumaph*, Neh. 3. 10. A chief prieſt, Neh. 12. 6. Another, verſ. 7.

Jedeiah] *One Lord, the joy of the Lord*; or, after the *Hebrew* and *Syrian*, *the renewing of the Lord*. One of the Sons of *Shubael*, 1 Chron. 24. 20.

Jediael] *The ſcience* or *knowledge of God*. The Son of *Meſhelemiah*, 1 Chr. 26. 2. The Son of *Benjamin*, 1 Chr. 7. 6.

Jedidah] *Beloved*. The Mother of *Joſiah*, 2 King. 22. 1.

Jedidiah] *Beloved of the Lord*; or, *loving to the Lord*. The name of *Solomon*, 2 Sam. 12. 25.

Jediel] *The knowledge of God*; or, *the unity of God*; or, *joy of God*; or, after the *Hebrew* and *Syrian*, *the renewing of God*. A Captain that holp to make *David* King, 1 Chron. 12. 20.

Jeduthun] *Confeſſing his Law, belonging to the Law*; or, *giving prayſe*. A Muſician, 1 Chr. 16. 41. The Father of *Galal*, 1 Chr. 9. 16.

Jeezer] *The Iſle of help*; or, *we be to help*. The Son of *Gilead*, Numb. 26. 30.

Jegar-ſahadutha] *The heap of witneſſe*. A place, Gen. 31. 47.

Jehaziel] *Seeing God*; or, *the viſion of God*. One that came to help *David*, 1 Chron. 12. 4. A prieſt, Ibid. 16. 6.

Jehdeiah] *Together*; *onely the Lord*; or, *joy*; or, after the *Hebrew* and *Syrian*, *one Lord*. One of *Davids* Officers, 1 Chr. 27. 30.

Jehezekel] *The ſtrength of God*. One of the Sons of *Aaron*, to whom befell the *twentyeth* lot, 1 Chr. 24. 16.

Jehiah] *The Lord liveth*. A dore-keeper for the Ark, 1 Chr. 15. 24.

Jehiel] *God lieveth*; *God hath taken away*; or, *God heaping up*. The Husband of *Maacha*, 1 Chr. 9. 35. A valiant man, Ibid. 11. 44. One of the Second degree, 1 Chron. 15. 18. A Porter, Ibid. A Muſician, Ib. 20. The Son of *Laadan*, 1 Chr. 23. 8. The Son of *Hachmoni*, 1 Chr. 27. 32. A *Gerſhonite*, 1 Chr. 29. 8. The Son of *Mattaniah*, 2 Chr. 20. 14. The Son of *Jehoſaphat*, 2 Chron. 21. 2. *Uzziah*, his Scribe, 2 Chr. 26. 11. The Son of *Elizaphan*, 2 Chron. 29. 13. The Son of *Heman*, Ibid. 14. An aſſiſtant to *Cononiah* the Levite, Ibid. 31. 13. A ruler of the houſe of God, Ibid. 35. 8. A chief of the Levites, Ibid. 9. The Father of *Obadiah*, Ezr. 8. 9. The Son of *Adonikam*, Ibid. 13. The Father of *Shekaniah*, Ib. 10. 2. The Son of *Harim*, Ibid. 21. The Son of *Elam*, Ibid. 26. The Son of *Nebo*, Ibid. 43.

Jehieli] The ſame. The Son of *Laadan*, 1 Chr. 26. 21. called *Jehiel*, 1 Chr. 23. 8.

Jehizkiah] *The ſtrength of the Lord*; or, *the taking of the Lord*. The Son of *Shallum*, 2 Chr. 28. 12.

Jehohadah] *The congregation of the Lord, the paſſing over of the Lord, the teſtimony of the Lord*; or, *the decking* or, *pray of the Lord*; or, after the *Hebrew* and *Syrian*, *the taking away of the Lord*. The Son of *Ahaz*, 1 Chr. 8. 36.

Jehoaddan] *The pleaſure* or *delights of the Lord*; or *the time of the Lord*. The Mother of *Amaziah* King of *Judah*, 2 Chr. 25. 1. and of *Joaſh*, 2 King. 14. 2.

Jehoahaz] *The taking of poſſeſſion of the Lord*; or, *the Lord ſeeing*. The Son of *Jehu*, 2 King. 10. 35. The Son of *Joſiah*, Ibid. 23. 30. The Son of *Jehoram*, 2 Chr. 21. 17.

Jehoash, *or* **Joash**] *The fire of the Lord*, or *the offering of the Lord*. The Son of *Ahaziah* King of *Judah*, 2 King. 11. 2, 21. The Son of *Jehoahaz* King of *Iſrael*, 2 King. 14. 8.

Jehohanan] *The grace, mercy*, or *gift of the Lord*. A Porter, 1 Chro. 26. 3. A Captain, 2 Chr. 17. 15. The Father of *Iſhmael*, 2 Chr. 23. 1. Of the Sons of *Bebai*, Ezr. 10. 28. A prieſt, Neh. 12. 13, 42.

Jehoiada] *The knowledge of the Lord*. The Father of *Benaiah*, 2 Sam. 8. 18. The High-prieſt, 2 King. 11. 9. The Leader of the *Aaronites*, 1 Chr. 12. 27. The Son of *Benaiah*, Ibid. 27. 34. The Son of *Paſeah*, Neh. 3. 6. A Prieſt, Jer. 29. 26.

Jehoiakim] *The riſing, avenging*, or *eſtabliſhing of the Lord*. A name given to *Eliakim* the Son of *Joſiah*, 2 King. 23. 34.

Jehoiachin] *Stability of the Lord*. The Son of *Jehoiakim*, 2 King. 24. 6.

Jehoiarib] *The fighting, chiding*, or *multiplying of the Lord*. A Prieſt, 1 Chr. 9. 10.

Jehonadab] *Voluntary*, or *willing*. The Son of *Rechab*, 2 King. 10. 15, 23.

Jehonathan] *The gift of the Lord*; or, *the gift of a Dove*. The Son of *Uzziah*, 1 Chro. 27. 25. A Levite, 2 Chro. 17. 8. A Prieſt, Neh. 12. 18.

Jehozam] *The height of the Lord*, or *throwing down of the Lord*. The Son of *Jehoſaphat* King of *Judah*, 1 King. 22. 50. The Son of *Ahaziah* King of *Iſrael*, 2 King. 1. 17. The Son of *Ahab*, 2 King. 3. 1. A Prieſt, 2 Chr. 17. 8.

Jehoshabad] One that waited on King *Iehoſhaphat*, 2 Chr. 17. 18, 19.

Jehoshaphat] *The Lord is a Judge*; or, *the judgement of the Lord*. The Son of *Ahilud*, 2 Sam. 8. 16. The Son of *Paruah*, 1 King. 4. 17. The Son of *Aſa* King of *Judah*, 1 Kin. 15. 24.

15.24. The Father of *Jehu*, 2 King. 9.2. A Priest, 1 Chr. 15.24. The valley of *Jehoshaphat*, Joel 3.2.

Jehosheba, *or* **Jehoshabeath**] *The fulnesse of the Lord, the oath of the Lord*; or, *the Lord returning the hour.* The Daughter of King *Joram*, 2 King. 11.2. 2 Chr. 22.11.

Jehoshua] *The Lord*, or *Saviour*; or, *the Lords salvation.* The Son of *Nun*, Numb. 13.16.

Jehovah] An eternall selfe-being, one that hath his essence of himselfe, from everlasting: and is the cause of existence or being to all things and creatures, which are of him, by him, and for him. Exod. 6.3. *But by my name Jehovah, was I not known to them.* Act. 17.28. Rom. 11.v.last. The eternall God hath his being of himself, and gave being to all his creatures, promises and works. This word (*Jehovah*) is attributed to God the Son, and God the Father, Zech. 3.2. This is one of Gods chiefest names: the force of it is opened, Rev. 1.4,8. he giveth being to his promises and threatnings.

This word יהוה cometh of הוה, *he was*, and is the proper name of the onely true God, Exod. 15.3. Psal. 83.18. Isa. 42.8. & 48.2. Amos 5.8. & 9.6. which is tearmed *his memoriall*, Exod. 3.15. Hos. 12.5.

It signifieth, 1. That God hath his essence and existence of himselfe, Isa. 42.35, 36, 38.

2. That God giveth essence and existence unto all created things, Amos 5.8.

3. That God is true in his promises and threatnings, and maketh them really to be in their time, Exod. 6.2, 3, 6, 8, 29. Ezek. 6.13. & 7.27. & 11.10, 12. & 14.7, 8. It consists of four letters, י, ה, ו, ה, as for the most part it doth in all languages. Thus the *Persians* name is Σοφυ; the *Arabians*, *Alla*; the *Assyrians*, *Adad*; the *Ægyptians*, Θωυθ or Θωθ; the *Grecians*, Θεὸς; the *Latines*, *Deus*; the *French*, *Dieu*; the *Spaniards*, *Dios*; the *Italians*, *Idio*; the *Germans*, *English*, and *Scots*, *Gott*.

Hereof some yeeld this reason, for that the number of *foure* is a perfect number, and so hereby the perfection of God is noted.

Others, that God is he who created all things consisting of four elements.

Ravanell. Biblioth. Paraphrastically it is thus rendred, *The blessed God said unto Moses, Say unto them, I who have been, and I the same now, and I the same to be, &c.* or, *I who am, and am to be, hath sent me unto you.* Hence *David, the Lord reigneth*, (there's the time present) Psal. 97.1. *The Lord King for ever and ever*, Psal. 10.16. (there's the time past) *The Lord shall reign for ever*, (there's the time to come) Psal. 146.10. It implyes, that *he is the first without beginning, and the last without end.*

This the ancient *Hebrews* had in such reverence that they abstained from pronouncing it. It was by them styled, *The great name, the glorious name, the appropriated name, the name separated or unfolded, &c.* And in stead thereof they read אדני, *Adonai*.

The *Septuagint* render it by Κύριος; the Christian Church by *Lord*. *Buxtorf. Lexic.* in הוה. It differeth from *Adonai*, *Lord*; which is Gods name of his *sustentation* and *dominion*, whereas *Jehovah* is his name of *existing* and *being*; to which agreeth that name *Ehieh*, *I am*, (or *will be*) Exod. 3.14. and *Jehovih*, Gen. 15.2. and *Jah*, Exod. 15.2. Howbeit, the *Greek* version turneth *Jehovah Lord*, as well as *Adonai*: & the New Testament often followeth the same; as, *The Lord said to my Lord*, Mat. 22.44. for that which is in *Hebrew*, *Jehovah said unto my Lord*, Psal. 110.1. Many times they use *God* in stead of this name *Jehovah*, as 2 Sam. 7.3. comp. with 1 Chr. 17.2. 2 King. 11.10. comp. with 2 Chr. 23.9. Deut. 4.3. comp. with Matt. 4.4. Gen. 15.6. comp. with Rom. 4.13. Isa. 8.18. comp. with Heb. 2.13. *Aynsworth* on Gen. 2.4.

This name denoting his giving of being unto (that is, the performance of) his word and promises; in this respect it is said, Exo. 6.3. *By my name Jehovah was I not known unto them*: for they were sustained by faith in Gods Almighty power, without receiving the thing promised, Act. 7.5. Heb. 11.9,10. but now their children should receive the promise, and so have full knowledge and experience of Gods power and goodnesse, and of the efficacy of that his name *Jehovah*, which therefore they sung to his praise, upon their full deliverance from the *Ægyptians*, Exod. 15.3. So upon performance of further promises or judgements, he saith, *They shall know him to be Jehovah*, Isa. 49.23. & 52.6. & 60.16. Ezek. 28.22, 23, 24, 26. *Aynsworth* on Exod. 6.3.

The force of this name the Holy Ghost openeth by, *He that is*, that *was*, and *will be*, or *is to come*, Rev. 1.4, 8. & 4.8. & 11.17. & 16.5. And the form of the Hebrew name implyeth so much, *Je* being a signe of the time to come, *Jeheveh* he will be; *Ho* of the the time present, *Hoveh* he that is; and *Vah* of the time past, *Havah* he was.

Of this the Gentiles named the greatest god, *Jove*, and *Jupiter*, that is, *Jah pater*, of

the ſhorter name *Jah*, mentioned, Pſal. 68. 5. And *Varro* (the learneſt of the *Romanes*) thought *Jove* to be the God of the *Jews*. *Aynſworth* on Pſal. 83. 19.

Jehovah Jireh] ſignifieth, *the Lord will ſee*, or *provide*, to note the ſpeciall providence of God in diſtreſſes: alſo, here the Scripture ſpeaketh figuratively (as it uſeth to doe in all Sacramentall things) becauſe it was a ſigne of Gods providence: ſo Altar is called *Jehovah Niſſi*, Exod. 17. 15. and *Ieruſalem* is called *Iehovah Shamma*.

Jehovah-Niſſi] *The Lord my banner*, Exo. 17. 15.

Jehovah-Shalom] *The Lord ſend peace*. Judg. 6. 24. marg.

Jehozabad] *Having a dowry*; or, *the Lords dowry*. The Son of *Shomer*, 2 King. 12. 21. The Son of *Obed-Edom*, 1 Chr. 26. 4.

Jehozadak] *Juſt is the Lord*; or, *the juſtice of the Lord*. The Son of *Seraiah*, 1 Chron. 6. 14.

Jehu] *He*, or *he that is*; or, *being*. A Prophet, 1 King. 16. 1. A Captain who was anointed King of *Iſrael*, 1 King. 19. 16. & 2 King. 11. 13. The Son of *Obed*, 1 Chron. 2. 38. The Son of *Ioſibia*, Ib. 4. 35. One that came to help *David*, Ibid. 12. 3.

Jehubbah] *An hiding*, *a beloved*; or, in the *Syrian* ſpeech, *ſin*, or *binding*. The Son of *Shamer*, 1 Chr. 7. 34.

Jehucal] *Mighty*, *perfect*, or *waſted*. The Son of *Shelemiah*, Jer. 37. 3.

Jehud] *Praiſing*, or *confeſſing*. A City, Joſh. 19. 45.

Jehudi] The ſame. The Son of *Nethaniah*, Jer. 36. 14.

Jehudijah] *A prayſing* or *confeſſing of the Lord*. The Mother of *Iered*, 1 Chron. 4. 18.

Jehuel] *Keeping counſell*; or, after the *Syrian*, *faſtened*. The Son of *Eſhek*, 1 Chro. 8. 39.

Jeiel] *God hath taken away*; or, *God heaping up together*. Of the Brethren of *Beerah*, 1 Chr. 5. 7. An Harper, 1 Chr. 15. 21. A Scribe, 2 Chr. 26. 11.

Jekabzeel] *The congregation of God*. A City, Neh. 11. 25.

Jekamiah] *The Lord ſhall ariſe*, *the eſtabliſhing* or *revenging of the Lord*. The Son of *Shallum*, 1 Chr. 2. 41.

Jekamiam] *The people ſhall ariſe*. Of the Sons of *Hebron*, 1 Chr. 23. 19.

Jekuthiel] *The hope* or *congregation of God*. The Son of *Iehudijah*, 1 Chr. 4. 18.

Jemima] The Daughter of *Job*, Job 42. 14.

Jemuel] *Gods day*; or, *the ſea of God*. The Son of *Simeon*, Gen. 46. 10. called *Nemuel*, 1 Chr. 4. 24.

Jeopardy] Hazard, danger, perill, 2 Sam. 23. 17. 1 Cor. 15. 30.

Jephthah] *Opening*. The Son of *Gilead*, Judg. 11. 1. made Head and Captain, Ibid. See 1 Sam. 12. 11. & Heb. 11. 32. Whether *Iepthah* offered up his Daughter for a Burnt-offering, according to his vow, mentioned Judg. 11. 30, 31. is denyed by ſome, affirmed by others. *Ludovicus Capellus* holdeth the affirmative, as may be ſeen in his *De voto Jeptha Diatrib. Singular.* annexed unto his *Spicilegium*, p. 164. &c.

Jephunneh] *Beholding*. The Father of *Caleb*, Num. 13. 6. The Son of *Iether*, 1 Chr. 7. 38.

Jerah] *The moon*, *the moneth*; or, *ſmelling ſweet*. The Son of *Ioktan*, 1 Chr. 1. 20.

Jerah-meel] *The mercy*, or *the beloved of God*. The Son of *Hezron*, 1 Chr. 2. 9. The Son of *Kiſh*, 1 Chr. 24. 29. The Son of *Hammelech*, Jer. 36. 26. Of the firſt came the *Ierahmeelites*, 1 Sam. 27. 10.

Jered] *Ruling*; or, *coming down*; called alſo *Iared*, Gen. 5. 15. The Son of *Mahalaleel*, 1 Chr. 1. 2. The Son of *Iehudijah*, 1 Chr. 4. 18.

Jeremai] *My height*; or *fearing*; or *throwing forth waters*. Of the Sons of *Huſham*, Ezr. 10. 33.

Jeremiah] *Exalting the Lord*; or, *the Lords height*. The Father of *Hamital*, 2 King. 23. 31. A mighty man of valour, 1 Chron. 5. 24. & 12. 4, 10. Another, Ibid. 13. A Prophet, The Son of *Hilkiah*, Jer. 1. 1. One that ſealed the Covenant, Neh. 10. 2. & 12. 1.

Jeremoth] *Fearing death*, or *ſeeing death*, or *throwing down death*. The Son of *Heman*, 1 Chro. 25. 2. Of the Sons of *Zattu*, Ezr. 10. 27.

Jeriah] *The fear*, *viſion*, or *throwing down of the Lord*. Of the Sons of *Hebron*, 1 Chr. 23. 19.

Jeribai] *Fighting*, *chiding*, or *multiplying*. A valiant man, 1 Chr. 11. 46.

Jericho] *The moon*, *moneth*; or *his ſweet ſmell*. Numb. 22. 1. Heb. 11. 30.

Jeriel] *The fear*, or *viſion of God*. The Son of *Tola*, 1 Chr. 7. 2.

Jeriſiah] An Officer amon the *Hebronites*, 1 Chr. 26. 31.

Jerimoth, *ſee* **Jeremoth**] The Son of *Bela*, 1 Chr. 7. 7. The Son of *Becher*, Ib. 8. The Son of *Beriah*, Ib. 8. 14. One of *David's* helpers, Ib. 12. 5. The Son of *Muſhi*, Ib. 23. 23. The Son of *Azriel*, Ib. 27. 19. The Son of

David

David, 2 Chr. 11. 18. An overſeer, Ib. 31. 13. Of the Sons of *Elam*, Ezr. 10. 26.

Jerioth] *Pannes, kettels*, or *cauldrons*; or, *howling out*; or *breaking aſunder*. The wife of *Caleb*, 1 Chr. 2. 18.

Jeroam] *High, mercifull*: or after the *Syrian*, *beloved*. The Father of *Ioeleah*, 1 Chr. 12. 7.

Jeroboam] *Fighting againſt, chiding*; or *encreaſing the people*. The Son of *Nebat*, made King over all *Iſrael*, 1 King 12. 20. The Son of *Ioaſh* King of *Iſrael*, 2 King. 13. 13.

Jeroham] *High, mercifull, beloved*. The Father of *Elkanah*, 1 Sam. 1. 1. The Son of *Elkanah*, 1 Chr. 6. 27. The Father of *Eliab* and *Zichri*, Ibid. 8. 27. The Father of *Ibneiah*, Ibid. 9. 8. The Father of *Adajah*, Ibid. 12. The Father of *Azariel*, Ibid. 27. 22.

Jerubbaal] *Let Baal avenge*; or, *an Idol overcome*. *Gideon* ſo called, Judg. 6. 32. & 7. 1. called alſo *Ierubeſheth*, 2 Sam. 11. 21.

Jeruel] *The fear*, or *the viſion of God*. A wilderneſſe, 2 Chr. 20. 16.

Jeruſalem] *The viſion of peace*, or *the perfect viſion*, or *perfect fear* (or, *the doctrine of peace*, of ירה *he taught*, *Chytr. Onom.*) It was the Metropolis of *Iudea*, and is written in the duall form, as it were the double *Ieruſalem*, to wit, the *higher* and the *lower*, from which the Apoſtle gathereth an Allegory, Gal. 4. 25, 26. This City was firſt called *Salem*, that is *peace*, where *Melchiſedech* was King, Gen. 14. 18. It was named alſo *Iebus*, Judg. 19. 10. of one *Iebuſi* Son of *Canaan*, Judg. 10. 16. and was poſſeſſed of his ſeed the *Iebuſites*, who held therein the fort of *Sion*, till *David* wan it from them, 1 Chr. 11. 4, 5, 7. Here alſo was the Mount *Moriah*, whereon *Solomon* built the Temple, 2 Chr. 3. 1. where *Abraham* offered his Son *Iſaac*, Gen. 22. 2. and becauſe there Gods providence was ſeen, he named the place *Jehovah-Iireh*, Gen. 22. 14. which *Ireh* put to the former name *Salem*, maketh it *Ieruſalem*, where *peace is ſeen*. In Pſal. 76. 3. it is called *Salem*, by the firſt name. *Aynſworth* on Pſal. 51. 20.

It was a comely City, Cant. 6. 4. builded as a City that is compact together, Pſ. 122. 3. A ſtrong hold, 2 Chron. 32. 10. marg. The City of God, beautifull for ſituation, the joy of the whole earth, Pſal. 48. 1, 2. Great among the Nations, and Princeſſe among the Provinces, Lam. 1. 1. The gates of the people, Ezek. 26. 2. Whither the Tribes went up, and where were ſet thrones of Iudgement, Pſal. 122. 4, 5. The beauty of *Iſrael*, Lament. 2. 1. The City that men called, The perfection of beauty, the joy of the whole earth, Ibid. 15.

It is put 1. For the City it ſelfe, Pſal. 122. 2, 3. & 125. 2.

2. The inhabitants, Mat. 3. 5.

3. All the faithfull people of God through the world, Jews and Gentiles, Joel. 2. 32. And ſo for the Church Militant, Iſa. 24. 23. & 62. 1. & 66. 10, 13. Jer. 3. 17.

4. The *Iews*, or Kingdome of the *Iews*, 2 King. 24. 14. Mich. 1. 1. Zech. 9. 10. or the Nation of the *Iews* dwelling at *Ieruſalem*, Gal. 4. 25.

5. The holy Catholick Church, v. 26. The Church triumphant which is called *New Ieruſalem*, Rev. 3. 12. The holy City, coming down from God out of heaven, Rev. 21. 2. whereof *Ieruſalem* was a type, called, *The holy City*, Neh. 11. 1. becauſe of Gods houſe therein.

Jeruſha] *Poſſeſſion*, or *baniſhment*. The Mother of *Iotham*, 2 King. 15. 33.

Jeſaiah] *The health* or *ſalvation of the Lord*. The Son of *Hananiah*, 1 Chro. 3. 21. The Father of *Ithiel*, Neh. 11. 7.

Jſhaiah] The ſame. The Son of *Iedithun*, 1 Chr. 25. 3. The Son of *Rehabiah*, Ib. 26. 25. The Son of *Athaliah*, Ezr. 8. 7. One of the Sons of *Merari*, Ibid. 19.

Jeſhanah] A City, 2 Chr. 13. 19.

Jeſharelah] To him befell the ſeventh lot, 1 Chr. 25. 14.

Jeſhebeab] *The ſitting*, or *captivity of the Father*. To him befell the fourteenth lot, 1 Chr. 24. 13.

Jeſher] *Right, ſinging, having a regard*, or *ruling*. The Son of *Caleb*, 1 Chr. 2. 18.

Jeſhimon] *The wilderneſſe*, Numb. 21. 20. marg. 1 Sam. 23. 19. marg.

Jeſhai] *Ancient*, or *rejoycing exceedingly*. The Son of *Iahdo*, 1 Chr. 5. 14.

Jeſhua] *A Saviour*. To him befell the nineth lot, 1 Chr. 24. 11. A Provider for the Prieſts, 2 Chro. 31. 15. One that returned from *Babylon*, Ezr. 2. 2. A Prieſt, Ib. 36. A Lewite, Ibid. 40. The Son of *Iozadak*, Ezr. 3. 2. The Father of *Ezer*, the Ruler of *Mizpah*, Neh. 3. 19.

Jeſiah] *A diſtilling from the head of the Lord*; or, *a ſprinkling of the Lord*. One that came to help *David*, 1 Chr. 12. 6. Of the Sons of *Uzziel*, 1 Chr. 23. 20. Of the Sons of *Paroſh*, Ezr. 10. 25.

Jeſimiel] *The naming of God*; or, *aſtoniedneſſe of God*. A Prince in his family, 1 Chro. 4. 36, 38.

Jeſohaiah] A Prince alſo in his family, 1 Chr. 4. 36, 38.

Jeſſe] *A gift*, or *oblation*, *a debtor*; or, *being*. The Son of *Obed*, Ruth 4. verſ. 22.

The

The Father of *David*, 1 Sam. 17. 17, 58.

Jesting] Pleasant and witty words, being offensive, and hindering edification. Ephes. 5.4. *Jesting.*

Jesui] One of the Children of *Ashur*, of whom the family of the *Jesuites*, Numb. 26. 44.

Jesurun, or Jeshurun] That is, (as the *Chaldee* explains it) *Israel*; the *Greek*, *beloved:* So in Deut. 33.5, 26. where the *Chaldee* again translates it *Israel*; the *Greek*, *beloved.* And in Isa. 44. 2. *Thou Jesurun, whom I have chosen*; the *Chaldee* saith, *Thou Israel*; the *Greek*, *Thou beloved Israel.* It hath the name of *Jasher*, righteousnesse, as being a righteous people by calling, having Laws right and equall, if they had walked in them. Or, it may be derived of *Shor*, which is, to *look*, or *see*, because this people saw the glory of God at the giving of the Law. The same word *Shor* is also a *bullock*, which some think *Moses* here alludeth unto, as if *Israel* were waxed like a fat bullock which kicked. *Aynsworth* on Deut. 32. 15.

Jesus] A Saviour, one that saveth his people from their sins. Mat. 1. 21. *He shall be called Jesus.* It is a name of his benefits; to wit, salvation had by Christ. Also, it signifies the doctrine concerning Jesus, Act. 8.35. Thirdly, it signifies *Josua*, who brought Gods people into the promised Land, and was therein a type of Christ, Heb. 4. 8.

I. Some meer man called Jesus; as,

1. *Josua*, Heb. 4. 8. Act. 7. 45.
2. *Jesus* the Son of *Iosedeck*, Zach. 3. 1. Hag. 1. 12.
3. *Jesus* the Son of *Sirach*.
4. Another, Col. 4. 11.

II. The Son of God; who became Man, to save men by his suffering for them, Matt. 1. 21.

III. The doctrine concerning Jesus, Act. 8. 35.

IV. The virtue and power of Christ to sanctifie us by his Spirit, Rom. 8. 10, 11. Gal. 2. 20.

V. The examples and holy life of Jesus, which are made ours by imitation, Rom. 13. 14.

This with the former sense doe make up the Image of Jesus in us; so as a man may even read Jesus Christ in the life of a true Christian, the likeness of a thing being often called by the name of the thing whereto it is like.

VI. The merit or justifying grace of Christ, Eph. 3. 17. Gal. 2. 16.

VII. The name or fame of Jesus gotten by his works, and namely his resurrection, Act. 13. 33. (begotten thee) Psal. 7. 2.

This name of our Lord and Redeemer (though some derive it from ἰάω, *to heal*) is originally Hebrew; which some derive from יהוה, the proper name of God, and thereupon by inserting ש, make it יהשוה, and so to signifie the same that *Jehovah incarnate*, or *God made man*; and hereto they acommodate the name *Immanuel*, *God with us*, or *God our brother*, *flesh of our flesh*, and *bone of our bones.* But it comes of ישע, *salvation*, from the root ישע, *he saved*; whence ישוע, or in *Hiphil.* הושיע, *he hath saved*; whence יהושע.

Jether] *Excelling, remaining*; or, *searching out diligently*; or, *a small rope.* The Son of *Gideon*, Judg. 8. 20. The Father of *Amasa*, 1 King. 2. 5. The Son of *Jada*, 1 Chro. 2. 32. The Son of *Ezra*, Ib. 4. 17. The Father of *Iephunneh*, Ibid. 7. 38.

Jetheth] *Giving.* A Duke, Gen. 36. 40.

Jethlah] A Town or City, Josh. 19.42.

Jethro] It is of the same signification with *Iether.* The Father in Law of *Moses*, Exod. 3. 1.

Jetur] *An order*, or *keeping.* The Son of *Ishmael*, Gen. 25. 14.

Jeuel] *God hath taken away*; or, *God heaping up.* Of the Sons of *Zera*, 1 Chr. 9. 6.

Jeush] *A moth, gnawn about, pressing down*; or, *gathered together.* The Son of *Esau*, Gen. 36. 5. The Son of *Bilshan*, 1 Chr. 7. 10. The Son of *Shimei*, Ibid. 23.10. The Son of *Rehoboam*, 2 Chr. 11.19.

Jeuz] The same. The Son of *Shaharaim*, 1 Chr. 8. 8, 10.

Jew] Naturall, Zech. 8. 23. Neh. 2. 16. Act. 10. 28.

Outward, by nation, name, and profession, Rom. 2. 28.

Inward, one of Gods faithfull people, Rom. 2. 29.

It is put 1. for a Jew properly, Act. 22. 3.

2. For one in heart and spirit, a true server of God, Rom. 2. 29.

3. For an observer of Legall rites and ceremonies, 1 Cor. 9. 20.

4. For sound Christians, Rev. 2. 9. & 3. 9.

Jew inward] One, who is a Jew in truth, though he be not so by name or Nation. Rom. 2. 29. *He is a Iew which is one within*; that is to say, one who professeth himself to be one of Gods people, and is so indeed, and before God, in spirit and in heart, being faithfull and holy.

Jew outward] He that is a Jew by Nation, name, and profession onely. Rom. 2. 28. *A Iew which is one outward.*

Jews by nature] Such as were born Jews, by naturall generation coming of Jewish parents, who were Gods people. In this sense they are called naturall branches, Rom. 11. because they descended by birth of the holy Patriarchs, with whom God had made a covenant to take them for his people. Gal. 2. *We who are Jews by nature.*

Neither Jew nor Grecian] That God hath no regard of these circumstances and externall qualities, whether one be born a Jew or a Gentile, be free or bond, *&c.* But acknowledgeth for his children all which beleeve in his Son. Gal. 3. 28. *There is neither Jew nor Grecian, &c.*

Jewell] Taken 1. *properly*, for a precious and costly ornament, whether of gold or silver, Gen. 24. 53. Exod. 3. 22. Cunningly wrought, Numb. 31. 51. which the Jews offered unto the Lord, for the work of the Tabernacle of the Congregation, and for all the service thereof, Exod. 35. 22. Which the *Philistims* returned with the Ark for a Trespasse-offering, 1 Sam. 6. 8. Wherewith the enemies that came against *Jehosaphat* were adorned, 2 Chr. 20. 25. For which *Hezekiah* made a treasury, 2 Chron. 32. 27. Used by Brides for ornament, Isa. 61. 10. By Idolaters for the service of their Idols, Eze. 16. 17. Hos. 2. 13. Hereof some are for the forehead, Ezek. 16. 14. For the ear, the nose, the hand, *&c.*

2. *Figuratively*, for Gods children, Mal. 3. 17.

Jezaniah] *The nourishment* or *weapons of the Lord.* The Son of a *Maachathite*, Jer. 40. 8.

Jezebel] *Woe to the house*; or, *the Isle of a house*, or *the Isle of a dunghill*; or, *woe to the dunghill.* The Wife of *Ahab*, 1 King. 16. 31. A wicked woman, no better then another *Jezebel* in the Church, who was a Seducer, and Idolatresse, Rev. 2. 20.

Jezer] *The Isle of help*; or, *woe be to help.* The Son of *Naphtali*, Gen. 46. 24. of whom came the family of *Jezerites*, Num. 26. 49.

Jeziel] *The sprinkling of God*; or, *the distilling from the head of God.* The Son of *Azmaveth*, 1 Chr. 12. 3.

Jezliah] The Son of *Elpaal*, 1 Chron. 8. 18.

Jezrahiah] *The Lord ariseth*; or, *the clearnesse of the Lord.* The Singers Overseer, Neh. 12. 42.

Jezreel] *The seed of God, the dropping down of Gods friendship*; or, *the sprinkling upon the shepheard of God.* A City, Josh. 15. 56. One that was of the Father of *Etam*, 1 Chr. 4. 3. The Son of *Gomer*, Hos. 1. 4. From the forementioned City cometh *Jezreelite*, 1 King. 21. 1. and *Jezreelitesse*, 1 Sam. 27. 3.

I F.

If] is a word noting, 1. A condition, or cause, 1 Cor. 11. 31. Luk. 9. 23.

2. A reason of a matter, Eph. 4. Phil. 2. 4, 8. 2 Thes. 1. 6.

3. A flat deniall of the matter; as much as to say, Not at all. Or, a protestation with imprecation against sin, Heb. 13. 15.

4. Rarity of the doers.

5. Necessity of the same use thereof, to the effecting of another named with it.

6. An objection or supposition of some great thing, and is as much as, Though, Although, Gal. 1. 8. 1 Cor. 13. 12. Eccl. 5. 7.

7. Doubtfulnesse or uncertainty of the matter. For, *ex suppositione sequitur quidlibet.*

8. It signifieth as much as, For that, Gen. 31. 52. Act. 26. 2.

9. Is put for a note of a mans qualification, Deut. 28. 1.

10. for Surely, Numb. 14. 23. marg.

11. for Whether or no, Gen. 8. 8.

12. for When, Judg. 21. 21.

It's used in Swearing, Gen. 14. 23. & 21. 23. Praying, Gen. 24. 42. Vowing, Gen. 28. 20.

If it were] signifieth, O that it were! Psal. 139. 19. Gen. 24. 43. Luk. 12. 49. This word, as it is used in Prayer and Execrations, so it signifieth When, 1 Sam. 15. 7. comp. Matt. 2. 21. with Luk. 11. 24.

If need be] At that time whensoever need shall be, 1 Pet. 1. 6.

I G.

Igal] *Redeemed*; or, *defiled.* The Son of *Joseph*, Numb. 13. 7. The Son of *Nathan*, 2 Sam. 23. 36.

Igdaliah] *The greatnesse of the Lord.* A man of God. The Father of *Hanan*, Jer. 35. 4.

Igeal] *A Redeemer, redeemed*; or, *defiled.* The Son of *Semaiah*, 1 Chr. 3. 22.

Ignominy] It's all one with reproach, discredit, infamy, slander, evil report, shame, dishonour, *&c.* Prov. 18. 3.

Ignorance] Want of the true knowledge of God, and of heavenly things. Eph. 4. 18. *Through the ignorance that is in them.* This ignorance is either simple, when means of knowledge be wanting; or wilfull and affected, when one may know and will not. Ignorance

rance being in it ſelfe a ſigne againſt the firſt Commandement, cannot excuſe ſin, that it ſhould be no fault at all.

2. Unbeleef, which follows Ignorance, as a companion or fruit. 1 Pet. 1. 14. *Faſhion not your ſelves to the former luſts of your ignorance*; that is, of your blinde unbeleef. A Metonymie of the cauſe.

3. Error, through want of judgement, and right diſcerning of things. Lev. 4. 2. *If any man ſhall ſin through ignorance.* A Metonymie of the cauſe.

4. Any ſin whatſoever, which cometh from ſuch ignorance and error; according to the uſe of the Hebrew tongue, which under Ignorance meaneth every ſin, even that which is witting and willing. Heb. 9. 7. *And for the ignorance of the people.* A Synecdoche of the part for the whole.

Ignorance may excuſe a ſin, that it be not ſo great a fault, but it cannot ſo excuſe, as it ſhall be no fault at all. *Excuſat a tanto, non a toto.*

It's both a ſin, 1 Pet. 2. 1. and the cauſe of ſin, Eph. 4. 17, 18. 1 Pet. 1. 14.

5. Innocency or freedome from ſin. So Chriſt is ſaid to know no ſin, 2 Cor. 5. 21.

Ignorantia facti (non juris) excuſat.

This ignorance of evill as done is good.

Ignorantia malefacti noſtri ut facti mala eſt; Ignorantia malefacti ut non a nobis facti bona eſt.

6. Innocency from the will or wicked device of doing ill, Matth. 10. 16. & 18. 3. 1 Cor. 3. 18. Rev. 3. 24.

7. To deny, to diſallow; or, not to confeſſe, acknowledge, and approve a man or matter, or our acquaintance with him, Matt. 7. 23. & 25. 12. & 26. 70, 72, 74.

8. Idolatry, Act. 17. 30. The time of this ignorance God winked at.

Luſts of ignorance] Blinde motions and evill deſires of unbeleeving perſons, who lack the true knowledg of Chriſt. 1 Pet. 1. 14. *Faſhion not your ſelves to the former luſts of your ignorance.*

Not to regard the time of ignorance] To permit and paſſe over, for cauſes known to himſelfe, the ignorance of many thouſand years. Act. 17. 30. *And the time of this ignorance God regardeth not.*

Ignorant] One which ſinneth unwittingly. 1 Tim. 1. 13. *For I did it ignorantly*; that is, not knowing that the Chriſtian Religion was the true Religion.

2. One which doth a voluntary ſin, knowing it to be ſo. Heb. 5. 2. *To have compaſſion of the ignorant.* See *Bible Note.*

3. One that careth not for other mens affairs and matters. Iſa. 63. 16. *Though Abraham be ignorant of us.* Men are careleſſe of that whereof they be ignorant.

4. One that wanteth the knowledge of the true God, and his worſhip. Act. 17. 23. *Whom ye then ignorantly worſhip.*

5. One to whom ſomething is unknown, becauſe it is not revealed. Thus Chriſt as man, and the holy Angels, are ignorant of the laſt day, Mat. 24. 36. Mar. 13. 32.

6. One that hath not been brought up in the arts, nor attained his knowledge by ordinary meanes of learning it from men, though elſe he may be very wiſe and learned, Act. 4. 13.

7. One that is innocent and free from an evill act, and from the thought or purpoſe thereof, 2 Cor. 5. 21.

8. One that of fraud or hypocriſie will not confeſſe his ſin which he knoweth, as having done it.

9. One that will not, or doth not afterwards acknowledge the truth, Mat. 26. 79.

10. One that diſlikes another, Mat. 7. 23.

11. One not knowing nor taking notice of, Iſa. 63. 16.

12. One wanting underſtanding, Pſal. 73. 22.

13. One not rightly conceiving or apprehending, Rom. 10. 3.

I I.

Ibſam] *Their drough*; or, *their confuſion*; or, *baſhfulneſſe.* The Son of *Tola*, 1 Chr. 7. 2.

Idlaph] *A diſtilling from the head*; or, *the dropping of an houſe*; or, after the *Hebrew* and *Syrian*, *a hand joyned together.* The Son of *Nahor*, by *Milcah*, Gen. 22. 22.

Iiearim] *Heaps of Hebrews*; or, *paſſers over*; or, *heaps of angry men*; or, *toward men*; or, after the *Hebrew* and *Syrian*, *heaps of wheat.* A place, Numb. 33. 44.

Iim] The ſame. The name of a City, Numb. 33. 45. Joſh. 15. 29.

It's alſo taken for wilde beaſts, Iſa. 13. 22. marg.

Imla] *A repleniſhing*, or *circumciſion.* The Father of *Micaiah*, 2 Chr. 18. 7, 8.

Imnah] *The right hand, numbring*; or, *preparing*; or, after the *Syrian*, *appointing.* The Son of *Aſher*, Gen. 46. 17. Of whom the *Imnites*, Numb. 26. 44.

Ion] *A beholding, a fountain*, or *eye.* A City, 1 King. 15. 20.

Iphta] *Opening.* A City, Joſh. 15. 43.

Iphtah-el] *God opening.* A valley, Joſh. 19. 14, 27.

Ikkeſh]

I K.

Ikkesh] *Froward*, or *wicked*. The Father of *Ira*, 2 Sam. 23. 26. 1 Chr. 11. 28.

I L.

Ilai] One of *Davids* Worthies, 1 Chro. 11. 29.

Ill] applyed to favoured, Gen. 41. 3, 4, 21. Blemish, Deut. 15. 21. Wicked, Isa. 3. 11. Savour, Joel 2. 20. Doings, Mic. 3. 4. See *Evill*.

Illuminated] Heb. 10. 32. that is, inlightened with the knowledge of Christ, having your eyes opened, and your mindes illustrated with the beams of divine light. Some here understand Baptisme, as also in Heb. 6. v. 4.

Illyricum] *A making merry*. A Countrey bordering upon *Epirus*, and nigh unto *Italy*. It was thus named from *Illyricus* the Son of *Cadmus*, who was so called ἀπὸ τῆς λύρας, of the *harp*. Hence *Lyricen*, *Lyricus*, an *Harper*. One that playeth on or singeth to the harp, Rom. 15. 19.

I M.

Image] Any shape or portraiture, drawn by Art, to represent something by it, for civill use: as *Cæsar*'s Image was made to represent *Cæsar*. Matt. 22. 20. *Whose Image or superscription is this?* This is an artificiall Image made for civill respects; as, to distinguish Coins, or beautifie houses, and it is lawfull.

2. Some shape or picture made to the likenesse of God, or of some other creature, for divine worships sake. Exod. 20. 4. *Thou shalt make thee no graven Image*. Deut. 4. 15. This is a diabolicall Image, being made for Religion sake, and is unlawfull. Where such Images be, there is no Religion (saith a Father). The Scripture saith, that God spake with a voyce, but shewed no Image to his people of himself, Deut. 4.

3. All mens devices, commanded as Gods service, Exod. 20. 4. This is also superstition.

4. Our likenesse and resemblance of God in righteousnesse and true holinesse. After this Image *Adam* was created. Gen. 1. 26. *Let us make man after our Image*: And unto this are all the Elect restored again by Christ, Eph. 4. 24. This is a spirituall or celestiall Image; this likenesse shall be perfect at the day of resurrection, when Christ shall be manifest by his coming; then the godly shal see him as he is, and be like him, Psa. 17. last, 1 Joh. 3. 2.

5. Our likenesse and resemblance with God, in respect of rule and authority. 1 Cor. 11. 7. *The man is the Image and glory of God*. Hitherto of accidentary Images.

6. A reall, essentiall, true and lively expressing of the very substance of another: in this signification is Christ said to be the Image of God his Father, Col. 1. 15. Heb. 1. 3. Also, the Law is said, not to be the very Image of the things, Heb. 10. 1. And it is written of us, that *As we have born the Image of the earthly, so we shall bear the Image of the heavenly man*. 1 Cor. 15. 49. And the Revelation of St. *John* speaketh of the Image of the Beast, which all men shall adore, Rev. 14. 9. In all which places is meant the very things and substances themselves, or the solid and true existence of the things. These be essentiall Images, which have the substance of the things whereof they be called Images.

7. Any manner of resemblance whatsoever, lawfull or unlawfull, lively or painted, true or imaginary. Gen. 5. 3. *He begat a childe in his own likenesse, after his own Image*. Psal. 73. 20. *Thou shalt make their Image despised*. Where the word *Image* signifieth an imaginary vanishing shadow, to set forth the lightnesse and inconstancy of all earthly things, which seem and make shew to be the true goods and felicity it selfe, yet are nothing but a shadow or vain likenesse thereof: therefore by the Apostle are called a shape, fashion, or figure, 1 Cor. 7. 31. Rom. 12. 2.

It's taken 1. *Essentially*, as Christ is the Image of his Father, Heb. 1. 3. 2 Cor. 4. 4. Col. 1. 15.

2. *Accidentally*, respecting qualities spirituall and heavenly, Gen. 1. 26, 27.

3. *Existentially*, for the substance of the things whereof they be Images, Heb. 10. 1. 1 Cor. 15. 49.

4. *Mystically*, Rev. 13. 14, 15. & 14. 9, 11. & 15. 2. & 16. 2. & 19. 20. & 20. 4.

5. *Representatively*, by Gods ordinance, in rule and authority, 1 Cor. 7. 6.

6. *Civilly*, Mat. 22. 20.

7. *Imaginarily*, as in apparition, a vanishing shadow, Job 4. 16.

8. *Figuratively*, for mens persons walking in a vain shadow, Psal. 39. 6. or, for their transitory estate, Psal. 73. 20.

9. *Idolatrously*, when an Image is made either

ther of the falſe God, as of *Baal*, 2 King. 3. 2. Rom. 11. 4. or, of the true God, which is forbidden, Exod. 20. 4. Deut. 16. 22. or, of the creatures, to worſhip them, Deut. 4. 16, 17, 18. where the ſame is alſo forbidden.

Of Images there were greater and leſſer, ſome carved, molten, graven, of gold, ſilver, wood, *&c.*

Image of God] Chriſt, in whom God is to be ſeen and beheld, as touching his ſubſtance and glorious properties; as a man is to be known by his image or picture. 2 Cor. 4. 4. *Which is the image of God.* This is a conſubſtantiall image, reſpecting eſſence and ſubſtance.

2. Dominion and perfect holineſſe. Gen. 1. 27. *In the image of God created he him.* This image is accidentall, reſpecting qualities.

3. Authority and power, which by Gods ordinance the man hath over his wife. 1 Cor. 11. 7. *He is the image of God.*

Gods image is in Man, and in Chriſt.

In *Man*, 1. by *Creation*; and ſo it is in all men even worſt men, in as much as there is in them an aptitude to know and conceive of God, *&c.*

2. By *Re-creation*; and ſo it is in holy men, that doe actually and habitually conceive of God, *&c.* but this is unperfectly.

3. By *ſimilitude* of glory; and ſo the bleſſed in heaven conceive of, and reſemble God, and that (in compariſon of the two former) perfectly.

Chriſt is the image of God, 1. in *operation*; becauſe it is he that worketh Gods image in us.

2. In *apparition*, becauſe he appeared for God to the Fathers in the old Law.

3. In *Perſon*; and that in both natures, both as God and Man.

For, the moſt perfect image of God is, *Chriſt-God*; the perfect image of God, is *Chriſt-man*. The unperfect image of God, is *Man*. He is the perfect image of God, as he is *God*, Phil. 2. 6. Heb. 1. 4. and this image is an infinite image, like the thing reſembled; and this image is the ſame in number, not *in ſpecie* onely, with the thing reſembled.

He is alſo the image of God as he is *Man*, 1 Tim. 3. 16. and that,

1. As the God-head dwels in Chriſt bodily; in reſpect of the unutterable preſence of the divine nature.

2. As by his miracles and great works he manifeſted his Divine nature, and ſhewed God in the world.

3. As his Humane nature is qualified with knowledge, righteouſneſſe, purity, and other gifts. For if man be Gods image in reſpect of this, Chriſt is ſo much more.

Chriſt then as he is God, is not onely the image of the inviſible image of God; but as man, he is the viſible image of the inviſible God. *Byfield* on Col. 1. 15. p. 110, 111.

How Chriſt is the image of God, how the Angels are Gods image, and how Man is Gods image, ſee further in *Byfield* on Col. 3. 10. p. 68, 69, 70.

Imagination] put for, The whole fiction. Whatſoever the heart firſt imagineth, formeth, purpoſeth, Gen. 6. 5. 1 Chr. 28. 9. Luk. 1. 51. For ſtubbornneſſe, Deut. 29. 19. marg. For reaſoning or the reluctancy of the underſtanding and will, 2 Cor. 10. 5. marg. For purpoſe, deſire, Gen. 6. 5. marg. For the will, 1 Chr. 29. 18.

Imagine] put for, To meditate, Pſal. 2. 1. marg. Intend, Pſal. 21. 11. Taken ſometime in good part, 1 Chr. 29. 18. But uſually in ill part, Gen. 11. 6. Pſal. 10. 2. Act. 4. 15. Being joyned with reproof, Job 6. 26. Wrongfully, Ibid. 21. 27. A vain thing, Pſal. 2. 1. Act. 4. 25. Deceit, Pſal. 38. 12. Miſchief, Pſal. 62. 3. Evill againſt the Lord, Nah. 1. 9, 11. Zach. 7. 10. & 8. 17. Devices, Pſal. 10. 2. A miſchievous device, Pſal. 21. 11.

To imbalme] Gen. 50. 1. This was done with Balme, Myrrhe, and other ſpices, that the dead bodies might not ſtink or putrefie, Joh. 19. 39, 40. So laying them as in a bed of ſweet odours, 2 Chr. 13. 14. And thus the ſolemnity at his buriall, was to do him honour at his death, 2 Chr. 32. 33. and to ſweeten his body for buriall in *Canaan*, beſide further myſterie of reſurrection and incorruption.

Imbrace] It's put for, Taking between ones arms in friendly meeting, Gen. 33. 4. or, departing, Act. 20. 1. To catch hold of, Job 24. 8. To receive with love, Prov. 4. 8. Heb. 11. 13. The act of uncleanneſſe, Prov. 5. 20. To conceive in the wombe, 2 King. 4. 16. The fruition and comfort of Chriſt ſpiritually, Cant. 2. 6. & 8. 3. To take reſt and eaſe, Lam. 4. 5.

Imbroiderer] Between the cunning Workman, mentioned Exod. 26. 1. marg. and the Imbroiderer, mentioned Exod. 35. 35. the Hebrew Doctors put this difference. Whereſoever it is ſaid in the Law, *The work of the Imbroiderer*; that is, when the figures which are made in the weaving are ſeen but on the one ſide; but *The work of the cunning workman*, that is, when the figures are ſeen on both ſides, before and after. *Aynſworth* on Exod. 26. 1.

26. 1. Imbroiderer, or Weaver with tinſell work. The imbroidery or cunnning workmanſhip was in the weaving; for of all the Prieſts garments, none was made of needlework, but of woven-work, Exod. 39. 22. 27.

Imlah] *A repleniſhing*; or, *circumciſion*. The Father of *Micaiah*, 1 King. 22. 8, 9. called *Jimlah*, in 2 Chr. 18. 7.

Immah] The Father of *Kore*, 2 Chron. 31. 14.

Immanuel] The ſtrong God with us, or God made fleſh, Iſa. 7. 14. Matt. 1. 23. Joh. 1. 14. The union of two natures in one perſon of our Redeemer, is noted in this word *Immanuel*. Alſo, his office is noted to be Mediator between God and Man, and Authour of all ſalvation for body and ſoule, both temporall and eternall, Iſa. 8 10.

Immediately] It's all one with, Forthwith, incontinently, in that very hour, in that very time, and is ſpoken of time, Mat. 24. 29. Of what may happen without interpoſition of any thing between, Mar. 4. 5. Luk. 5. 13. Act. 3. 7. Gal. 1. 16.

Immer] *Saying*, or *ſpeaking*; or, after the *Syrian*, a *Lamb*. The Father of *Meſhillemith*, 1 Chr. 9. 12. One to whom the ſixteenth lot befell, 1 Chr. 24. 14. A Prieſt, Ezr. 2. 36, 37. Another, who could not ſhew his pedegree, Ibid. 59. The Father of *Hanani*, and *Zebadiah*, Ezr. 10. 20. The Father of *Zadok*, Neh. 3. 29. The Father of *Paſhur*, Jer. 20. 1.

Immortall] That which is not capable of death, or ſubject to die.

2. An ever-during Nature, which is ſo of it ſelf, without poſſibility of periſhing or dying. 1 Tim. 1. 17. *To God, immortall, onely wiſe*. Thus *is* God onely immortall.

3. That, which being once dead, ſhall riſe again never to dye more, as mens bodies. 1 Cor. 15. 53. *Mortality muſt put on Immortality*.

4. That which ſhall never have end, though it have a beginning; as Angels, and mens ſouls; of which though it be not in expreſſe words ſaid in Scripture, that they be Immortall, yet innumerable places by good conſequence prove them to be ſo, as 1 Cor. 15. 19. 2 Cor. 5. 1. Luk. 16. 22, 23, 24, *&c.*

Some thing may be called Immortall foure wayes.

Firſt, that which ſimply and every way is incorruptible, as God, 1 Tim. 1. 16.

Secondly, that which is incorruptible according to the ſubſtance and perfection of nature, either being ſevered wholly, or not derived at all out of any matter, which is uſually the root of corruption. Thus Angels and Souls be immortall.

Thirdly, that which in its owne nature is corruptible, yet by ſpeciall divine ordinance is preſerved from corruption. Thus bodies of Saints in heaven, and of reprobates in hell after the reſurrection, be immortall; the one by Grace, the other by Juſtice.

Fourthly, that which ſo hath poſſibility to corrupt and die, that it might not actually corrupt by the Creators gift, and upon ſuppoſition of not ſinning: ſo *Adams* body before the Fall was immortall, that is, had power not to dye; as after his Fall it was under neceſſity of death, and could not but dye.

Immortality] Such an eſtate and condition, wherein death hath no place nor power. 1 Cor. 15. 54. *When mortall hath put on immortality, then death ſhall be ſwallowed up into victory*.

Immutable] Spoken of God, Heb. 6. 18. and of his Counſell, Ibid. 17. who is the ſame for ever, Pſal. 102. 27. changeth not, Mal. 3. 6. is unchangeable, Heb. 7. 24. with whom no ſhadow of turning, Jam. 1. 17.

Imna] The Son of *Helem*, 1 Chr. 7. 35.

Imnah] The Son of *Aſher*, Ibid. 7. 30.

Impart] The Originall μεταδίδωμι, is rendred in Rom. 12. 8. by *give*, in Epheſ. 4. marg. by *diſtribute*. It's ſpoken of a work of Charity, Luk. 3. 11. of a duty by office, Rom. 1. 11. 1 Theſ. 2. 8.

Impediment] *Had an impediment in his ſpeech*, Mar. 7. 32. that is, did ſtammer, ſtutter, could not ſpeak well, but with much difficulty pronounce his words. The Originall μογιλάλος, is uſually taken for a *trifler, vain-talker*. *Leigh Annot*.

Impenitent] That cannot, or knoweth not how to repent, Rom. 2. 5.

Imperious] Ezek. 16. 30. bearing rule or ſway, having the dominion or power in her owne hand, being in the exerciſe thereof obſtinate, head-hardy.

Implacable] Rom. 1. 31. Unappeaſable, whoſe malice admits no tearms of truce, much leſſe of hearty reconcilement, haters of peace, wholly for war. Such as will never be reconciled, or pacified, when they are once moved, or have taken any quarrell in hand; intractable, without friendſhip or peace, who being once offended, will never be reconciled again, will admit of no league, covenant.

Implead] Act. 19. 38. The Originall ἐγκαλέω, ſignifieth properly, To call one into Law, to enter action or ſuit againſt him in ſome open Court, to indite him, to accuſe him with ſome evil, and charge him with ſome crime before a Judge, as Act. 23. 28, 29. & 26. 7. Rom. 8. 33.

Importunity] Continuance or conſtancy in prayer, when we pray and faint not. Luk. 11. 8. *Yet doubtleſſe becauſe of his importunity, he will give him what he needeth.* Example of this importunity is in Luk. 18. 2, 3, 4, &c. *The poor widow.*

Impoſed] Heb. 9. 10. The Originall ἐπίκειμαι, is rendred in Luk. 5. 1. *preſſed*, Luk. 23. 23. To be inſtant, Joh. 11. 38. To lie upon, 1 Cor. 9. 16. or lie on, Act. 27. 20. It noteth ſuch an impoſition as is with preſſure.

Impoſition of hands, *or* **laying on of hands**] Putting on of hands, which is an ancient ceremony uſed of the Jews in two caſes, one in conſecrating publick Sacrifices, as alſo Prieſts and Levites, to declare ſuch to be offered to God. Lev. 4. 4. And ſecondly, in ſolemne benedictions and prayers. Gen. 48. 14, 17, 20. *Jacob put his hands upon Manaſſes and Ephraim, and prayed for them.* It was continued under the Goſpel by Chriſt and his Apoſtles in time of prayer, and beſtowing ſpirituall graces. Alſo, in time of admitting Church officers, Miniſters, and Deacons. Mat. 19. 15. *Chriſt put his hands on little children, and prayed.* Act. 6. 6. *The Apoſtles prayed, and laid their hands on the Deacons.* Act. 8. 17, 18. *Then they laid their hands on them, and they received the holy Ghoſt*; and by a Metonymie of the ſigne, it doth ſignifie the whole Miniſtery of the Church, and the order of Church-government. Heb. 6. 2. *The doctrine of Baptiſme, and Impoſition of hands.* Touching the Papiſts Impoſition of hands, in the Sacrament of Order (as they call it) there is no ground for it in the whole Scripture.

Impoſſible] 1. That which cannot be done or brought to paſſe, through the want of ſtrength and power, Exod. 8. 18. Pſal. 139. 6. Jer. 13. 23. Mat. 7. 18. Therefore, what is with men unpoſſible, with God is poſſible, Mat. 19. 26. For with God nothing ſhall be impoſſible, Luk. 1. 37. Unto him all things are poſſible, Mar. 14. 36. And there is nothing impoſſible unto a Beleever, Mat. 17. 20. but all things are poſſible, Mar. 9. 23.

2. That which is not voluntary, or what one may doe, but will not, Gen. 34. 14. Pſal. 101. 4. Mat. 16. 3. comp. with Luk. 12. 56.

3. That which cometh not eaſily to paſſe, or very rarely, Matth. 5. 14. Mar. 9. 29, 39. Joh. 7. 7. And ſo that may be ſaid to be impoſſible, which cannot be done without great difficulty and danger, Joſh. 15. 63. & 17. 12. 2 Sam. 17. 17. which through danger none durſt undertake. That alſo which is unuſuall, Gal. 4. 15. Gen. 43. 22. Iſa. 49. 15. Joh. 5. 19.

4. Which cannot be done by reaſon of immutability of Gods counſell and decree, Gen. 19. 22. And ſo it was not poſſibly that the Cup ſhould paſſe from Chriſt, Mat. 26. 39. 42. It is not poſſible that the Elect ſhould be deceived, Mat. 24. 24. And, *without faith it is impoſſible to pleaſe God*, Heb. 11. 6.

5. That which cannot in any wiſe and abſolutely be, or befall, Act. 2. 24. 2 Tim. 2. 13. Heb. 6. 18.

6. That which is not convenient, juſt, or lawfull to be done, or which ought not to be done, Mat. 9. 15. Act. 10. 47. & 25. 11. 1 Cor. 10. 21. & 12. 21. 2 Cor. 13. 8. Gen. 34. 14. Numb. 22. 18. & 24. 13. And ſo that is impoſſible which is not expedient or profitable, 1 Cor. 3. 1. Which cannot be done without great trouble, and no leſſe detriment, Luk. 11. 7. Joh. 6. 60. Gal. 4. 15. Which cannot be done without the breach of Gods commandement, Gen. 19. 22.

Impotent] Joſh. 5. 3. 7. Act. 4. 9. The Originall ἀσθενὴς, is alſo rendred in Matth. 25. 39. *ſick*. Mat. 26. 41. *weak*. Act. 5. 16. *ſick folks*. Rom. 5. 6. *without ſtrength*. 1 Cor. 1. 27. *the weak things*. 1 Cor. 12. 22. *feeble*. 1 Theſſ. 5. 14. *feeble minded*.

It ſignifieth one that is of ſmall ſtrength, or *ſtrengthleſſe*, as the Greek word (derived of ἀ *privat.* & σθένω, *ſtrength*) importeth. Sometime it ſignifieth that which is ſo weak that it hath no ſtrength, 1 Cor. 15. 43. Rom. 5. 6. & 8. 3. Heb. 7. 18. The Law could bring nothing to perfection, Ibid. 19. And the Originall ἀσθενέω, ſignifieth, to *be ſick, weak, languiſh*, Mat. 10. 8. Mar. 6. 56. to be *diſeaſed*, Joh. 6. 2.

Impotent in his feet, Act. 14. 8. ἀδύνατος τοῖς ποσὶν, who being a creeple, could not uſe his feet, ſtand, walk, run, leap, &c.

Impoteriſh] is all one with make poor, thruſt out of poſſeſſion, Jer. 5. 17.

Impudent] One that hardeneth his face, Prov. 21. 29. hath an whoriſh forehead, Jerem. 3. 3. refuſeth to be aſhamed, Ibid. cannot bluſh, is not aſhamed, Jer.

Jer. 6. 15. See Prov. 7. 13. Ezek. 2. 4. & 3. 7.

Impute] put for, To ſuſpect, 1 Sam. 22. 15. To lay to ones charge, 2 Sam. 19. 19. To profit, be acceptable, Jer. 7. 18. To be held guilty, Lev. 17. 4. To take one thing for another, Numb. 18. 27. Gen. 15. 6. Rom. 4. 22. To aſcribe, Pſa. 32. 2. 2 Cor. 5. 19.

Imputation] Accounting, reckoning and allowing ſome things to others, of favour; as Merchants, who doe not put the debt in their reckoning which they will forgive. Whatſoever cometh of Imputation, proceedeth of the meer mercy, and of him that imputeth; and is not given in reward, after proportion of duty or debt. For no man imputeth to another that which is duly owing unto him.

2. An action of God, freely accounting the righteouſneſſe of Chriſt to be his righteouſneſſe who beleeves in Chriſt. Rom. 4. 3, 4. *And it was imputed* (or *accounted*) *to him for righteouſneſſe.* In Rom. 4. this word [*Imputed*] derided by Popiſh Hereticks, is ſeven times repeated in the doctrine of Juſtification, and is joyned unto Faith; without which there is no imputation of Chriſts Juſtice to us, Rom. 4. 23. Our ſins and puniſhments were imputed to Chriſt (who bare our ſins in his body, and was made ſin for us, 1 Pet. 2. verſ. laſt.) And his righteouſneſſe with the merit thereof (even eternall bliſſe) is imputed and accounted to all beleevers; whence ariſeth juſtification of a ſinner before God. 2 Cor. 5. v. laſt. *He that knew no ſin was made ſin for us, that we might be made the righteouſneſſe of God in him.* Not our righteouſneſſe, but the righteouſneſſe of God; not in us, but in him (ſaith an ancient Father.)

The Papiſts ſcoffing at this moſt neceſſary and divine action of imputing righteouſneſſe so faith apprehending Chriſt, calling it in their Notes printed at *Rhemes*, a New-no-juſtice, an untrue imputation, an imaginary thing, a putative righteouſneſſe, a fantaſticall apprehenſion: In theſe and ſuch like taunts, they utter ſo many blaſphemies againſt heaven, and all to maintain and eſtabliſh their owne righteouſneſſe of Works, done after faith.

To impute (as ſome deſcribe it) is to aſcribe or account unto another that which he hath not, or that which he did not; and not to impute, it ſignifieth, not to account or aſcribe and lay to one that which he hath or doth. According to this interpretation, God in juſtifying elect ſinners, imputeth to his own Son ſins and miſeries which he never had or did. And unto ſinners he imputeth, or accounteth not (but forgiveth) ſins and puniſhment, which they had and did; and imputeth righteouſneſſe (even the whole obedience of Chriſt) which they have not of their own, yet ſo accounteth it to them, as if by themſelves it had been done, 2 Cor. 5. 21. Rom. 4. 5. Rom. 3. 24. & 4. 6. & 15. 19. Iſa. 53. 12.

Note. Imputation being properly uſed, noteth a righteouſneſſe by grace and acceptation; but improperly, when it is joyned with other words, as Rom. 4. 4. 1 Cor. 4. 1. then it ſignifieth deſert and debt, quite contrary to his naturall ſignification, even as the word Profane ſoundeth a foul and damnable thing, but not ſo in Matt. 22. 5.

There is a double imputation.

I. Of ſin, and this threefold.

1. Of *Adams* ſin unto us his poſterity, Rom. 5. 13, 14, 15, 16, 17, 18, 19. 1 Cor. 15. 22.

2. Of his and ours together unto Chriſt, 2 Cor. 5. 21. 1 Pet. 2. 24.

3. Of every mans to and for himſelfe, Act. 7. 59.

II. Of righteouſneſſe, threefold.

1. Of Chriſts paſſive obedience or ſatiſfaction to his Father for mankinde, 2 Cor. 5. 21. Rom. 3. 22, 24, 25, 26, 28. & 4. 3, 4, 22. & 5. 15, 17, *&c.* 1 Cor. 15. 22. to which ſome adde the Active righteouſneſſe of Chriſt.

But this is made a queſtion.

This is imputed to penitent ſinners.

2. Of one mans goodneſſe or holineſſe to another, which ſeemeth probable by theſe places (beſides the common opinion of the Fathers) Matth. 9. 2. 1 Cor. 7. 14. Gen. 18. 26, 28, 29, *&c.* Gen. 39. 5. 23. Act. 28. 34.

Yet this is onely for this life. Elſe it ſhall be as Luk. 17. 34, 35.

3. Of every mans owne to himſelfe, Gen. 15. 6. Jam. 2. 23. Pſa. 106. 31.

Imrah] *A rebell, waxing bitter*; or *changing.* The Son of *Zophah*, 1 Chr. 7. 36.

Imri] *Saying*, or *ſpeaking, exalting*, or *bitter*; or after the *Syrian*, a *Lamb.* The Son of *Bani*, 1 Chr. 9. 4. The Father of *Zaccur*, Neh. 3. 2.

I N.

In] By, or through. 1 Cor. 14. 2. *Speak in the Spirit*; that is, by the inſpiration of the Spirit. 1 Cor. 15. 22. *In Chriſt all ſhall be made*

alive; that is, by Chriſt. 2 Cor. 3. 16. *In him*; that is, by him, or by his virtue we live, Act. 17. 28.

2. Againſt. Gen. 4. 23. *I have ſlain a man in my wound*; that is, againſt my ſelfe, and to my own hurt.

3. To. 1 Theſ. 4. 7. *God hath called you in holineſſe*; that is, unto holineſſe. Eph. 2. 10. *Created of God in good works*; that is, unto good workes. Jam. 5. 3. and very often elſewhere.

4. Out of. Exod. 31. 4. *To work in gold, in ſilver, and in braſſe.*

5. Of, or concerning. Rom. 5. 12. *We rejoyce in the Lord*; that is, concerning the Lord.

6. With, or together with. Matt. 16. 27. *The Son of man ſhall come in the glory of his Father*; that is, together with his owne and his Fathers glory.

7. As. Mat. 19. 41. *He that ſhal receive a Prophet in the name of a Prophet*; that is, as a Prophet, becauſe he is ſo.

8. From. Col. 3. 16. *Sing in your hearts*; from your hearts, or heartily.

9. Before. Joh. 1. 1. *In the beginning was the Word*; that is, before the beginning.

10. For. 1 Cor. 1. 4. *I thank God for the grace given you in Chriſt*; that is, for and by Chriſt, Eph. 1. 1.

11. Upon. Joh. 14. 1. *Ye beleeve in God, beleeve alſo in me*; that is, upon me.

12. After. Exod. 2. 23. Numb. 28. 26. Mar. 13. 24. with Matth. 24. 29. Dan. 2. 24.

This prepoſition *In*, is 1. The note of an action, or prefixed unto an action of the Creator, or creature, Deut. 2. 7. & 14. 29. Judg. 3. 22. 2 Chron. 20. 32. Col. 2. 7. & 4. 12.

2. Of the adjunct and manner, Gen. 3. 16. 19. Exod. 15. 6. Numb. 12. 5, 6.

3. Of the agent, or efficient, Judg. 9. 24. Pſal. 36. 9. Prov. 16. 15.

4. Of gathering together, Rom. 8. 1. & 12. 4, 5. 1 Cor. 1. 30.

5. Of propinquity of time and place, 2 Chr. 20. 5, 14. & 30. 12, 25. & 34. 42. Col. 1. 6, 18, 27.

6. Of condition and ſtate, Gen. 19. 15. 2 Chr. 18. 3. Pſal. 1. 1. Phil. 1. 22.

7. Of diſtinction, Gen. 2. 10. Deut. 19. 3. Mar. 15. 38.

8. Of the effect or term into which, Pſal. 7. 6. & 4. 8. 1 Joh. 3. 10. & 4. 9.

9. Of the end, 1 Cor. 8. 6.

10. Of the inſtrument, Gen. 40. 17. & 44. 5. 2 Cor. 13. 3.

11. Of the place, Gen. 3. 8. 2 King. 1. 2. Pſal. 77. 18, 19. Act. 4. 24.

12. Of the object in which, unto which, and againſt which, Geneſ. 7. 22. & 12. 3. Pſal. 1. 2. & 2. 12. 1 Cor. 16. 13. Gal. 5. 10.

13. Of power, ſubjection, calling, or commiſſion, Gen. 16. 6. Rom. 7. 23.

14. Of ſimilitude, Pſal. 39. 6. Rom. 8. 3.

15. Of the ſubject, Gen. 9. 13, 14. Gen. 17. 7, 13. Gal. 4. 19. Col. 3. 16.

16. Of time, Gen. 10. 25. & 15. 18. Pſa. 1. 3. 2 Tim. 3. 1.

17. Of the bearer and ſuſtainer, Gen. 8. 11. Exod. 4. 20. Pſal. 75. 8.

18. The matter in which, Gen. 49. 11. Exod. 12. 22.

19. Preſence, Gen. 39. 21. Matth. 21. 42. 1 Cor. 1. 29.

20. Of the ſeat, or ſituation, and ſo it is rendered upon Numb. 16. 4, 22. Judg. 16. 19.

Babes in Chriſt] Such as be babes or infants in reſpect of growth in Chriſtianity, 1 Cor. 3. 1.

To beleeve in Chriſt] To put our whole confidence in him for ſalvation, by which he is proved to be God, Joh. 14. 1.

In Chriſt] As touching Chriſt and Chriſtianity. Gal. 6. 15. *For in Chriſt Jeſus, neither circumciſion availeth any thing.* 1 Cor. 4. 15. *I have begotten you in Chriſt.*

2. In the preaching and publiſhing the doctrine of Chriſt. Rom. 16. 9. *Salute Urbanus our fellow helper in Chriſt*; that is, in the matters of Chriſt.

3. A member of Chriſt, one linked unto and graffed into Chriſt by faith. Rom. 8. 1. *To them which are in Chriſt.*

4. Chriſt to be an head, who himſelfe hath all ſpirituall gifts moſt fully, not in meaſure given him: which he doth communicate to all his members, Eph. 1. 3.

Churches in Chriſt] Chriſtian Churches, Gal. 1. 21. 1 Theſ. 2. 14. So, Brethren in Chriſt, Saints in Chriſt, and in Chriſt before me, that is, a Chriſtian before me; and conſolation in Chriſt, Phil. 2. 1.

In the Lord] For the Lords ſake, or in his cauſe, Rom. 16. 12.

2. A beleever or faithful perſon. Rom. 16. 13. *Rufus choſen in the Lord.* It is the force of faith to incorporate into Chriſt, that a choſen perſon may be in him, as a branch in the tree.

In love] Charity and love to God and men, to be the ſpring and beginning of an holy and unblameable life, Eph. 1. 4.

In ſins and treſpaſſes] One covered and overwhelmed in ſin, as one that is drowned in the water. Eph. 2. 1. *Dead in treſpaſſes and ſins.*

In the Spirit] Spirituall, regenerate by the Spirit unto a new life. Rom. 8. 9. *Ye are in the Spirit.*

In Spirit and truth] Spiritually and truly, by the unfaigned and true motion of a ſanctified heart. Joh. 4. 24. *Worſhip him in ſpirit and in truth.*

In thee] In Chriſt, which ſhall be born of thee *Abraham* according to the fleſh, as Mat. 1. 1. *Son of David, Son of Abraham.* Gal. 3. 8 *In thee ſhall all Nations be bleſſed.* See v. 14. that the bleſſing of *Abraham* (firſt promiſed to *Abraham*) might come to the Gentiles through Jeſus Chriſt: where note a double fruit by the obedience and death of Chriſt to beleevers.

1. Deliverance from the curſe of the Law.

2. The bleſſing promiſed to *Abraham*; that is, Life eternall.

In them] By their faith, confeſſion, preathing, good life, and miracles wrought by the Apoſtles, who by all theſe means gain glory and praiſe to Chriſt. But much more after his reſurrection, when the holy Ghoſt was viſibly and plentifully poured on them. Joh. 17. 10. *I am glorified in them.*

Inable] 1 Tim. 1. 12. The originall ἐνδυναμόω, ſignifieth alſo, To increaſe in ſtrength, Act. 9. 22. To be ſtrong, Rom. 4. 20. To ſtrengthen, 2 Tim. 4. 17. To be made ſtrong, Heb. 11. 34.

It ſignifieth not to increaſe weak force, or uphold them being decayed, but to beſtow ſtrength on him who hath no will or deſire to it, but is rather wholly ſet on the contrary.

In as much] is all one with, As much as, In ſo much as, For ſo much as, and denoteth the reaſon of a thing, Deut. 19. 6. Ruth 3. 10. Mat. 25. 40, 45.

Incenſe] A perfume, which was a conſection of ſweet ſpices, made after the art of the Apothecary, pure and holy; and was by the Prieſts burned upon the golden Altar every morning before the Lord, Exod. 30. 34, 35.

2. The prayers of the Saints, acceptable to God, through Chriſts mediation. Pſal. 141. 2. Rev. 8. 3. A Metaphor.

3. Whereas none might make this perfume, Exod. 30. 37, 38. it ſignifies that holy things muſt not either of neceſſity or pleaſure be turned to private uſe.

Incenſe ſhall be offered, and a pure offering] That in the dayes of Chriſt (whereof this is a prediction) the ſpirituall worſhip of God ſhould be every where among the Gentiles lawfully eſtabliſhed and practiſed, Mal. 1. 11. Had the Papiſts conſidered how uſuall it is with the Prophets under legall types and ſhadows to teach and foretel Evangelicall worſhip and graces, they would not ſo groſſely from this pure oblation here mentioned, have collected their moſt impure Maſſe, whoſe marrow bones cannot be found either in New or Old Teſtameent, as being like a Beggers cloak patched together by ſundry Popes in the corrupteſt times. With as good reaſon, may Incenſe, Levites, Ark, Tabernacle, *&c.* and all other Ceremonies of the Law be brought in, as Prieſts, Altars, and Sacrifice of the Maſſe.

Incenſed] Iſa. 41. 11. & 45. 24. that is, inraged, kindled, inflamed with wrath.

Inchanter] An obſerver of fortunes. One that curiouſly ſearcheth, obſerveth, and telleth ſignes of good or evill luck, which are learned by experience. As if one ſhould ſay: Becauſe the morſell of bread is faln out of my mouth, or my ſtaffe out of my hand, I will not goe to ſuch a place this day, for if I goe I ſhall not ſpeed with my buſineſſe. Becauſe a Fox paſſed on my right hand, I will not goe out of my houſe this day, for if I goe, ſome deceitfull man will meet with me. And ſo if men hear the chattering of a Bird, and ſay, it ſhall be ſo or not ſo, it is good to doe ſuch a thing, or naught to doe ſuch a thing, *&c.* *Aynſworth* on Deut. 18. 10.

One that with legerdemaine deceiveth or deludeth the eye-ſight, Jer. 27. 9. ſo did the Magicians of *Ægypt*, Exod. 7. 11. Their inchantments were ſecret ſleights, jugglings. The word hath the ſignification of ſecret and cloſe conveyance, or of gliſtering like the flame of a fire or ſword, (as Gen. 3. 24.) wherewith mens eyes are dazled. The miracles done by *Moſes* were in truth, but theirs by ſleight or ſorcery. *Idem* on Exod. 7. 11.

This ſin was common among the Heathens, practiſed of the wiſeſt, Numb. 24. 1. 1 King. 20. 33. and is ſpread into *Iſrael*, 2 King. 17. 17. 2 Chron. 33. 6. Yet was it plainly forbidden in Gods law, Deut. 18. 10. Lev. 19. 26. But their practiſes are ridiculous, unprofitable, to no purpoſe, Num. 23. 23. Iſa. 47. 12. The Serpent which is not charmed, will bite and ſting the Paſſenger, Eccl. 10. 11. The Inchanter doth what he can to bite and ſting Gods people, but in vain.

Incomprehenſible] One greater then heaven and earth, whom the world cannot contain, nor mens wit conceive him as he is, Pſal. 145. 3.

Incontinency] An unableneſſe to keep himſelf chaſte in ſingle life, or in the eſtate of marriage. 1 Cor. 7. 5. *Leſt Satan tempt you to incontinency.*

Incorruptible God] God to be of himſelf free from all corruption and change, whereas the ſouls of men and Angels be incorruptible; but that is by the will of God, and not originally, as God is from himſelfe, Rom. 1. 23.

Incorruptible Crown] Immortall and never periſhing glory.

Incorruption] The quality of bodies after the reſurrection, being no more ſubject to rottenneſſe and corruption. 1 Cor. 15. 35. *Till corruption put on incorruption.* 1 Cor. 15. 50. An incorruptible nature or eſtate.

Increaſe] put for the profit which cometh of the earth, Deut. 32. 13. Prov. 14. 4. Increment and overplus, as is mentioned with uſury, Lev. 25. 36, 37. Multiplication, Num. 32. 14. Growth, Eph. 4. 16.

The increaſe of God, Col. 2. 19. that is, in the graces of God, till it come to a full ſtature.

This increaſe of the Church is,

1. In the number of parts or members, ſome being daily added to the Church.

2. In the powerfull uſe of the meanes of ſalvation.

3. In grace; as knowledge, and the like.

4. In practiſe of holy duties.

5. In the ſtrength of Chriſt, and it is the increaſing of God.

Firſt, in reſpect of kinde, it is not a thriving in eſtate, or temporall things, but in the things of God.

Secondly, as he is the efficient cauſe of it, God onely is the authour of all holy increaſe.

Thirdly, in regard of the worth of the matter, it is a Divine thing to increaſe.

Fourthly, in reſpect of the end, it tends to Gods glory. *Byfield* on Col. 2. 19.

To increaſe] To be of greater eſtimation and authority among men. Joh. 3. 30. *He muſt increaſe.* Alſo Chriſt increaſeth, when the knowledge, faith, and love of him is more and more kindled in the heart.

2. To have his deity, majeſty, power and grace, more and more manifeſted, Luk. 2. v. laſt.

3. To profit in faith and godlineſſe, Col. 1. 10.

4. To add more, Judg. 9. 29. Hoſ. 12. 1.

5. To multiply, 1 Chr. 27. 23. or augment, Pſal. 44. 12.

6. To make greater, Ezr. 10. 10.

7. To grow, Pſal. 73. 12. 1 Theſſ. 3. 12.

8. To ſtrengthen and enlarge, Luk. 17. 5.

9. To make profitable and fruitfull, 1 Cor. 3. 6, 7.

10. To ſwell up, Gen. 7. 17.

11. To be more and more manifeſt, Luk. 2. 52.

Incredible] Taken for that which is impoſſible, ſo was the reſurrection from the dead judged of ſome, Act. 26. 8.

Incurable] It's ſpoken of a Diſeaſe, 2 Chr. 21. 18. Wound, Job 34. 6. Bruiſe, Jer. 30. 12. Sorrow, Ibid. 15.

It's put either for that which cannot be healed, 2 Chr. 21. 18. or for that which is very hardly to be cured, Jer. 30. 12.

Indanger] is, To expoſe ones ſelfe to perill or danger, Dan. 1. 10.

Indebted] Luk. 11. 4. that is, Hath wronged; offended, ſinned againſt us; for what elſe is ſin, but a certain debt, whereby we binde our ſelves, and muſt one day give an account for, unleſſe it be blotted out with the tears of true repentance. *Glaſſ. Philolog. ſac.* p. 298.

Indeed] is all one with, Truely, verily, aſſuredly, certainly, Gen. 17. 19. Mat. 3. 11. Luk. 24. 34.

India] In Hebrew *Hodu*; that is, *a praiſing*, or *confeſſing*; or *comely*, or *fair*. A large Countrey, and a rich, containing the third part of *Aſia*, whereof mention is made, Eſt. 1. 1. & 8. 9. It was given by the *Romans* unto *Eumenes*, together with the Countries of the *Medes* and *Lydians*, being before that time in ſubjection unto *Antiochus*.

Indifferent] Something which is neither commanded of God, nor forbid, but of a middle nature; being in it ſelfe neither good nor evill, and may be changed according to circumſtances of time, and perſons, and places: as, to eat this or that meat, to wear this or that apparell, to have religious meetings at ſuch a time, in ſuch a place, and divers other things which belong to the outward adminiſtration of the Word and Sacraments. Wherein yet nothing muſt be appointed to be done contrary to order, comelineſſe, or edification. See Rom. 14. 1 Cor. 14. throughout. Where though this word *Indifferent* be not found at all, yet the matter it ſelfe ſignified by it, and the rules to direct us about things

things that be indifferent, are there to be found.

Learned Divines affirm (as *Illyricus* and others) that things indifferent, that be of a middle nature, ceaſe to be ſuch, when any of theſe conditions following are annexed unto them:

1. Compulſion.
2. Opinion of worſhip, neceſſity or merit.
3. Scandall and offence.
4. Entrance, and occaſion of abuſe, or Idolatry.
5. Any hindrance to truth or edification, or obſcuring and darkening of religion and piety by them, though they ſhould containe no other evill in them.

A conformity and through agreement amongſt all Chriſtian Churches, in outward Rites and Ceremonies, is neither neceſſary nor poſſible, becauſe of the great differences of places, people, and times.

Things indifferent muſt be,

1. Expedient as well as lawfull, 1 Cor. 6. 12.
2. Muſt make for peace, Rom. 14. 19.
3. Not offend, nor be a ſtumbling block to the weak, Rom. 14. 21. 1 Cor. 8. 9, 13.
4. Done decently and in order, 1 Cor. 14. 40. that is, agreeable to the pure worſhip of God, without confuſion.
5. To edifie, 1 Cor. 10. 23. Rom. 14. 19.
6. In charity, Rom. 14. 15.
7. To Gods glory, 1 Cor. 10. 31.

Indignation] put for Envy, Act. 5. 17. Plague and puniſhment, Iſa. 26. 20. Jer. 10. 10. Ezek. 21. 31. Godly anger and heat of ſpirit, Jer. 15. 17.

Staffe of indignation] The *Aſſyrians*, whom God in his anger againſt *Iſrael* and *Judah*, would ſtrengthen, and by the ſecret motion of his providence, ſtir up and direct to execute his vengeance upon thoſe hypocriticall people, againſt whom for their counterfeit worſhip and other ſins his wrath was kindled, therefore called the people of his anger. Iſa. 10. 5, 6. *Though the Staffe of mine indignation be in their hand.* Or, the *Aſſyrians*, as *Tremellius* expounds it, may be termed the *ſtaff of his indignation*, becauſe God would puniſh their pride and cruelty, when by them (as a ſtaffe or rod) he hath chaſtiſed his children; as Fathers caſt the rod in the fire, when therewith they have corrected their Sons. This ſenſe may well ſtand with that which follows in v. 7.

Inditing] Heb. Boyleth, or bubleth up. Pſal. 45. 1. Boyleth as in a frying-pan; that is, hath ſtudyed and prepared by fervent meditation. A ſimilitude taken from the *Mincah*, or *meat-offering* in the Law, which was dreſſed in the frying-pan, Heb. 7. 9. and there boyled in oyl, being made of fine flower unleavened, mingled with oyl, Lev. 2. 5. and after was preſented to the Lord, by the Prieſt, Ib. 8. Here the matter of this Pſa. is as the *Mincah* or *oblation*, which with the oyl, the grace of the Spirit, was boyled and prepared in the Prophets heart, and now preſented. This word is not elſewhere read in the Scripture. *Aynſworth* on Pſal. 45. 2.

Indued] To beſtow upon, Gen. 30. 20. To be knowing, 2 Chr. 2. 12, 13. To be cloathed with, or have on as a garment, Luk. 24. 49. Underſtanding, Jam. 3. 13.

Induſtrious] 1 King. 11. 28. that is, did work, marg. or, was meet, apt for work.

Inexcuſable] Ἀναπολόγητος, Without apology, Rom. 2. 1. Without excuſe, Rom. 1. 20. Thou canſt not pretend any excuſe why Gods judgements ſhould not as wel ſeiſe upon thee as upon others.

Infallible proofes] Act. 1. 3. Τεκμήριον, ſignifieth a certain and undoubted ſigne, (as to ſpeak, walk, eat, drink, are evident ſignes of life; the Apoſtles ſeeing and handling Chriſt with their hands, evident ſignes of his true and naturall body; the prints of the nails in his hands and feet, and of the ſpear in his ſide, evident ſignes that the ſame body which was crucified, roſe again, *&c.*) of τέρμα, *the end*, for that it putteth an end to the controverſie.

Infamous] Ezek. 22. 5. Polluted of name, marg. One of bad report, ill ſpoken of, of an evill fame, Prov. 25. 10. Ezek. 36. 3. Who is taken up in the lips of talkers, and whoſe reproach is not wiped away.

Infant] A childe which cannot ſpeak, being young and yet in the ſwathing cloaths; ſuch an one, if he die at this age, either before or after baptiſme (ſo there be no contempt of the Sacrament) he is ſaved by the Covenant of grace, made to parents and their children, Gen. 17. 17.

A new born babe, 1 Pet. 2. 2. or, one not yet born, Job. 3. 16.

Inferiour] Lower, Job 12. 3. mar. Heb. 2. 7. comp. with marg. Not of ſuch ſtate, power, magnificence, Dan. 2. 39. Come behinde, 2 Cor. 12. 13.

Infidell] One that is no Chriſtian, but an Heathen. 1 Tim. 5. 8. *He is worſe then an Infidell.* He that is without, 1 Tim. 3. 7. See *Unbeleever.*

Infidelity] A privation or utter abſence of

of faith: a totall diſtruſt in Gods promiſe. See *Unbelief.* 2 Cor. 4. 4.

Infinite] That which is abſolutely unbounded and unlimited, having no meaſure at all, either for time or greatneſſe. So is God onely. Of whoſe underſtanding there is no number, Pſal. 147. 5. marg. See *Incomprehenſible.*

Infirmity, *or* **weakneſſe**] Outward bodily feebleneſſe. 1 Tim. 5. 23. *Uſe a little wine for thine often infirmities.* Thus is ſickneſſe called, becauſe it makes infirm and feeble. A Metonymie.

2. Some ſpiritual weakneſſe of the godly, in their knowledge and faith, or in their life and manners. Rom. 6. 19. *Becauſe of the infirmity of the fleſh.* Rom. 14. 1. Matt. 26. 41. Thus is ſin called, becauſe it makes the ſoul weak to doe good, and withſtand evill. A Metonymie. Rom. 15. 1. Errors in faith not againſt the foundation, and ſcandals or fals in manners, are likened to ſickneſſes, which all men uſe to pity and ſuccour; ſo ought we one another.

3. A privation and want of all ſtrength, as touching godlineſſe. Rom. 5. 8. *When we were infirme* (or *of no ſtrength*) *Chriſt dyed for us*; that is, that naturall imbecillity, which we all bring with us into the world, which *Paul* calls ungodlineſſe, Rom. 5. 6.

4. Afflictions, reproaches, perſecutions. 2 Cor. 12. 10. *Therefore I take pleaſure in infirmities.* Alſo, it ſignifies inward tentations, fears, diſtruſts, *&c.* 2 Cor. 12. which ſhew how weak we are and infirme.

5. A vile, contemptible, and abject eſtate. Gal. 4. 13. *Through infirmity of the fleſh I preached the Goſpel unto you.* 1 Cor. 2. 22.

6. Unableneſſe to free from ſinne and death. Heb. 7. 18. *Becauſe of the weakneſſe thereof.*

7. The care to cure them, or the curing of infirmity.

So Chriſt took ours on himſelfe, not our individuall infirmities and ſickneſſes, but the regard and care to heal them: or elſe we may ſay, the equivalent of them in another pain, Matt. 8. 17. See this ſo interpreted, Iſa. 53. 4, 5, 6.

Or thus. It's taken 1. *Corporally,* for that which happeneth to the body, as for ſickneſſe, weakneſſe, grief, Prov. 18. 14. Luk. 13. 11. Mat. 8. 17. For afflictions, reproaches, perſecutions, 2 Cor. 12. 10. & 11. 30. For a mean, outward, deſpiſed eſtate, Gal. 4. 13.

2. *Spiritually,* Pſal. 77. 10. For defects and weakneſſe in graces, Rom. 8. 26. Frailties and ſlips, Rom. 15. 1. Meanes to help our infirmities in temptations, Pſal. 77. 10, 11, 12.

Inflaming your ſelves with Idols] (or, among the oaks, Iſa. 57. 5. marg.) That is, coupling together, conceiving, committing Idolatry.

Inflammation] Levit. 13. 28. or ſkar, print, character, as the *Greek* and *Chaldee* tranſlate, a burning boyl, verſ. 23. *Aynſworth* on Lev. 13. 28.

Influences] Job. 38. 31. Some read, *The delicacies of the Pleiades*; ſome, *the delights*; ſome, *the delicate fruits,* which they interpret to be the flowers or fruits which bud and bloſſome in the Spring. Some hereby underſtand their light and ſplendour, and therefore tearm them *ſhining ſtars.* No queſtion but the ſtars have a great force in the variety of weather and ſeaſons, and by two kindes of them the Spring and Winter are ſet forth in this ver. whereof the ſum is this: *Art thou able to keep off the pleaſantneſſe of the Spring, when the Pleiades rule, or the bitter ſtorms of Winter, which Orion then brings forth? Large Annot.* on the place. So *Beza. Canſt thou alter the ſeaſons of the yeer,* &c. *Hall.*

Inform] To tell, ſhew, ſignifie, Deut. 17. 10. To inſtruct, teach, declare, make to underſtand, Dan. 9. 22. To ſignifie, report, or make known by way of complaint, Act. 21. 21, 24. & 24. 1.

Infolding] Catching, Ezek. 1. 4. marg.

Ingathering] Exod. 23. 16. to wit, of the fruits of the land. This feaſt was at the reſolution or end of the yeer, Exod. 34. 22. It began on the 15 day of the ſeventh moneth *September,* and laſted 7 dayes, called, *The feaſt of Tabernacles,* Lev. 23. 34. Deut. 16. 13.

Ingraffed] Jam. 1. 21. That which is not naturall, but planted, or ſet in by Art.

Inhabit] To abide, Zech. 14. 10, 11. mar. To dwell in a land, Num. 35. 34. Village, Iſa. 42. 11. Houſes, Iſa. 65. 21. Cities, Amos 9. 14.

Hence *Inhabitant,* a dweller, one that reſideth, abideth, or is ſetled in a place, or remainder, Jer. 51. 35. marg.

Inherit] The land of *Canaan,* Gen. 15. 8. The children of the ſtrangers, Lev. 25. 46. Tithes, Numb. 18. 24. That which a man hath, Deut. 21. 16. But one portion, Joſ. 17. 14. In the Fathers houſe, Judg. 11. 2. The throne of glory, 1 Sam. 2. 8. The earth, Pſal. 25. 13. *Sion* and *Judah,* Pſal. 69. 36. All nations, Pſal. 82. 8. The labour of the people, Pſal. 105. 44. Glory, Prov. 3. 35.

Subſtance,

Subſtance, Pro. 8. 21. The wind, Pro. 11. 29. Folly, Ib. 14. 18. Deſolate heritages, Iſa. 49. 8. The Gentiles, Iſa. 54. 3. Gods holy mountain, Iſa. 57, 13. The land, Iſa. 6. 21. Fields, Jer. 8. 10. The inheritance, Jer. 12. 14. *Gad*, Jer. 49. 1. *Judah*, Zech. 2. 12. which the Lord is ſaid to inherit. Everlaſting life, Mat. 19. 29. The Kingdome, Mat. 25. 34. Eternall life, Mar. 10. 17. The Kingdome of God, 1 Cor. 6. 9. Incorruption, 1 Cor. 15. 50. The promiſe, Heb. 6. 12. A bleſſing, 1 Pet. 3. 9. All things, Rev. 21. 7.

It's put for, To poſſeſſe by right of inheritance, as a Son his Fathers lands, Prov. 13. 22. & 19. 14. To get poſſeſſion of, with ſoveraignty and dominion, Pſal. 82. 8. Iſa. 54. 3. To come into, Luk. 18. 18. 1 Cor. 6. 9. Led away with, Jer. 16. 19.

Inheritance] Poſſeſſion or land of *Canaan*, Pſal. 79. 1. Exod. 15. 17.

2. The people of the land, 2 Sam. 20. 19. Jer. 50. 11. Pſal. 28. 9.

3. Nations ſubject to Chriſt as their Lord and King, Pſal. 2. 8.

4. Any thing which is dear and precious, as the doctrine of the Word was to *David*, Pſal. 119.

5. Kingdome of glory in heaven, freely given to the Saints as to Sons by grace of adoption, Mat. 25. 34. 1 Pet. 1. 4.

6. A portion of ground ſain to children by the death of their Father. Luk. 12. 13. *To divide the inheritance with me.*

7. A portion of land, Joſh. 17. 4. Numb. 26. 53, 54.

8. The thing inherited, Numb. 27. 7.

9. Poſſeſſion, Numb. 34. 2.

10. Hereditary, Deut. 4. 20.

11. Gods people, 2 Sam. 20. 19. Pſal. 78. 71. & 94. 14. Iſa. 19. 25.

It's taken *literally*, Numb. 16. 14.

Figuratively, as before.

Spiritually, Deut. 10. 9. Joſh. 18. 7.

Typically, Exod. 15. 17. Pſal. 91. 1.

Celeſtially, called Eternall, Heb. 9. 15. Incorruptible, undefiled, that fadeth not away, reſerved for us, 1 Pet. 1. 3.

See *Heritage*.

Iniquity] That which is writhen or crooked, ſwerving from the ſtraight line of Gods Word. It is put either largely for any ſin; and thus even our Birth-ſin is iniquity, Pſa. 51. 5. *I was born in iniquity*: Or more ſtrictly, it is put for ſome hainous and groſſe offence. Pſalm 119. 3. *They work no iniquity.* Pſalm 90. 8. *Thou haſt ſet our iniquities.* Exod. 20. 5. *Viſiting the iniquities of the Fathers.*

2. Workers of iniquity, or wicked men. Job 5. 16. *Iniquity ſhall ſtop her mouth.*

3. The puniſhment due to iniquity. Lev. 5. 1. *He ſhall bear his iniquity*: and very often elſewhere; as Gen. 19. 15. 2 King. 7. 6. Pſal. 40. 12. So whoredome is put for the puniſhment of whoredome, Numb. 14. 33.

Iniquity cometh of an Hebrew word *Aven*, which originally ſignifieth pain, or ſorrow; and it is of large uſe, noting, all ſinfull and unjuſt affections, actions, or endevours, which cauſe pain or ſorrow, or be painfully done: and it is applyed ſometime in ſpeciall to Idolatry, joined with Images, 1 Sam. 15. 22. Hence *Bethaven*, an Idols houſe, or place of Iniquity, Hoſ. 4. 15. & 10. 5. becauſe *Jeroboam* had there ſet up falſe worſhip, 1 King. 12. 29.

It's put alſo for originall corruption, Pſa. 51. 2. and for ſin in generall, Mat. 7. 23.

To draw iniquity] To ſin, (not of ignorance, infirmity, and by violent temptation, for theſe are rather drawn to iniquity, but) willingly, and of their owne malicious heart and purpoſe, putting their necks as freely in the yoke of ſin, as Oxen which draw a waggon. Iſa. 5. 18. *Woe to them which draw iniquity.*

Worker of iniquity] [One which walketh after the luſts of corrupt nature, wholly following them as guides, in all and every action of life, Mat. 7. 23.

To injure] Gal. 4. 12. To doe wrong, to deal unjuſtly with another, violently to oppreſſe him.

Injurious] 1 Tim. 1. 13. ὑβριστὴς, *deſpightfull*, Rom. 1. 30. Injurious and contumelious both in word and deed, and that in a petulant and inſolent manner. A ſin having its ſeat in the *heart*, by thinking baſely of others; in the *countenance*, by looking diſdainfully at them; in the *tongue*, ſpeaking reproachfully both of and unto them; in the *hand*, by offering them wrong.

Injuſtice] Job 16. 17. That which is not warrantable by the Word of God, but is againſt law, equity, conſcience.

Inne] The place of lodging for Travellers, Gen. 42. 27. & 43. 21. Exod. 4. 24. and for ſuch as are in diſtreſſe, Luk. 10. 34.

Inner] Houſe, 1 King. 6. 27. Court, Ib. 7. 12. Chamber, 1 King. 20. 30. Parlours, 1 Chro. 28. 11. Dores, 2 Chro. 4. 22. Part, Ibid. 29. 16. Gate, Ezek. 8. 3. Temple, Ezek. 41. 15. Priſon, Act. 16. 24. Man, Eph. 3. 16. tearmed Rom. 7. 22. The inward man, the regenerate part. *Inner*; that is, which is farther in, more inward, within another.

Innocency]

Innocency] A meer voydneſſe of fault, and freedome from all ſin. In this eſtate *Adam* was created. This is perfect innocency by creation.

2. A certain meaſure of this eſtate in all regenerate perſons, who indevour to ſerve God in innocency of life, having alſo Chriſts innocency imputed to them. Pſalm 26. 6, 11. *I will waſh my hands in innocency.* This is innocency of a perſon reſtored.

3. Uprightneſſe in ſome ſpeciall or particular cauſe. Pſal. 7. 8. *According to the innocency that is in me*; that is, innocency of cauſe, when one is cleer and free of ſome fault, whereof he is accuſed; Or, unworthily accuſed where one deſerves prayſe, Dan. 6. 22.

Innocent] One which doth no hurt nor harm unto any others. Mat. 10. 16. *Be Innocent as doves*; that is, be ſimple and upright, without guile or malice.

2. One that is free from ſome one particular fault, or crime; or one that is guiltleſſe in this or that thing. Gen. 24. 8. *If the woman will not follow thee, thou ſhalt be Innocent*, or *diſcharged of thine Oath.* Jon. 1. 4. *Lay not upon us Innocent blood.* Exod. 23. 7. Gen. 10. 5.

3. A juſt and righteous perſon, which liveth uprightly. Job 4. 7. *Who ever periſhed being innocent?*

4. One that is free from puniſhment, or one unpuniſhed. Prov. 11. 21. *Though the wicked joyn hand in hand, yet they ſhall not be innocent.* 1 Ki. 2. 9. *But thou ſhalt not count him innocent*; that is, thou ſhalt not free him from puniſhment. Alſo, Exod. 34. 7. *Not making the wicked innocent.*

5. Harmleſſe, with relation unto ſuch as would or doe wrong them, Prov. 1. 11. Jer. 2. 34.

There are three cauſes of mans innocency.

1. Ignorance or want of skill to doe ill. Matt. 18. 3. 1 Cor. 3. 18. Rev. 3. 24. Mat. 10. 16.

2. Impotency, or want of power and meanes to perform ill, where perhaps the skill and will is to doe it, Eccl. 31. 10. Luk. 19. 47, 48.

Temperantia in ſenectute non eſt temperantia ſed impotentia.

3. Unwillingneſs or want of will to doe ill, as Eccl. 31. 8, 9, 10. This is beſt tryed when a man hath means, knowledge, and occſion to doe the contrary, as Gen. 39. 8, 9, 10. Rom. 7. 20. 1 Cor. 14. 20.

The other ſorts of Innocency may be happy to a man, but this ſort onely is virtuous and acceptable to God.

There is alſo one innocency of the Act, another of the Affect.

Innocent 1. in *perſon.* Thus was *Adam* by creation. Thus Chriſt. Not ſo now here any before God, Job 15. 14. & 14. 4. Pſal. 14. 3. Eccl. 7. 20. Jam. 3. 2.

2. In a *cauſe*, Deut. 27. 25. Pſal. 7. 8.

3. In *opinion* and *conceit*, Prov. 30. 12. Jer. 2. 35. Mat. 27. 24. Luk. 18. 9.

4. In *account* unjuſtly, which is forbidden, 1 King. 2. 9.

Innocent hands] ſignifie a righteous life, or actions rightly framed, free from wrong, deceit, blood and violence, Pſal. 24. 4. He which hath innocent hands, *&c.*

Innumerable] Not number, Job 21. 33. Which cannot be numbred, Pſal. 40. 12. Pſa. 104. 25. Jer. 46. 23. אין מספר, *without number*, ἀναρίθμητος, Heb. 11. 12. The word *innumerable* in Luk. 12. 1. & Heb. 12. 22. is in the Originall μυριάς, which properly ſignifieth *ten thouſand*, but by a Synecdoche it's taken for a very exceeding great multitude.

Inordinate affection] Col. 3. 5. The paſſion of luſt which boyled within, provoking the body and minde to uncleanneſſe. The originall word πάθος, notes internall uncleanneſs, eſpecially the burning and flaming of luſt, though it never come to actions, or the daily paſſions of luſt, which ariſe out of ſuch a ſoftneſſe or effeminateneſſe of minde, as is carryed and fired with every occaſion or temptation; and this is the luſt of concupiſcence, 1 Theſſ. 4. 5. *Byfield* on Col. 3. 5. p. 33.

Inquiſition] to be made for the diſcovery of a falſe Witneſſe, Deut. 19. 18. and for Treaſon, Eſt. 2. 23. as the Lord will for blood, Pſal. 9. 12.

Inſcription] Act. 17. 23. That which is written or graved on a thing, as here on an Altar.

Inſpiration] Job 32. 8. 2 Tim. 3. 16. Hereby may be underſtood the holy Ghoſt, or the gift or power of the holy Ghoſt, 2 Pet. 1. 21.

To inſpire] ſignifies, To blow into, Gen. 2. 7. This ſheweth mans ſoul not to be of the earth, as his body was, but of nothing, by the inſufflation of God, and ſo differing from the ſpirit of beaſts, Eccl. 3. 21. This word is uſed alſo, when Chriſt to make men new creatures, inſpired his Apoſtles with the holy Ghoſt, Joh. 20. 21.

To be inſtant] 1. To be earneſt or zealouſly

lously affected in the work we have in hand as 2 Tim. 4. 2. Rom. 12. 12. *Rejoycing in hope, patient in tribulation, continuing instant in prayer.*

2. To intreat greatly.

3. To do a thing with speed or presently, Eccl. 9. 19.

Instruct, Instruction] The Originall παιδεία, of παῖς *a childe*, noteth out such a discipline as befitteth a lad or young childe. It is translated *nurture*, Eph. 6. 4. but it signifieth also *correction* as well as *instruction*, Heb. 12. 7. 2 Tim. 3. 16. And to nurture children, is as well to correct them, as to instruct them. The Hebrew word מוסר is of the same signification with παιδεία, namely *correction, instruction*, as יסר, whence it is derived, of the same with παιδεύω, *to correct, instruct. Buxtorf. Lex. Leigh Crit. sac.* God instructeth, Deut. 4. 36. Isa. 28. 26. Deut. 32. 10. Isa. 8. 11. Job 33. 16. The Spirit instructeth, Neh. 9. 20. The Prophets, Apostles, Ministers instruct, Psal. 32. 8. Dan. 11. 33. 2 King. 12. 2. 1 Chr. 15. 22. 2 Tim. 2. 25. Rom. 2. 20. 1 Cor. 4. 15. The Law instructeth, Rom. 2. 18. The Scriptures instruct, 2 Tim. 3. 16. Corrections also are instructions, Psal. 16. 7. Jer. 31. 19. The Godly instruct and receive instruction, Job 4. 3. Act. 18. 25. Instruction also may be had even from the Wicked, Prov. 34. 22. The Church instructeth, Cant. 8. 2. Instruction is either *unlawfull*, as Prov. 16. 22. Mat. 14. 8. or *lawfull*; and this either *civill*, Gen. 4. 22. or *religious*, Mat. 13. 52. Hereof we must take fast hold, Prov. 4. 13. hear it, Prov. 8. 33. keep it, Prov. 19. 17. love it, Prov. 12. 1. apply the heart to it, Prov. 23. 12. receive it, Prov. 24. 32. Which yet some despise, Prov. 1. 7. hate, Prov. 5. 12. refuse, Prov. 13. 18.

Instrument] A weapon, vessell, toole, whether of iron, Num. 35. 16. Musick, 2 Chr. 5. 13. Eccl. 2. 8. Dan. 6. 18. Of the tent used about the service of God there, Exod. 25. 9. Called holy, Numb. 31. 6. Of war and chariots, 1 Sam. 8. 12. 1 Chron. 12. 33. Of the threshing floore, 1 Chron. 21. 23. Isa. 28. 27.

There's mention also made of the instruments of cruelty, Gen. 49. 5. The instruments of the Church, Isa. 32. 7. and the instruments of unrighteousnesse, Rom. 6. 13. It's put for means of government, Zech. 11. 15. and for spirituall arms or weapons, our inward and outward parts against sin and Satan, 1 Cor. 6. 13.

Insurrection] put for rebellion, or lifting up ones self, Ezr. 4. 19. mar. Commotion or tumult, Psal. 64. 2. Sedition, Mar. 15. 7. Act. 18. 12.

Intangle] Mat. 22. 15. The originall word παγιδεύω, signifieth properly, to lay snares, allure, tole, take or hold as in a net, the Metaphor being derived of snares which Hunters lay.

Intangled] Perplexed, not knowing what to doe, Exod. 14. 3. Wandering or straying they know not whither, as cattle peplexed for want of pasture, Joel 1. 18. In Gal. 7. 5. the Apostle alludeth to oxen, who are tyed to the yoke, their necks being prest and kept under. Let us not return like willing slaves to our chariots again. The originall word ἐμπλέκεσθαι, in 2 Pet. 2. 20. rendred *intangled*, is spoken of them, which (like hens or pigeons, having hairs or feathers wrapped about their feet, are hindred from going) are by trifling lets and snares hindred from their Christian course. The *Septuagint* in Prov. 28. 18. use it for, to *fall*, because such beasts or fowles which are so hampered, cannot stand, which may very fitly be applyed unto Apostates.

Integrity] Innocency, honesty, uprightnesse, soundnesse. A note of the godly, 1 King. 9. 4. Job 2. 3. Psal. 26. 1, 11. Prov. 20. 7. In Gen. 20. 5. it's taken for truth, simplicity, sincerity.

Intend] To be willing, Act. 12. 4. To be or stay, Act. 20. 13. To purpose or resolve, Josh. 22. 33. To take the course, 2 Chron. 28. 13. To say, or think, Exod. 2. 14.

Intent] is all one with End, 2 Sam. 17. 14. 2 King. 10. 19. Cause, reason, or ground, Joh. 13. 28. Act. 9. 21. & 10. 29.

Intercession, *or* request] The request which the death of Christ maketh for Beleevers after they have sinned, that their sins may be pardoned for his merit, and their imperfect obedience accepted; or, it is the merits of Christs death coming between our sins and Gods justice, to appease it, as an Advocate that pleads for his Client. 1 Joh. 2. 2, 3. Rom. 8. 3, 4. *And maketh request for us.* Heb. 9. 24. *He appears in heaven for us.* Christ is our Intercessour four wayes. First, by appearing for us in the sight of God, Heb. 9. 24. Secondly, by the force of his Sacrifice once offered, to make full satisfaction to Gods justice, Heb. 10. 12, 14. Thirdly, by his constant will; that for the merit of that sacrifice, God would be pacified towards the Elect, Heb. 10. 10. Lastly, by the assent and agreement of the Father resting in this will

of

of his Son for us, Joh. 11. 42. Matt. 17. 6. Popiſh interceſſion of the Virgin *Mary*, and other Saints, doth diſhonour Chriſt the onely Interceſſour. The Spirit maketh requeſt, by cauſing the faithfull to make requeſts; ſtirring up cries and grones in their hearts, Rom. 8. 26. 15. being compared with Gal. 4. 6. The continuall interceſſion of Chriſt, and his prayers made in the dayes of his fleſh, were figured by the bels of gold in *Aarons* skirts.

2. The requeſt which we make one for another, in the name of our Interceſſour Chriſt, either for good things to be given, or evil things to be removed from us. 1 Tim. 2. 2, 3. *Prayers, Interceſſions, and giving of thanks, &c.* Theſe be charitable, mutuall Prayers of the godly while they live together.

3. The complaints of the Prophets with grief, accuſing the ſins of the people to God, Rom. 11. 3, 4.

As interceſſion is made of Chriſt for all ſuch as ſhall be ſaved, Rom. 8. 39. Heb. 7. 25. ſo is there of man for men alive, Gen. 17. 18. & 18. 23. Jer. 7. 16. & 27. 18. 1 Tim. 2. 1. and to men, Jer. 36. 25. Of the holy Ghoſt in his elect Saints, Rom. 8. 26, 27.

Intermedle] Prov. 14. 10. Partake of, have any dealing with.

Intermiſſion] Lam. 3. 49. Reſting, pauſing, ceaſing, breaking off, giving over for a time.

Intereſt] Increaſe of gain taken for the lending of money upon fore-agreement and compact. Prov. 28. 8. *He which increaſeth his riches by Uſury and intereſt, &c.* Here the word *Intereſt* is taken in ill part. For the word in a good ſenſe ſignifieth that benefit which a mercifull and free lender taketh for his own indemnity, to repair ſuch loſſe whereof the borrower by his default, was an effectuall cauſe, by the keeping of money borrowed in his hand, longer then he ought, to the certain damage of the Lender.

Interpret] To diſſolve, Dan. 5. 16. marg. To ſhew a thing, Job 33. 23. To expound, teach, declare, make known the meaning, give the ſenſe, and make to underſtand, *&c.*

Interpretation] A tranſlating or turning out of one tongue into another. 1 Cor. 14. 13, 26. *If any ſpeak with ſtrange tongues, let him pray that he may interpret.*

2. An opening or declaring dark Scriptures or Propheſies. 2 Pet. 1. 20. *No Propheſie is of private interpretation.* Scriptures muſt be interpreted by Scriptures: and the light of them begged of God, as containing things which he onely can reveal.

3. Expounding viſions or dreams, Gen. 40. 8. *Are not interpretations of God?*

4. A teaching and ſpeaking ſomething evidently and plainly. Job 33. 23. *If there be an Interpreter with him.*

5. The meaning and ſenſe, Dan. 4. 18, 19. & 5. 15.

Interpreters] ſignifie Soothſayers and wiſe men of *Ægypt*, Gen. 40. 8.

Intreat] To uſe kindely, Gen. 12. 16. To ſpeak on ones behalf, Gen. 23. 8. To pray, Gen. 25. 21. Exod. 8. 8. To deſire or be earneſt with, Ruth. 1. 16. To intercede, 1 Sam. 2. 25. To hear, grant, accept of, Gen. 25. 21. 2 Sam. 21. 14. & 24. 25. Ezr. 8. 23. To ſpeak kindely and humbly unto, Job 19. 16, 17. To ſeek, Prov. 19. 6. To beſeech, Luk. 15. 28. To give good words, 1 Cor. 4. 13.

Intruding] Col. 2. 18. It implyeth their vain-glorious ſelf-ſeeking, and ſignifieth, To take poſſeſſion, advance, go proudly, and ſearch hidden things with deep inſight. *Byfield* on Col. 2. 18. p. 80.

Invade] To cut in pieces, Hab. 3. 16. mar. To ſet violently and forcibly upon, 1 Sam. 23. 27. & 27. 8. The invaders of Gods people were the *Amalekites*, 1 Sam. 30. 1. The *Moabites*, 2 King. 13. 20. The *Philiſtins*, 2 Chr. 38. 18. The *Ammonites*, *Aſſyrians*, *Midianites*, and others.

Invent] To deviſe, finde out by thinking, Amos 6. 5. Taken in good part, 2 Cor. 26. 15. In a bad, Rom. 1. 30.

Inventions] put for ſinfull practiſes, Pſa. 99. 8. Idolatrous acts, Pſal. 106. 39. Things invented, or contrivances, Prov. 8. 12. Crooked devices, Eccl. 7. 29.

Inviron] Joſh. 7. 9. That is, encompaſſe, compaſſe about.

Inviſible] By nature God is inviſible, 1 Tim. 1. 17. Elſe we might ſee him.

By will or grace he is ſeen in his works, Rom. 1. 20. Act. 17. 27. Tit. 2. 11.

Invite] is to bid, or call, as men doe gueſts to a feaſt; and is,

1. *Corporally*, and that either friendly, Gen. 29. 22. 1 Sam. 9. 24. Joh. 2. 2. or falſely, 2 Sam. 13. 23. Eſt. 5. 12.

2. *Spiritually*, Mat. 22. 3. Rev. 19. 9.

Inward] Spoken of the Ephod, Exod. 28. 26. The plague, Lev. 13. 55. The City of *David*, 2 Sam. 5. 9. The Oxen in the Temple, 1 King. 7. 25. The faces of the Cherubims, which were inward, that is, towards the houſe, 2 Chr. 3. 13. marg. Friends,

or

or men of ones ſecret, Job. 19. 19. marg. Parts, Job 38. 36. Part, Pſal. 5. 9. Thought, Pſal. 49. 11. Porch of the gate, Ezek. 40. 9. Windows, which were round about inward, that is, within, Ib. 16. marg. The Temple, Ezek. 41. 3. Man, Rom. 7. 22. 2 Cor. 4. 16. Affection, that is, bowels, 2 Cor. 7. 15. marg.

Inwardly] Taken in a good ſenſe, Rom. 2. 29. In a bad, Pſal. 62. 4. Mat. 7. 15.

J O.

Joab] *Willing*, or *voluntary*; or, *fatherhood*, or *having a Father*. The Son of *Zeruiah*, 2 Sam. 2. 18. Of the children of *Joab* 2812 returned from the Captivity, Ezr. 2. 6. See ch. 8. 9.

Joah] *Brotherhood*, or *having a Brother*. The Son of *Aſaph*, 2 King. 18. 18. The Father of *Iddo*, 1 Chr. 6. 21. The Son of *Obed-Edom*, Ibid. 26. 4. The Son of *Joahaz*, 2 Chr. 34. 8.

Joahaz] *Apprehending*, *poſſeſſing*, or *ſeeing*. The Father of *Joah*, 2 Chr. 34. 8.

Joakim] The Son of *Joſiah*, 1 Chr. 3. 15.

Joanna] *The grace*, *gift*, or *mercy of the Lord*. The Son of *Rheſa*, Luk. 3. 27. The Wife of *Chuza*, Luk. 8. 3.

Joash] *Diſagreeing*, *deſpairing*, *fiery*, or *burning*. The Father of *Gideon*, Judg. 6. 11. The Son of *Ahab*, 1 King. 22. 26. The Son of *Ahaziah* King of *Judah*, 2 King. 11. 2. The Son of *Jehoahaz* King of *Iſrael*, 2 Kin. 13. 9. One who had the dominion in *Moab*, 1 Chr. 4. 22. The Son of *Becher*, Ib. 7. 8. The Son of *Shemaah*, Ib. 12. 3. One ſet over the cellars of oyl, Ibid. 27. 28.

Job] *Sorrowfull*, or *hated*, *fighting*, *houling out*, or *abiding enemies*. The Son of *Iſſachar*, Gen. 46. 13. A man in the land of *Uz*, &c. Job 1. 1. *&c.* Of whom ſee Ezek. 14. 14, 20. Jam. 5. 11.

Jobab] The ſame. The Son of *Joktan*, Gen. 10. 29. A King of *Edom*, Gen. 36. 33. The King of *Madon*, Joſh. 11. 1. The Son of *Shaharaim* by *Hodeſh* his Wife, 1 Chr. 8. 8, 9. The Son of *Elpaal*, Ibid. 18.

Jochebed] *Glorious*. The Wife of *Amram*, Exod. 6. 20.

Joed] *Witneſſing*, *decking*, *robbing*, *paſſing over*; or after the *Syrian*, *taking away*. The Son of *Pedaiah*, Neh. 11. 7.

Joel] *Willing*; or, *beginning*; or, *ſwearing*. The Son of *Samuel*, 1 Sam. 8. 2. (called alſo *Vaſhni*, 1 Chr. 6. 28.) The Son of *Joſibiah*, 1 Chr. 4. 35. The Father of *Shemajah*, Ib. 5 4. A *Gadite*, Ibid. 12. The Son of *Azariah*, 1 Chr. 6. 36. The Son of *Izrahiah*, 1 Chr. 7. 3. The Brother of *Nathan*, Ibid. 11. 38. Of the Sons of *Gerſhom*, Ibid. 15. 7, 11. The Father of *Heman*, Ib. 17. The Son of *Laadan*, Ibid. 23. 8. The Son of *Jehieli*, 1 Chro. 26. 22. Of the Sons of *Nebo*, Ezr. 10. 43. The Son of *Zichri*, Neh. 11. 9. The Son of *Pethuel*. A Prophet, Joel. 1. 1.

Joelah] *A lifting up*, *profiting*; or, *taking away ſlander*. The Son of *Jeroam*, 1 Chr. 12. 7.

Joezer] *Helping*. A *Korite*, 1 Chr. 12. 6.

Jogbehah] *An exalting*, or *high*. A City, Numb. 32. 35.

Jogli] *A declaring*, *paſſing over*, *turning back*; or, *a rejoycing*. The Father of *Bukki*, Num. 34. 22.

Joha] *Making lively*. The Son of *Beriah*, 1 Chr. 8. 16. The Son of *Zimri*, 1 Chr. 11. 45.

Johanan] *The grace of God*, or *gift* or *mercy of the Lord*. The Son of *Careah*, 2 King. 25. 23. The Son of *Joſiah*, 1 Chron. 3. 15. The Son of *Elioenai*, Ibid. 24. The Son of *Azariah*, 1 Chr. 6. 9. One of *Davids* Helpers, 1 Chr. 12. 4. A *Gadite*, Ibid. 12. The Son of *Azgad*, Ezr. 8. 12. The Son of *Eliaſhib*, Ezr. 10. 6. The husband of *Meſhullam*, Neh. 6. 18.

John] Of the ſame ſignification with *Johanan*. The Son of *Zacharias*, Luk. 3. 2. called *John the Baptiſt*, Matt. 3. 1. The Son of *Zebedee*, Mat. 4. 21. One that was enemy to the Apoſtles, Act. 4. 6. One whoſe ſurname was *Mark*, Act. 12. 12, 35. & 13. 5, 13. & 15. 37.

Joiada] The Son of *Eliaſhib*, Neh. 12. 10.

Joiakim] The Son of *Jeſhua*, Neh. 12. 10.

Joiarib] *The battle*, *chiding*, or *multiplying of the Lord*. The Son of *Zechariah*, Neh. 11. 5.

Jokdeam] *The crookedneſſe* or *burning of the people*. A City, Joſh. 15. 56.

Jokim] *That made the Sun ſtand*. The Son of *Shelah*, 1 Chr. 4. 22.

Jokmeam] *The riſing*, *confirmation*; or, *revengement of the people*. A City, 1 Chr. 6. 68.

Jokneam] *Poſſeſſing*, or *building up of the people*. A City, Joſh. 21. 34.

Jokſhan] *Hardneſſe*, or *an offence*; or after the *Syrian*, *a knocking*. The Son of *Abraham* by *Keturah*, Gen. 25. 2.

Joktan] *A little one*, or *wearineſſe*, or *ſtrife*. The Son of *Eber*, Gen. 10. 25.

Joktheel] *The rock*. A City, 2 King. 14. 7. marg.

Jona] *The gift of the Lord*. The Father of *Simon Peter*, Mat. 16. 17. Joh. 1. 42. called *Jonas*, Joh. 21. 15.

Jonah, or Jonas] *A dove*, or *culver*; a *deſtroyer*, *rooting up*; or, *multiplying of people*. A Prophet, 2 King. 14. 25. The Son of *Amittai*, Jonah 1. 1. Of whom Matt. 12. 39, 40, 41. & 16. 4.

Jonan] The ſame. The Father of *Joſeph*, Luk. 3. 30.

Jonathan] *The gift of the Lord*. The Son of *Gerſhom*, Judg. 18. 30. The Son of *Saul*, 1 Sam. 14. 29, 39. & 2 Sam. 1. 4. The Son of *Abiathar*, 2 Sam. 15. 27. The Brother of *David*, Ibid. 21. 21. The Son of *Jaſhem*, Ib. 23. 32. The Son of *Jada*, 1 Chr. 2. 32. *Davids* Uncle, Ibid. 27. 32. The Father of *Ebed*, Ezr. 8. 6. The Son of *Aſahel*, Ibid. 10. 15. The Father of *Jaddua*, Neh. 12. 11. The Son of *Shemajah*, Ib. 35. A Scribe, Jer. 37. 15. The Son of *Kareah*, Jer. 40. 8.

Joppa] *Faireneſſe*, or *comelineſſe*. The name of both a City and Haven, 2 Chron. 2. 16. Ezr. 3. 7. *Jonah*, 1. 3. Act. 9. 36. & 10. 5.

Joza] *Shewing*, *declaring*, *caſting forth*, *done ſuddenly at a time*; or after the *Syrian*, *a cauldron*. Of his children 112 returned from *Babylon*, Ezr. 2. 18. He is tearmed *Hariph* in Neh. 7. 24.

Jozai] A *Gadite*, 1 Chr. 5. 13.

Jozam] (ſometimes *Jehoram*) *The height of the Lord*; or, *throwing down of the Lord*. The Son of *Toi*, 2 Sam. 8. 10. The Son of *Ahab*, 2 King. 8. 16. The Son of *Jehoſaphat*, Ibid. 21. The Father of *Zichri*, 1 Chron. 26. 25.

Jozdan] *The river of judgement*, or *the ſhewing and caſting forth of judgement*; or, *a going down*; or after the *Syrian*, *a cauldron of judgement*. A river, derived of his two ſpring heads, *Jor* and *Dan*, Joſh. 2. 15. Judg. 3. 28. Jer. 12. 5.

Jozim] *The Lord exalting*, or *the exaltation of the Lord*. The Son of *Matthat*, Luk. 3. 29.

Jozkoam] The Son of *Raham*, 1 Chron. 2. 44.

Joſabad] *Having a dowry*. A *Gederarathite*, 1 Chr. 12. 4.

Joſe] *Sparing*, *beeing*; or, *lifted up*. The Son of *Eliezer*, Luk. 3. 29.

Joſedech] The Father of *Joſua*, Hag. 1. 1. or *Joſhuah*, Zech. 6. 11.

Joſeph] *Increaſe*, or *increaſing*, or *perfect*. The Son of *Jacob*, Gen. 30. 24. The Father of *Igal*, Numb. 13 7. The poſterity of *Joſeph*, Pſal. 80. 1. The Husband of *Mary*, Matth. 1. 16. The Son of *Aſaph*, 1 Chron. 25. 2. Of the Sons of *Bani*, Ezr. 10. 42. A Prieſt, Nehem. 12. 14. *Joſeph* of *Arimathea*, Mar. 15. 43. *Joſeph* called *Barſabas*, Act. 1. 23.

Joſes] *Sparing*, *being*; or, *lifted up*. The Brother of *James*, Mat. 27. 56. One ſurnamed *Barnabas*, Act. 4. 36.

Joſhabad] *Having a dowry*. Chief of the Levites, 2 Chr. 35. 9.

Joſhah] *Being*, *forgetting*; or, *owing*. The Son of *Amaſhiah*, 1 Chr. 4. 34.

Joſhaphat] *The Lord is the Judge*, or *the judgement of the Lord*. A *Mithnite*, 1 Chron. 11. 43.

Joſhabiah] *The equity* or *plainneſſe of the Lord*; or, *the Lord ſetteth upon*. The Son of *Elnaan*, 1 Chr. 11. 46.

Joſhbekaſhah] It is *requiring*, *beſeeching*; or, *a hard ſitting*. The Son of *Heman*, 1 Chron. 25. 4.

Joſhua] (called *Hoſhea*, *Joſua*, *Jehoſhua*, *Jeſhua*) a *Saviour*, or the *Lord*, a *Saviour*, or *the ſalvation of the Lord*. The Son of *Nun*, Num. 14. 30. A *Bethſhemite*, 1 Sam 6. 14. The Governour of *Jeruſalem*, 2 King. 23. 8. The High-prieſt, Zech. 3. 1, 8.

Joſiah, or Joſias] *The fire* or *burning of the Lord*. The Son of *Ammon* King of *Judah*, 2 King. 21. 24. The Son of *Zephaniah*, Zech. 6. 10.

Joſibiah] *The ſeat*, *alteration*, or *captivity of the Lord*. The Father of *Jehu*, 1 Chron. 4. 35.

Joſiphiah] *The increaſe of the Lord*; or, *the Lords finiſhing*. The Father of *Shelomith*, Ezr. 8. 10.

Jot] Mat. 5. 18. that is, Not the leaſt letter, where alluſion is made unto the *Hebrew* letter *Jod* [י] which of all letters is the leaſt.

Jotbah] A place, 2 King. 21. 19.

Jotbath] *His goodneſſe*; or, *his daughters going out of the way*; or, *a deſert turning away*. A land of rivers of waters, Deut. 10. 7.

Jotbathath] Of the ſame ſignification with the former word *Jotbath*. The name of a place, Num. 33. 33.

Jotham] (ſometimes called *Joatham*) *Abſolute*, or *perfect*. The Son *Jerubbael*, Judg. 9. 5. The Son of *Azariah* King of *Judah*, 2 King. 15. 7. The Son of *Jaddai*, 1 Chr. 2. 47.

Journey] A going or paſſing in a way, from one place to another, whether by ſea or land, Gen. 29. 1. Exod. 13. 20. & 16. 1. Which is ſometime *long*, Joſh. 9. 13. Prov. 7. 19. *great*, 1 King. 19. 7. *far*, Mar. 13. 34. Which was *ſtinted* on the Sabbath, Act. 1. 12.

Joy] Gladneſſe. A ſweet motion of the Soul,

Soul, in regard of ſome preſent or hoped for good. This good, if it be worldly, then is the joy but naturall and worldly: if it be heavenly good, or tending and leading thereto, then is the joy ſpirituall and heavenly. Pſal. 51. 12. *Reſtore me to the joy of thy ſalvation.* Rom. 5. 3. *We rejoyce in tribulation.* Joh. 15. 11. *That your joy may be full.*

2. The matter or cauſe of joy. 1 Theſ. 2. 20. *Ye are our crowne and joy.* Job 3. 22. Pſa. 48. 2.

3. The moſt comfortable and full happineſſe of heaven. Mat. 25. 21, 23. *Enter into thy Maſters joy.* See *Enter.*

4. A godly boaſting and glorying. 1 Cor. 9. 15. *Leſt any man ſhould make my joy* (or *rejoycing*) *vain.*

5. Thoſe good things either earthly or ſpirituall, for the which we uſe to rejoyce. Joh. 16. 22. *And your joy none ſhall take from you.* 2 Cor. 7. 30. Rom. 15. 13. *The God of hope fill you with all joy*; that is, with every good gift, whereof ye may rejoyce plentifully and abundantly, Jam. 1. 2. and elſewhere often. A Metonymie of the cauſe.

6. That cheerfulneſſe and alacrity which wee ſhew forth towards our Neighbour. Galat. 5. 22. *The fruit of the Spirit, is joy, peace, &c.*

7. Joyfull ſpeech, or ſongs of thankſgiving and prayſe. Pſal. 126. 2. *And our tongue with joy.* A Metonymie of the cauſe for the effect. For prayſe cometh of joy, as joy cometh of good things, Neh. 12. 13.

8. The having or poſſeſſing of any good thing from whence joy ſpringeth. Joh. 3. 29. *This my joy is fulfilled.* Joh. 15. 11. *And that my joy may remain in you.*

Of *Joy* or *Gladneſſe*, there are divers ſorts.

I. *Naturall*, Pſal. 113. 9. Prov. 23. 24. Eccl. 2. 10. Joh. 16. 22.

II. *Worldly*, Job 29. 13. Iſa. 9. 3.

III. *Hypocriticall*, Job 20. 5. Mat. 13. 20.

IV. *Spirituall*, Pſal. 51. 12. Rom. 5. 3, 11. & 14. 17. Gal. 5. 22. Phil. 1. 25. 1 Theſſ. 1. v. 6.

V. *Eccleſiaſticall*, in and about the externall worſhip and means thrreof, Ezr. 3. 12, 13. Lam. 5. 15.

VI. *Ungodly*, Prov. 15. 21. Ezek. 36. 5. Hoſ. 9. 1.

VII. *Mixt*, partly worldly, partly ſpirituall, 1 Chron. 12. 40. Eſt. 9. 22. Luk. 10. 17.

VIII. *Heavenly*, Matt. 25. 21, 23. Luk. 15. 7, 10. Joh. 16. 21.

It's put alſo 1. for that which is hoped for, Ezek. 36. 5. Heb. 12. 2.

2. The object of joy, or that which gladdeth, namely proſperity, Job 20. 5. A merry life, Eccl. 8. 15.

3. Cheerfulneſſe, and a ready endevour, 2 Cor. 8. 2.

4. A reſting or relying upon, Iſa. 8. 6.

This is ſpoken of *God, Jeſus Chriſt*, the *holy Ghoſt, Angels, Beleevers*, &c.

Of *Joyes*, ſome are 1. *Unnaturall*, Job 3. 22.

2. Some *ſenſuall*; ſuch are the joyes Epicures conceive in the pleaſures and ſports of this life, Job 21. 12. Eccl. 11. 9.

3. *Fantaſticall*; when men rejoyce in meer conceits and fancies, without any ground, as ſome doe when very ſick.

4. *Diabolicall*; when men rejoyce in ſin, rejoyce in the miſery of Gods people, Ezek. 25. 6. And when (through the illuſion of Satan to keep them in ſecurity) their hearts are tickled with a great deale of joy.

5. *Spirituall*; being either *temporary*, which the wicked may feel in the hearing of the Word, Matth. 13. 20. or *eternall*, as which being now in the hearts of Gods children, ſhall never either totally or finally be loſt. How this laſt kind may be diſcerned from all other joyes, is ſhewed by Mr. *Byfield* on 1 Pet. 1. 8. p. 73. See *Rejoyce.*

All joy and peace] Solid and perfect joy, which alwayes remains, being never taken from them: and by peace is meant tranquillity and reſt in their owne conſcience by forgiveneſſe of ſins, and concord with their brethren, that there be no longer variance and diſſenſion amongſt them. Of which two gifts, *Joy* and *Peace*, the true cauſe is the righteouſneſſe of faith. Rom. 15. 13. *Fill you with all joy and peace through beleeving.* In this clauſe *Paul* alludeth unto the former ſaying, Rom. 14. 17. *The Kingdome of God is righteouſneſſe, joy, and peace in the holy Ghoſt.*

Joy darkened] Turning of mirth into heavyneſſe, as the air in the evening waxeth dark. Iſa. 24. 11. *All joy is darkened.*

Joy of God] Comfort of minde, ariſing from Gods goodneſſe, manifeſted in ſome outward or inward deliverance. Pſal. 51. 12. *Reſtore to me the joy of thy ſalvation*; that is, thy deliverances were wont to make me glad, let it be ſo again with me.

Joy in harveſt] Mirth mingled with labour and ſweat, hardly gotten, and dear bought joy, ſuch as Souldiers have of the ſpoil after a battel. Iſa. 9. 3. *According to the joy of harveſt*, &c.

To hear of joy and gladneſſe] To be made joyfull and glad, by hearing and beleeving the glad tydings of forgiveneſſe of ſins: For joy comes from faith, and faith by hearing. Pſal. 51. 8. *Make me to hear of joy and gladneſſe.*

Joy in the holy Ghoſt] A gladſome, ſweet and comfortable motion of the heart, ſtirred up by the Spirit of adoption, upon the feeling of Gods love in Chriſt, to eternal life; and upon the tokens of that love, both in earthly and ſpirituall bleſſings. Rom. 14. 17. *The Kingdome of God is righteouſneſſe, peace, and joy in the holy Ghoſt.* This is called Chriſts joy, John 15. 11. And glorious joy, Piet. 1. 8. becauſe it is part of the Kingdome of heaven.

Joy in the Lord] That true inward comfort which faithfull hearts feel, becauſe the Lord is their mercifull Father in Chriſt Jeſus. Phil. 4. 4. *Joy in the Lord.* Rom. 5. 11.

Joy of the Lord] Divine joy, which cometh from the Lord, and is placed in him, Neh. 8. 10. *The joy of the Lord ſhall make you ſtrong.* Likewiſe joy of the Spirit, 1 Theſ. 1. 6. ſuch as is mentioned, Act. 5. 41. & 1 Pet. 4. 13.

My joy] That gladneſſe and comfort which the Apoſtles received from Chriſt, the ſole author, cauſe, and pledge of their joy. Joh. 17. 13. *That my joy might be fulfilled; viz.* (be truely and abundantly ſhed into their heart) *in them.* In our ſelves nothing but perturbation and dreadfull terrour; in and from Chriſt, all peace and tranquillity flow-eth.

To joy in tribulation] To have occaſion and matter of true comfort and cheerfulneſſe of our heart from afflictions, becauſe they are pledges of Gods love, and tryals of faith and patience. Rom. 5. 3. *We joy in tribulations.*

Joyfull] Spoken of the *Iſraelites*, 1 King. 8. 66. The *Jews*, Ezr. 6. 22. *Haman*, Eſt. 5. 9. Voyce, Job 3. 7. Them that love Gods name, Pſal. 5. 11. The ſoul, Pſal. 35. 9. Lips, Pſa. 63. 5. Noiſe, Pſal. 66. 1. Sound, Pſa. 89. 15. Field, Pſal. 96. 12. Hils, Pſal. 98. 8. A Mother, Pſal. 113. 9. The children of *Zion*, Pſal. 149. 2. Saints, Ibid. 5. The earth, Iſa. 49. 13. This muſt not be onely in proſperity, Eccleſ. 7. 14. but even in adverſity, 2 Cor. 7. 4.

Joyn] Spoken 1. *Materially*, of things; as of houſe to houſe, Iſa. 5. 8.

2. *Perſonally*; as, in marriage, Gen. 29. 34. in affinity, 2 Chron. 18. 1. in aide one to another, Exod. 1. 10. 2 Chron. 20. 36. Prov. 11. 21. in war one againſt another, 1 Sam. 4. 2.

3. *Mentally*, 1 Cor. 1. 10.

4. *Carnally*, 1 Cor. 6. 16.

5. *Idolatrouſly*, Pſal. 106. 28. Hoſ. 4. 17.

6. *Spiritually*, by becoming viſible members of the Church, entring into covenant with God, and in fellowſhip one with another, Jer. 50. 5. Ezek. 37. 17. Act. 9. 26. Zech. 2. 11. 1 Cor. 6. 17.

And is taken for Helping, Exod. 1. 10. Aſſociate, Dan. 11. 6. Company with as man and Wife, Mat. 19. 6. Eph. 3. 31. Be nigh unto, Act. 8. 29. Be numbred or reckoned with, Job 3. 6. Knit as one, Matth. 19. 6. Commit fornication, 1 Cor. 6. 16.

Joynt] Taken *naturally*, Gen. 32. 25.

Artificially, 2 Chr. 18. 33.

Myſtically, Cant. 7. 1.

Spiritually, Eph. 4. 16. Col. 2. 19. Heb. 4. 12.

Jozabad] *Endewed*; or, *having a dowry.* One of *Davids* Helpers, 1 Chron. 12. 20. An Overſeer, 2 Chr. 31. 13. The Son of *Jeſhua*, Ezr. 8. 33. The Son of *Paſhur*, Ezr. 10. 22. A Levite, Ibid. 23. One that cauſed the people to underſtand the Law, Neh. 8. 7. who had the overſight of the outward buſineſſe of the Houſe of God, Ib. 11. 16.

Jozachar] *Remembring*; or, *of the male kinde.* The Son of *Shimeath*, 2 King. 12. 21.

Jozabak] The Father of *Jeſhua*, Ezr. 3. 2.

I P.

Iphedeiah] *The redemption of the Lord.* The Son of *Shaſhak*, 1 Chron. 8. 25.

I R.

Ir] *A watch-man, City, making bare, pouring out, heap of viſion*; or, *a young Colt.* The Father of *Shuppim*, and *Huppim*, 1 Chr. 7. 12.

Ira] The ſame. A chief Ruler, 2 Sam. 20. 26. The Son of *Ikkeſh*, Ib. 23. 26.

Irad] *A wilde Aſſe, the heap of going down, the going down of a heap*; or, *a heap of government.* The Son of *Enoch*, Gen. 4. 18.

Iram] *A City of them, the watchings, making bare*, or *pouring out of them*; or, *an high heap.* A Duke, Gen. 36. 43.

Iri] *Fire*, or *light.* The Son of *Bera*, 1 Chr. 17. 7.

Irijah] *The fear, viſion*, or *throwing forth of the Lord.* The Son of *Shelemiah*, Jer. 37. 13.

Iron] is a ſtrong metall, Dan. 2. 40, 41.

got

got out of ſtone and the earth, Deut. 8. 9. Job 28. 2. ſharpeneth iron, Prov. 27. 17. was once made to ſwim, 2 King. 6. 6. whereof were made Inſtruments, Numb. 35. 16. a Bedſted, Deut. 3. 11. Tooles, Deut. 27. 5. Yoke, Deut. 28. 48. Veſſels, Joſh. 6. 44. Harrows, Axes, 2 Sam. 12. 31. Nails, 1 Chr. 22. 3. Bars, Job 40. 18. Fetters, Pſa. 149. 8. Gate, Act. 12. 10. Pillar, Jer. 1. 18. Pen, Jer. 17. 1. Pan, Ezek. 4. 3. Gods, Dan. 5. 4. And is put for an Axe, Iſa. 10. 34. Inſenſible hardneſſe, 1 Tim. 4. 2. As hard and drie as iron, Lev. 25. 19. Unbendable, Iſa. 48. 4. Strength, Dan. 2. 33. Invincible power, Pſa. 2. 9. Rev. 2. 27. Fetters or chains made of it, Pſal. 107. 10.

A City, Joſh. 19. 38.

Irpeel] *The health, medicine*; or, *exalting of God.* A City, Joſh. 18. 27.

Ir-shemesh] *A City of the Sun*; or after the *Syrian, of bondage.* A City, Joſh. 19. 41.

Iru] *A watch-man, &c.* as *Ir.* The Son of *Caleb*, 1 Chr. 4. 15.

Irshahash] The Son of *Tehinnah*, 1 Chr. 4. 12.

I S.

Is] betokeneth, Signifieth, Sealeth. Mat. 13. 38. *The field is the world.* Matth. 26. 27. *This is my body.* And elſewhere often, Gal. 4. 24, 25. Iſa. 9. 15. Jam. 3. 6. Chriſts bare words be but a bare foundation for their monſtrous tranſubſtaniattion.

This Sacramentall Metonymie whereby [*Is*] noteth to ſignifie and repreſent, or whereby the ſigne and thing ſignified be put one for the other, it is ſo frequent in Scripture, as it may be reckoned among plain and uſuall ſpeeches: as Gen. 17. 10. Circumciſion called the Covenant, expounded in verſ. 11. the ſigne thereof. See the like touching the Paſchall Lamb, Exod. 12. 11. & 13. 9. In the ſame ſenſe the Sabbath is the Covenant of the Lord, Exod. 31. 13, 16. The Ark is God, Pſal. 89. 7. The cover of the Ark is the propitiatory or Mercy-ſeat, Lev. 4. 31. The Rock is Chriſt, 1 Cor. 10. 3. The Dove is the holy Spirit, Matth. 3. 16. Baptiſme is the waſhing away of ſin, Act. 22. 16. The Bread, the Communion of his body, *&c.* 1 Cor. 10. 16, 17. How can the Papiſts affirm that this is an unuſuall phraſe?

2. Leads or brings unto. Rom. 7. 7. *Is the Law of ſin*; that is, doth it bring unto, or lead to ſin? Rom. 16. 23. *The gift of God is eternall life*; that is, holineſſe (which is Gods free gift) leadeth unto eternall life, as a way leadeth to a City, Rom. 8. 6. *Wiſdome of the Spirit is life and peace*, Joh. 17. 3.

3. Bring forth, cauſeth, meriteth, or deſerveth. Rom. 8. 6. *The wiſdome of the fleſh is death*; that is, not onely leads unto, but deſerveth death eternall.

4. Ought to be, or let him be. 1 Tim. 3. 2. Heb. 13. 4. *Marriage is honourable, &c.* Matt. 5. 13, 14. *Ye are the ſalt of the earth, the light of the world*, (for ſo ye ought to be): This is no rare thing, but uſuall in Scripture, to put the Indicative mood for the Imperative, and the deed done, or fact, for the right whereby it ſhould be done, as Mal. 2. 5. 1 Tim. 3. 15. Rom. 14. 6, 7. where regarding, giving of thanks, living, be put for, ought to regard, to give thanks, ought to live: and ſo often elſe where ſpeaketh.

5. The exiſtence of a thing, Heb. 11. 6. for ſome things are ſaid to be nothing, 1 Cor. 8. 4. & 10. 19.

6. *Per enallagem modorum*, or *per Syllepſin conjunctionis*, it is put ſometime for an Objection or Prolepſis (as though it be) not for a propoſition or affirmation, that the thing indeed is ſo. See Joh. 10. 17. Rom. 6. 16.

7. Not the ſenſe onely, but the ſum, yea the end or uſe, yea the perfection of a thing, as Mat. 7. 12. Luk. 6. 31.

8. The Identity or ſelf-ſameneſſe of one thing under divers names, and againſt the diverſity of perſons, when one onely is meant, Mat. 11. 3. Luk. 24. 39. Joh. 9. 37. Act. 17. 3.

Isaac] ſignifies, Laughter, joy, which is reaped ſpiritually by faith in Chriſt, Gen. 17. & 21. 5, 6. when it is ſaid *Abraham* bleſſed *Iſaac*, the meaning is, that *Abraham* applyed and confirmed to *Iſaac*, the promiſe made to himſelfe, Gen. 12. 2. & 14. 19. & 17. 19. & 25. 11. and ſo *Iſaac* commended to *Jacob* the bleſſing of *Abraham*, Gen. 28. 3, 4. and by this bleſſing, the righteouſneſſe of faith is implyed to *Abrahams* ſeed, Gal. 3. 8, 9.

Isaiah] (ſometime *Eſay*, or *Eſaias*) *The health or ſalvation of the Lord.* A Prophet, 2 King. 20. 1. 2 Chr. 26. 22. The Son of *Amos*, Iſa. 1. 1.

Iscah] *Anointing, covering*, or *ſhadowing*; or, in the *Syrian, eſpying.* The daughter of *Haran*, Gen. 11. 29.

Iscariot] *Judas* ſo called, either from the City, whereof he was, (ſee Joſh. 15. 25.) or from *falſehood*, or a *lie*, of שקר, or from his *receiving, locking up, hiding*, which in *Syriack* is סכר, whence *eſcariuta*, a *pouch*, or *purſe*,

for that he had the *bag*, Joh. 13. 29. or by way of Prolepſis, for that he ſtrangled himſelf, for that the word alſo ſignifieth. See *Paſor Lex.* in the word Ἰσδᾶς, or an *hireling*; or, a *man of death*, Luk. 22. 3.

Iſhad] The Son of *Hammoleketh*, 1 Chro. 7. 18.

Iſhbah] The Father of *Eſhtemoa*, 1 Chro. 4. 17.

Iſhbak] *It is voyd*, or *made voyd*; or in the *Syrian*, *forſaking*. The Son of *Abraham*, Gen. 25. 2.

Iſhbi-benob] *Sitting in propheſie*; or, *taking captivity in propheſie*. A Gyant, 2 Sam. 21. 16.

Iſhboſheth] *A man of ſhame*; or, *the delay of a man*. The Son of *Saul*, 2 Sam. 2. 8.

Iſhi] *Salvation*; or, *having regard*. The Son of *Appaim*, 1 Chr. 2. 31. A famous man, Ibid. 4. 24. Alſo, it ſignifieth *My husband*, Hoſ. 2. 16. marg.

Iſhiah] *It is the Lord*. The Son of *Rehabiah*, 1 Chr. 24. 21. The Son of *Izrahiah*, 1 Chr. 7. 3.

Iſhijah] Of the Sons of *Harim*, Ezr. 10. 31.

Iſhma] *Put unto*, *named*, *a marvelling*; or, *deſolation*. Of the Father of *Etam*, 1 Chr. 4. 3.

Iſhmael] (or *Imael*) *God hath heard*, or *the hearing of God*. The Son of *Abraham* by *Hagar*, Gen. 16. 11. The Son of *Nethaniah*, 2 King. 25. 23. The Son of *Azel*, 1 Chr. 8. 38. The Father of *Zebadiah*, 2 Chr. 19. 11. The Son of *Jehohanan*, 2 Chr. 23. 1. Of the Sons of *Paſhur*, Ezr. 10. 22. Of the firſt *Iſhmael* is *Iſhmaelite*, 1 Chr. 2. 17. and *Iſhmaelites*, Gen. 37. 27.

Iſhmael, *and* Iſaac] The children of the ſlaviſh Synagogue, which perſecuteth the faithfull; and ſhall be caſt out as *Iſhmael* was: alſo of the free Church unto which belongeth the inheritance of heaven, Gal. 4. 28, 29.

Iſhmaiah] *Hearing the Lord*, or *obeying the Lord*. The Son of *Obadiah*, 1 Chron. 27. 19.

Iſhmerai] *A Keeper*, or *keeping*. The Son of *Elpaal*, 1 Chr. 8. 18.

Iſhpan] *Hid*, *broken in ſunder*; or, *a comie*. The Son of *Shaſhak*, 1 Chr. 8. 22, 25.

Iſh-tob] *A good man*. A Countrey, 2 Sam. 10. 6, 8.

Iſhuah] (or *Iſuah*) *Plainneſſe* or *plain*, *equall*, *putting* or *put*. The Son of *Aſher*, Gen. 46. 17.

Iſhuai] The ſame. The Son of *Aſher*, 1 Chr. 7. 30.

Iſle, Iſles; Iſland, Iſlands] Taken,

I. *Properly*, for land cloſed in and environed with the Sea, (or freſh water) as, the Iſle of *Cyprus*, Act. 13. 6. *Clauda*, Act. 27. 16, 26. *Melita*, Act. 28. 1, 7, 9, 11. *Patmos*, Rev. 1. 9.

II. *Improperly*; ſo 1. *Tyrus* is tearmed the Iſle, Iſa. 23. 2, 6.

2. By the Iſles the Inhabitants are meant, Ezek. 26. 15.

3. By the Iſles of the Sea, Countreys bordering on the Sea are to be underſtood, Eſt. 10. 1. Iſa. 24. 15. Ezek. 26. 15, 18. or Countreys remote beyond the Seas, Ezek. 27. 6, 7, 15. and ſo for all Countreys of the world which did not then belong to the Church, Iſa. 41. 1, 5. & 42. 4, 12. & 49. 1. Accordingly *Caphtor* is tearmed a Countrey, Jer. 47. 4. marg.

5. *Canaan* is ſo tearmed, Iſa. 20. 6. marg. For as an Iſland is compaſſed with waters, ſo was the land of *Canaan* environed with enemies.

Iſmachiah] *Cleaving to*, *leaning upon*, or *joyned to the Lord*. An Overſeer, 2 Chron. 31. 13.

Iſmaiah] A *Gibeonite*, 1 Sam. 12. 4.

Iſpah] *A Jaſper ſtone*. The Son of *Beriah*, 1 Chr. 8. 16.

Iſrael] *A Prince of the ſtrong God*; or, *one that hath obtained principall power from the might of God*. Gen. 32. 28. *Thy name ſhall be called Jacob no more, but Iſrael; becauſe thou haſt power with God.*

2. The Patriarch *Jacob*, who was called *Iſrael*, becauſe he had ſtrength to wreſtle with God, and to overcome; as in the former place appeareth. Rom. 9. 9. *All that are of Iſrael*; that is, of *Jacob*.

3. The people of *Iſrael*, which were the poſterity of *Jacob*, of whom conſiſted the viſible Church till the coming of Chriſt. Exod. 19. 3. *Tell the children of Iſrael.* Pſal. 76. 11. And very often in the Old Teſtament.

4. The whole viſible Catholick Church, conſiſting of beleeving Jews and Gentiles. Pſal. 124. 1. *Now may Iſrael ſay.* Pſal. 125. 7. *But peace ſhall be upon Iſrael.* Gal. 6. 16. *And upon the Iſrael of God*, that is, upon the whole elect people of God.

5. The land or place of dwelling of the foreſaid Patriarch and his poſterity, Pſal. 76. 1. & 147. 2.

6. All the people of God, Ex. 18. 1. Joſh. 7. 8. called the children of *Iſrael*, Lev. 22. 18.

7. The ten Tribes, 1 King. 14. 18. 2 Kin. 3. 3. & 10. 32.

8. *Judah*,

8. *Judah*, 2 Chr. 12. 1. Ezek. 8. 6.
9. The *Jews*, Rom. 11. 25.

Eternity of Iſrael] God, who is abſolutely eternall, and maketh his people eternally bleſſed, even for ever and ever moſt happy, 1 Sam. 15. 29.

Holy one of Iſrael] The true God, which being moſt pure and holy in his owne nature and works, is alſo the Authour of all purity in his people, Iſa. 5. 19. Alſo one who hath manifeſted his holineſſe in *Iſrael*.

Light of Iſrael] God enlightening and ſanctifying his people, alſo cheering them with his deliverance and defence, Iſa. 16. 17.

Iſraelite] A Jew which deſcendeth of *Jacob*, according to the fleſh. Rom. 9. 4. *Which are the Iſraelites.*

2. A godly Chriſtian (though a Gentile) which from his heart worſhippeth the God of *Iſrael*. Joh. 1. 47. *Behold an Iſraelite indeed, in whom there is no guile.* Rom. 2. 29. Pſal. 73. 1. *Yet God is good to Iſrael, even to ſuch as are of a pure heart.*

Note: *Jacob* had both his names of wreſtling and ſtriving: but *Jacob* the firſt, was at his birth, when he ſtrove to be the firſt born, but prevailed not till afterward: but *Iſrael* the latter is upon victory, prevailing with God and men. This change of his name ſignifieth a change and more excellencie of his eſtate, as in *Abrahams* and *Sarahs* names, Gen. 17. 5, 14. Iſa. 62. 2.

Iſſachar] *Hire, wages*, or *reward*. The Son of *Jacob* by *Leah*, Gen. 30. 18. The Tribe of *Iſſachar*, or his poſterity, Deut. 33. 18. The land belonging to that Tribe, Joſh. 17. 11. The Son of *Obed-Edom*, 1 Chro. 26. 5.

Iſſue] Children or poſterity, Gen. 48. 6. A flux, or running, Lev. 12. 7. & 15. 2, 3, 4, &c. Seed, Ezek. 23. 20. Paſſage, way, or mean, Pſal. 68. 20. Prov. 4. 23.

To iſſue] Spring from, 2 King. 20. 10. Flow, Ezek. 47. 8. Goe forth, Joſh. 8. 22.

Iſui] The ſame with *Iſhuai*. The Son of *Aſher*, Gen. 46. 17. The Son of *Saul*, 1 Sam. 14. 49.

I T.

Italie] A Countrey ſo called of King *Italus*, or of *Italia*, which ſignifieth *with calves*, for that it aboundeth with calves, Act. 27. 1. Whence *Italian*, Act. 10. 1. as belonging thereunto.

Itch] A kinde of ſcab, Deut. 28. 27.

Itching ears] 2 Tim. 4. 3. that is, ſuch as affect altogether novelty, and choyce of doctrines, and curious ſpeculations.

Ithai] *Strong, my ſigne, a plough ſhare*; or, *a coming to*. One of *David's* Mighties, 1 Chr. 11. 31.

Ithamar] *Woe to the change*, or *woe to the hand*; or, *an Iſle of the hand* or *finger*; or, *the change of an Iſle*. The Son of *Aaron*, Ex. 6. 23.

Ithiel] *God with me, the ſigne of God*; or, *the coming to of God*; or, *the plough-ſhare of God*. The Son of *Jeſaiah*, Neh. 11. 7. See Prov. 30. 1.

Ithiel *and* **Ucall**] Chriſt (God and man) who is preſent with us, and by whom we can doe all things; as *Ucall* ſignifies one that is mighty, and makes other ſtrong, Prov. 30. 1. The ſpeech of a man concerning *Ithiel* and *Ucall*. By theſe two names the godly are warned of the ſanctification of themſelves, by the infinite preſence and power of God in Chriſt.

Ithmah] *An Orphan, marvelling*; or, *perfection*. One of *David's* Mighties, 1 Chr. 7. 37. 11. 46.

Ithnan] A City, Joſh. 15. 23.

Ithra] *A remnant*; or, *excellent*. The Father of *Amaſa*, 2 Sam. 17. 25.

Ithran] The ſame. The Son of *Diſhon*, Gen. 36. 26. The Son of *Zophah*, 1 Chro.

Ithream] *The excellency*, or *remnant of the people*. The Son of *David*, 2 Sam. 3. 5.

Ithrite] *Excelling*; or, *a remaining*, 2 Sam. 23. 38. 1 Chr. 11. 40.

Ittah-kazim] *An houre*; or, *time of a Prince*; or, *now a Prince*. A City, Joſh. 19. 13.

Ittai] The ſame with *Ithai*. A City. *David's* friend, and one of his Mighties, 2 Sam. 15. 22. & 23. 29.

Iturea] *Kept*; or in the *Syrian* tongue, *of a mountain*; or, *full of hills*. A Region neer to the deſert of *Arabia*, whereof *Philip* was Tetrarch, Luk. 3. 1.

J V.

Juah] *Iniquity*. A City where an Idol was honoured, 2 King. 18. 34.

Jubal] *Bringing*, or *fading*; or, *a trumpet*. The Son of *Lamech*, who was the Inventer of the Harp and Organs.

Jubile] This was to be reckoned after ſeven times ſeven yeers, which made forty nine; beginning on the day of Reconciliation, wherein ſervants were freed, debts remitted, poſſeſſions that had been alienated returned, the Law allowing no further ſales; all which

were

were proclaimed with the ſound of a Trumpet, of a Rams-horn, and therefore called *Jobel*, which ſignifieth a *Ram*, or *Rams-horn*, Lev. 25. 8, 9, 10, 11, &c.

It noteth the full redemption we have by Chriſt. The proclaiming of freedome in the Land this year of Jubile, ſignified, that Chriſt would one day with his owne voyce proclaim full liberty and freedome from the tyranny of ſin, hell, and Satan, Lev. 25. 8, 9, 10. untill 17. thus expounded by Iſa. 16. 1, 2. & Iſa. 63. 4. & in Luk 4. 21. our Saviour applyeth that of Iſa. 61. unto himſelfe. *This day this Scripture is fulfilled in your ears.*

Jucal] *Mighty*, or *perfect*. The Son of *Shelemiah*, Jer. 38. 1.

Juda] *Confeſſion*, or *prayſe*. The Son of *Joanna*, Luk. 3. 26, 27. The Son of *Joſeph*, Ibid. 30.

Judah] The ſame. The Son of *Jacob*, Gen. 29. 35. by *Leah*, Gen. 35. 23. A Tribe and Kingdome divided from the ten Tribes, Iſa. 7. 6. and often elſewhere. The two Kingdomes of *Judah* and *Iſrael* joyntly conſidered, Iſa. 1. 1. Concerning *Judah*. Of the line of *Judah* came *David* and *Chriſt*, Gen. 49. 9. *Judah* is the Lyons whelp, Heb. 7. 14. Alſo the Tribe of *Judah*, Joſh. 18. 5. Judg. 1. 2, 3, 4, 10. & 20. 18. Alſo, the Son of *Senuah*, Neh. 11. 9. The Father of *Zerah*, Ibid. 24. A Levite, Neh. 12. 8. See verſ. 34. 36.

Judas] The ſame with *Judah*. The Son of *Iacob*, (called alſo and moſt uſually *Iudah*) Mat. 1. 2. One of Chriſts brethren (or kinſmen) Mat. 13. 55. One that betrayed Chriſt, Mat. 26. 25. *Iudas* of *Galilee*, Act. 5. 37. One in *Damaſcus*, in whoſe houſe *Saul* was, Act. 9. 11. *Iudas* ſurnamed *Barſabas*, Act. 15. 22.

Jude] The ſame: called alſo *Iudas*, the Brother of *James*, Luk. 6. 16. Jude 1.

Judea] The ſame. A Countrey, Matth. 3. 1. Act. 2. 9. Sometimes taken for the whole Land of the twelve Tribes, ſometime for *Iudah* and *Benjamin* onely, according to the ſeparation of *Galilee*, *Samaria*, and other Countreys.

A Judge] A chief Governour, or Soveraigne Ruler, who hath all the world in his diſpoſition, and under his power. So is God alone. Gen. 18. 25. *Should not the Iudge of the world doe juſtly?* In his Church he judgeth the controverſies of Faith, by the voyce and ſentence of Scripture.

2. A Deputy Governour, as it were Gods Lieutenant, in the government of the whole world. So is Chriſt, as Mediatour, and he alone. 2 Tim. 4. 1. *I charge thee before Chriſt, the Iudge of quick and dead.* Joh. 5. 22.

3. A Governour, that hath general rule by Gods appointment, over ſome one people or Nation, to preſerve and govern it. Judg. 3. 26. *God raiſed them up Iudges.*

4. A perſon appointed over criminall cauſes and civill controverſies, to end and determine them by his ſentence. 2 Chr. 19. 5. *He ſets Iudges in the Land.* Deut. 16. 18. *Iudges ſhalt thou make thee in all thy Cities.* Luk. 12. 14. Who is to hear the cauſes between parties, Deut. 1. 16. To weigh actions, Ibid. 17. and, To execute judgement between man and man, Ezek. 18. 8. They muſt be well qualified, Deut. 1. 13, 15. Ex. 18. 21. 2 Chr. 1, 2. Ezr. 7. 25. Pſ. 2. 10. be righteous, 2 Tim. 4. 8. not unrighteous, Zeph. 3. 3. Luk. 18. 6. They are called gods, Exod. 21. 6. Pſal. 82. 1, 6. and are to be honoured, Exod. 22. 28. Act. 23. 5. God ſometimes extraordinarily raiſed up Judges, Judg. 2. 18. Act. 13. 20. with whom he was, Judg. 2. 18. who went out to war, Judg. 3. 10. by whom he delivered his people, Judg. 3. 9, 31. who upheld true Religion, Judg. 2. 19. and were means of peace to *Iſrael*, after their victories gotten, Judg. 3. 11, 30. & 5. 31. & 8. 28.

Judges of evill thoughts] Such as think not rightly in their preferring one before another, but intend evill therein. Jam. 2. 4. *And are become Iudges of evill thoughts.* This ſhews what reſpect of perſons is not to be uſed; namely, firſt, that which puts a falſe difference for a true: ſecondly, that wherein no mean is obſerved: thirdly, that whereof there is no good end, but carnall and corrupt, as to curry favour with great and rich men. Otherwiſe, as there be of God ſundry degrees appointed among men, who in dignity excell one another, ſo they are in their ſeverall places to be eſteemed, that we may witneſſe how we reverence Gods ordinance and gifts.

To judge after the ſight of the eyes, or after the hearing of the ears] ſignifies, to give ſentence of all men, not by the geſtures, actions, words, profeſſions, or reports, or by any thing which appears in outward ſhew, but according to the ſincerity of the heart, Iſa. 11. 3.

To judge] *referred* 1. *to God*; ſignifieth,

1. To rule and govern. Pſal. 67. 4. *God ſhall judge the earth with righteouſneſſe.* Pſal. 9. 4, 8. Heb. 10. 30. *The Lord ſhall judge his people.*

2. To

2. To correct, chastise, or to punish, which is one act of divine government. Psal. 51.4. *That thou mayst be pure when thou judgest.* Heb. 13.4. *Adulterers God judge.*

Note. This word *judge*, when it respecteth the godly, meaneth sometime chastisement and affliction for sin, 1 Cor. 11.31. and sometime deliverance out of affliction, 1 Sam. 24.15. 2 Sam. 18.19. both may be implyed, Gen. 30. 6.

3. To pronounce a righteous and true sentence upon all things and persons; which is also another act of government. Rom. 2. 16. *At that day when God shall judge the world.*

4. To give defence and preservation against malicious unjust oppressors. Psal. 7.8. *Judge me according to my righteousnesse.* See vers. 10. which seemeth thus to expound the word. Psal. 43. 1. *Iudge me (O Lord) defend and deliver me.* This is also one part of government: it contains, 1 Examination of the cause, 2 Giving of sentence, 3 And execution by delivering the oppressed. See 2 Sam. 18. 19, 31. Judg. 3. 10.

5. To inquire into, try, and discerne things and persons. Psal. 7. 11. comp. with vers. 9. Psal. 11. 4, 5. *The Lords throne is in heaven, his eyes consider and try, &c.* Also to debate, argue, discusse, or dispute a thing, and afterward to judge and lay the blame where it is, Gen. 31. 37.

6. To keep authority over, Psal. 82. 1.

7. To recompense, Ezek. 7. 3, 8.

II. *To men*; signifieth,

1. To rule and govern any people. Judg. 4. 4. *Debora judged Israel.*

2. Truely to understand and discern all things as they be. 1 Cor. 2.15. *The spirituall man judgeth all things.* 1 Cor. 14. 29. *Let two or three speak, and let the other judge*; that is, discern what is spoken.

3. To utter an upright and unpartiall sentence of other men and their doings. Joh. 7. 24. *Iudge a righteous judgement, and not according to appearance.*

4. Rashly and curiously, without any cause or calling, to carp at, and censure other men and their actions. Mat. 7. 1. *Iudge not, and ye shall not be judged.* Rom. 14. 3, 4, 13. *Let no man judge his brother*; that is, rashly determine of him, and of his final estate; for that belongs to God onely.

5. To approve and allow the last sentence of the great judgement. 1 Cor. 6. 2. *The Saints shall judge the world and the Angels.*

6. To hear, try, and determine civill causes between a man and his neighbour. 1 Cor. 6. 2. *Are ye unworthy to judge the least matters?* Exod. 18. 13. *Moses sate to judge the people.*

7. To condemne, or to pronounce a judiciall sentence, true or false, 1 King. 4. 28. Psal. 82. 1.

8. To accuse, and by a good example to testifie against others. Mat. 12. 41, 42. *The men of Nineveh shall rise in judgement against this generation.* Rom. 2. 27.

9. To declare by deeds, and pronounce sentence against ones self. Act. 13. 46. *You judge your selves unworthy of life.*

10. To use judgement and consideration in the ordering of our life, and actions thereof, that none of them be offensive and hurtfull to the weak Christian. Rom. 14. 13. *But judge this rather, that ye put not a stumbling block, &c.* When we examine our own doings, and ponder them so judiciously, & discreetly, as we may direct them without any offence: this is it which is meant here by *judging.*

11. To plead for, Ezek. 23. 37. marg. As Magistrates in Civill and Politicall government, so under the Law of *Moses*, the Priests were Judges, Lev. 10. 10. Deut. 17. 8, 9. 2 Chr. 19. 8. as the Priests and Elders in Christs time, Luk. 22. 66. Act. 4. 5, 6. And the Apostles, Act. 15. 19, 20. 1 Cor. 5. 3.

The Scripture (in controverfies of faith) is a Judge and judgeth; that is, giveth sentence, Joh. 12. 48. & Joh. 5. 45, 46. where Christ provoketh to *Moses* as a Judge between him and the Pharisees. Also, God himself and Christ are said to judge, Joh. 5. 24, 27, 30. Lastly, the true Church of Christ, and every true member of it, hath power of judging, 1 Cor. 2. 15. 1 Cor. 10. 15.

But there is great difference between these Judges and their judgements; for God is the supreme Judge and Generall, infallible. Also (being the first verity essentially, and therefore to be beleeved for himself:) the Scripture which is Gods voyce and word, is also a most certain undeceivable Judge, but subordinate; whose sentence for God himselfe, who is truth it selfe, is to be received without contradiction or appellation, as absolute and definitive: but the Church, Councels provinciall or œcumenicall, Doctors, Pastors, the faithful, be inferiour Judges, and give judgement assentive, by judgement of approbation (not of determination) it being their office to receive, repeat, approve, publish the judgement and testimony which Christ hath already given by his Prophets and Apostles.

The Pope is so far from being Soveraign,

as

as he is no Judge at all, being a party and guilty.

To be judged] To be punished. Mat. 7. 1. *Ye shall not be judged.*

2. To be rashly censured, or lightly esteemed, as one of lesse worth then others. 1 Cor. 4. 3. *I passe little to be judged, &c.*

3. To be called to an account and sifted. Rom. 3. 4. *When thou art judged.*

4. To be tryed, and have his cause known, either to be acquitted or condemned. Act. 25. 10. *Where I ought to be judged.*

5. To take esteem, and count to be, Act. 16. 15.

6. To proceed against, Act. 24. 6.

7. To be accused and sentenced, Rom. 2. 12.

8. Truely discerned, 1 Cor. 2. 15.

9. Determined, 1 Cor. 5. 3.

10. Condemned, 1 Cor. 6. 2. & 10. 29.

11. Punished, 1 Cor. 11. 31, 32.

12. Sentence pronounced, either of absolution or condemnation, Jam. 2. 12.

The wicked are judged already, Joh. 3. 18.

1 In Gods decree.

2 In Gods Word.

3 In their own consciences.

4 In inchoation or part.

Yet shall be again in the last day, Matt. 25. 32, 40, 46. & 16. 27.

1 By publick and finall sentence, 1 Cor. 4. v. 5.

2 By raising up of their bodies, 1 Joh. 5. 28.

3. By their totall and eternall perdition of souls and bodies together in hell, Matth. 25. 46.

Judgement] Government of the world. Joh. 5. 22. *He hath committed all judgement unto the Son.* Psal. 9. 7. *He hath set a throne of judgement.* Also, government of his chosen people, Isa. 11. 3, 4. The greatest part consisteth in absolving them from sin, and preserving safe to life eternall, inspiring all his graces into them, that he may live in them, and they in him.

2. Chastisement. 1 Cor. 11. 29. *Eats his owne judgement.* 1 Pet. 4. 17. *Iudgement begins at Gods house.* Isa. 5. 16.

3. The mercifull moderation or measure which God keeps in chastising his children. Jer. 10. 24. *Correct me, but with judgement.*

4. Solemne divine action of the last day. Eccl. 12. 14. *God will bring every work to judgement.* This judgement hath in it three things; first, an equity in all things and persons: secondly, a laying them open: thirdly, pronouncing an upright sentence, Matt. 25. 31, *&c.*

5. The just statutes and commandements of God. Psal. 119. 7. 20. *When I shall learn the judgements of thy righteousnesse.* Psal. 19. 9. Laws and Rites for humane duties, are called Judgements: 1 by them God judgeth of every ones works: 2 and executes his judgements: 3 and by them we must frame all our judgements of our selves and others, and deal accordingly.

6. The Spirit of justice and wisdome, enabling to know and discern right and wrong, good and evill. Psal. 72. 1. *Give thy judgements to the King.*

7. Wrath, vengeance, and punishment executed upon the wicked. Matt. 5. 22. *Shall be culpable of judgement.* And very often elsewhere, Psal. 33. 5.

8. The punishment inflicted upon Christ for our sins. Act. 8. 33. *In his humility his judgement hath been exalted.* As by his humility is meant the grave and bands of death, Christ being most abased, when he lay as one oppressed of death in his prison of the grave: so by Judgement, both the hand and counsell of God most justly afflicting his Son our Surety, in his fierce anger, and that miserable condition which in his life and death he did undergoe for sinners.

9. That great power and authority which God gave unto Christ the Mediatour, to determine and doe that which is righteous and just. Joh. 9. 39. *I am come unto judgement into this world.* Joh. 16. 11.

10. A setled estate, when Religion was committed to the Gentiles, superstition being cast out. Matt. 12. 18. *He shall shew judgement to the Gentiles.*

11. Equity or righteous dealings. Luk. 11. 42. *And passe over judgement.* Gen. 18. 19. Isa. 1. 17. *Seek judgement, releeve the oppressed.*

12. Amendment, or reformation of the world. Joh. 12. 31. *Now is the judgement of this world.*

13. The way and course which God holdeth in governing all and every thing. Rom. 11. 33. *How unsearchable are his judgements?*

14. Sentence. 2 Pet. 2. 11. *Give not railing judgement.* Also, a plain and open testimony, Phil. 1. 28. 2 Thes. 1. 5.

15. Sentence of damnation and absolution. Jude 15. *To give judgement against all men.*

16. Courts and places of Judgement. 1 Cor. 6. 4. *If ye have judgements, &c.*

17. A power and faculty to diſcern things which differ. Phil. 1. 6. *And in all judgement.* Which ſignifies both the perceiving, and diſcerning the things perceived.

18. A right ſentence given of men, and of their actions in Courts of Judgement, publickly or privately, 2 Chro. 19. 6. Pſal. 82.2. *Give juſt judgement.* Alſo, cauſe or right, Iſa. 10. 2.

19. Inſtruments of Gods vengeance. Ezek. 14. 21. *When I ſend my four judgements, &c.*

20. Famous examples of Gods vengeance. Pſal. 84. 21. *They ſhall be glad becauſe of thy judgements.*

21. The wrath, vengeance, and puniſhment upon the wicked, Mat. 5. 22.

2. Rectitude by adminiſtration, in bringing confuſed things into order, Iſa. 4. 4. Joh. 9. 39. & 16. 11.

23. The reward of the godly, at the laſt day, 2 Theſſ. 1. 5.

24. Sentence and opinion, 1 Cor. 1. 10.

25. Advice (not counſell) 1 Cor. 7. 25.

Spirit of judgement] That Spirit by which God judgeth and puniſheth the wicked, alſo ſaveth and maintaineth the elect: or it ſignifies a mind deſirous to execute judgment and right in delivering his people from the power of their enemies, Iſa. 4.4. By the ſpirit of judgement, Iſa. 1. 27.

Such Laws as were annexed to the ten Commandements for puniſhing offenders civilly, have this title prefixed, *Theſe are the Iudgements which thou ſhalt ſet before them*, Exo. 21. 1.

Judith] *Praiſing*, or *confeſſing*. The Daughter of *Beeri*, Gen. 26. 34.

Julia] *Full of ſoft cotton*, or *full of hairs*. The name of a woman, Rom. 16. 15.

Julius] The ſame. A *Centurion*, Act. 27. 1, 3.

Junia] Of *Juno*, or of the moneth *June*, as being therein born. A kinſman of *Pauls*, Rom. 16. 7.

Juniper] A tree, whoſe leaves are little, ſmall, and hard, growing along the ſtalks and branches, and are alwayes green, without falling off in winter. The fruit is round little berries, which are green at the firſt, and afterward black, of a good ſavour, and ſweet in taſte, which at length wax bitter. At the ſame time it hath berries both ripe and unripe, great and ſmall together. The bark, leaves, fruit, gum, iſſuing therefrom, are profitable in phyſick. Under this tree the Prophet ſate and ſlept, 1 King. 19. 4, 5. *Iob* maketh mention of ſome who made uſe of Juniper roots for their meat, Job 30. 4. Fire being covered with the aſhes hereof, will continue for the ſpace of a whole yeer. See Pſal. 120. 4.

Jupiter] Act. 14. 12, 13. & 19. 35. as if it were *Iuvans pater*, the Helping father. Ζεὺς, The proper name of a faigned god or Idol among the Gentiles; ſo named of ζέω *to boil*, or be *ſeething hot*; or, of δεύω, *to water*; or, of ζὴν, as *being the Authour of life*. He is ſaid to be Son to *Saturn* and *Ops*, and born at the ſame birth with *Iuno*. Some think that of *Iehovah*, the Gentiles named the greateſt god *Iove* and *Iupiter*; that is, *Iah father*, of the ſhorteſt name *Iah*, mentioned Pſal. 68. 5. and *Varro* (the learnedeſt of the *Romans*) thought *Iove* to be the God of the Jews. *Ainſworth* on Pſal. 83. 19.

Ivory] Elephants teeth, 2 Chr. 9. 21. mar. Hereof *Solomon* made a throne, 1 King. 10. 18. *Ahab* an houſe, 1 King. 22. 39. We read alſo of Ivory palaces, Pſal. 45. 8. A Tower of Ivory, Cant. 7. 4. Benches of Ivory, Ezek. 27. 7. Beds of Ivory, Amos 6. 4. Veſſels of Ivory, Rev. 18. 12.

Juriſdiction] Luk. 23. 7. That is, power, rule, authority.

Jury] Luk. 23. 5. Joh. 7. 1. That is, *Iudea*.

Juſhabhesed] *A dwelling place, the ſeat of mercy*, or *the changing of mercy*. The Son of *Pedaiah*, 1 Chr. 3. 20.

Juſt] One who is righteous by the imputation of Chriſts righteous. Rom. 1. 17. *The juſt ſhall live by faith.*

2. One who dealeth juſtly in his particular vocation, as a Magiſtrate, *&c.* Luk. 23. 50. *A good man and a juſt.*

3. One who endevoureth to live uprightly in his generall calling, as a Chriſtian walking in the righteous Statutes of God. Luk. 1. 6. *They were both juſt before God.* Job 1. 1.

4. One who in his life and death anſwers the perfect juſtice of the Law of God. 1 Pet. 3. 18. *He dyed, the juſt for the unjuſt.*

5. One that is exceeding faithfull, keeping his word or promiſe. 1 Joh. 1. 9. *He is faithfull and juſt to forgive us our ſins.*

6. One who is eſſentially juſt, and infinitely the cauſe of juſtice in all his creatures. Exod. 9. 37. *The Lord is juſt, &c.*

7. One who thinketh himſelfe righteous, and is not. Luk. 18. 9. *Certain truſted that they were juſt.*

This is ſpoken I. of *God*, who is juſt in the mids of his people, Deut. 32. 4. Iſa. 45. 21. Zeph. 3. 5. In his doings, Neh. 9. 3. In his promiſes, 1 Joh. 1. 9. who hath beſtowed on men

men a juſt Law, Rom. 7. 12. That they may doe juſt things, Phil. 4. 8. uſe juſt ballances, &c. Lev. 19. 36. that they may eſcape juſt damnation, Rom. 3. 8.

II. Of *Chriſt*, Iſa. 53. 11. Mat. 27. 19, 24. and of his judgement, Joh. 5. 30.

III. Of *Man*; 1. *Opinionatively*, in his owne conceit, Prov. 18. 17. Mat. 9. 13. Luk. 18. 9.

2. *Really*, and in truth, and that both in a cauſe, Iſa. 26. 7. & 29. 21. and in perſon, but none exactly ſo before God, Job 9. 2. Eccleſ. 7. 20. Rom. 2. 13. yet of him ſo reputed and called, Gen. 6. 9. Job 1. 1. Luk. 1. 6.

To be juſt over-much] To be deceived by appearance and pretence of Juſtice, and ſo to exceed a mediocrity or mean in our actions, whereupon may enſue very great danger. Eccl. 7. 19. *Be not thou juſt overmuch. Wherefore ſhouldſt thou be deſolate?* Examples of ſuch as to their hurt have tranſgreſſed the bounds of Juſtice, under pretence of dealing juſtly, or of not partaking in injuſtice; we have the man mentioned 1 Ki. 20. 35, 36. who becauſe he would not ſeem unjuſt, by ſmiting an innocent and godly Prophet (though commanded of God ſo to doe), was devoured by a Lion. Such a thing was that which *Saul* did, when he ſpared the fatteſt of the flock for to ſacrifice unto God, 1 Sam. 15. 9. So *Timothy* by too much abſtinence from wine (thinking by ſuch auſterity to have reduced the riotous *Epheſians* to temperance) had almoſt overthrown the eſtate of his body, 1 Tim. 5. 23. See 2 Cor. 2. 6, 7, 8, 9, 10, 11. The *Corinthians* were too ſevere toward the inceſtuous man. *Serranus* thinks that in this ſentence of *Eccleſiaſtes*, is condemned a too great and ſurly boldneſſe of ſuch, who under pretence of juſtice and wiſdome, doe proudly judge of the judgements of God, ſpeaking evill of his works, becauſe of ſome diſorder which appeareth in them: whereof *Solomon* hath ſpoken in verſ. 17. *Tremellius* and *Junius* ſay, that the precept of *Solomon* calleth upon men to temper and moderate their judgement of themſelves, that they neither attribute too much to their owne diſcretion, nor yet too much debaſe and deject themſelves. The Note of *Geneva* Bible is, that it forbids to boaſt much of our own juſtice and wiſdome. The firſt expoſition fitteth beſt both the phraſe and circumſtances. For (*to be juſt overmuch*) joyned with theſe words (*Wherefore ſhouldſt thou be deſolate?*) import a dangerous exceſſe in Juſtice.

Some underſtand the words not of perſonall but politicall Juſtice, that it bee not too ſevere, but tempered with clemency.

The words may be taken for a caution and direction to moderate our zeal with prudence, leſt it bring danger upon us, Matth. 10. 16. *Large Annot.*

Juſtice] *Referred* I. *to God*; ſignifieth,

1. That divine property, whereby God being moſt juſt in himſelfe, rendreth right to every creature, infinitely rewarding and loving the good; extremely hating and puniſhing the wicked. Gen. 18. 25. *Shall not the Judge of all the world doe juſt* (or *right?*)

2. Gods merciſull benefits and protection. Iſa. 59. 9. *Neither doth juſtice come neer to us.*

3. Fidelity, or truth, in keeping his promiſe made unto us, touching redemption by Chriſt. Rom. 3. 26. *That he may be juſt.*

Alſo Juſtice or Righteouſneſſe, ſignifieth, that imputed holineſſe of Chriſt, Phil. 3. 9. Alſo the fruit and reward of juſtice, mercies, and benefits, is ſometime meant by it: as Jude v. 5, 11. Dan. 4. 22. Pſal. 112. 9.

1. An eſſentiall property of God; *Actus immanens.*

2. A work of God ſo called, whereby he governeth the world, defending and rewarding the good; *Actus emanans.*

3. The truth of God, or his fidelity in performing his promiſes, 1 Joh. 1. 9.

4. His commandement or precept of righteouſneſſe given to man to keep, Jam. 1. 2.

5. The effects of his active juſtice in men, *viz.* their deliverances and rewards.

6. The working of inherent righteouſneſſe or ſanctification in us, Pſal. 4. 1. Rom. 1. 17. Iſa. 53. 11.

7. The juſtification of us by the righteouſneſſe of Chriſt imputed to us, Rom. 3. 26.

II. *To Chriſt*; ſignifieth,

1. The ſufferings of Chriſt for us, by which he perfectly ſatisfied Gods juſtice, and ſo was juſt toward the Godhead by the paſſion of his Manhood. This muſt be conſidered as it was in him his office to ſatisfie, Rom. 3. 26. 1 Cor. 1. 30. This is Chriſts juſtice paſſive from God.

2. The ſufferings of Chriſt and his ſatisfaction to the Father for us, not as it was performed by him (for ſo it is his juſtice) but as it is derived to us by his imputation of it to us, and as it is received of us by faith, and retained with us by hope and charity. So it

is our juſtice or righteouſneſſe paſſive before God.

III. *To Men*; ſignifieth,

1. That politicall virtue peculiar to Magiſtrates, which diſpoſeth them to do right to every man, rendring prayſe to whom prayſe, and vengeance to whom vengeance belongeth. Job 29. 14. *I put on juſtice.* Rom. 13. 2, 3. 1 Pet. 2. 15, 16. This is diſtributive juſtice, Luk. 18. 3.

2. The morall virtue which moveth men to give to others their due, and unto deal rightly in matter of bargain and contracts. Gen. 18. 16. *He will teach his ſervants to doe juſtice.* This is commutative juſtice.

3. That grace infuſed into all Gods children, conforming them in part unto the will of God, both in their nature and actions. Eph. 4. 24. *Created in juſtice* (or *righteouſneſſe*). See *Righteouſneſſe.*

4. That ſtate of perfect holineſſe which *Adam* received of God in his creation, for himſelfe and his poſterity. This no man now hath in this life.

5. The eſtate of holineſſe hereafter in heaven.

Gods juſtice] ſignifieth two things;

1. A juſt reward of my labours from the hand of God.

2. Juſt dealing in me, who ſhall be ſeen to keep nothing but mine owne, Gen. 30. 33.

Juſtification] Forgiveneſſe of ſins by the ſufferings of Chriſt, and the imputation of juſtice by his obedience, to the beleever. Ro. 5. 16. *The gift is of many offences unto juſtification.* verſ. 18. *The benefit abounded toward all men to the juſtification of life.* Here Juſtification is very ſtrictly uſed.

2. Whatſoever we have from Chriſt, either by imputation of Faith, or by ſanctification of the Spirit effectually renewing us. Tit. 3 7. *That we being juſtified by his grace.* In this ſignification we find the word [*juſtifying*] uſed, Rom. 8. 30. *Whom he called, them he juſtified.* Here Juſtification is uſed largely for Sanctification alſo.

If it be ſo, then is there no place for Juſtification in that place, Rom. 8. 30. Therefore Vocation there being for that which is effectuall, containeth, or ſignifieth, Sanctification; after which followeth Juſtification.

3. Juſtification is put for the teſtification or proof of our Juſtification; for ſo muſt that place be underſtood, Rom. 4. 25. ſeeing Chriſts reſurrection doth but confirm it, not cauſe it.

4. It may ſignifie, as privatively the acquitting of the guilty perſon, upon his repentance and faith, Rom. 4. 5. & 5. 16. ſo alſo poſitively, the commending verbally, and rewarding actually of a godly perſon for any godly act; and ſo may we underſtand our Saviour, Matth. 12. 37. and St. *James*, Jam. 2. 23, 24, 25.

5. There is a Juſtification by works of true righteouſneſſe, but yet not perfect, and therefore the Juſtification thereby is not to be truſted wholly unto; not at all without the privative Juſtification, *viz.* by remiſſion of ſins. See Pſal. 143. 2. & 32. 1, 2. and Rom. 4. 1, 2, 3, 5. He that is truely ſanctified by Chriſts Spirit, and beleeveth the merits of his death for remiſſion of ſins, hath a full and perfect Juſtification.

Juſtification is an action of God, freely, of his own mercy and favour abſolving a beleeving ſinner from the whole curſe due to his ſins, and accounting him perfectly juſt in his ſight, unto eternall life in heaven, through the perfect obedience and ſufferings of Chriſt imputed to his faith, unto the everlaſting praiſe and glory of Gods juſtice, mercy, and truth, Rom. 3. 24, 25. & 4. 5. & 5. 19. 2 Cor. 5. 19. Rom. 4. 4.

The efficient cauſe of Juſtification is the grace of God; the materiall, is Chriſt our Redeemer; the formall, imputation of our ſins to him, and his juſtice to us; the helping, inſtrumentall cauſe, is faith within, and the Goſpel without, Rom. 5. 9. 1 Tim. 2. 6. The finall cauſe is Gods glory, the utmoſt, our ſalvation the neereſt end thereof.

Juſtification before God, is not known in all Scripture, to be uſed for the infuſion of the habit of juſtice into the ſouls of the elect, at their firſt converſion, of unjuſt to make them habitually juſt. This is Popiſh and rotten Divinity, which wil have Juſtification to be underſtood of, and to ſignifie inherent juſtice, as Sanctification ſignifieth inherent ſanctity.

Juſtifie] To abſolve and quit one that is accuſed, from the crime wherewith he is charged, and to pronounce him innocent. Prov. 17. 15. *He that condemneth the righteous, and juſtifieth the wicked.* Matth. 12. 37. Iſa. 5. 23.

2. To abſolve and acquit a ſinner which beleeves, from the guilt and puniſhment of all his ſins, and to pronounce him righteous before the tribunall Seat of God, through the imputation of Chriſts righteouſneſſe to his faith. In this ſenſe we are

ſaid

ſaid to be juſtified by faith, and not by works. Rom. 3. 28. *Therefore we conclude, a man is juſtified by faith, without works of the Law.* Rom. 8. 33. And often elſewhere, both in the Epiſtle and others, [*juſtifying*] is put for our [*abſolving*] from ſin, and being pronounced juſt before God his Judgement-ſeat. See Act. 13. 39. Iſa. 53. 11. The oppoſition between juſtifying and condemning, doth confirm this, Rom. 8. 33, 34. Rom. 2. 12, 13. St. *Paul* ſearcheth the cauſes of Juſtification, and St. *James* ſeeks the effects, by which it may be found and proved. *Paul* intreateth of Juſtification before God, *James* of that which is before men.

3. To declare and manifeſt him to be juſt, which is ſo already. Jam. 2. 21. *Was not Abraham our Father juſtified by works?* 1 Tim. 3. 16.

4. To commend and acknowledge a thing or perſon to be juſt and good. Luk. 7. 35. *Wiſdome is juſtified of her children.* & 10. 39. *He willing to juſtifie himſelfe.*

5. To over-match, overcome, and exceed others in evill, ſo as others may ſeem to be juſt, in compariſon of them. Ezek. 16. 51. *Thou haſt exceeded them in thine abominations, and haſt juſtified them in all thy abominations.* Jer. 3. 6.

6. To be more juſt, or leſſe unjuſt. Jer. 3. 11. *Iſrael hath juſtified her ſelf more than Judah.*

7. To exempt one, and to make him utterly and wholly free from any thing. Rom. 6. 7. *He that is dead is juſtified from ſin*; that is, freed from ſin, as ſome Tranſlations have it.

8. To endevour to make himſelfe more juſt, or to profit and perſevere in righteouſneſſe. Rev. 22. 12. *He that is juſt, let him ſtill be juſtified.* Thus it is read in the Originall Greek Text. Here it is uſed of that inchoate and unperfect righteouſneſſe, which is inherent in the regenerate.

In all the Old Teſtament, it cannot be found, that the word which ſignifieth [*juſtifying*] is ever uſed in the Originall Hebrew tongue, otherwiſe then for [*abſolving*] a perſon accuſed. Neither in the New Teſtament, when our [*juſtification*] before God is ſpoken of, hath it any other meaning; and ever found (in this Argument) to ſignifie, of one evill and unjuſt, to make him juſt and good.

Note. There is a juſtification in opinion onely, as that Lawyer in Luk. 10. juſtified himſelfe: and the Phariſees in Luk. 16. 15. Secondly, there is another juſtification in truth and very deed, even before God; and this is twofold:

1. Legall, by perfect keeping of the Law, which could give righteouſneſſe and life eternall to the doers, could any be found that by his owne ſtrength could fulfill it, Rom. 2. 13. & 10. 5.

2. Evangelicall; to wit, the perfect righteouſneſſe which was in the Man Chriſt, being imputed to the beleever, Rom. 5. 1.

Three reaſons out of Rom. 4. why a man cannot be ſaid to be juſtified by a righteouſneſſe habituall infuſed, or inherent, as Papiſts underſtand the phraſe in Rom. 4, 5.

Firſt then, it ſhould not be written, that faith was accounted for righteouſneſſe, but an infuſed habit was imputed: whereas he ſaith not this latter, but the former, verſ. 5.

Secondly, then *Paul* would not ſay that righteouſneſſe is imputed without the works of the Law, in verſ. 6. The elect are juſtified being ſinners and wicked, Rom. 4. 5. Therefore the thing for which they be juſtified, cannot be their owne inherent juſtice, Phil. 3. 9. For habituall righteouſneſſe, or inherent juſtice, it is a work of the Law, and ſticketh in the juſtified perſon. But what ſo ſticketh, and is inherent, cannot be ſaid to be imputed, which is underſtood of ſomething without, and which we have not in us.

Thirdly, ſuch as be juſtified by infuſed juſtice, of them it cannot be affirmed, that their ſins are covered, forgiven, and not imputed. For habituall juſtice expelleth and takes away all ſin, and hideth it not; whereas a wicked man is juſtified by hiding and remitting his ſins, verſ. 7. Add to theſe, that inherent Juſtice is all one with Sanctification, which may not be confounded with Juſtification.

The Doctrine of Juſtification by Faith only, without the Works of the Law, is not onely grounded on Scripture, Gal. 2. 28. Rom. 13. 28. but found Antiquity hath ſubſcribed to this truth. The beleever (ſaith *Ambroſe* on 1 Cor. 1.) is ſaved by Faith alone, without Works, receiving *gratis* the remiſſion of ſins. Again, they are freely juſtified, working nothing, nor making recompence, but juſtified *ſola Fide*, by Faith alone, through the gift of God. *Ambroſe* in Rom. 3. 9. Again, he ſaith in Rom. 4. *Abraham* was juſtified not by the Works of the Law, but *Fide ſola*, by Faith alone.

The Apoſtle (ſaith *Origen*) teacheth the Juſtification *ſolius Fidei*, of Faith alone, to be

be ſufficient. *In Rom. lib.* 3. Thus the Theef and the Publican, and ſinfull woman, in Luk. 7. were juſtified, ſaith *Origen*. Alſo *Baſil* (*ſola fide*) by faith alone in Chriſt, a ſinner is juſtified. This one thing (ſaith *Chryſoſt.*) I earneſtly affirm, that *fides ſola*, faith alone by it ſelfe made the Theef ſafe, and that no works, *per ſe*, by themſelves, have ever juſtified the workers.

Hierom on Rom. 4. God juſtifieth the wicked converting, *per ſolam fidem*, and not by works, which he had not: And again, to the Sons of *Abraham*, faith alone is imputed for righteonſneſſe.

Athanaſius ad Galat. Faith alone hath in it the power of Juſtifying. In all which ſentences, Faith alone doth not exclude the Grace of God, the Merits of Chriſt, and the Word and Sacraments, but Humane works and merits.

To *Juſtifie* is fourfold.

1. *Falſely*, and *vain-glorioufly*; when a man juſtifieth himſelf, Luk. 10. 29. & 16. 15.

2. *Politickly*, in the publick courſe of Juſtice; either *rightly*, Deut. 25. 1. or *unjuſtly*, Prov. 17. 15. Iſa. 5. 23.

3. *Legally*, by a mans owne righteouſneſſe, according to the Law. So the *Jews* ſought to be juſtified, Rom. 9. 31. & 10. 3. but thus none can be juſtified, Pſa. 143. 2. Rom. 3. 20. Gal. 2. 16. Thus none attain to the righteouſneſſe of God, Rom. 9. 31. & 10. 3. yea, them that ſeek thus to be juſtified, Chriſt profiteth nothing, and they are faln from grace, Gal. 5. 4.

4. *Evangelically*, Rom. 5. 1. Thus are all beleevers, Act. 13. 39. Rom. 3. 22, 26. and they are ſaid to be juſtified by Chriſt, Gal. 2. 16. by grace freely, through Jeſus Chriſt, Rom. 3. 24. Tit. 3. 7. by faith, Rom. 5. 1. Gal. 3. 8. by his blood, Rom. 5. 9. by his knowledge, Iſa. 53. 11.

This act is ſpoken 1. of *Man* juſtifying *man*; that is, doth abſolve, clear, acquit, and that *publickly*, as a Judge in Court, Deut. 25. 1. Prov. 17. 15. *Privately*, as a private perſon, Job 33. 32.

2. Of *Man* juſtifying *God*, Luk. 7. 29. namely, in beleeving and thankfully acknowledging righteouſneſſe to him, and praiſing him for the performance of his promiſes.

3. Of *Chriſt* juſtifying *Man*, Iſa. 53. 11. namely, by acquitting him before God, from the guilt and puniſhment of ſin.

4. Of *Chriſt* juſtified in the *Spirit*; that is, his divine power gave him approbation, 1 Tim. 3. 16.

5. Of *the children of wiſdom*, juſtifying it; that is, exhibiting honor due unto it, Mat. 11. 19.

6. Of *God* juſtifying *Man*; which is, not to impute ſin, to cover it, and to forgive the ſinner in *Chriſt*, Rom. 8. 33.

To be juſtified in the Law] To deſire, or to be willing to be, (as did ſome *Galatians*) or to glory and boaſt of being juſtified by the obſervation and works of the Law (as the Phariſee did, in Luk. 18.) Gal. 5. 4. *Whoſoever are juſtified by the Law, &c.*

The nature and force of the Law, is to kill, and to be a Miniſter of wrath and eternall death to all which break it, (as all men doe, both before and after grace received,) ſo far off it is from power to juſtifie and to give life. Alſo in the phraſe and language of *Paul*, to be juſtified by Works, is, to have ſuch perfect obedience and holineſſe, as may deſerve the teſtimony of righteouſneſſe, before the Tribunall ſeat of God.

Note. When we are ſaid to be juſtified by Faith, and to attain righteouſneſſe by or through Faith, underſtand it inſtrumentally: but where it is written, Faith is accounted for righteouſneſſe, take it to be ſpoken correlatively, with reference to Chriſts merit, which is our juſtice.

To juſtifie the wicked] To abſolve a wicked man from his guilt, and pronounce him juſt, ſo as he beleeve in Chriſt. After which, he remaineth not wicked, but is now accounted juſt with God, by imputation of Chriſt his juſtice unto him, and worketh juſt things towards men, by inchoate and unperfect ſanctification. Rom. 4. 5. *To him which beleeveth in God, who juſtifieth the wicked.*

The declaration, confirmation, and conſummation of the free imputation of the perfect righteouſneſſe in Chriſt, it is attributed in Scripture unto the Reſurrection of our Saviour Chriſt, Rom. 4. 25. becauſe it is the perfection of all his ſufferings. For, whatſoever his ſufferings were for continuance, greatneſſe, and multitude; yet had he not riſen again, the redemption of mankinde had ſtill been imperfect; whereas in that after death, he did again reſtore his body to life; this ſheweth him to be a full conqueror of all our ſpiritual enemies.

Juſtly] That is, rightfully, righteouſly, agreeable to equity, Mic. 6. 8. Luk. 23. 41. 1 Theſſ. 2. 10.

Juſtus] *Juſt*, or *virtuous*. The ſurname of *Joſeph*, called *Barſabas*, Act. 1. 23. One who worſhipped God, into whoſe houſe *Paul*

entred, Act. 18. 7. One *Jesus*, mentioned Col. 4. 11.

Juttah] *Turning away.* A City, Josh. 21. 16.

I Z.

Izhar] *Clearnesse, oyle*; or, *pertaining to none.* The Son of *Kohath*, Exod. 6. 18. Of him the family of the *Izeharites*, Num. 3. 27. or *Izharites*, 1 Chr. 24. 22.

Izrahiah] *The Lord ariseth*; or, *the clearnesse of the Lord.* The Son of *Uzzi*, 1 Chr. 7. 3.

Izrahite] *Shamuth* thus named, 1 Chr. 27. 8.

Izreel] *The seed of God*; or, *the dropping down of Gods friendship*; or, *the sprinkling upon the shepherd of God.* A City, Josh. 19. 18.

Izri] To him befel the fourth lot, 1 Chr. 25. 11.

Izrites, or Jezerites] Numb. 26. 49. A *fastening*; or, *a making of earth*; or, *tribulation*; or, *making narrow*; or, *sorrowfull.*

K A.

Kab] A measure, containing *twenty four egges*; it held proportion with our *quart.* The least measure mentioned in Scripture, is the fourth part of a *Kab*, 2 King. 6. 25. The Rabbins have a proverb, that *Ten kabs of speech descended into the world, and the women took away nine of them. Goodwyn Moses and Aaron*, p. 321. Others hold, that it contained about *three* of our *wine quarts.*

Kabzeel] *The congregation of God.* A City, Josh. 15. 21.

Kadesh] *Holinesse.* A City called *En-mishpat*, Gen. 14. 7. Where were the waters of strife, Ezek. 47. 19. and where the *Israelites* abode many dayes, Deut. 1. 46.

Kadesh-barnea] *Holinesse of an inconstant Son*; or *holinesse of corn*; or, *holinesse of troubled cleannesse.* A place, Num. 32. 8.

Kadmiel] *God of ancientnesse*, or *God of rising.* A Levite, Ezr. 2. 40. The Father of *Jeshua*, Neh. 12. 24.

Kadmonites] *Ancients*, or *Chief.* A people, Gen. 15. 19.

Kain] *A possession*, or *possessed.* The Son of *Adam*, Gen. 4. 5. See *Cain.*

Kainan] *A buyer*, or *Owner*, Gen. 5. 9. See *Cainan.*

Kallai] *Light, rosting by fire*; or, *my voyce.* Of *Sallai*, Neh. 12. 20.

Kanah] *Of reeds.* A River, Josh. 16. 8.

Karrah, or Carrah] *Bald.* The Father of *Johanan*, 2 King. 25. 23.

Karkaa] *A floor*; or, *dissolving coldnesse.* A City, Josh. 15. 3.

Karkor] A place, Judg. 8. 10.

Karnaim] A place, Gen. 14. 5.

Kartah] A City, Josh. 21. 34.

Kartan] *A calling, reading*, or *meeting.* A City, Josh. 21. 32.

Kattah] A City, Josh. 19. 15.

K E.

Kedar] *Blacknesse*, or *sadnesse.* The Son of *Ishmael*, Gen. 25. 13. A place, Psal. 120. 5. The inhabitants thereof, Isa. 42. 11.

Kedemah] *Ancient*; or, *the first.* The Son of *Ishmael*, Gen. 25. 15.

Kedemoth] *Ancientry*; or, *the Chief*; or, *a burning*; or, *the crookednesse of death.* A City, Josh. 21. 37.

Kedesh] *Holinesse.* A City of the inheritance of *Judah*, Josh. 15. 23. *Naphtali*, Josh. 19. 37. *Issachar*, 1 Chr. 6. 72.

To keep] To hold fast and make sure. 2 Tim. 1. 14. *Keep that which was committed to thee.*

2. To reserve and hold fast in ones memory what is taught us. Luk. 2. 51. *Mary kept those sayings in her heart.* Psal. 119. 4. *Thou hast commanded to keep thy precepts diligently.*

3. To preserve, protect, and defend against enemies and evils, spirituall and bodily. Psal. 121. 4. *He that keepeth Israel.* Joh. 17. 11. *Keep them in thy name.* 1 Pet. 1. 5. Magistrates as Gods Ministers and instruments, be keepers under God, Psal. 127. 1.

4. To desire to keep the Law of God, or to endeavour to keep: or to keep in desire, or affection, Psa. 119. 8.

5. To perform indeed, or to keep in effect the Law of God; and this two wayes: 1 by our selves, so we should, but doe not perfectly, Psal. 119. 4, 5. 2 by another for us, which other is onely Christ, Gal. 3. 12, 13.

6. To beware of an evill, to avoyd it, or keep our selves from it, Luk. 12. 15.

7. To possesse and enjoy as our own.

8. To hide, Psal. 17. 8.

9. To

9. To doe, Josh. 22.5. 1 Chr. 4.10.marg.
10. To hold fast, 1 Cor. 15. 2. marg.
11. To save, Joh. 17. 15.
12. To beget, uphold, nourish, Mal. 2. 7.
13. To retain the memory of, 2 Sam. 18. 18.
14. To observe or celebrate, Exod.12.14. Matt. 26. 18.

To keep from evill] To minister sufficient strength and aid unto the weak Apostles, (and all other feeble Christians) to withstand the manifold and dangerous temptations of Satan: that though he assault often and fiercely, yet he might never wholly and finally overcome them, but in the end give them a perfect victory over him, after long enduring the combate with him. Joh. 17. 15. *But shouldst keep them from the evill.*

To keep the Faith] To hold fast without losing both the gift and doctrine of Faith. 2 Tim. 4. 7. *I have kept the faith.*

To keep house] Psal. 113. 9. that is, To dwell in an house, Ib. marg.

To keep the Law] To desire and take care how to perform and doe according to our power, things commanded. 1 Joh. 2. 3. *If we keep his commandment.* Psal. 119. 4, 5, 8. These be Evangelicall sentences, and speak of Evangelicall keeping.

2. To perform fully and perfectly all the things required in the Law. Matt.19.17. *He that will enter into life, let him keep the Commandements.* This is impossible to be done, through our weakness, Rom. 8. 3. Christ onely since mans fall hath done this Legall keeping.

To keep the Word] To beleeve the promises of Grace, and to endevour to doe the words of the Commandement. Luk. 11. 28. *Blessed are they that hear the Word of God, and keep it.* Rev. 2. 26. *He that keepeth my Word to the end:* Evangelicall keeping.

Keepers] put for, Watch-men, 2 King. 11. 5. Dore-keepers, 2 King. 22. 4. Such as have the custody of any thing committed to them, 1 Chr. 15. 24. Cant. 5. 7. & 8. 11. Jer. 4. 17. Abiders within, Tit. 2. 5.

Keepers of the house] signifie, A mans arms, which are given to man of God, to be the keepers of the whole body, both for attracting good things to it, and repelling evill things from it. These in old age tremble and shake, Eccl. 12. 3. So by *strong men*, the thighes by which a man goeth straight and strong. These in old age bow for weakness, Ibid. So by *grinders*, the teeth whereby meat is chewed (as corn is ground by the mil-stone) which in old age are lost, and loose, and so feeble, as it makes old men eat little and seldome, Ib. So by *lookers out at the window*, the eyes which are dimmed and darkened in old age, as the teeth be dulled and made blunt, Ib. So by *doores shut*, all ability taken away of going out of the house, and frequenting publick meetings; as young men delight to doe, and old men are unable to doe, Ibid. 4. So by *sound of the grinding low*, appetite after meat, and power of eating and chewing, (such as in youth is very strong) lost and wasted, Ib. 4. So by *arise at the voyce of the bird*, a readyness to wake at the least noyse, and an irksomeness and abhorring of every small and little stirring and noyse, Ibid. 4. So by *daughters of musick*, that the ears shall take no pleasure in the most delightfull melody which useth to affect men so much, Prov. 25. 20. To old men it shall be tedious and ungratefull. See 2 Sam. 19. 35. Ib. 4. So by *fears in the way*, alwayes to be fearfull to stumble and take a fall in the eveneſt and plaineſt way, Ib. 5. So by *almond tree flourishing*; in the Spring (whereof this Tree flourishing is a token) the most comfortable time to be without comfort, Ibid. 5. So by the *silver cord, &c.* all commodities and ornaments of life, chains, bracelets, rings, girdles, and whatsoever neer at hand, or further off, (as in a deep Well) use of all shall cease, Ibid. 6.

Kebelathah] *A whole; a congregation*, or *the Church.* A mansion, Numb. 33. 22.

Keilah] *Dissolving, dividing, cutting that*; or, *his fastening.* A City, Josh. 15. 44. The Son of *Naham*, 1 Chr. 4. 19.

Kelaiah] *The voyce of the Lord*, or *the easing* or *resting of the Lord*; named *Kelitah*, which signifieth *succour, gathering together*, or *a bending of the voyce.* A Levite, Ezr. 10. 23.

Kemuel] *God hath risen*, or *God hath raised up* or *established him.* The Father of *Aram*, Gen. 22. 21. The Son of *Shiptan*, Numb. 34. 24. The Father of *Hashabiah*, 1 Chro. 27. 17.

Kenan] A *buyer*, or *owner.* The Son of *Enoch*, 1 Chr. 1, 2.

Kenath] A *buying*, a *possession*; or, a *bewailing.* A City, Numb. 32. 42. 1 Chron. 2. 23.

Kenaz] *That birds nest*; or, *this bewailing possession*, or *buying.* The Son of *Eliphaz*, Gen. 36. 11. The Father of *Othniel*, Josh. 15. 17. The Son of *Elah*, 1 Chron. 4. 15. Hence *Kenezite*, Josh. 14. 6. and *Kenezites*, Gen. 15. 19.

Kenite] A *possession*, a *buying*, a *birds nest*; or, *bewailing.* *Moses* his Father in Law, Judg.

1. 16. Hence *Kenites*, 1 Sam. 15. 6. They came of *Hemath*, the Father of the houſe of *Rechab*. 1 Chr. 2. 55.

Kerenhapuch] *The horn*, or *childe of beauty*. The third daughter of *Job*, Job 42. 14.

Kerioth] *Cities*, *callings*, *readings*, or *meetings*. A City, Joſh. 15. 25.

Keros] *Crooked*, or *crookedneſſe*. His children returned from the Captivity, Ezr. 2. 44.

Kettle] A veſſell wherein the Sacrifice was boyled, 1 Sam. 2. 14.

Keturah] *Smelling ſweet*, *perfuming*; or, *contended for*. The Wife of *Abraham*, Gen. 25. 1.

Key] An inſtrument made to open or ſhut the lock of a Dore, or of a Gate. Judg. 3. 25. *They took the key and opened them.*

2. Great authority and power to command in the things that belong to this life. Iſa. 22. 22. *I will lay upon the ſhoulders of Eliakim the keys of the houſe of David.* A ſpeech borowed. For Keys were a ſigne of Government. Hereby was ſhadowed and repreſented, the exceeding great authority and power which Chriſt exerciſeth in his Church, by commanding, forbidding, puniſhing, hardening, calling, *&c.* See Rev. 3. 7. *Which hath the Key of David.*

The power and right of the Keys, is,

I. In the Lord or Maſter, who hath an abſolute and ſupreme power of opening and ſhutting. Hence Chriſt is ſaid to have,

1. *The key of the houſe of David*; that is, the whole power of adminiſtration and government in the Church, and ſo an abſolute and ſupreme power, as the abſolute Maſter and ſupreme Lord of his Church, Rev. 3. 7. where alluſion ſeemeth to be made to Iſa. 22. 22.

2. *The keys of hell, and of death*, Rev. 1. 18. or, *of the bottomleſſe pit*, Rev. 20. 1. Which laſt Key is ſaid to have been given unto the *ſtar* that *fell from heaven unto the earth*, Rev. 9. 1. namely, to *Antichriſt*, becauſe he arrogateth power unto himſelfe to open and ſhut hell at his pleaſure.

II. In the Servants, to whom their Lord and Maſter hath committed them; and that,

1. In the Steward; in which reſpect the *Key of the houſe of David* is ſaid to be laid upon the *ſhoulder of Eliakim*, Iſa. 22. 22. as who was (as the chief Officer) to take care of the houſe of *David*; that is, the Kingdome of *Judah*. And the *Keys of the Kingdome of heaven*; that is, the Miniſterial power of governing the Church, are given of Chriſt unto his Miniſters, Matth. 26. 19. not unto *Peter* alone, but unto all the reſt, Joh. 20. 23. which they exerciſe through the Miniſtery of the Goſpel committed unto them; namely, the preaching of the Word, and Eccleſiaſticall diſcipline; for by theſe two they open and ſhut heaven, binde and looſe, remit and retain ſins, not by a proper and abſolute authority (for that's of God alone) but as in the name, and by the authority of Chriſt, they pronounce unto beleevers and penitent ſinners, the mercy of God, and that their ſins are pardoned; but unto the unbeleeving and impenitent, the wrath of God, and that their ſins are not pardoned, and conſequently, that thoſe are, theſe are not true members of the Church.

2. In the Porter; to which power alluſion is made, Luk. 11. 52. where, by the *Key of Knowledge*, the power, right, and gift of teaching and interpreting the Scriptures, given of Chriſt unto his faithfull Miniſters, that in the right uſe of them, they may bring men unto the knowledge of God, and conſequently life eternall is underſtood. This Key the Lawyers are ſaid to have taken away, Luk. 11. 52. as who did arrogate to themſelves the knowledge of the Law, and gift of teaching and interpreting the Scriptures; or, who did by their falſe and erroneous gloſſes and interpretations, corrupt the whole doctrine of the Law.

Key of knowledge] The gift and ability to interpret Scriptures, whereby an entrance is made to the knowledge thereof, as by a Key an entrance is made into an houſe. The ſenſe of Scriptures is as it were lockt up, till it be opened by wiſe and ſound Interpretation, which is the Key of Knowledge. Luk. 11. 52. *Ye have taken away the Key of Knowledge.*

The Key (ſaith St. *Chryſoſtome*) is the opening of Scripture, whereby the gate of truth is opened. The Key is the expoſition of the Law (ſaith *Tertullian.*) Opening the Scripture is the Key (ſaith *Hieron.*)

Keys of the Kingdome] The Miniſtery of the Goſpel, even the whole power thereof, which was equally committed to *Peter* and the reſt of the Apoſtles; and after them to the Miniſters of the Church, unto whom it belongs, by the commiſſion of Chriſt, to open and ſhut, to binde and looſe, to retain and remit ſins; alſo, to teach, to reprove, to exhort. Matt. 16. 19. *To thee I give the Keys of the Kingdome*: and verſ. 19. & 18. 18. *Tell it unto the Church.* Rom. 1. 16. *The Goſpel is the power of God to ſalvation.*

Suppoſe that the Popes were *Peters* Succeſſors,

ceſſors, yet theſe Keys were unjuſtly tyed to their girdles, which doe not teach knowledge.

Keys of the Kingdome are twofold:

1. Key of knowledge.

2. Key of power and government.

Papiſts falſely imagine theſe Keys to be tyed onely to *Peters* girdle.

Note. *Keys* by a borrowed ſpeech ſignifies, power and authority by the Miniſtery of the Word, either to give entrance into the Kingdome of heaven to beleevers, or to caſt out obſtinate refuſers.

The power of the Church (ſignified by the Keys) is occupyed either about doctrine, or diſcipline. Touching doctrine, neither any in the Church, nor the whole Church have authority to enjoyn an article of faith, beſide, without, or contrary to the Word, or to appoint the worſhip of God, Deut. 4. 2. & 12. 32. alſo, Prov. 30.6. But to do theſe three things about the Scripture: firſt, to diſcern Canonicall books from uncanonicall: ſecondly, to interpret the Scripture by the Scripture, and to defend the right ſenſe againſt errors: thirdly, to expound them openly, according to the analogy of faith, Rom. 12. 6. 2 Pet. 1. 20.

Concerning Diſcipline, the Churches power is either in making Laws about *Adiaphora*, which binde in caſe of ſcandall; or in correcting errors in faith, or ſins in manners; 1 by Admonition, 2 Suſpenſion, 3 Excommunication, 1 Tim. 5.20. 2 Theſ. 3.14. Matt. 18.17. 1 Cor. 5. 4, 5.

Note. Becauſe by theſe meanes penitents have an entrance into the Church, which often is called the Kingdome of heaven; Hence are they tearmed Keys.

Keys of the bottomleſſe pit] Power and government over the deepeſt darkneſſe of hel. Rev. 9. 1. *And to him was given the Key of the bottomleſſe pit.* See Dictionary on the Revelation.

Keziah] *As pleaſant as Caſſiah*; or, *fine ſpices*. The name of *Jobs* ſecond daughter, Job 42. 14.

Keziz] A valley, Joſh. 18. 21.

K I.

Kibzoth-hattaavah] *The graves of luſt.* A manſion, Numb. 11. 34.

Kibzaim] *Congregations.* A City, Joſh. 21. 22.

Kick] Spurn, wince, fling: and by a Metaphor, Not obey, ſtubbornly refuſe, Deu. 32.15. 1 Sam. 2. 29.

To kick] To reſiſt God ſpeaking in his Word, ſtubbornly to diſobey it, Deut. 32.15. Here be in this verſe two apt ſimilitudes to expreſſe their contempt of Gods commandements in their great proſperity; one from a Horſe, which being ſore travelled, is ſoon ruled, a childe may bridle or ride him; but being fed fat in good paſture, and living in eaſe, will not know, but kicks againſt his Owner: The other, from an Oxe, which being laboured, and uſed to the yoak, and tyred, one may eaſily handle him; but being pamper'd and grown full of fleſh, having collops in the flank, is ſturdy and refractary, refuſing the yoke, and ſtrouting the neck: ſo *Iſraelites*, who in their adverſity ſought God, in proſperity forſook their ſtrong Maker and Redeemer, going after Idols and ſtrange Gods.

Kick againſt the pricks] A proverbiall ſpeech of them, who ſtriving to reſiſt one more powerfull, even *God*; not onely profit nothing by their contumacy, but do very much harm themſelves, Act. 9. 5. & 26. 14. The ſimilitude is taken from Oxen, who being pricked with a goad, kick and wince, but are forced notwithſtanding to goe on in their work.

Kid] An ordinary meat, and moſt uſuall to ſet before friends, Judg. 6.19. & 13, 15, 19. & 15. 1. 1 Sam. 16. 20. Luk. 15. 22. and a preſent ſent to them, 1 Sam. 16. 20. Uſed alſo in Sacrifices, Lev. 4. 23, 28. & 23. 19. Numb. 7. 87.

It's put for a young one of the goats, Numb. 7. 16, 87. An harmleſſe creature, Iſa. 11. 6. Young and tender Chriſtians, Cant. 1. 8.

Thou ſhalt not ſeethe a kid in his Mothers milk, Exod. 23. 19. & 34. 26. & Deut. 14. 21. The words are by the *Chaldee* rendred thus, *Thou ſhalt not eat fleſh with milk*: So by *Arabick* Edition of *Erpenius*, and not much differently by another, *Thou ſhalt not ſeethe* or *dreſſe fleſh with milk*; and by the *Hieruſalem Targum*, thus, *It is not lawfull for you, O my people, the houſe of Iſrael, to ſeethe* or *to eat fleſh and milk mixt together*; this ſenſe may ſeem to have a ground from the like prohibition of *Linſey-woolſey garments*, and the *ſowing of a field with mingled ſeed*, Lev. 19. 19. Beſide the preſent obſervation of the *Jews*, who have practiſed this ſenſe of the Text immemorially, for ought we yet know. *Gregory's* Notes on Exod. 23. 19. p. 91.

In the Mothers milk; either as affecting exceſſively the pleaſing of the palate with too much curioſity, becauſe uſually fleſh is boyled in water, not in milk; or it may be, the meat

meat of a Kid ſo young, that it is (in reſpect of the late yeaning of it) rather moyſt like milk, then any firm or ſolid fleſh, and ſo not wholeſome, as that which is of more age; Or this may have reference to the Paſchal Sacrifice, which was to be taken from the goats, as well as from the ſheep, Exod. 12. 5. *Large Annot.*

The intendment of this Law ſeemeth to be either againſt cruelty, according to another prohibition, of *taking the dam with the young*, Deut. 22. 6, 7. Or againſt mixtures of meats, as elſewhere God forbiddeth mixtures in garments, in ſowing of fields, and the like, Lev. 19. 19. *Aynſworth* on the place.

But ſeeing the precepts of the Law (thoſe of this kinde eſpecially) are ſtill ſet downe with a reflexion upon the Heathen rites, and not thoſe onely of ſimple idolatry, but moſt of all ſuch as were complicated with magicall and unreaſonable ſuperſtition; It is certain that this muſt reſpect to ſome idolatrous rite of the Heathen, who (as ſome think) did ſeethe a Kid in milk at the time of In-gathering of fruits, hoping by this to propitiate their gods. See Mr. *Gregorie*'s Notes on this place, p. 91.

Kidneys] put for, 1. Thoſe two naturall parts in the body, in man or beaſt, Lev. 3. 4. Iſa. 34. 6. being the inſtruments of ſeed for generation, and were burnt upon the Altar, Exod. 29. 13. to ſignifie mortification of luſts, Col. 3. 5.

2. The kernels of wheat, Deut. 32. 14.

3. The inmoſt affection and deſires, Pſal. 7. 10. & 139. 13.

Kidron] *Making black*, or *ſad*. A brook, 2 Sam. 15. 23. Jer. 31. 40.

Kill] To cut off the head, Iſa. 29. 1. marg. To ſacrifice, Mar. 14. 12. marg. To ſlay, murther, put to death, *&c.*

This is ſpoken 1. of *God*, Gen. 18. 25. Lam. 2. 21. who hath many wayes to kill and take away life.

2. Of *Man*, ſpoken moſt uſually in evill part, 2 Sam. 12. 7. 1 King. 21. 19. yet ſometime in good part, 1 Sam. 17. 25, 26, 27.

3. Of *Wrath*, Job 5. 2.

4. Of the *deſire* of the *ſlothfull*, Prov. 21. 25.

5. Of the *letter*, 2 Cor. 3. 6. Being,

1. *Corporally*, and that *lawfully*, Deut. 13. 9. *Unlawfully*, 2 Sam. 13. 18. 1 King. 16. 7.

2. *Spiritually*, 2 Cor. 3. 6.

Kinah] A *poſſeſſion*, a *buying*, a *birds neſt*, or *bewailing*. A City, Joſh. 15. 22.

Kind] Spoken of Trees, Gen. 1. verſ. 11. Herb, 12. Every living thing which the waters brought forth, and every winged fowle, 21. The living creature, cattel, creeping thing, and beaſts of the earth, 24. Inſtruments of all manner of ſervice, 1 Chr. 28. 14. Sellers of ware, Neh. 13. 20. Riches, Ezek. 27. 12. Spirits, Matt. 17. 21. Fleſh, 1 Cor. 15. 39. Firſt fruits, Jam. 1. 18.

Taken for Nature, Jam. 3. 7. marg.

Kinde] Courteous, gentle, favourable.

Spoken of *God*, Luk. 6. 35. whoſe kindeneſſe is marvellous, Pſal. 31. 21. merciſull, Pſal. 117. 2. & 119. 76. great, Neh. 9. 17. Joel 2. 13. everlaſting, Iſa. 54. 8.

Man, 2 Chr. 10. 7.

Charity, 1 Cor. 13. 4.

Kindneſſe] Readineſſe and facility in doing good: it is that virtue, whereby a good man becomes beneficiall and profitable every way to ſuch, to whom he can be helpfull. 2 Cor. 6. 6. *By kindneſſe, &c.*

2. The benignity of God, readily doing good to his creatures. Rom. 2. 4. *The riches of his kindneſſe.* Compare Luk. 6. 35. with Mat. 5. 45.

Kindle] ſignifieth *properly*, To make a fire to burn, Exod. 35. 3. Act. 28. 2.

Figuratively, To ſtir up, Prov. 26. 21. To begin to be made hot, Luk. 12. 49.

Kine] Taken *properly*, Deut. 7. 13. & 32. 14. 1 Sam. 6. 7.

Figuratively, for wicked men, Amos 4. 1.

Kindred] See *Generation, Poſterity, Brethren.*

Firſt, neerneſſe of blood, which is twofold. 1. Aſcending, as of Father, Mother, *&c.* 2. Deſcending, as of children, nephews, *&c.* 3. Collaterall, as Brethren, Siſters, Uncle, *&c.*

King] Any Ruler or Governour of others. Gen. 36. 31. *Theſe are the Kings that reigned in Edom.* Judg. 17. 6. *In thoſe days there was no King in Iſrael*; that is, no ordinary Magiſtrate. They had no Ruler at all.

2. A perſon that hath chief rule and power under God in his Kingdome over his peoples lives and goods, to govern them according to good and wholeſome Laws, and the reaſonable cuſtomes of that Countrey where he reigns. Prov. 8. 15. *By me Kings reign.* 1 King. 4. 1. *King Solomon was King over all Iſrael.* This is a politicall King, and is ſet up either by lawfull election, ſucceſſion, or conqueſt. Alſo a Kingdome, Dan. 7. 10.

3. The Soveraign Emperour and Ruler over the whole world. Pſal. 24. 10. *Who is the King of Glory?* This is a cœleſtial and univer-

univerſall King over the world. And thus God the Father, Son, and Spirit be King. 1 Tim. 1. 17. *Now to the King everlaſting.*

4. A perſon, that hath ſpirituall rule (even over the conſcience) to appoint Laws to his Church, to ſave and deſtroy, to command and forbid, upon pain of eternal death: finally, to protect againſt all enemies, and to bleſſe with good things of all ſorts. Pſ. 2. 6. *I have ſet my King upon Sion.* Pſal. 110. 1, 2. Pſal. 45. 1, 5, 6. This is a ſpirituall King over the Church: and ſuch a one is Chriſt the Mediatour; and he alone in a peculiar ſort, who is called the King of peace and righteouſneſſe, a King of Kings, the King of *Iſrael*, and the King of glory. The Lord of the Kings of the earth, the head of his Church, which is his body, having all things ſubject to him, Eph. 2.

5. A beleeving perſon, even every true Chriſtian, which hath power from the Spirit of Chriſt (as a King) to ſubdue and to keep under the rebellious motions and luſts of his corrupt reaſon and will, and is by faith partaker of Chriſts royall dignity and glory, being with him heir annexed of an heavenly Kingdome. Rev. 1. 6. *And hath made us Kings and Prieſts unto God.* 1 Pet. 2. 9. *Ye are a Kingly Prieſthood.* Thus are all the faithfull Kings.

There are four ſorts of Kings.

I. *Heavenly*; ſo is God, Pſal. 44. 4.

II. *Spirituall*; 1. *Jeſus Chriſt*, Pſal. 2. 6. Cant. 1. 4. Mat. 21. 5. 2. *Chriſts* true members, Rev. 1. 6. & 5. 10.

III. *Diabolicall*, Rev. 9. 11.

IV. *Earthly*, 1 King. 4. 34. Pſal. 89. 27. Rev. 18. 3, 9. and that of Cities, Gen. 14. 18. Nations, Gen. 14. 1, 9. Some one Kingdome or Land, 1 King. 20. 21, 22. 2 King. 18. 5. Many Kingdomes, 2 Chron. 32. 4. Iſa. 36. 4. Dan. 2. 37.

Made 1. of *God*, Deut. 17. 14. Prov. 8. 15. in wrath, 1 Sam. 12. 13. 1 King. 19. 15, 16, 17. in mercy, 1 Sam. 15. 28. & 16. 12. and in love to his people, 2 Chr. 9. 8.

2. Of *Men* alſo, *lawfully*, 2 Chr. 23. 1, 11. & 26. 1. *Unlawfully*, Judg. 9. 6. 2 Sam. 2 9. 1 King. 12. 19, 20.

3. Of *ones ſelf*, 1 King. 1. 5.

Firſt King] *Alexander* the great, King of *Grecia*, who firſt of all *Grecian* Kings got *Judea*, Dan. 8. 21. He is called a *great horn*, ver. 8. and the *breaking of this horn*, verſ. 22. is the death of *Alexander*, who dyed at the age of 32 years. The four Kingdoms which ſtood up after *Alexander*'s death, were 1 *Macedon*, 2 *Aſia*, 3 *Syria*, and 4 *Ægypt*. Theſe ſtood up not equall to *Alexander* in power, whoſe might was ſuch, as with his preſence, nay with his fame he conquered, verſ. 5.

King of Kings] A very potent and mighty King which ruleth over many people with exceeding great command and power, Ezr. 7. 12. Dan. 2. 38. An Hebraiſme like that, Servant of Servants, for a moſt vile and abject Bond-man, Gen. 9. 25. and Holy of Holy, for Moſt holy, Exod. 26. 33. See Deut. 10. 17.

2. One of infinite power, which hath Soveraignty and chief rule over Kings and people, and all creatures. So is Chriſt intituled, Rev. 19.

King of the North] *Antiochus Theos*, King of *Syria*, who marryed one *Berenice*, daughter to *Ptolemeus Philadelphus*, ſecond King of *Ægypt*, after *Lagus* his Son; forſaking his owne lawfull Wife *Laodice*, of whom he had begotten two children, that he might make way to the Marriage with *Berenice* the Daughter of the King of the North, and by that means ſettle a peace and league between the ſaid two Kingdomes; yet failed of his purpoſe, becauſe God had otherwiſe purpoſed. Dan. 11. 6. *The Kings daughter of the South, ſhall come to the King of the North.* See ch. 2. 43. The arm which could not with power uphold the King of *Syria*, was his new Wife naughtily come by, and made weak by God.

King of the South] *Ptolemeus* Son of *Lagus*, King of *Ægypt*, which was South-ward in reſpect of *Judea*, Dan. 11. 5. *The King of the South ſhall be ſtrong.*

This is to be noted, that *Daniel* doth ſharply touch and wring thoſe Kings onely which afflicted the *Jews*; whereof after *Alexander*'s death, *Ptolemeus* was the firſt, who by guile took *Jeruſalem*, and led many of them priſoners: as *Joſephus lib.* 12. *Antiq. cap.* 1.

Kings ſhall ſtand up in Perſia] Thoſe three Kings which ſucceeded in *Perſia*, after *Darius* the *Mede*, whoſe names were, 1 *Cyrus*, 2 *Cambyſes* Son of *Cyrus*, 3 *Darius Hiſtaſpes*: The fourth ſpoken of here, which came after the other three, was *Xerxes*, who at firſt was a terrour to the *Grecians*, to whom afterward he proved a laughing-ſtock, and a ſcorn, Dan. 11. 2, 3, 4. In the third ver. the mighty King is *Alexander* the great King of *Macedony*, who ſpoyled the *Perſian* King, and deſtroyed his people, as in Dan. 2. 24. & 7. 6. was propheſied: but after *Alexander*'s Monarchy

narchy had flouriſhed ſeven years, it was divided between 1 *Nicanor*, 2 *Caſſander*, 3 *Antigonus*, 4 *Ptolemy*; whereof *Nicanor Seleucus* obtained *Babylon* in the Eaſt: *Caſſander* got *Macedony* in the Weſt: *Antigonus* poſſeſſed himſelfe of *Aſia* the leſſe, in the North: and *Ptolemy* Son of *Lagus*, of *Ægypt* in the South. Thus was *Alexanders* Kingdome parted toward the four Winds of Heaven, among others than his owne poſterity.

With the Kings of Perſia] *Cambyſes* with the chief Rulers and Counſellors of the Kingdome. Dan. 10. 13. *With the Kings of Perſia.*

Kingdome] put for, 1. Soveraignty, and chief rule, 1 Chr. 29. 11. Pſal. 22. 28. & 103. 19.

2. Heaven, Mat. 26. 29. 2 Tim. 4. 18.

3. Right to be King, 1 Sam. 20. 31.

4. Power of rule, 1 Sam. 18. 8. 2 Sam. 3. 10. Luk. 19. 5.

There's the Kingdome 1. of *God*, being of his power, Pſal. 103. 19. of his grace, Mat. 6. 10. 33. of his glory, Luk. 22. 16. 1 Cor. 6. 9. called Heavenly, 2 Tim. 4. 18.

2. Of *Chriſt*, Mat. 16. 28. Col. 1. 13. which is not of this world, Joh. 18. 36. and whereof there is no end, Luk. 1. 33.

3. Of *Heaven*, put for the viſible Church, Mat. 5. 19, 20. & 13. 47. The Evangelicall Miniſtery, Matth. 13. 24, 25. The time of grace under Jeſus Chriſt, Matth. 3. 2. The ſtate of grace, and newneſſe of life, Matth. 13. 31. The celeſtiall place of glory, Matt. 5. 10.

4. Of *Prieſts*, being the ſociety of a faithfull people in the ſtate of grace, having through grace a Kingly rule over themſelves, to offer up ſpirituall ſacrifices unto God, Ex. 19. 6. 1 Pet. 2. 9.

5. Of *Men*; called the Kingdomes of the World, Iſa. 23. 17. Matth. 4. 8. of the Earth, Jerem. 24. 9. & 34. 1, 17. of the Heathen, Hag. 2. 22. of the Lands, 2 Chr. 17. 10.

A Kingdome of Prieſts] The ſociety of all the faithfull which beleeve in Chriſt, of whoſe royall and Prieſtly dignity they are made partakers of through grace, as 1 Pet. 2. 9. Rev. 1. 6. Exod. 19. 6. *Ye ſhall be a Kingdome of Prieſts.*

Concerning the Kingdome] About the account, affairs, and adminiſtration of the Kingdome of *Babylon*, which was committed to *Daniel*. Dan. 6. 4. *Concerning the Kingdome.*

Kingdome of Chriſt] His regiment and rule, which he (as Mediatour) hath and exerciſeth over the Church, inwardly by his Spirit, and outwardly by his Word, to the gathering of the elect unto himſelfe, and to the deſtruction of the wicked. Joh. 18. 36. *My Kingdome is not of this world.* Luk. 1. 33. *Of his Kingdome there is no end.* This Kingdome of Chriſt our Mediatour, is ſpirituall and eternall; therefore both Jews, Papiſts, and all other, who dream or deal, as if Chriſt his Kingdome were worldly in outward power and pomp, are exceedingly deceived.

Glory of Kingdomes] *Babylon* in *Iſaiah's* time to have been more glorious and excellent for power, riches, *&c.* then other Kingdomes, Iſa. 13. 19. *Babylon*, the head of the *Chaldees*, moſt excellent in the whole world, ſaith *Pliny*. Yet this place for ſin ſhould be laid utterly waſte like *Sodom*, and become as an horrid deſert or wilderneſſe, without inhabitants, ſave wilde beaſts, and ſtrange fowles, as Ochim, and Oſtriches, and Satyres, Hobgoblins, as one would ſay. This deſolation began neer 200. years after *Iſaiah* propheſied it.

Kingdome of God] His powerfull government, generally over the whole world, and every particular in it, even unto the Sparrows on the houſe top, and hairs of our head; which he preſerveth and diſpoſeth of according to his owne will and royall decree. Pſal. 145. 13. *Thy Kingdome is an everlaſting Kingdome.* Matth. 10. 30. This is his Kingdome of power: whereunto men, devils, and all creatures whatſoever are ſubject.

2. His ſpeciall gracious government and rule over the Elect, whoſe hearts he enlighteneth and guideth by his Spirit, effectually moving them to beleeve his promiſes, and doe his will. Matth. 6. 33. *Seek the Kingdome of God.* Joh. 3. 3. *Except ye be born again, ye cannot ſee the Kingdome of God.* Rom. 14. 17. *The Kingdome of God is righteouſneſſe, and peace, and joy in the holy Ghoſt.* Luk. 17. 21. *The Kingdome of God is in you.* This is the Kingdome of Grace.

3. His glorious and bleſſed eſtate, wherein he reigneth with millions of Saints for ever and ever, full of heavenly majeſty and felicity. 1 Cor. 6. 9. *Know ye not that the unrighteous ſhall not inherit the Kingdome of God?* This is the Kingdome of glory.

4. A temporall and earthly Soveraignty which the Apoſtles and ſome other at firſt erroneouſly thought that Chriſt ſhould have over the *Jews*, and the *Jews* by his means over the *Romanes*, and all other Nations,

Nations, Matthew 20. 20. Luk. 19. 11 Act. 1. 6.

5. The beginning or repreſentation of the Kingdome of Gods glory in heaven, by ſome glorious work of God on earth, as in our Saviours transfiguration, Mar. 9. 1. Luk. 9. 27.

6. or 2. Derivatively, the high eſtate of happineſſe which the godly in heaven poſſeſſe under God, and by his gift.

Kingdome of heaven] The viſible Church here on Earth, as it conſiſteth both of good and bad Chriſtians. Which is therefore called the Kingdome of heaven, becauſe the way to the bleſſed Kingdome is taught therein, and Chriſt (that heavenly King) ruleth over it, and we muſt be firſt members thereof, before we can be members of that which is in heaven. Matt. 13. 47. *The Kingdome of heaven is like unto a Net caſt into the Sea.* Matt. 5. 19, 20. *Is the leaſt in the Kingdome of heaven*; that is, in the Church of Chriſt on earth.

2. The Doctrine of the Word, and the Preachers thereof, becauſe by them we are called to the Kingdome of heaven. Matth. 13. 24. *The Kingdome of heaven is like unto a man that went to ſow his ſeed.* And verſ. 25. *The Kingdome of heaven is like unto a Merchant man.*

3. The time of Grace under the Meſſiah, exhibited and ſent into the world, to preach and work the redemption of mankinde in his owne perſon. Mat. 3. 3. *The Kingdome of heaven is at hand.*

4. The eſtate of grace, wherein the elect have their ſins forgiven them, being juſtified by faith in Chriſt, and are led by the Spirit of Chriſt to live purely. Mat. 13. 31. *The Kingdome of heaven is like unto a grain of Muſtard-ſeed.* The Kingdome of heaven (ſaith one) is nothing but a newneſſe of life, by the which God doth reſtore us to the hope of an everlaſting bleſſedneſſe.

5. The bleſſed life and everlaſting felicity which the Saints ſhall enter into after this mortall life is ended. Matth. 5. 10. *For theirs is the Kingdome of heaven.* 1 Pet. 1. 5, 6.

For the Kingdome of heaven] Not the merit of eternall life, but for the edification of the Church, and to have care of the things which belong unto the Lord, and to attend upon the Lord without diſtraction, Matt. 19. 16. 1 Cor. 7. 34, 35.

Kingdome, power, and glory] The eternal royall decree of God, touching the government of all things in the world: his Power is, that might divine, whereby he doth execute and adminiſter his royal decrees: Glory is, that exceeding great prayſe which redoundeth unto him, by ſuch adminiſtration. Mat. 6. 13. *Thine is the Kingdome, and the Power, and the glory.*

To number ones Kingdome] To account and determine the time certainly and perfectly, how long his dominion ſhall endure, and his people be kept captives. Dan. 5. 26. *God hath numbred thy Kingdome, and finiſhed it.*

To poſſeſſe the Kingdome for ever] To reign eternally with Chriſt their King in heavenly glory. Dan. 7. 18. *They ſhall poſſeſſe the Kingdome for ever.*

Prince of the Kingdome of Perſia] *Cambyſes* Son of *Cyrus*, who (in his Fathers abſence, being imployed in War abroad) ruled his Fathers Kingdome, and interrupted the *Jews*, that they could not repaire the ruines of the City and Temple of *Jeruſalem*, Dan. 10. 13.

Kinsfolk] Such as are of kindred, of kin each to other, being of the ſame Family, Tribe, Linage, Country, &c. 1 King. 16. 11. Job 19. 14. Luk. 2. 44. & 21. 16. Put alſo for acquaintance, 2 King. 10. 11. marg.

Kinſman] One that hath right to redeem, Ruth 2. 20. marg. A Brother, 1 Chr. 23. 22. marg.

Kir] A *wall, block, coldneſſe*; or, *a meeting.* A City of *Moab*, Iſa. 15. 1. Amos 1. 5.

Kir-hareſeth] *A wall of workmanſhip.* A City, 2 King. 3. 25. Iſa. 16. 7, 11.

Kir-heresh] A *wall, block, coldneſſe*, or *meeting of the Sun.* A City, Iſa. 48. 31.

Kiriath] *Cities, callings, readings*, or *meetings.* A City, Joſh. 18. 28.

Kiriath-aim] The ſame. A City, Joſh. 13. 19.

Kiriath-arba] *The fourth City.* A City builded by *Arba*, called *Hebron*, Gen. 23. 2. Joſh. 14. 15.

Kiriath-arim] *A Citie of Cities, Towns*; or, *watchers*; or in the *Syrian*, *a City of enemies.* A City, Ezr. 2. 25.

Kiriath-baal] *A City of an idol*; or, *a ruler* or *poſſeſſor.* A City, Joſh. 15. 60. & 18. 14.

Kiriath-huzoth] A *City of ſtreets.* Numb. 22. 39.

Kiriath-jearim] A *City of woods.* Joſh. 9. 17.

Kiriath-ſannah] A *City of a black-berry tree*; or, *of enmity.* A City, called alſo *Debir*, Joſh. 15. 49.

Kiriath-ſepher] A *City of letters.* A City called alſo *Debir*, Joſh. 15. 15.

Kirioth]

Kirioth] as *Kerioth*, and *Kiriath*. A City, Jer. 48. 24.

Kish] *Hard*, or *ſore*; or, *ſtraw to thatch*. The Son of *Abiel*, 1 Sam. 9. 1. *Saul*'s Father, Ibid. 3. The Son of *Gibeon*, 1 Chr. 8. 30. The Son of *Mahli*, Ibid. 23. 21. The Son of *Abdi*, 2 Chr. 29. 12. The Father of *Shimei*, Eſt. 2. 1.

Kishi] The Father of *Ethan*, 1 Chron. 6. 44.

Kishion] *Hardneſſe*, or *ſoreneſſe*. A City, Joſh. 19. 20.

Kishon] as *Kiſh*. A City, Joſh. 21. 28. A river, Judg. 4. 7. or brook, 1 King. 18. 40. called *Kiſon*, Pſal. 83. 9.

To kiſſe] Temporall homage and ſubjection to ſome Superiour, whereof kiſſing was a ſigne, in the Eaſt parts of the World. 1 Sam. 10. 1. *And Samuel kiſſed him.* Gen. 40. 41. Metonymie of the ſigne for the thing. Kiſſe of ſubjection, in ſigne of love and obedience.

2. Spirituall ſubmiſſion of the conſcience, ſuch as the faithfull yeeld unto Chriſt their Lord and King, beleeving in him, and fearing him. Pſal. 2. 12. *Kiſſe the Son leſt he be angry.* And ſuch alſo, as wicked Idolaters perform to their idols, by adoring and truſting in them. Hoſ. 13. 2. *Let them kiſſe the calves.* 1 King. 19. 18.

3. To embrace one with moſt neer and affectionate love, as Chriſt doth his Church, and the Church Chriſt. Cant. 1. 2. *Let him kiſſe me with the kiſſes of his mouth.* And as the woman (in Luk. 7.) did kiſſe Chriſt, her beloved and bleſſed Saviour, in token of fervent love towards him.

This was uſed 1. of *Men* towards *Men*; as, a Father a Son, Gen. 27. 26, 27. 2 Sam. 14. 33. Luk. 15. 20. A Brother a Brother, Gen. 45. 15. & 48. 10. Exod. 4. 27. A Son a Father, Gen. 50. 1. Exod. 18. 7. A Prophet a King, 1 Sam. 10. 1. A Friend one another, 1 Sam. 20. 41. A Superiour a low Inferiour, 2 Sam. 15. 5. A King a Subject, 2 Sam. 19. 39. Faithfull Chriſtians their Paſtour, Act. 20. 37. And one another, Rom. 16. 16. 1 Theſſal. 5. 26. 1 Pet. 5. 14.

2. Of *Men* towards *Women*, Gen. 29. 11.

3. Of *Women* towards *Women*, Ruth 1. 14.

Kiſſes] are ſometimes ſignes of affection, changed from former hatred, Gen. 27. 41. & 33. 4. Luk. 15. 20.

2. To declare ſubmiſſion to a Superiour, whereof (in the Eaſt Countrey) kiſſing was a token, Pſal. 2. 12. Prov. 24. 26. Gen. 41. 26.

There are Kiſſes,

1. Of *true affection*, as moſt of thoſe aforementioned.

2. *Traiterous*, 2 Sam. 20. 9. Prov. 27. 6. Mat. 26. 49.

3. *Hypocriticall* and *flattering*, 2 Sam. 15. 5.

4. *Idolatrous*, 1 King. 19. 18. Job 31. 27. Hoſ. 13. 2.

5. *Carnall* and *whoriſh*, Prov. 7. 13.

6. *Spirituall*, Cant. 1. 1. & 8. 1.

7. *Holy*, Luk. 7. 34. Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.

A holy kiſſe] A pure and chaſte kiſſe, as a ſigne and token of Chriſtian and Brotherly love. 1 Cor. 16. 20. *Salute ye one another with a holy kiſſe.* A kiſſe of dilection, Rom. 16. 16. Kiſſing is a token of love and reverence. This cuſtome grew from the *Hebrews*, Gen. 27. 26.

There be five kindes of Kiſſes in Scripture:

1. One a flattering kiſſe; ſuch was *Abſalom*'s, who would take the people to him, and kiſſe them.

2. A diſſembling kiſſe; *Joab*'s kiſſe, when he kiſſed *Abner*, and killed him.

3. A treacherous betraying kiſſe; *Judas* kiſſe, who had treaſon in his lips.

4. An unchaſte kiſſe, ſuch as the Harlot giveth the young man, Prov. 7. 5.

5. An holy kiſſe, called of *Peter*, *the kiſſe of love*, which in the Primitive Church, the Chriſtians uſed in their aſſemblies, in their generall prayers, and ſpecially in receiving the holy Communion; which uſe was taken from the Patriarchs; but it is not neceſſary to retain it now, it fitted thoſe times well enough.

Kiſſing was uſed both at the meeting and parting of friends, Gen. 31. 28. & 29. 11. & 31. 55. Ruth 1. 14. Exod. 4. 27.

Kite] A known ravenous bird, in *Hebrew* named *Aiah*, of her manner of flying, which is as if ſhe did ſwim, and by the bowing of her taile, ſeemeth to have taught how to govern ſhips by a rudder, ſhe hath a ſharp eye-ſight, Job 28. 7. *Aynſworth* on Lev. 11. 14.

Kithlish] *It is a wall*; or, in the *Hebrew* and *Syrian*, *the company of a lioneſſe*; or, *as pulled away by violence*. A City, Joſh. 15. 40.

Kitron] *Making ſweet*, or *perfuming*, or *a binding together*, or *a bond*; or after the *Syrian*, *a knot*. A City, Judg. 1. 30.

Kittim] *Breaking ſmall*, or *gold*. The Son of *Javan*, Gen. 10. 4. 1 Chr. 1. 4.

K N.

Knead] *Lawfull*, Gen. 18. 6. *Unlawfull*, Jer. 7. 18.

Knee, Knees] put for the body, Pſal. 109. 24. Perſons, Job 4. 4. Iſa. 35. 3. Heb. 12. 12.

Bow the knee] A note of reverence, Gen. 41. 43. A geſture in prayer, 2 Chr. 6. 13. and therefore the Word Prayer is often mentioned with it, Ezr. 9. 5. Luk. 22. 41. Act. 9. 40. & 20. 36.

It's put for Worſhip, 1 King. 19. 18. Pſal. 95. 9. Rom. 11. 4. for Prayer, 1 Kin. 8. 45. for Submiſſion, Phil. 2. 11.

Knees bowed to Chriſt] All Creatures, viſible and inviſible, yeelding ſubmiſſion unto Chriſt, voluntary, or unvoluntary. Phil. 2. 10, 11. *That at the name of Jeſus every knee ſhould bow.* Rom. 14. 11. Devils which have no knees to bow, and wicked men, are ſubject to Chriſt neceſſarily: The elect Angels, and good men willingly. Metonymie of the ſigne: for the bowing of knees hath a ſigne of ſubjection, and acknowledgement of Majeſty and Soveraign Empire and Dominion, Iſa. 45. 23.

To bring forth upon ones knees] To cheriſh in our boſome, and entreat kindely the childe of another, as if it were our owne. Gen. 30. 3. *That ſhe may bring forth* (or *bear*) *upon her knees.*

To bow the knees to God] To pray unto him with reverence and ſubmiſſion of minde and body. Eph. 3. 14. *I bow my knees to the Father of our Lord Jeſus Chriſt.* Metonymie of the ſigne.

To ſtrengthen weak knees] To confirm a feeble minde, by counſell, inſtruction, and comfortable words. Iſa. 35. 3. *Strengthen the feeble knees.*

Weak knees] A man of a weak and feeble body. Pſal. 119. 24. *My knees are weak.*

2. A man dejected in courage, and faint-hearted. Heb. 12. 12. *Wherefore ſtrengthen your weak knees.* Job 4. 4. *Thou haſt with thy words comforted weak knees.*

Kneel] A geſture uſed in prayer, 1 Chr. 6. 13. Dan. 6. 10. Luk. 22. 41. Act. 9. 40. & 20. 36. & 21. 5. Uſed by ſome which were Petitioners unto Chriſt, Mar. 10. 17. Mat. 17. 14. Mar. 1. 40.

Knife] *Put a knife to thy throat*; Pro. 23. 2. that is, by forcible means reſtrain thy greedy appetite, as to think thy ſelfe unworthy of life, rather then to give way to it; or, be carefull by all means to reſtrain thy wanton appetite.

Knit together] The Oiginall word συμβιβάζω, being taken *properly*, ſignifieth, To ſet in a frame of building; but uſually it is taken in the New Teſtament in a borrowed ſenſe, as, To demonſtrate a thing by evident teſtimony, Act. 9. 22. To aſſure, Act. 16. 10. To inſtruct, 1 Cor. 2. 16. but moſt frequently, to knit together, as the members are knit in a body, Eph. 4. 16. Col. 2. 2. *Byfield* on Col. 22. p. 8.

Knocking] Making a noyſe with our finger, or otherwiſe, againſt a dore being ſhut, that it may be opened unto us. Act. 12. 16. *Peter continued knocking.*

2. A faithful, earneſt, and conſtant prayer, for all neceſſary things. Matth. 7. 7. *To him that knocketh it ſhall be opened.* Jam. 5. 16. This is our knocking at the gate of heaven.

3. Gods calling and inviting of us by his Word and Spirit, calling to our conſcience to be let in and entertained, that he may dwel with us for ever. Rev. 3. 20. *I ſtand at the dore and knock.* This is Gods knocking at the gates of our hearts.

Note. This word [**know**] being referred to man, is uſed in Scripture both for knowledge and underſtanding with the minde; and for knowledging and regard with affections, Pſal. 31. 8. Hoſ. 2. 8. Exod. 1. 8. & 2. 24. Prov. 12. 20. Pſal. 1. 6.

To know] To take notice or knowledge of any thing. Rom. 1. 21. *Though they knew God.*

2. To inquire and ſearch into a thing that we may perceive it. Neh. 6. 12. *Then I knew that the Lord had not ſent him.* In this ſenſe, it is often written of God, that he came downe to know and to ſee, Gen. 11. & 18.

3. To love, allow, and be well pleaſed with, as Pſal. 1. 6. *The Lord knows the way of the righteous.* Rom. 11. 2. *God hath not caſt away his people, whom he knew before.* 2 Tim. 2. 19. Rev. 2. 24. As not to know, ſignifies to be diſpleaſed with, to refuſe and puniſh, Mat. 7. 23. *I know you not.* Mat. 25. 12. Alſo, to weigh and conſider a thing diligently, 1 Cor. 10. 1. & 11. 3.

4. To cheriſh and take care of others, to regard, to protect, and doe them good. Joh. 10. 27. *I know them.* Prov. 12. 10. Job 9. 21. 1 Theſ. 5. 12.

5. To know and feel a thing by experience. Eccl. 8. 5. *He that keepeth the Commandements ſhall know no evill.* 2 Cor. 4. 19. Gen.

22. 12. Gen. 3. 5. Phil. 3. 10. To perceive by feeling and proof, Gen. 18. 21, 25. Here God ſpeaks after the manner of men.

6. To poſſeſſe or have any thing in our power, or to enjoy it as our owne. Pſal. 50. 11. *I know all the fowles on the mountains, and the wilde beaſts in the fields are mine.* Amos 3. 2. *You onely have I known of all the families of the earth*; that is, choſen, and taken you as my poſſeſſion.

7. To take the honeſt and lawfull uſe of the Marriage-bed. Gen. 4. 1, 17, 25. *After that Adam knew Eve his wife.* Luk. 1. 34. *Seeing I know not a man.* Gen. 38. 26. Gen. 24. 16. A modeſt ſpeech.

8. To conſider. Pſal. 90. 11. *Who knoweth the power of thy wrath?* Luk. 19. 12.

9. To beleeve or to know by true relation or undoubted teſtimony, Joh. 4. 22. & 11. 24. Heb. 11. 3.

10. To make others to know. *Metonym. Actionis, vel formæ pro effectio.* So God is ſaid to know us, when he maketh us to know our ſelves, Deut. 8. 2. & 13. 3. Luk. [illegible] *Vide Auguſtine* in Pſal. 44.

11. Barely to know [illegible] 1. 24. Luk. 12. 47.

12. To inform and teach, Exod. 16. 18.

13. To foreſee certainly, Deut. 31. 29. 2 King. 8. 12. 2 Chron. 25. 16. Act. 20. 29.

14. To be truely perſwaded, Judg. 6. 37.

15. A vain conceit, Judg. 17. 13. Joh. 7. 27.

16. To have certain underſtanding, Judg. 18. 5. Jer. 10. 23. Mat. 13. 11. Joh. 8. 32.

17. To commit that ſin againſt nature, Gen. 19. 5. Judg. 19. 22.

18. To finde by event of things what is to be done, 1 Sam. 22. 3.

19. A through perſwaſion, 1 King. 2. 42. 2 King. 10. 10. Job 19. 25. 2 Cor. 5. 1.

20. To underſtand with feeling, 2 Chro. 6. 29. Col. 1. 6.

21. To learn to know and get, 1 Chron. 28. 9. Prov. 1. 2. Joh. 10. 38.

22. To diſcerne and finde out, Matth. 7. 16.

23. To hear, to underſtand, Act. 24. 22.

24. To acknowledge with due reſpect, 1 Theſſ. 5. 12.

25. To regard to know, 1 Sam. 25. 11.

26. To have as ones owne, Pſal. 50. 11.

27. To chooſe ones ſelf, Amos 3. 2.

28. To conſider and ſeriouſly ponder, Pſal. 90. 11. Hoſ. 2. 8. and to lay to heart, Hoſ. 7. 9.

29. To know effectually, Joh. 17. 3.

30. Full aſſurance of underſtanding, Joh. 4. 42. 1 Cor. 13. 12.

31. To commit, 2 Cor. 5. 21.

32. To take notice of with care, Gen. 39. 6.

It's ſpoken 1. of *God*, who knoweth all his works, Act. 15. 18. The hearts of all the children of men, Luk. 16. 15. 1 Joh. 3. 20. our down-ſitting or up-riſing, our thoughts, our words, Pſal. 139. 2, 4. Them that are his, 2 Tim. 2. 19. and how to deliver them, *&c.* 2 Pet. 2. 9.

2. Of *Chriſt*, who knoweth all things, Joh. 21. 17.

3. Of *Devils*, Mar. 1. 34. Act. 19. 15.

4. Of *Men*, who know things,

1. *Naturally*, Mat. 24. 32. Luk. 11. 13. Jude 10. and by ſeeing, hearing, experience, *&c.*

2. *Extraordinarily*, by the information of the holy Spirit, Act. 20. 29. 2 Pet. 1. 14.

3. By the force of conſcience, 2 Sam. 19. 20. Eccl. 7. 22.

[illegible] divine light and teaching, 1 Kin. [illegible] Chr. 29. 17. Job 13. [illegible] ccl. 9. 5.

[illegible] being referred to *Man*, [illegible] both for knowledge and [illegible] th the minde, and for knowledge and regard with affections, Hoſ. 2. 8. Exod. 1. 8.

To know God *or* **Chriſt**] Barely and nakedly to underſtand that there is a God and a Chriſt, and that Jeſus is he. Luk. 12. 47. *He that knoweth his Maſters will, and doth it not.* Mar. 1. 24. *I know thee what thou art, even that holy one of God.* 1 Joh. 2. 4. Rom. 1. 21. Thus wicked men and devils know God. The Gentiles knew God and his creatures, as Rom. 1. 19. but not by the Scriptures, 1 Theſſ. 4. 5.

2. Truly and effectually, to beleeve this God to be our God and Father, and this Jeſus to be our Saviour; whence ariſeth hope, love, obedience towards him and his Word. Joh. 17. 3. *This is life eternall, to know thee to be the onely true God.* 1 Joh. 2. 3. *Hereby we are ſure we know him, if we keep his Commandements.* Jer. 31. 34. and often elſewhere, it doth ſignifie to know with confidence and truſt. Motions, affections, endevours, and actions which follow Knowledge, are ſignified and contained in words of Knowledge. Thus godly men doe know God with this ſpeciall knowledge of faith, which is a part of the Covenant of Grace, even the condition on our behalf, Joh. 17. 25. Alſo, it ſignifies to underſtand moſt perfectly above meaſure, the

the will of God. Joh. 17. 25. *But I have known thee.*

3. To understand the Will of God extraordinarily, by visions and dreames. 1 Sam. 3. 7. *This did Samuel before he knew the Lord.*

4. Perfectly and fully to see God unto eternall happinesse. 1 Cor. 13. 12. *Then shall I know even as I am known:* to perceive and see the Doctrine of Christ with full assurance of understanding, Joh. 4. 42.

To know good and evill] To have experience (after sin) of that great good which man had lost, and that extreme evill of death which he was faln into. This Knowledge man had speculatively in his innocency, but upon his transgression he had it experimentally, Gen. 2. 17. Gen. 3. 5. Satan meant they should know it in wofull experience, but he understood it of bare and naked science, of a greater knowledge in speculation.

To know man] To pierce into his heart, even into his very thoughts and purposes. Joh. 2. 24. *Because he knew them all.* v. 24. *For he knew what was in man.*

2. To put confidence in man. 2 Cor. 5. 16. *Henceforth we know no man after the flesh*; that is, I do not admire them, or their friendship, riches, *&c.* so as to relie upon them.

3. To live in marriage, and take the use of it. Luk. 1. 34. *Seeing I know not a man.* See *Know.*

4. To commit that sin that is against nature. Gen. 19. 5. *That we may know them.*

5. To know one with approbation. Mat. 26. 75. *I know not the man*; that is, I doe not approve him as the Messiah, nor follow him as his Disciple.

6. To respect or regard with partiality of judgement, against justice and equity, the person of any man. So some interpret the place, Deut. 33. 8, 9. and compare it with Exod. 32. 27, 28, 29. & Numb. 25. 4, 5.

To know sin] To know what is sin, and to have an experimentall feeling of the force and danger of it. Rom. 3. 20. *By the Law cometh the knowledge of sin.* Rom. 7. 7. *I knew not sin but by the Law.*

2. To consider it and with godly sorrow to acknowledge it. Psal. 51. 3. *For I know mine iniquity.*

3. To be privy to a mans owne sins, what and how many, and how great they be. Psal. 19. 12. *Who can know or understand his faults?*

4. To be guilty of sin, by committing or doing of it, in thought, word or deed. 2 Cor. 5. 21. *Who knew no sin*; that is, never did any sinfull thing, but is clean voyd of all sin, as well in nature as action.

5. To take notice of our sins, to punish them. Rev. 3. 15. *I know thy works, that thou art neither hot nor cold.*

Not to know] signifies, Not to allow or approve, not to will, or love, but to hate, Rom. 7. 15, 19. The Jesuites in their Rhemish Testament doe ill translate it *understand not.*

To know the words and wayes of God] Diversly, either to understand them onely, or to beleeve them, to regard and approve them, to obey and practise them; according to the circumstance of the place. Psal. 95. 10. Psal. 147. 10. Matt. 13. 23. *But he that received seed into the good ground, is he that heareth the Word, and understands it, &c.*

Knowledge of God is used sometimes actively for that Knowledge whereby God seeth and knoweth himselfe, and all things created and done by him or others, most wisely and perfectly, as Gal. 2. 3. Rom. 11. 33. Sometime it is used passively, for that knowledge whereby God and his will be known of his children unperfectly, yet distinctly and sufficiently unto salvation in heaven, Phil. 3. 8. Also knowledge is sometime considered as an attribute in God, and sometime as an effect of his Spirit in us men, 1 Cor. 12.

Of Knowledge, as it is a gift in the elect called to Christ, so there be sundry degrees of it: for one measure thereof is required in strong Christians, another in weak ones; Also that knowledge which will suffice a Christian man unto his salvation, will not suffice a Minister unto the discharge of his vocation. And as the goodnesse or multitude of means, or length of time do differ, so different profiting in knowledge, is to be expected and looked for.

Not to know God] Not to see and understand him to be such as he hath revealed himselfe in his word to be; for they had some knowledge of him by his works of creation and government, Gal. 4. 8. Rom. 9. 20.

Not to know the works of God] That the administration of the world is very admirable above our knowledge, and reach of our reason, as is by two examples here declared, one of the wind in the air, another of the childe in the wombe: two ordinary things in daily use among men, yet the manner of them hid from us, Eccl. 11. 5.

To be known of God] To be loved and

approved of God, as his owne Sons and daughters. 1 Cor. 8. 3. *If any man love God, the ſame is known of him.*

2. To be taught a more perfect knowledge of God. Gal. 4. 9. *Ye rather are known of God*; that is, as *Auguſtine* expoundeth it, Ye are known of God, becauſe God hath made you to know him, better then ye did.

3. To be perfectly united and joyned unto God, in ful fruition of him & his felicity. 1 Cor. 13. 12. *Even as I am known.*

Knowledge] That infinite divine eſſence, ſeeing, beholding, and underſtanding himſelfe, and all other things moſt perfectly. 1 Sam. 2. 3. *For the Lord is a God of knowledge.*

2. The clear and diſtinct underſtanding of heavenly truth, revealed in the Word, when we are enlightened by the Spirit, to perceive the Scriptures, both for the meaning of the words, and matter to be known. Prov. 15. 14. *The heart of him that hath underſtanding, ſeeketh knowledge.* Prov. 3. 10. 2 Pet. 1. 7. *Joyn with your virtue knowledge.*

3. The ſpecial light of faith, which is a knowledge with application, when the elect ſoule is enabled to ſee the doctrine of Chriſt, and receive it. Iſa. 53. 11. *My righteous ſervant by his knowledge ſhall juſtifie many.* This is a particular knowledge, whereby we beleeve that Doctrine which we know to belong unto us.

4. An idle, naked, and bare underſtanding of Divine truth, ſevered from faith, to God, and love of our neighbour. 1 Cor. 8. 1. *Knowledge puffeth up.*

5. Prudence, Wiſdome. Prov. 1. 2. *To underſtand the words of knowledge.*

6. Uſe, experience. 2 Cor. 8. 7. *Ye abound in faith, in word, and knowledge.*

7. The gift of teaching, ſet up of God, for the gathering and confirming of his Church, through the Word preached. 1 Cor. 13. 8. *Knowledge ſhall ceaſe*; that is, the Miniſtery of the Word, whereof cometh knowledge. Alſo, the gift of interpreting dreams, Dan. 5. 11.

8. The skill how to doe things well and rightly. 2 Cor. 6. 6. *By knowledge.* Knowledge of truth, Knowledge of Chriſt, Knowledge of Salvation, Knowledge of God, ſignifies, the ſound underſtanding of that truth concerning God and Chriſt, which brings ſalvation of it.

It's 1. *Naturall*, Iſa. 28. 26. Rom. 1. 21, 28. & 2. 14, 15.

2. *Artificiall*, Exod. 35. 31.

3. *Legall*, Rom. 3. 20. & 7. 7.

4. *Evangelicall*, 2 Cor. 2. 14. as of *Chriſt Jeſus*, Salvation, *God* in the face of *Jeſus Chriſt*, the myſterie of *Chriſt*, the Kingdome of heaven, &c.

All knowledge] Both the underſtanding of all ſuch neceſſary things and truths, as a Chriſtian ought to know, for duties and unto ſalvation, with a good meaſure therefore, Rom. 15. 14. Alſo knowledge of all kinds and ſorts, 1 Cor. 13. 2. Alſo, moſt perfect Knowledge, ſuch as Saints ſhall have in heaven, where they ſhall know as they are known, 1 Cor. 13. 12.

Knowledge in this life cannot be had of all things, neither is neceſſary.

Neither yet perfection of knowledge in any one thing, but that which may be had is made up of theſe parts, and by theſe degrees ariſeth to his perfection.

I. The knowledge of the Word.

1. What it ſignifieth, and how diverſly.

2. How to expreſſe it.

3. How to diſtinguiſh it from other words.

4. Why it is ſo called.

II. The knowledge of the thing it ſelf.

1. In the ſubſtance and circumſtances of it, by definition and deſcription.

2. In the ſorts and parts of it, by diviſion.

III. The agreement of it with, and difference of it from other.

IV. The proof and illuſtration of it, and every part of circumſtances of it.

V. The arguments or objections againſt it.

VI. The anſwer to thoſe objections.

VII. The confutation of the contrary part.

VIII. The reconciliation of the different opinions, ſo far as it may be.

9. The application of the thing to ſome or many good uſes, and diverſion of it from abuſe.

To have no knowledge] To be merely ignorant and voyd of the underſtanding of the things of ſalvation and Gods worſhip. Hoſ. 4. 1. 1 Cor. 15. 34. *Some have not the knowledge of God.*

2. To be inconſiderate, not to regard and heed things, the works of Gods Juſtice in leading his people into *Aſſyria*, for ſins. Iſa. 5. 13. *Becauſe they have no knowledge.*

To lay up knowledge]. To have it laid up, that it may be drawn out in time of need. Prov. 13. 14. *A wiſe man layeth up knowledge.*

To preſerve knowledge] To keep, maintain, and increaſe underſtanding of heavenly doctrine,

doctrine, for the inſtruction of others. Mal. 2. 7. *The Prieſts lips preſerve knowledge.*

Rich in knowledge] One indued with great plenty and ſtore of Chriſtian Knowledge. 1 Cor. 1. 5. *Ye are made rich in knowledge.*

To ſpread knowledge] To give inſtruction to others, helping them to know what they did not know, Prov. 25. 7.

That knowledge] A light in ſome particular truth which is revealed to one, and not to another. 1 Cor. 8. 7. *Every man hath not this Knowledge.*

K O.

Koa] *Hope*, a *congregation*, a *line*, or a *rule*. The people of a certain Countrey, Ezek. 23. 23.

Kohath] A *congregation*, *wrinkle*, or *bluntneſſe*. The Son of *Levi*, Gen. 46. 11. Of whom the family of the *Kohathites*, Numb. 26. 57.

Kolaiah] *The voyce of the Lord*. The Father of *Pedaiah*, Neh. 11. 7. The Father of *Ahab*, Jer. 29. 21.

Kozah] *Bald*, *baldneſſe*; *ice* or *froſt*. The Son of *Eſau*, by *Aholibamah*, Gen. 36. 4, 5. The Son of *Izhar*, Numb. 16. 1. The Son of *Hebron*, 1 Chr. 2. 43. The Son of *Aminadab*, 1 Chr. 6. 22.

Kozabite, Kozabites, Kozathites] The ſame. A people, 1 Chr. 9. 19, 31. Numb. 26. 58.

Koze] *Crying*, *calling*, *reading*; or, *partridge*. The Father of *Shallum*, 1 Chro. 9. 19. The Father of *Meſheleniah*, 1 Chr. 26. 1. The Son of *Immah*, 2 Chr. 31. 17.

Kozbites] The ſame. A people deſcended of *Kore*, Exod. 6. 24. 1 Chron. 12. 6. & 26. 1.

Koz] The Father of *Uriah*, Neh. 3. 4.

K U.

Kuſtaiah] *Hardneſſe*, his *gravity*, or his *offence*. The Father of *Ethon*, 1 Chron. 15. 17.

L A.

Laadah] *To gather*, *to aſſemble together*; or, *to teſtifie*; alſo *paſſing over*, or *robbing*, or *for the decking*; or after the *Syrian*, *taking away*. The Father of *Mareſhah*, 1 Chr. 4. 21.

Laadan] *For pleaſure*, *devouring*, *judgement*, *decking*, or *a witneſſe*; or, after the *Syrian*, *unto the time*. The Father of *Amihud*, 1 Chr. 7. 26. A *Gerſhonite*, 1 Chr. 23. 7.

Laban] *White*, *ſhining*, *gentle*, or *brittle*. Brother to *Rebekah*, Gen. 24. 29. The Father of *Rachel*, Gen. 29. 10. The name of a place, Deut. 1. 1.

Labor] Pains, even unto wearineſſe. 1 Tim. 5. 18. *The Labourer is worthy of his wages.* verſ. 17. *They that labour in the Word.* Deut. 26. 7.

2. All evils both of ſin and miſery. Rev. 14. 13. *They reſt from their labors*; that is, from pain, care, ſorrow, crying, tears, ſin, death, and whatſoever is evill. In Pſal. 90. 10. it ſignifies painfull grief and ſorrow.

3. The diligent care and endevour to doe the works of our calling, well and conſtantly. Prov. 14. 23. *In all labour there is abundance.* Prov. 10. 16. *The labour of the righteous tends to life.* See Rom. 16. 6.

4. The fruit and encreaſe which comes of labour. Exod. 23. 16. *When thou haſt gathered in thy labours.* Pſal. 128. 2.

5. Labour put for ſin the cauſe of Labour; by a Metonymie, Rev. 14. 13.

6. The work done, Eccl. 2. 11.

It's 1. *Corporall*, of the hands, Gen. 31. 42. Pſal. 104. 23. Spoken alſo of a womans travel in childe-birth, Gen. 35. 16.

2. *Spirituall*, tending to the good of the ſoul, as the *labour* in wiſdome, knowledge, and equity, Eccleſ. 2. 21. In the work of the Lord, 1 Chron. 15. 58. The labour of love, 1 Theſſ. 1. 3. Heb. 6. 10. It's put alſo for hire, Ezek. 29. 20. marg.

To labor] put for, Indevour, 2 Cor. 5. 9. ma. Strive, Col. 4. 12. ma. Travail, Joſh. 7. 3. Take pains, Iſa. 22. 4. Earneſtly indevour, Heb. 4. 11. Work, Joh. 6. 27. Strive from under a burthen, Matth. 11. 28. (The originall word is κοπιῶντες, ſignifieth ſuch a labour untill

they be weary, a painfull, wearifome, forrowfull and heavy labour; a labour with much travell and toyl, fuch as is with great ſtrife and earneſtneſſe, and ſtrain of all the ſtrength (a Metaphor borrowed from the toyl of rowers in gallies) perform Chriſtian offices, Rom. 16. 6, 12. or Eccleſiaſticall duties, 1 Tim. 5. 17.

There are who labour in vain, as they, who ſow the winde, and reap the whirlewinde, Hoſ. 8. 7. Hatch cockatrice eggs, Iſa. 59. 56. Weave the Spiders web, that will become no garment, Job 8. 14. Sow, and let another eat, Job 31. 8.

Labourer] *Corporall*, Jam. 5. 4. *Spirituall*, 1 Cor. 3. 9. both worthy of their wages, Luk. 10. 7. 1 Tim. 5. 17. from whom to withhold it, is a crying ſin, Jam. 5. 4.

Lachiſh] *Walking*, or *he going*, *ſtood ſtill*; or, *being to thy ſelfe*. A City, Joſh. 10. 31, 32.

Lack] To want, Luk. 18. 22. Tit. 1. 5. & 3. 13. or left undone, Ib. marg. Deſtitute, Jam. 2. 15.

Lad] ſignifieth one young in years, Gen. 21. 12. & 22. 5. Alſo, a ſervant or miniſter, Gen. 14. 24.

Alſo one of ſeventeen yeers old, Gen. 37. 2. yea, a marryed man, Gen. 43. 8. & 42. 22. comp. with 47. 21.

Ladder of Jacob] The journey of *Jacob*, wherein God would be preſent with him in favour, by his Angels, to lead him forth well and happily; alſo to bring him back again. Gen. 28. 12. *There ſtood a Ladder*. See verſ. 15. 20.

2. Chriſt Jeſus, and his mediation. Joh. 1. 51. *Angels aſcending, &c.*

Lade] Taken *properly*, as, To lade Aſſes with corn, bread, and ſuch other proviſion, Gen. 42. 26. & 45. 23. 1 Sam. 16. 20. To lade men with burthens for building, Neh. 4. 17. To lade ſhips, Act. 27. 10. & 28. 10.

Figuratively, for to oppreſſe, uſe tyrannically, or with rigour, 1 King. 12. 11. To impoſe the performance of unneceſſary traditions, obſervations, Luk. 11. 46. To be covetous, Hab. 2. 6. To be out of meaſure ſinfull, 2 Tim. 3. 6.

Laden] One groaning and mourning under the weight and burthen of ſins, being ſeen and felt; with great deſire of forgiveneſſe by Chriſt, to the eaſe of his grieved ſoul. Matth. 11. 28. *All that are laden.*

2. One preſſed down with a great weight of iniquity, being full of grievous ſins, without feeling them. Iſa. 1. 4. *A people laden with iniquity.*

Lady] A princeſſe, or wife of a great man, Judg. 5. 29. Heſt. 1. 18. A woman of dignity, 2 Joh. 1. 5. A potent City, Iſa. 47. 5, 7.

Lael] *To God*, or *to the mighty*. The Father of *Eliaſaph*, Numb. 3. 24.

Lahad] *Praiſing*, *to prayſe*, or *to confeſſe*. The Son of *Jahath*, 1 Chr. 4. 2.

Lahairoi] ſignifies, the Well of Viſion, or the Well where the Angell of life appeared, Gen. 25. 21. This place of *Iſaac*'s ſeating is not without myſtery, Gen. 24. 62.

Lahman] *The bread of them*, or *the war* or *fight of them*. A City, Joſh. 15. 40.

Lahmi] *My bread*, or *my fight*. The Brother of *Goliah*, 1 Chr. 20. 5.

Laiſh] *A lyon*. A City, Judg. 18. 7. The Father of *Phaltiel*, 1 Sam. 25. 44.

Lake] Some great ſtanding water, or deep pool, or hollow pit.

2. Hell, the place appointed for tormenting the Reprobate. Rev. 20. 14. *We are caſt into the lake of fire.*

3. Great calamities and deadly dangers. Pſal. 30. 3. *Into the lake*, or *pit*. Verſ. 9. Elſewhere often.

Lakum] A place, Joſh. 19. 33.

Lamb] A young Sheep, meek and tractable, apt for ſacrifice under the Law, and alwayes for meat.

2. A true Chriſtian endowed with the Spirit of grace and meekneſſe. Iſa. 11. 6. *And the wolfe ſhall dwell with the Lamb*. Joh. 21. 15. *Feed my lambs*. Iſa. 5. 17. Lambs put for the godly.

3. Antichriſt, counterfeiting and making ſhew of meekneſſe and love to the Saints of God. Rev. 13. 11. *Which had two horns like a Lamb.*

4. Chriſt. Rev. 21. 23. *And the Lamb is the light of it.*

5. Sometimes a peece of money whereon an image of a Lamb was ſtamped, Gen. 33. 19. Joſhua 24. 32. Job 42. 11.

6. A mans wife, 2 Sam. 12. 3, 4.

7. A harmleſſe, yea, a faithfull and powerfull teacher, Jer. 11. 19.

That Lamb of God] Chriſt, who is likened to a Lamb for his perfect innocency and meekneſſe: and becauſe by the ſacrifice of himſelfe, he alone took away the ſins of the elect, making a full ſatisfaction for them to Gods Juſtice; therefore he is called by an excellency, that Lamb of God; as being the truth and ſubſtance of all outward oblations. Joh. 1. 19. *Behold that Lamb of God which taketh away the ſins of the world.*

Note further, that whereas the legal Lamb which

which was uſed in ſacrifices muſt be without ſpot, and the Paſchal Lamb muſt be kept till the fourth day, from the tenth when it was taken; this did ſignifie Chriſt that ſpotleſſe and holy ſacrifice, was ſet apart from the very wombe, and kept to the day of his death, wherein he was to confirm the Covenant with many, as *Iſaiah* ſaith ch. 49. v. 1, 2, 3, 4, 5.

Lame] 1. *Corporally*, whether by accident, 2 Sam. 4. 4. or birth, Act. 3. 2.

2. *Figuratively*, for Idols, 2 Sam. 5. 6.

3. *Spiritually*, for not ſincere, Heb. 12. 13.

Lamech] *Poor, humbled*, or *ſmitten*. The Son of *Methuſael*, Gen. 4. 18. The Son of *Methuſelah*, Gen. 5. 25.

Lament] is all one with bewail, weep, be ſorry, grieve, mourn, *&c.* Injoyned, becauſe of the fierce anger of the Lord, Jer. 4. 8. becauſe of judgements to be inflicted, Jer. 49. 3. becauſe of the want of means to uphold Gods worſhip, Joel 1 13. Prohibited as to no purpoſe, Jer. 16. 4, 5. Practiſed, in the time of a generall judgement, Iſa. 3. 26. & 19. 8. & 32. 12. Ezek. 32. 16. For evill happening to one, Judg. 10. 40. The death of a King, 2 Sam. 1. 17. 2 Chron. 35. 25. Jer. 34. 5. Of a husband or Wife, Gen. 23. 2. Joel 1. 8. Of a dear friend, 2 Sam. 1. 17. Of a great man, 2 Sam. 3. 33. Of an holy man of God, 1 Sam. 25. 1. & 28. 3. Act. 8. 2. Of the Innocents, Mat. 2. 28. Of our Saviour, Luk. 23. 27. The deſtruction of *Tyrus*, Ezek. 27. 32. of *Babylon*, or *Rome*, Rev. 18. 9. The ſinfull evils of the world, Joh. 16. 20.

Lamentation] I. *Naturall*, Sore, Gen. 50. 10. Bitter, Jer. 6. 26. Generall, Jer. 48. 38. Dolefull, Mic. 2. 4. Great, Act. 8. 2.

II. Being put for, 1. Mourning, weeping, and wailing, Jer. 31. 15. Lam. 2. 5.

2. Songs of Lamentations, 2 Chron. 35. 25.

3. Matter which will cauſe lamentation, Ezek. 2. 10. & 9. 14.

4. The title of a book expreſſing Lamentations, and the cauſes thereof, 2 Chron. 35. 25.

Lamp] A torch to give light in the night ſeaſon, 1 Sam. 3. 2.

2. A true and lively faith, working by love. Matt. 25. 4. *The wiſe took oyle in their veſſels with their Lamps.* In the night and darkneſſe of this world, our light whereby we ſee our way, it is our faith in the Word of God. In Matth. 25. 13. our Saviour ſeemeth to expound theſe Lamps prepared, of watchfull mindes alwayes lifted up in attendance for the coming of our Lord, which cannot be without juſtifying faith, accompanyed with the light of good works.

3. A dead faith, or naked knowledge of God, voyd of love and good works. Matt. 25. 3. *The fooliſh Virgins took their lamps, but took no oyl with them.*

4. The Lord, 2 Sam. 22. 29.

5. The Word of the Lord, Pſal. 119. 105. Pro. 6. 23.

6. The light of divine truth, ſhining within, Luk. 12. 35.

7. That which was like in appearance to a lamp, Gen. 15. 17. Rev. 4. 5.

8. A Succeſſour, 1 King. 15. 4. or, The bright glory of the Kingdome by a Succeſſour, Pſal. 132. 17.

9. Outward proſperity, Prov. 13. 9. & 20. 20.

Lamp burning, *or* burning light] Firſt, the light of divine truth ſhining in the conſciences of the Saints, to direct their duties in the darkneſſe of this world. Luk. 12. 35. *And your lamps burning.*

Secondly, the Miniſter or Inſtrument to bring and ſet this light before men, to wit, *John* the *Baptiſt*, who in reſpect of his ſound and clear doctrine, alſo of his rare godlyneſſe, was like a great light or torch. Joh. 5. 35. *He was a burning and a ſhining light or lamp.*

Lance] Jerem. 50. 42. The originall כידון is tranſlated in Joſh. 8. 18. a *ſpear*, in 1 Sam. 17. 6. A *target*, or *gorget*, marg.

Lancet] 1 King. 18. 28. The originall רמח is rendred in Numb. 25. 7. a *javelin*, Judg. 5. 8. *ſpear*, as in many other places.

Land] The whole Continent of the earth, as it is diſtinguiſhed from Sea. Matt. 23. 15. *Ye compaſſe Sea and Land.*

2. One particular Region or Countrey. Matt. 9. 26. *The bruit went through all the Land*; as the Land of *Judah*, of *Moab*, of *Ægypt*, of *Philiſtims*, &c. It ſignifies *Babylon*, in Iſa. 13. 5.

3. The people and inhabitants of any Land or Countrey. Iſa. 37. 18. *The Kings of Aſſyria have deſtroyed all Lands.* Gen. 41. 57. *The famine was ſore in all lands.* In Dan. 8. 9. pleaſant Land put for *Judah*.

4. Some certain poſſeſſion, 2 Sam. 19. 29. Act. 4. 37.

5. Arable ground, Exod. 23. 10.

Of *Land* or *Lands*, ſome are *pleaſant*, inhabited, exceeding good, quiet, fruitfull, glorious, delightſome, fat, large; others, *dry*, deſert, unclean, barren, thirſty, ſalt, deſolate,

deſolate, lean; but of all others, the Land of *Canaan* was the moſt excellent, the deſire and glory of all Lands, Ezek. 20. 6. flowing with milk and honey, Exod. 13. 5. The good land, Deut. 4. 21, 22. Gods holy habitation, Exod. 15. 13. The reſt and inheritance of the people, Deut. 12. 9. tearmed, The Land of the living, as being a type of heaven, Pſal. 27. 13. & 52. 5.

Land of deſire] The pleaſant Land of *Canaan*, which was to be deſired for the pleaſures and profits of it above all other Countreys, but eſpecially for the knowledge and worſhip of God, exerciſed there: for which cauſe it is in Pſal. 48. 2. called the joy of the whole earth, Ezek. 20. 6. Deut. 11. 11, 12. Pſal. 106. 24. *They contemned that Land of deſire.*

Land of thy Fathers] The Land of *Canaan*, given by promiſe to *Abraham* and *Iſaac*, Gen. 12. 7. Gen. 13. 15. & 26. 3.

Land of Immanuel] *Judea*, which none had ſo much right unto as Chriſt, the Son of *David*, the King of the Jews, who gave it his people for a poſſeſſion, and there ſet up his worſhip, and by his arm defended it againſt enemies. Iſa. 8. 8. *Of thy Land, O Immanuel.* And the glorious Land, Dan. 11. 16. & 8. 9. A Land of ornament, being adorned (as it were with robes) with the goodly bleſſings of God, and with his holy worſhip and Temple, which was the chief glory, becauſe God hath put his Name there.

Land of the Living] The earth, or the world, which is the place of this life. Pſal. 116. 9. *In the land of the living.*

Land of righteouſneſſe] Pſal. 143. 10.

I. *Exegetically*, righteouſneſſe, which is like a good Land, in which men ought to labor diligently, and may live richly and pleaſantly. So it is Deut. 4. 1, 2. 1 Tim. 4. 8. Pſa. 118. 19.

II. *Properly*, a place, 1. on earth, but ſuch as is, or ought to be, full of good people, and they of good works or righteouſneſſe, Pſal. 37. 3. & 105. 44, 45. Iſa. 26. 3, 7, 10. This place or land *David* deſired, Pſal. 143. 10.

2. In heaven (of which this world is but an image) 2 Pet. 3. 13.

3. Or the Church of God. So *Tremelius* on Iſa. 26. 2, 3, 7, 9, 10.

To look to the Land] To obſerve very carefully where ſome ſuccour may be had againſt enemies and dangers. Iſa. 5. 30. *If one look unto the Land.* It is a ſpeech which ſeemeth to be borrowed from ſuch, as being in perill of ſuffering ſhip-wrack, look toward the Land for ſome creek or place to drive their ſhip in, that they may eſcape drowning, as in Act. 27.

Land-mark] A bound, limit, meere, ſigne, declaring one mans land from another, not to be removed, Deut. 19. 14. Prov. 22. 28. & 23. 10. A curſe denounced againſt the removers, Deut. 27. 17. being the wicked, Job 24. 2.

Language of Canaan] The Hebrew tongue, wherein God was ſerved by his people while they dwelt in *Canaan*.

2. Fellowſhip with Gods people in doctrine and worſhip. Iſa. 19. 18. *Five Cities ſhall ſpeak the language of Canaan.* Hence ſo called, becauſe the Doctrine was written in that language the Hebrew tongue, which the *Jews* ſpake in that Land of *Canaan*.

Pure language] Sound and true Doctrine. Zeph. 3. 9. *Then will I turn to the people a pure language.*

Languiſh] is all one with Fade, Waſte, Dry up, Wither, Give up the ghoſt, *&c.* and is ſpoken of a Bed, Pſal. 41. 3. Fields, Iſa. 16. 8. Fiſhers, Iſa. 19. 8. The earth, with the haughty people therein, Iſa. 24. 4. The vine, Ibid. 7. The fruitfull Mother, Jer. 15. 9. The oyle, Joel 1. 10. The fig-tree, Ibid. 12. *Baſhan*, and the flower of *Lebanon*, Nah. 1. 4.

Lanthorn] Joh. 18. 3. φανὸς of φαίνομαι, *to appear, be ſeen.* That through which a candle giveth light, and wherein it's kept from being blown out by the wind.

Laodicea] The name of a City in the leſſer *Aſia*, ſituate neer *Coloſſe* and *Hierapolis*, compounded of λαὸς *the people*, and δίκη *juſtice*, *a juſt people*, or *the juſtice of the people*, Col. 4. 13. Rev. 1: 11.

Lap] The Originall חֵיק is tranſlated *boſome*, Gen. 16. 5. Exod. 4. 6, 7. *Midſt*, 1 King. 22. 35. *Within me*, Job 19. 27. *Lap*, Prov. 16. 33. *Bottome*, Ezek. 43. 13. Now becauſe the boſome is the midſt of the body, by a Metaphor it ſignifieth the *middle*; and becauſe it is inward, it is taken for the hollowneſſe of any thing, and ſo by *lap* in Prov. 16. 33. may be underſtood, an hollow coffer, pot, ſhell, basket, or that which contained the peble ſtones, papers, or what elſe were put therein for lots. *Lavater* on Prov. 16. 33.

Lapidoth] *Lightnings*, or *lamps*. The husband of *Deborah*, Judg. 4. 4.

Lapwing] Lev. 11. 19. Deut. 14. 18. reckoned there among the unclean fowles, rendred by the *Chaldee*, *The cock of the mountain*. It hath a creſt from his bill to the uttermoſt part of the head, which he ſtrouteth out

out or holdeth down according to his affection. It eateth mans dung, of which alſo it often maketh its neſt. It feedeth on berries til it be drunk, then on Maidens hair, whereby it becometh ſober. It defileth its owne neſt with its dung. It often changeth both its voyce and colour. They provide for their Parents when old, and unable to ſhift for themſelves.

Large] Spacious, copious, ſufficient, broad, wide, great. Spoken of Land, Gen. 34. 21. Place, 2 Sam. 22. 20. Work, Neh. 4. 19. City, Neh. 7. 4. Room, Pſal. 31. 8. Countrey, Iſa. 22. 18. Paſtures, Iſa. 30. 23. Tophet, Ibid. 33. Chambers, Jer. 22. 14. Cup, Ezek. 23. 32. Money, Mat. 28. 12. Upper room, Mar. 14. 15. Letter, Gal. 6. 11. The heavenly *Jeruſalem*, Rev. 21. 16.

Laſciviouſneſſe] Ἀσελγεια, Wantonneſſe, Rom. 13. 13. Filthyneſſe, 2 Pet. 2. 7. It comprehends all kindes of luſt, as unchaſte and filthy ſpeeches, ſhameleſſe and unſeemly geſture, gay and wanton apparell, adultery, fornication, inceſt, *&c.* with the inſtruments and incentives thereunto. The ſtink or ill ſavour, which cometh of effeminate luſt: A certain unbridled luſt in ſinning. Such a vice as is contrary to naturall honeſty. It ſignifieth a monſtrous profuſion, and pouring out, and ſpending ones ſelf without meaſure in and unto all laſciviouſneſſe. The word is thought to be compounded of α & σίλγη. *Selge* they ſay was a City between *Galatia* and *Cappadocia*, the inhabitants whereof were moſt modeſt and temperate; and then α is *privat.* as noting one in whom there is no modeſty at all. Others affirm that people to have been moſt diſſolute and lewd, and then α to be *intenſive*, dilating and increaſing the ſenſe.

It's a work of the fleſh, Gal. 5. 19. proceeding from the heart, and defiling a man, Mar. 7. 21, 23. which is to be bewailed and repented of, 2 Cor. 12. 21.

Laſea] *Thick* or *wiſe*. A City on the bank of *Creta*, Act. 27. 8.

Laſha] *To call*, or *to anoint*. A City, Gen. 10. 19.

Laſt] The Gentiles, which being laſt, yet become firſt. Mat. 19. 30. *The laſt ſhall be firſt*. The Jews who were firſt, being rejected for their unbelief, became laſt; and the Gentiles believing in Chriſt by the calling of God, were accepted before the diſobedient Jews; and ſo became firſt though they were laſt.

1. Hindermoſt, in order or time of calling; or,

2. Such as are furtheſt off from the means of well-doing, as caſt back behinde all others.

3. Such as are behinde all others in the eſtate of ſpirituall or eternall happineſſe.

4. Such as are laſt or worſt in their owne opinion, though indeed not ſo.

Laſt day] 1. The great feaſt day, Joh. 7. 37.

2. The day of Judgement, after which there ſhall be no more day nor time. Joh. 6. 39. *And ſhould raiſe it up again at the laſt day*. The ſame ſignified by laſt time, even the end, when there ſhall be a perfect reſtauration.

Laſt dayes, or laſt times] The times ſince the revelation of Chriſt, by the preaching of himſelf, and of his Apoſtles. 2 Pet. 3. 3. *In the laſt dayes ſhall come mockers*. Jude v. 18. 1 Tim. 4. 1. Theſe dayes ſince Chriſt are called laſt, becauſe all was conſummated and ended, which was before propheſied touching mans redemption, and there remaineth nothing elſe but the coming of the great Judge, to finiſh this pilgrimage and warfare of the Church: Alſo, becauſe the Goſpel is the perfection and renewing of all things.

Note. Latter times ſignifieth either the end of the world, or the coming of Chriſt: or the laſt age of the world from the coming of Chriſt unto the end of all things: or the time following that which is ſpoken of, as Gen. 49. 1. Dan. 1. 28.

Referred to *Times*, it ſignifieth,

1. That time or matter therein that is paſt next before, or the laſt of the time paſt, or heretofore.

2. That time or thing that is to come, *&c.* the laſt, or uttermoſt part thereof, after which there ſhall be no more of that ſort hereafter.

To laſt] is all one with Abide, Continue, Judg. 14. 17.

Late] Implyeth, as time a little before paſt, Mic. 2. 8. Joh. 11. 8. ſo the prolonging of time, Pſal. 127. 2.

Latine] The *Romane* language, Luk. 23. 38.

Latter] 1. That which followeth the one of two commonly, Deut. 24. 3. Jer. 5. 24. Dan. 11. 29.

2. The time or times drawing towards an end, Dan. 8. 23.

3. The very laſt of all, Job 19. 25.

4. Some continued ſpace of time, and not the very end of time, 1 Tim. 4. 1. See a lerned Treatiſe of Mr. *Joſeph Mede*, entituled, *The Apoſtaſie*

Apoſtaſie of the latter times, and thereof, p. 64, 65, 66, &c.

Latter dayes] ſignifies the times following: in the Hebrew, poſterity of dayes, often uſed for time to come, Gen. 49. 1. Num. 23. 14. Deut. 2. 28. & 10. 14. Prov. 31. 15. So that which is ſaid in Act. 2. 16. It ſhall be in the laſt dayes, it is in Joel 3. 1. It ſhall be hereafter.

Latteſſe] A grate with croſſe bars, or any like thing for the fence of windows, Judg. 5. 28. 2 King. 1. 2.

Laud] that is, Prayſe, Rom. 15. 11. comp. with Pſal. 117. 1.

A laber of braſſe to waſh in] The waſhing of Chriſt by faith through the Spirit, to which *Paul* alludes, Tit. 3. 5. See Heb. 10. 22. Exod. 30. 18. The Prieſts waſhing in this laver, that when they miniſtred in the Tabernacle, they might not dye for want of waſhing, Exod. 30. 21. figured, that if wee will live, and not dye eternally, we muſt be waſhed by his Spirit wholly from the guilt of our ſins, and in ſome part from the corruption. The greatneſſe of this laver (in regard whereof it is called a Sea) ſignifieth, that we had need of great and much forgiveneſſe; and that in God there is a Sea of mercy, as Iſa. 55. 6. & Pſal. 51. 3. alluding hereto, ſaith, *Waſh me much*: as alſo Tit. 3. 16. *Which he poured richly* (or *abundantly*) *on us*.

To laugh] To ſmile, out of doubting. Thus *Sarah* laughed. Gen. 18. 12. *Then Sarah laughed*.

2. To ſmile, in token of joy out of a true belief. Thus *Abraham* laughed. Gen. 17. 17. *Abraham laughed*.

3. So to be drowned in preſent pleaſures, as to ſhun all pain and trouble for godlineſſe or Gods glory, Luk 6. 25. Thus worldlings laugh.

Note that laughing ſignifieth both rejoycing and mocking, or ſcorning, as Gen. 21. 6, 9. Ezek. 23. 32.

4. To rejoyce greatly, Gen. 21. 6.

5. To be without any fear, Job 5. 22.

6. To be filled with joy, Luk. 6. 21.

7. To ſhew a cheerfull countenance, Job 29. 24.

When it's applyed to *God*, it's put for, To make no account, not to reckon of, to ſet light by, without pity, Pſal. 2. 4. & 37. 13. & 59. 8. Prov. 1. 26.

When to *Man*, it's either *unlawfull*, Gen. 18. 12. Pſal. 80. 6. or *lawfull*, Pſal. 52. 6. Gen. 17. 17. for which there is a time allotted, Eccl. 3. 4.

To laugh at deſtruction] To be ſo at reſt and gladneſſe in the aſſurance of Gods favour, that the heart is lifted up above the fear of all dangers, and triumpheth boldly in his love to turn away all evils, or to turn them to his good. Job 5. 22. *At deſtruction and famin thou ſhalt laugh*.

To laugh at ones deſtruction] To conceive extreme fury againſt any perſon or people, even to the rooting of them out. Prov. 1. 26. *I will laugh when their deſtruction cometh*. When God is ſaid to laugh at the wicked, it is to ſhew theſe four things.

1. How little he regards them.

2. How far he is from helping them.

3. How eaſie it is for him to deſtroy them.

Laſtly, that he is exceeding hotly diſpleaſed with them.

Laughing, *or* deriſion] The contempt of God toward wicked men, and all their attempts againſt him, and how much it is from God, to think of relieving them in their extremities. Pſal. 2. 3. *The Lord ſhall have them in deriſion*, or laugh them to ſcorn.

Laughter] Is not alwayes accompanyed with inward joy, Prov. 14. 13. is not at ſome time ſo good as ſorrow, Eccl. 7. 3. nor continueth, Ib. 6. Put for matter of great comfort, Pſal. 126. 2. rejoycing the heart, and cheering up the ſpirits, Eccl. 10. 19. carnall and worldly delight, Jam. 4. 9.

Labiſh] Iſa. 46. 6. To laſh out money, conſume and ſpend waſtfully, riotouſly, in things needleſſe.

Law] That which hath the force of governing and moderating our actions. This is the generall property of a Law. Hence come theſe phraſes, the Law of the minde, the Law of the members, the Law of ſin, the Law of God, the Law of the Spirit, Rom. 7. 23, 25. This is the largeſt ſignification of Law.

2. The Decalogue, or ten Commandements. Rom. 7. 7. *Except the Law had ſaid, Thou ſhalt not luſt*. Alſo verſ. 14. 22. & Rom. 8. 22. & 3. 20. This is called the morall Law, becauſe it teacheth duties both to God and our Neighbour. Sometimes it ſignifies the precepts of God, both Moral, Ceremonial, and Judicial, Joh. 1. 17.

3. The whole doctrine of the Word, comprehending the full and whole promiſes of free ſalvation by Chriſt. Pſa. 19. 7. *The Law of God is perfect, converting the ſoul*. Jam. 1. 25.

Note. The effect of converſion proveth this ſignification.

4. Books of *Moſes*, Pſalms, and Prophets:

phets: even the Scriptures of the old Teſtament, which contain the Doctrine of the Law, and the promiſes of the Meſſiah. Rom. 3. 19. *Whatſoever the Law ſaith.* Law ſometime ſignifies the whole Old Teſtament, Joh. 10. 34. & 15. 25. Sometimes but the five Books of *Moſes*, Gal. 3. 21. Joh. 1. 45. Joh. 12. 34. So the Pſalms, Joh. 10. 34. & 12. 34. & 15. 25. So the Propheſie of *Iſaiah*, 1 Cor. 14. 21.

5. The condition of keeping or fulfilling the Law exactly, in every point: or the works of the Law being perfectly obſerved. Rom. 3. 21. *The righteouſneſſe of God is manifeſt without the Law.* & 4. 13. Gal. 3. 10, 11, 12.

6. Naturall inſtinct and light of reaſon, commanding honeſt things, and forbidding the contrary; or the Law of Nature written in a mans heart. Rom. 2. 14. *They are a Law to themſelves.*

7. Legall Ceremonies. 1 Cor. 9. 18. *To them that are under the Law.* Mat. 11. 13. Gal. 5. 3. that is, they which receive Circumciſion, by as good right may retain the whole Ceremonial Law.

8. The ſecond Table of the Law, and the precepts thereof. Rom. 13. 8. *He that loveth another, fulfilleth the Law.* Gal. 5. 14. Alſo, any one commandement or precept, 1 Cor. 14. 34.

9. Inſtitution or ordinance of *Aaron.* Heb. 7. 12. *The Law alſo is changed.*

Unto all theſe ſignifications of *Law*, add this ſhort obſervation, that the Hebrew *Torah*, which is Engliſhed *Law*, implyeth both Doctrine, and an orderly diſpoſition of the ſame, as ye would ſay, an orderly manner of Inſtitution. The holy Ghoſt in Greek calleth it *Nomos*, Heb. 8. 10. from Jer. 31. 33. This name is commonly aſcribed to the precepts given by *Moſes* at Mount *Sinai*, Deut. 33. 4. Mal. 4. 4. Joh. 1. 17. & 7. 19. It is alſo largely uſed for all his writings, for a part of the hiſtory of Geneſis is called Law, Gal. 4. 21. from Gen. 16. And though the Law be ſometime diſtinguiſhed from the Pſalms and Prophets, Luk. 16. 16. & 24. 44. yet the Prophets Books are called Law, 1 Cor. 14. 21. from Iſa. 28. 11. The Pſalms alſo be thus named, Joh. 10. 24. & 15. 25. from Pſal. 82. 6. yea, one Pſalm is called a Law, Pſal. 78. 1. And the many branches of *Moſes* Doctrine be ſo named, as the Law of ſin offering, Lev. 6. 25. And generally it is uſed for any doctrine, as is Law of faith, Law of works. The ſpiritual ſenſe and meaning of the Old Teſtament is called Law. Rom. 7. 6. *The Law is ſpirituall.* Note alſo, that all that which God doth charge his people to keep and doe, is comprehended in theſe three words: firſt, is the ten Commandements for morall duties, Exod. 20. the ſecond is Judgements or Judicial Laws for puniſhing tranſgreſſors, Exod. 21. the third is Statutes, Ordinances, or Decrees for the ſervice of God, Lev. 3. 17. & 6. 18, 22. Exod. 12. 24. & 17. 31. & 29. 9. & 34. 2. all theſe *Abraham* obſerved, and is commended of God therefore, Gen. 26. 6.

10. Doctrine, teaching, and inſtruction, Pſalm 78. 1. Prov. 1. 8. & 6. 20. & 13. 14.

11. A decree, Pſal. 94. 20.

12. Court-dayes, Act. 19. 38.

13. Jewiſh Ordinances, Act. 25. 8.

14. Judgement, Pſal. 81. 4.

15. The diſpoſing of any thing how it ſhould be, Lev. 6. 9. 14. & 13. 59. & 14. 2. Numb. 5. 29.

16. The works commanded in the Old Teſtament, Rom. 3. 21. Gal. 3. 30.

17. Sect or profeſſion, Phil. 3. 5.

18. Authority, power, command, Rom. 7. v. 2.

Law is either Humane, *lawfull*, Ezr. 6. 1. & 7. 21. Eſt. 3. 8. *Unlawfull*, Pſal. 94. 20. Iſa. 10. 1.

Divine, *unwritten*, Rom. 2. 14. 15. *Written*, being *Morall*, Rom. 7. 7. *Judiciall*, Joh. 7. 51. *Ceremoniall*, Heb. 9. 22. *Evangelicall*, Rom. 3. 27. Jam. 1. 25. Gal. 6. 2. The *Moſaicall* Law is tearmed a yoke, which none were able to bear, Act. 15. 10. That wherein we were held, Rom. 7. 6. The oldneſſe of the letter, Ibid. The ſtrength of ſin, 1 Cor. 15. 56. A killing letter, 2 Cor. 3. 6. The miniſtration of death written in ſtones, Ib. 7. The miniſtration of condemnation, Ibid. 9. That which is done away, Ibid. 11. (A garriſon) under which we were kept, Gal. 3. 23. A School-maſter to bring us to Chriſt, Ib. 24. A Tutor and Governour till Gods appointed time, Gal. 4. 2, 3. The Covenant from Mount *Sinai*, which gendreth to bondage, which is *Agar*, Ib. 24. The yoke of bondage, Gal. 5. 1. The middle wall of partition, Eph. 2. 14. The enmity, even the Law of Commandements contained in Ordinances, Ib. 15. The hand-writing of Ordinances which was againſt us, contrary unto us, Col. 2. 14.

To abrogate the Law] To repeale and diſanull it, to make it voyd, and of none effect. Eph. 2. 15. *In abrogating the Law of Commandements.* Heb. 8. 13. The Law is ſaid to judge,

judge, when men judge according to Law, Joh. 7. 5. Here note,

1. That the Ceremonial Law is wholly abrogate and done away, as touching the uſe and practiſe, Epheſ. 2. 15, 16. Heb. 7, 8, 9, 10, ch. throughout: but is perpetuall, as touching the ſubſtance and truth, which is Chriſt.

2. The Judiciall Law, conſiſting chiefly in deſigning and commanding puniſhments for tranſgreſſors, is alſo abrogate, ſaving ſo far as it is grounded upon the Law of Nature, and agreeth with the Morall Law; and as Chriſtian Magiſtrates ſhall judge it fitting for the eſtate and welfare of their people, being a Law of moſt excellent equity.

3. The Morall Law is abrogated in reſpect of beleevers, onely as touching the curſe (Rom. 4. 5. ch. Rom. 6. 14.) and the rigorous exaction, requiring perfect obedience upon pain of eternall death; alſo as it is the vigour and ſtrength of ſin (Rom. 7. 5.) but is not abrogate as touching the Doctrine, Government, and Obedience of it: (Rom. 7. 14, 15, &c. Rom. 3. 20. & 7. 7.) for it ſtill ſerveth to ſhew ſin, and reprove ſinners; to teach all duties to God and men; to humble and fear us, by denunciation of wrath and judgements; to direct (as a rule) our whole life and actions; but not to juſtifie us before God, which the Law cannot doe through our ſinfull corruption, whereby we are made unable to keep it perfectly; therefore through our fault it cannot confer and beſtow perfect righteouſneſſe upon us, Rom. 8. 3. The Papiſts then doe erre much, in teaching to ſeek our righteouſneſſe before God, from the works of the Law, either in whole or in part, as they are done by men, either before or after grace.

To change times and Laws] To arrogate and uſurp the very authority of God, in aboliſhing the ſet times of Sabbaths, Feaſts, Circumciſion, and the Rites and Ceremonies of the Jews received from God. Dan. 7. 25. *And think to change times and Laws.* This to have been done by the *Seleuci* or *Syrian* Kings, See Macc. 1. 52.

Law of Chriſt] The precepts of Charity to our Neighbour. Gal. 6. 2. *Fulfill the Law of Chriſt.* This is called in *John* a new Law, Joh. 13. 34, 35. & Joh. 15. 12. It is named his commandement, becauſe Chriſt often repeats it, and by his Spirit makes the faithfull able to know and do it.

Law of Commandements] The precepts touching Ceremoniall Rites. Eph. 2. 15. *The Law of Commandements which ſtandeth in Ordinances.*

Law of death] Sin, by his Imperial tyrannicall luſts, deſerving and leading to death and deſtruction. Rom. 8. 2. *He freed me from the Law of death.*

How Chriſt is the end of the Law] By fulfilling the Law for us, he is in ſuch wiſe made our righteouſneſſe (ſo we beleeve) as if our ſelves had perfectly obſerved the Law. Rom. 10. 4. *Chriſt is the end of the Law for righteouſneſſe to every beleever.*

Law of faith] The Doctrine which teacheth righteouſneſſe by faith in Chriſt. Rom. 3. 27. *Our rejoycing is excluded by the Law of Faith*; that is, by the Doctrine which offereth and promiſeth ſalvation on this condition, if we beleeve.

Law of her Husband] ſignifies that Law of marriage which requireth and bindeth the Wife both to communicate her body to her husband, and not to communicate it to any others; from this Law and band ſhe is looſed by death and divorce, Rom. 7. v. 1.

Law not given to the juſt] That the malediction and curſe of the Law doth not appertain to men juſtified by Faith, and living righteouſly and godlily: for unto ſuch, ſin is pardoned, and the righteouſnes of Chriſt imputed, 1 Tim. 1. 9.

Law of liberty] The Word and doctrine of God, freely reproving ſin in all eſtates, without difference or reſpect of perſons, and therefore it is called the Law of Liberty. Alſo, becauſe it belongs chiefly and properly to ſuch as are freed and ſet at liberty from ſin by the grace of Chriſt. Jam. 1. 25. *Who ſo looketh into the perfect Law of liberty.* Iſa. 57. 1.

Law of the members] Sin ruling (like a Law) in our members; that is, in our faculties of body and ſoul, as far as they are unregenerate. It is the ſame with the Law of ſin. Rom. 7. 23. *I ſee a Law in my members.*

Law of the minde] A minde renewed by the Spirit, which ruleth and commandeth good things, and forbiddeth evill, as a Law. It is the ſame with the former. Rom. 7. 23.

No Law againſt ſuch] The Law not only not to forbid, but to command ſuch fruits of the Spirit, as *Paul* mentioneth here. Gal. 5. 23. *Againſt ſuch there is no Law.* If we underſtand it of perſons, which do theſe works of the Spirit, to be allowed and not be

be reproved by the Law, the ſenſe will be all one.

Law and Prophets] The Doctrine, or that which is taught in the books of *Moſes* & the Prophets, concerning love of our neighbour. Matt. 7. 12. *This is the Law and Prophets*; that is, the brief and ſumme of all which *Moſes* and the Prophets doe teach touching our duties to men. *Auguſtine* in his book *de Trinitate*, ſaith, that ſuch a love of our neighbour is here commended, as is not for his owne ſake nor cauſe, but for Gods; and therefore this Epitome or ſhort ſentence, doth comprehend whatſoever in the Old Teſtament is taught touching the love of God and our Neighbour, who cannot be loved except God be firſt loved, whoſe love alſo breedeth charity to men, 1 Joh. 4. 20.

Law of righteouſneſſe] The righteouſneſſe which is commanded in the Law. Rom. 9. 31. *But Iſrael which followed the Law of righteouſneſſe*; or, the doctrine which promiſeth righteouſneſſe and life, to him who perfectly keepeth the Law.

Royal law] The Commandement of loving our Neighbour as our ſelf, without all reſpect of perſons. Jam. 2. 8. *If ye fulfill the royal law, &c.* This precept of mutuall love without acceptation of perſons, it is and may well be called a *royal Law* for theſe conſiderations.

1. God who is King of his people, was the giver of this Law.

2. Becauſe it is free for all Chriſtians to walk in it, like unto the Kings high-way, according to Num. 21. 22.

3. It was given to Kings and Princes, (for ſuch be all beleeving Chriſtians, Rev. 1. 6.) and requireth even a Kingly and royal heart full of valour and courage to perform it; for whoſoever (eſpecially in the dotage of the world) will walk in love without acceptation of perſons, and preferring one before another for outward qualities, of riches, birth, friends, power, *&c.* ſuch an one had need of a princely and royall minde that feareth no reſiſtance, according unto that which *Solomon* writeth of a King. Prov. 30. 30. *And a King, againſt whom there is no riſing up.*

Law of ſin] Sin or naturall corruption, which (like a Law) commandeth evill actions, inforcing us unto them, and forbidding us good things, drawing us from them. Rom. 8. 2. *He hath freed me from the Law of ſin.*

Law of the Spirit] The holy Spirit of ſanctification, which is like unto a Law, commanding with authority, and with power inforcing to doe good things, and to avoyd evill. Rom. 8. 2. *The Law of the Spirit of life.*

Law ſpirituall] A doctrine requiring obedience from the thoughts, and the moſt inward deſires of the ſoul, and not in outward works onely. Rom. 7. 7. *The Law is ſpirituall.*

Spirituall, becauſe 1. The cauſe of it, and the being of it in us is the holy Spirit.

2. The ſubject or matter of it is piety, which is ſpirituall.

3. The object of it is the ſpirit of man, and not onely the body. See Heb. 4. 12, 13.

Law and Teſtament] The books of *Moſes*, and divine Revelation given to the Prophets, Iſa. 8. 20.

Through the Law, I am dead to the Law] Through the Law of Grace, granted by Chriſt, I am free from the bondage and curſe of the Law given by *Moſes*, Gal. 2. 19.

Or thus: The Law of Commandements, by terrifying my Conſcience, brought me to Chriſt, who cauſed me to dye to the Law indeed, by making me righteous through faith in him, that I might not fear the curſe of the Law; and by ſanctifying me, that I might not obey the luſts which are againſt the Law. Take this for the better expoſition.

Law of works] The doctrine which teacheth to get righteouſneſſe and ſalvation, by working according to the Law. Rom. 3. 27. *Not by the Law of works.*

Your Law] The Scriptures or Books of *Moſes*, the Prophets, and Pſalms, which were given to you, whereof alſo you have the uſe, reading, and expounding them in your Synagogues. Laſtly, wherein ye glory much. Joh. 10. 34. *Is it not written in your Law?*

Lawfull] That which is juſt, right, equal, warrantable from and agreeable unto the Law both of God and man.

Spoken of things commanded, Ez. 18. 19. & 33. 14, 19. Of things indifferent, 1 Cor. 6. 12.

Law-giver] ſignifies, a Statute-maker, a maker of decrees, or Governour, which hath Soveraigne power to command and give Laws, Gen. 49. 10. This title is ſometime given to God himſelf, Iſa. 33. 12. and ſometime to Rulers ſet up of God, Numb. 21. 18. Pſal. 60. 9.

Lawleſſe] 1 Tim. 1. 9. The Originall ἀνόμοις, is rendred a *tranſgreſſour*, Mar. 15. 38. Luk. 22. 37. *wicked*, Act. 2. 23. *without law*, 1 Cor. 9. 21. *Unlawfull*, 2 Pet. 2. 8. Spoken

of *Antichriſt*, ὁ ἄνομος, *that wicked one*, 2 Theſ. 2.8. One notoriouſly, of ſet purpoſe wicked.

Lawyer] Νομικὸς. Their office and profeſſion was to ſearch the Scriptures, read and expound them unto the people, and anſwer ſuch doubts as aroſe therefrom.

Of them mention is made, Luk.11.45. & 14.3. Of one honeſt Lawyer the Apoſtle maketh mention, Tit. 3.13.

Lay] The words *down*, *hand*, *hands*, *hold*, *up*, *wait*, *with*, *on*, *apart*, *aſide*, &c. annexed hereunto, plainly point out the meaning of the places where they are.

Lazarus] of לצר, whence מלצר a *treaſurer*. Others derive it of ל, which is of לא *not*, & עזר *help*, as deſtitute of help. Others make *Lazarus* and *Eleazer* the ſame, *Paſor. Chytreus* rendreth it, *God the helper*; as another, *the help of God*. A Begger, Luk.16.20. Alſo, the Brother of *Mary* and *Martha*, Joh. 11. 1, 2, 5, 11, 14, 43.

L E.

To lead] 1. Softly and gently to guide in a comfortable motion, with ſuſtaining of infirmities: and it is either outward, for the body, in things of this life, or inward toward the ſoul in things which be heavenly, Pſal. 23. 2. Iſa. 40. 11. Gen. 33. 14. Rom. 8. 1, 14.

2. To feed, Gen. 47. 17.

3. To walk, Prov. 8. 20.

4. To direct, Mat. 7. 14.

5. To govern, Rom. 8. 14.

6. To live, 1 Tim. 2. 2.

It's ſpoken I. of *God*, who leadeth both in diſpleaſure and in mercy or love.

In diſpleaſure, *Corporally*, Deut. 4. 27. & 28.37. *Spiritually*, Pſal. 125.5. Joh.12. 17.

In mercy and love, *Corporally*, Exod.13.21. Pſal. 80. 1. Heb. 8. 9. *Spiritually*, Pſal. 5. 8. & 25. 5. & 27. 11.

II. Of *Chriſt*, Mar. 9. 2. Joh. 10. 3.

III. Of *Man* leading Cattel, Gen. 33. 14. Of man leading man as a Politick Governor, Exod. 32. 34. Numb. 27. 17. Deut. 20. 9. as a Conqueror, 2 Chron. 30. 9. as a Wicked man, Prov. 16. 29. 2 Tim. 3. 6.

IV. Of a *Way*, Matt. 7. 13, 14. or *Gate*, Act. 12. 10.

V. Of *Gods* long-ſuffering, Rom. 2. 4.

VI. Of *Wiſdome*, Prov. 8. 20.

VII. Of the *Commandements*, Prov. 6. 22, 23.

To be led by the Spirit] To be mightily and forcibly, yet willingly removed, and caryed by divine power from place to place. Matth. 4. 1. being compared with Luk. 4. 1, 14. *Jeſus was led away of the Spirit.* And Mar. 1. 12. The Spirit is ſaid to drive him out.

2. To be governed by the good motions of the Spirit of God. Rom. 8. 18. *They that are Chriſts are led by the Spirit of Chriſt*; that is, be obedient to the government of the Spirit, Gal. 5. 18.

To be led into Temptation] Not onely to be forſaken in the temptation, but to be given wholly over to the Tempters will, and held priſoner at his pleaſure. This is never done but to the wicked; yet it is often deſerved by the godly, who praying againſt it do eſcape it. Matt. 6. 13. *Lead us not into temptation*; that is, let us not fall into the Tempters hand, to be as his ſlaves.

Leaf] A certain green blade ſhot forth of a tree, to ſhew that it liveth, and is not dead and withered, Iſa. 1. 30. & 34. 4.

2. The life of grace which the godly live here; and the not fading of this leaf] doth ſignifie conſtant perſeverance in this grace. Pſal. 1. 3. *Whoſe leaf ſhall not fade.*

3. The life of glory, which from Chriſt is communicated to the elect, being in heaven, for their eternall happineſſe. Rev.22.2. *And the leaves of the Tree ſerved to heal the Nations therewith.*

4. Knowledge and profeſſion of Chriſt, without the fruit of obedience. Mat. 21.19. *He found leaves, but no fruit.*

5. The leaſt matter of fear, Lev. 26. 36.

6. The leaves of dores, 1 King. 6. 34. of a book, Jer. 26. 23. of Trees, Gen.3.7. Iſa. 6.13. Ezek. 17 9. Dan. 4. 12.

7. *Myſticall*, of the Tree of life, Rev.22.2.

Shaking of a leaf] Any ſmall or little fear; or, the appearance and ſhew of danger. Lev. 26. 36. *The ſound of a leaf ſhaken ſhall chaſe them.*

League] A ſolemne convention or agreement by mutuall promiſes, either between man and man, touching the affairs of this life, or elſe between God and Man, touching that life which is eternall. See *Covenant* and *Teſtament*.

Leagues and Covenants were wont of old to be ratified with blood, and ſolemnized with banquets and feaſts. See Gen. 21. 27. Alſo Exod. 24 8.

Lawfull, 2 Sam. 5. 3. 1 King. 5. 12.

Unlawfull, Joſh. 9. 15. Judg. 2. 2.

Leah] *Painfull*, or *wearyed*. The eldeſt daughter of *Laban*, Gen. 29. 16.

Lean] Spoken of Kine, Gen.41.3. Land, Numb. 13. 20. *Amnon*, 2 Sam. 13. 4. Outward

ward ſtate, Iſa.17.4. Cattel, Ezek. 34. 20 Such are lean whoſe bones may be all told, Pſal. 22.17. and whoſe fleſh and body are conſumed, Pro. 5.11.

To lean] To ſtay or reſt upon, Judg. 16. 26. 2 Sam. 1. 6. 2 King. 7. 2. 2 Sam. 3. 22. Joh. 21. 20. To put truſt or confidence in, 2 Ki. 18. 21. Job 18. 15. Pro. 3. 5. Iſa. 36. 6.

There's a leaning on the Lord, *hypocriticall*, Mic. 3. 11. *Reall*, Cant. 8. 5.

To lean upon] To reſt or relie upon the help of others, with truſt in them. Iſa. 36. 6. *Whereupon if any man lean, it will go into his hand.*

Leanneſſe] Famine or ſcarcity of earthly bleſſings, which cauſe leanneſſe and waſting of the body. Iſa. 17. 4. *The fatneſſe of his fleſh ſhall be made lean.* Iſa. 24. 16.

2. Death, which doth accompany and follow ſuch ſcarſity and leanneſſe. Pſal. 106. 15. *And leanneſſe entred, &c.* Iſa. 10. 16.

Leap] put for 1. the motion of the body, which we call leaping, or skipping, 1 King. 18. 26. Act. 3. 8. & 14. 10.

2. A forcible and ſudden coming upon, Act. 19. 16.

3. Joy and rejoycing, Iſa. 35. 6. Zeph. 1. 9. Of which it is an expreſſion, Luk. 1. 41, 44. & 6. 23. or of ſome vehement paſſion of deſire, 1 King. 18. 26.

4. The act of generation, Gen. 31. 10, 12.

5. An extraordinary motion, Luk. 1. 41.

It's ſpoken of creeping things, Lev. 11. 21. Deut. 33. 22. high hils, Pſa. 68. 16. charets, Joel 2. 5.

Leaped over a wall, 2 Sam. 22. 30. that is, when mine enemies have betaken themſelves to their ſtrong forts, I have ſcaled, and won them.

Leaping] Rejoycing, either for health of body reſtored to the lame, or grace reſtored to ſinners. Iſa. 35. 6. *Then ſhall the lame man leap as an Hart.*

To learn] 1. It is taken actively, and ſo it is all one with this, to Teach.

2. It is taken paſſively, for the receiving of knowledge or inſtruction from others: It ſignifieth the applying or exerciſe of the minde, or of the ſenſes by the minde, to know ſomthing that was before unknown, Gal. 3. 2.

It is diverſified by the means and matters thereof. The means of it are, 1 Teſtimonies, 2 Examples, 3 Similes, 4 Reaſons or arguments, 5 Practiſe.

The matters of it are all things both good to do and have them, and evil to avoyd them.

It ſignifieth alſo, 1. By hearing or ſeeing, *&c.* to ſtudie to know, or really to know ſuch things whereof we are ignorant, Joh. 6. 45. & 7. 15. Rom. 16. 17. 2. To hear ones opinion, or what he holdeth, Gal. 3. 2. 3. To obſerve and diligently conſider, Mat. 6. 28. comp. with Luk. 11. 27. 4. To be uſed to a thing, and therein ſtudiouſly to exerciſe ones ſelf, Iſa. 1. 17. Tit. 3. 14. Deut. 17. 19. 5. Imitate or follow, Mat. 11. 29. 1 Cor. 4. 6.

Learning] The Doctrine of Chriſt. Eph. 5. 20. *But ye have not ſo learned Chriſt.*

2. Falſe doctrine, ſuch as the falſe Propheteſſe *Ieſabel* taught, to wit, that men might eat of things ſacrificed to idols, and commit fornication without ſin. Rev. 2. 24. *As many as have not this learning.*

3. The inſtruction and information of our mindes in godlineſſe. Rom. 15. 4. *They are written for our learning*; that is, by doctrine to inſtruct our mindes in the knowledge of God his will and works, that faith may be kindled.

4. Humane knowledge or skill in the liberal Arts and Sciences. Joh. 7. 15. *Seeing he never learned.* Act. 7. 22. Act. 4. 13.

Leaſt] None at all, of no reckoning or place. Mat. 5. 19. *He ſhall be called the leaſt in the Kingdome of heaven*; that is, he ſhall have no place in the Church of God. 2. Of ſmall reckoning & regard with others. Luk. 22. 26. *Let the greateſt among you be as the leaſt.* 3. The ſmalleſt quantity, Numb. 11. 32. Amos 9. 9. 4. The meaneſt perſon and loweſt rank, Judg. 6. 15. 1 Sam. 9. 21. Iſa. 36 9.

Leave] 1. To depart from, or go away, Joh. 16. 28. 2. To retire from, Act. 18. 19. 3. Not to take ſuch care of as formerly, Mat. 19. 5. 4. To lay down, Mat 5. 24. 5. Not to alter ones condition, Act. 24. 27. & 25. 14. 6. To keep or preſerve, 1 King. 19. 18. comp. with Rom. 11. 4. 7. To remain, 2 King. 17. 20. By the words joyned herewith, the meaning of many places may be diſcerned.

Leaven] That which ſecretly and ſpeedily ſowreth the whole lump of Dow, altering the nature of it, Mat. 13. 32, 38. Hoſ 7. 4.

2. The Kingdome or Church of Chriſt here on earth, ſecretly waxing and increaſing by degrees, both in number of perſons, and in graces of the Spirit; as Leaven being but little, yet ſpreadeth it ſelfe through the whole lump. Matt. 13. 33. *The Kingdome of heaven is like unto leaven, which a woman took, &c.*

3. The Doctrine of the Goſpel taught in the Church, which altereth the nature of a man, turning his heart firſt, and afterwards his members, that he may lead a new life; even as Leaven altereth the nature of the Dow, and maketh it through ſowre, being ſweet before. Thus far in good part.

Secondly, in evill part it is taken diverſly,
1 For evill perſons, 1 Cor. 5.6,7,8.
2 For evill properties.
1 Falſe Doctrine, Matth. 16. 6, 12. Gal. 5. 9.
2 Hypocriſie, Luk. 12.1.
3 Court policy, Mar. 8. 15.
4 Malice, 1 Cor. 5. 8.

4. The corrupt doctrine of Hereticks, corrupting the ſweetneſſe of heavenly doctrine by their falſe gloſſes; which is alſo noted by the name of Hypocriſie, becauſe corrupt doctrine is deceitfull, falſe, and ungodly, making all the lovers of it Hypocrites, Matth. 16. 6. Luk. 12.1. *Beware of the leaven of the Phariſees, which is hypocriſie.* Gal. 5. 9.

5. Corrupt and vicious livers, which with their company (like Leaven) infect others. 1 Cor. 5. 6. *Know you not that a little leaven leaveneth the whole lump?* 1 Cor. 15. 33. Thus far in ill part.

Old leaven] Malicioufneſſe and wickedneſſe, even the whole naughtyneſſe of our ſinfull nature, with the bitter fruits of it. 1 Cor. 5. 5. *Purge out the old leaven.*

The Ceremony among the Jews, of putting away leaven out of their houſes ſeaven dayes, during the tearm of the feaſt of the Paſſeover; it ſignified, that from the firſt day we beleeve in Chriſt, throughout the whole courſe of our life, both every ſingular perſon ſhould purge himſelf from evil doctrine and corrupt manners (noted by old leaven) and every Congregation ſhould excommunicate from among them, men of ſcandalous behaviour, as the Apoſtle doth apply it, 1 Cor. 5. 6,7, 8.

Alſo, the Ceremony of cleanſing the Leproſie, oneway if it were doubtfull, ſhutting up the party ſuſpected, till it were certain, Lev. 13. And another way if it were cleer, dwelling alone without the camp, Levit. 13. 44. Herein was a lively figure of the two cenſures of the Chriſtian Church: Suſpenſion, whereby men ſuſpected are ſeparated from ſome holy things, till their perverſeneſſe appear, whereof *Paul* ſeemeth to mean, 2 Theſſ. 3. 14, 15. 2 Tim. 3. 9. and Excommunication, which the Apoſtle deſcribeth, 1 Cor. 5. 11, 13. Mat. 18. 17. Moreover, if the Leproſie were in garments, they muſt be burned in the fire, Lev. 13. 51, 57. If in an houſe, no body muſt ſleep or eat in it; which ſignifies to us, that all inſtruments of Idolatry or other ſin, are to be deſtroyed, Jude v. 23. and that by all meanes we muſt avoyd the contagion of ſin; namely, of Idolatry, that our ſouls be not infected with it. The two birds uſed in the cleanſing, Lev. 14. 5, 6, 49, 50. ſignifie, that neither Chriſts manhood without his Godhead, nor his Godhead without his blood could purge ſin, Joh. 6. 53, 63.

Lebana] *The moon, whiteneſſe, frankincenſe*; or, *brittle*. A mans name, Ezr. 2. 45.

Lebanah] A City, Joſh. 15. 42.

Lebanon] The ſame. Taken 1. *Properly*, for that famous Mountain of *Syria*, having its name from its whiteneſſe, or the great ſtore of frankincenſe there, Deut. 3. 25. Jer. 22. 6, 20.

2. *Figuratively*, and that by a Metonymie, for the Trees thereon, Iſa. 40. 16. The Temple built thereof, Zech. 11. 1. and Houſes, Jer. 22. 23. By a Synecdoche, for *Canaan*, or *Judea*, the Countrey of Gods people, Hab. 2. 17. Zech. 10. 10. Barren ground, Iſa. 29. 17. By a Metaphor for High and lofty, Iſa. 10. 34. In Cant. 4. 8. it's taken *myſtically*.

Lebaoth] *Of a Lioneſſe*; *a ſigne of the heart*; or, *unto the entring in*. A City, Joſh. 15. 32.

Lebbeus] *Praiſing*, or *confeſſing*. An Apoſtle whoſe ſurname was *Thaddeus*, Matth. 10. 3.

Lechah] *Walking*, or *going*. The Son of *Er*, 1 Chr. 4. 21.

Ledges] The Originall שלבות is rendred by *Montanus*, *climacteres*, ſteps or rounds, as of a Ladder. By *Buxtorf. gradus, ſcalæ*, greeſes, ſteps.

Metaphorically, *prominentiæ gradatæ*, 1 King. 7. 28. Juttings out made with greeſes or ſteps, or ſet ladder-wiſe, that is, equally diſtant one from another, as the ſtaves of a ladder.

Leeks] though they engender evil humors, groſſe and evill blood, breed winde, darken the eye-ſight, and cauſe heavy and terrible dreams, yet the *Iſraelites*, being whileſt they were in *Egypt* accuſtomed to feed thereon, preferred them unto *Manna*, Numb. 11. 5, 6.

Lees] The dregs, grounds, ſetled in the bottome.

To drink the dregs (or *lees*) *of the wine*, Pſa. 75. 8. is to undergoe grievous calamities, Jer. 49. 12.

Moab hath ſetled on his lees, Jer. 48. 11. that is, hath had proſperity for a long time, and ſo gone on in her ſins, not fearing Gods judgements.

A feaſt of wines on the lees, Iſa. 25. 6. All ſpirituall delicates, which abide and continue, as wine on the lees, and not emptyed from veſſel to veſſel, retaineth his taſte and ſavour.

Left

Left hand] The fearfull eſtate of the ungodly, adjudged to torments; as the right hand ſignifies the happy eſtate of the godly, appointed to life, Mat. 25. 30, 31.

It's put for the North quarter, Gen. 14. 15. The leſſe eſteem, Gen. 48. 13, 14. That which is very nigh, Mat. 6. 3. Meaning not to reſpect prayſe of any. Things light, vain, trifles, ſinfull evils, Eccl. 10. 2. A by-path, Iſa. 30 21. Adverſity, as by the right, proſperity, 2 Cor. 6. 7.

Left-handed] One that performeth bodily actions as readily and ſtrongly with the left hand, as others do with the right hand. Judg. 3. 15. *Ehud a man left-handed.*

Leg, Legs] Taken *properly* for that member of man or beaſt, ſo named, Exod. 12. 9. 1 Sam. 17. 6. Joh. 19. 31.

Figuratively, by a Metonymie, for ſtrength, Pſal. 147. 10. By a Metaphor, when legs are attributed to the myſticall bridegroome, Cant. 5. 15. To ſet forth the power of Chriſt, and unto things, not being living creatures, Dan. 2. 33. Amos 3. 12.

Legion] A band of Souldiers, conſiſting commonly of 6000 ſay ſome, of 6200 footmen, and 730 horſe-men, ſay others; of 1200 & 500, ſay others. But moſt hold that the *Romane* Legions conſiſted not alwayes of one and the ſame number, but were upon occaſion more or leſſe.

In the New Teſtament it is put for *many*, a great multitude, Mat. 26. 53. Luk. 8. 30.

Lehabim] *Inflamed*, or *flames*, or *ſwords*. The Son of *Mizraim*, Gen. 10. 13.

Lehi] *The jaw*. A place, Judg. 15. 9, 14, 19.

Leiſure] Opportunity, Mat. 26. 16. A convenient time, 1 Cor. 16. 12.

Had no leiſure, Mar. 6. 31. that is, was ſo buſied, imployed. So many coming and going.

Lemuel] *He who is the ſtrong God*. The name of *Solomon*, given by his Mother, Prov. 31. 1, 4.

Lend] Taken *properly*, whether Money, Exod. 22. 25. Victuals, Lev. 25. 37. Loaves, Luk. 11. 5. Muſt be that which is ſufficient, Deut. 15. 8. Not for increaſe, Lev. 25. 37. Nor upon uſury, Deut. 23. 19. Muſt not be with reſpect of perſons, Luk. 6. 34, 35. Is the property of a mercifull man, Pſa. 37. 26. & 112. 5.

Figuratively. So 1. *Neither to lend nor to borrow*, is to take away all occaſion of ſtrife, Jer. 15. 10.

2. *He that hath pity upon the poor*, is ſaid to *lend unto the Lord*, Prov. 19. 17. that is, God doth accept of what is done to the poor, as done to him, and will abundantly recompenſe it.

3. As by the *lender* and the *borrower*, the *rich* and the *poor* are underſtood, Iſa. 24. 2. So to be *able* to *lend*, and have *no need* to *borrow*, importeth to abound in riches, Deut. 15. 6. & 28. 12.

To lend, looking for nothing again] Luk. 6. Seeing the purpoſe of Chriſt is to commend charity in all men, as well in the borrower toward the lender, not to defraud him of his right; as in the lender to ſeek the welfare of the borrower, not onely by lending to him, but alſo by forgiving, or giving to him the debt, or at leaſt not ſeeking it.

1. In reſpect of the borrowers now by caſualty faln into poverty, Deut. 15. 2, 3, 4. then wholly to forgive him the debt, as Mat. 18. 27, 32.

2. In reſpect or in regard of his means, wch may not be uſed to recover our goods.

3. Nor in all ill manner of cruelty, or too much haſte or importunity, Mat. 18. 29, 30. or upbraiding or threatning.

4. When we increaſe in ſtate, & can ſpare it.

5. Nor ſo, that the loſſe of the borrower be more thereby then gain.

Length] 1. A certain dimenſion or kind of quality of ſubſtances. 2. A great continuance or production of time. 3. Eternity, either before this world, or after it, or both together, Eph. 3. 18. Rev. 21. 16.

Applyed to Dayes, Job 12. 12. Pſa. 21. 4. Prov. 3. 2, 16. Time, Prov. 29. 21. A ſupernaturall thing, Eph. 3. 18. Rev. 21. 16. Things meaſurable, Gen. 6. 15. & 13. 17. Exod. 25. 10, 17, 23. Judg. 3. 16.

Lentiles] A kinde of pulſe much like to vetches or peaſe, and but coorſe food, Gen. 25. 34. ſo vile an exchange did *Eſau* make of his heavenly dignity, that not without cauſe did the holy Ghoſt call him a profane man, Heb. 12. 19.

Leopard] The Kingdome of *Macedonians* under *Alexander* the great, and *Philip* his father; which for the haſty ſuddenneſſe, and great guile, and fraudulent drifts uſed in the adminiſtration of that *Grecian* Monarchy, is likened to a Leopard, a beaſt famous for his ſwiftneſſe and craftineſſe. See Jer. 5. 6. Hab. 1. 8. Dan. 7. 6. *Another like a Leopard.* This Kingdome is ſaid to have four wings upon the back, to note the extreme and unſpeakable quickneſſe and ſpeed: and it had alſo four heads, to ſignifie the four Princes or great Preſidents, among whom that Monarchy was in proceſſe of time divided, through a conſpiracy againſt *Alexander* and *Hercules*, two Sons of *Alexander* the great, ſlain by *Caſſander*.

A beaſt not very big, but out of meaſure fierce and cruell; a great enemy to man, on whoſe eyes (when in its power) he ruſheth with great violence, plucketh them out, and teareth him in pieces. In this reſpect the Lord threatned to be unto the Jews as a Leopard, Hoſ. 13. 7. It's exceeding ſwift, and by leaping ruſheth on its prey. In this reſpect it's ſaid that the Horſes of the *Chaldeans* were ſwifter then the Leopards, Hab. 1. 8. It's skin is beautifull, and full of ſpots, whereby and with its ſavour, which is very ſweet and pleaſant (its deformed head being in the mean time hid) other beaſts come to view it, on whom (watching for ſuch an occaſion) it ſuddenly ſeiſeth, Jer. 13. 23. & 5. 6. Having eat poyſon, by feeding on mans dung it's reſtored. Sometime it ſleepeth three whole dayes together, then awakening, cryeth out aloud, and ſmelling moſt ſweetly, the beaſts flock to it, on whom it preyeth. Being brought up with a Kid, it would not eat of its fleſh, when by the Owner killed, ſuch was its thankfulneſſe. When it toucheth poyſoned fleſh it dyeth. Its skin being hanged up in the ſame houſe with the skin of the *Hyena*, loſeth its hair. The male is very libidinous. It's a great lover of wine, whereby (being put by the hunters in the fountains, wherein it drinketh in the morning) it is caught, and made a prey. Between it and the Dragon there's continued enmity. Hereunto the *Grecian* Empire, and therein *Alexander* the great is compared, Dan. 7. 6. Hereunto *God*, Hoſ. 13. 7. Hereunto may the *Devil*, Jer. 5. 6. and *Hypocrites*, Jer. 13. 23. and *Antichriſt*, Rev. 13. 4, 2.

Leper] 1. One that is infected with the ſickneſſe of leproſie.

2. One that hath been ſo, but now is cured, and yet retaineth the name, Matt. 26. 6. Mar. 14. 3.

Leproſie] Over all the body, Lev. 13. 12. 2 King. 5. 27. In a part only, Lev. 13. 20, 36. 2 Chr. 26. 20. In a garment, Lev. 13. 47, 51. In a houſe, Lev. 14. 33. It was the hand of God, Lev. 14. 34. A puniſhment, Numb. 12. 10. 2 King. 5. 27. & 15. 5. but ſometime otherwiſe, Exod. 4. 6. It was ſometime curable, 2 King. 5. 14. Mat. 8. 3. Sometime incurable, 2 King. 15. 5.

Leſhem] *A name*; or, *putting*, or *they put unto*; or, *a precious ſtone*. A City, Joſh. 19. 47.

Leſſe] put for a ſmaller quantity, Gen. 16. 17. Not anſwerable to, Ezr. 9. 13. Job 11. 6. Smaller in eſteem, 1 Cor. 12. 13. An inferiour, Heb. 7. 7.

Leſt] Uſed in doubting, Gen. 3. 3. in caſe of prevention, Exod. 33. 3. Numb. 20. 18. 2 Sam. 20. 6. Pſal. 91. 12. Matt 26. 5.

Let] 1. The reproof or rebuke of a ſin and the ſinner (under the colour or figure of an Ironicall permiſſion or inſultation) which is as much to ſay, If he dare try the dangers of this matter, let him, *&c.* 1 Cor. 14. 38. Rev. 22. 11. Mat. 15. 14. *Imperativum negationis.*

2. The counſel or command of ſome duty to be done. Rev. 22. 11. Luk. 9. 23. 1 Cor. 7. 2. Heb. 13. 1. *Imperativum præceptionis*, 1 Cor. 11. 28.

3. The will or appointment of work to be done. Gen. 1. 3. *Imperativum volitionis.*

4. The threats of ſome puniſhment for ſin, Mat. 15. 14. & 23. 32. So the admiſſion to ſome priviledge or happineſſe, 1 Cor. 11. 18.

6. A form of prayer, Pſal. 140. 8.

7. A form of propheſie, what ſhall befall the evill, rather then an imprecation or prayer that evill may befall them: compare Pſal. 107. 9. with Act. 1. 20. and ſee S. *Aug.* upon Pſal. 35.

It ſignifieth alſo, to forbid, withhold, withſtand, hinder or ſtop the proceeding or courſe of a thing, 2 Theſ. 2. 7.

Let not, *or* **let no man**, *&c.*] Mar. 10. 9. Eph. 5. 6. comprehendeth two ſorts of prohibitions to two ſorts of perſons:

1. To adulterers, of active ſinners or offering evill.

2. To the parties marryed, of paſſive ſinners, or not to ſuffer temptations offered.

He which letteth] The *Romane* Empire, which ſo long as it flouriſhed, it kept out the Papacy from reigning in the Weſt, and the Alcoran or Mahomet in the Eaſt: But when the Empire decayed and withered, then by and by aroſe a proud, ambitious, and tyrannicall Church-man, challenging Imperial power to himſelfe, till at length he grew to this extreme height of arrogancy unto which he is now come. 2 Theſſ. 2. 7. *Onely he who now letteth will let, till he be taken out of the way. Tertullian* in his Apology 32. ſaith, it was the *Romane* State, which being divided into ten Kings, it would bring in Antichriſt. Alſo, *ad Algaſiam*, he writeth, That the man of ſin ſhould not be revealed, till the Nations ſubject to the *Romane* Empire, did depart from it, and leave it, (which happened in the time of the Emperor called *Leo Iconachus*, of breaking downe Images in Churches.) *Auguſtine* is of the ſame minde, *lib.* 20.

de

de civitate Dei, cap. 19. And *Chryſoſtome* rendreth a reaſon of it. Whileſt (ſaith he) the fear and dread of the *Romiſh* Empire remaineth, none will be ſubject to Antichriſt; but this Empire being deſtroyed, the Antichriſt ſhall invade the Empire being vacant, and ſhall aſſay to pull violently unto him the principality and rule both of God and men. How this is fulfilled, namely by latter Popes, their uſurping and exerciſing temporall juriſdiction over Kings and Kingdomes, by depoſing and diſpoſing, under pretence of his ſpirituall Juriſdiction; it is ſo manifeſt, as he muſt be very blinde who cannot ſee, wilfull who doth not confeſſe it.

Letter] put for 1. That which is written between one and another, whether for, 2 Ki. 5.5,6. Eſt. 8.10. & 9.20. or againſt, 2 Sam. 11.14, 15. 2 King. 10.2, 6, 7. Ezr. 4.8. 1 King. 21.8. Some being for information, Act. 23.25, 34. for congratulation, 2 King. 20.12. for approbation, 1 Cor. 16.3. for recommendation, 2 Cor. 3.1. for invitation, 2 Chr. 30.1, 6. for confirmation, Eſt. 9.29. for commination, Iſa. 37.14.

2. A proclamation, Eſt. 3.13.

3. Learning, as one taught in Schooles, Joh. 7.15.

4. Outward profeſſion, and whatſoever is in Religion, beſides the Spirit and grace of Chriſt, or for the externall ceremony, without the inward grace, Rom. 2.29.

5. An idle knowledge of the Law, an externall diſcipline, without true converſion of the heart to God, Rom. 7.6.

6. The Law ſeparated from the virtue of the Goſpel, 2 Cor. 3.6.

Letuſhim] *Hammer-men*, or *file-men*. The Son of *Dedan*, Gen. 25.3.

Lebi] *Joyned*, or *coupled*, or *added to him*. The Son of *Jacob* by *Leah*, Gen. 29.34. The Father of *Mahli*, Ezr. 8.18. The Tribe of *Levi*, or his poſterity, Mal. 2.4. The Son of *Alphæus*, Mar. 2.14. The Son of *Melchi*, Luk. 3.24.

Of *Levi* the Son of *Jacob*, the *Levites* take their denomination, being either the Prieſts, or others, the poſterity of *Levi*.

Levite] A Miniſter of the Old Teſtament, whoſe office it was to inſtruct the people, and to wait upon the Altar. Num. 3.45. *Take the Levites, &c.* Deut. 33.10. *They ſhall teach Iſrael thy Law, and ſhal put incenſe before thy face, &c.* The two orders of Prieſts and Levites, ſhadowed out the office of Paſtors and Teachers under Chriſt, which muſt be firſt fitted, then admitted to miniſter, and ſuffered to retire in their old age, when ſtrength was gone, as the Levites did, Num. 8. 24, 25, 26, & 4.3, 4.

2. Every true faithfull Chriſtian (which is a ſpirituall Levite) to worſhip God in Spirit and truth. Iſa. 66.21. *I will take of them for Prieſts and Levites, ſaith the Lord.*

Leviathan] *Properly*, a Sea-fiſh, a Whirlepoole, or kinde of Whale, as in Job 41.1.

Figuratively, the King of Babel or Antichriſt, which is ſtrong in power as a Whale, ſubtil as a ſerpent, cruel as a Dragon. See Iſa. 27.1. So is *Pharaoh* meant in Pſa. 74.14. & 136.15.

Leviathan is the name of the great Whale-fiſh, or Sea-dragon; ſo called of the faſt joyning together of his ſcales, as he is deſcribed Job 40.20. & 41.6, *&c.* and is uſed to reſemble great tyrants, here, and in Iſa. 27.1. So the *Chaldee* expoundeth it, the heads of *Pharaoh*'s mighty men. *Aynſworth* on Pſal. 74.14. See *Whale*.

Levitticall] That which belonged unto the *Levites*, Heb. 7.11.

Leummim] *Countries*, or *without waters*. The Son of *Dedan*, Gen. 25.3.

Lewd] Act. 17.5. The Original מרעים, is alſo rendred *evill*, Mat. 5.11, 37, 45. *wicked*, Mat. 12.45. & 13.19, 49. *harm*, Act. 28.21. It ſignifieth one who is purpoſely evill, daily practiſing the ſame, and therein exerciſing himſelf. One notoriouſly wicked, being laborious and cunning therein, as is Satan, who is the wicked one, Mat. 6.13. ὁ πονηρὸς of πόνος, as who troubleth and vexeth the godly by his wickedneſſe. One deſirous of trouble, of vicious life, notorious lewdneſſe, Ezek. 23.44.

Lewdneſſe] The baſe, evill, wicked, filthy, abominable practiſes of them that are lewd, both in word and deed.

Liberality] As God giveth to all men liberally, Jam. 1.5. ſo he injoyneth liberality, Deut. 15.14. and that upon good grounds, Prov. 11.25. Iſa. 32.8. for which the Churches of *Macedonia*, 2 Cor. 8.2. and the *Corinthians*, 2 Cor. 9.13. are commended.

It's in the Original χάρις, a *gift*, 1 Cor. 16.3. marg. 2 Cor. 8.4. *grace*, 2 Cor. 8.19. which in marg. is *gift*, as which is freely given us of God, and freely to be given by us for the relief of others.

This is to diſperſe and give to the poor, Pſal. 112.9. To let our fountains be diſperſed abroad, and rivers of waters in the ſtreets, Prov. 5.16. To ſcatter, and yet to increaſe, Prov. 11.24. To water, and to be watered, ibid. 25. To caſt our bread upon the waters,

Eccl.

Eccl. 11. 1. To empty our ſelves, as clouds full of rain, Ibid. 3. To ſow our ſeed in the morning, and in the evening not to withhold our hand, Ibid. 6. To give good meaſure, preſſed down, ſhaken together, and running over, Luk. 6. 38.

Liberty] Freedome from any ſervitude or bondage, Lev. 25. 10. Act. 24. 23. Heb 13. 23.

2. Freedome from the bondage of ſin and Satan, and from the ſervitude of *Moſes* Law. Gal. 5. 1. *Stand faſt in the liberty wherein Chriſt hath ſet you free.* 1 Pet. 2. 5, 16. Gal. 5. 1.

This is Chriſtian Liberty begun and unperfect; being bought for us by the price of Chriſts blood, and revealed unto us by the Goſpel.

3. A full and perfect deliverance from the very corruption of ſin, and of the grave too, and from all miſery whatſoever. Eph 1. 14. *Which is the Redemption of that liberty purchaſed, unto the prayſe of his glory.* This is the accompliſhment of the former liberty. It is called [*Glorious liberty*] Rom. 8. 2. *Becauſe the Saints being once free from all miſeries, ſhall be glorified in heaven.* Of a part whereof, to wit, immortality and incorruption, the frame of heaven and earth ſhall be partaker, as Rom. 8. 21.

4. That condition of Gods Children, from whom the veil of the heart is taken away, and the yoke of darkneſſe, which (by the ſin of one man being put upon us) was made more heavy by another yoke of *Moſes* law, encreaſing and ſtrengthening naturall blindneſſe in us before converſion. 2 Cor. 3. 17. *Where the Spirit of the Lord is, there is liberty.* 1 Pet. 2. 16.

5. A freedome or power, which is given unto the Chriſtian about things indifferent, to uſe them, or not to uſe them, keeping our ſelves within the bounds of Charity and Edification. Rom. 14. 19. Hereof the Apoſtle intreateth, Rom. 14. throughout. Alſo 1 Cor. 6. & 8. & 1 Cor. 10.

6. From the miſery or puniſhment of ſin, whereof as the parts, ſo the degrees of this liberty, are divers, being but begun, and in part in this life, but totall and perfect in the next.

7. Wicked liberty or licentiouſneſſe, which ſome take to themſelves in rejecting all goodneſſe and the Laws thereof, as alſo all fear of puniſhment for ſin, Rom. 6. 20. 1 Pet. 2, 16. 2 Pet. 2. 10, 19. Gal. 5. 13.

8. Freedome from the reſtraint of things indifferent; that is, a power and ſecurity to poſſeſſe or uſe any naturall or artificial gift of God, but with this caution. 1 If it be not more, or otherwiſe then God hath commanded. 2. If the Magiſtrate have not upon ſome ſpecial occaſion forbidden the uſe thereof.

9. Liberty ſignifieth equity, or upright and indifferent dealing of God or man with man, Jam. 2. 13. & 1. 25.

10. Conjugall liberty, when the party freed may marry, 1 Cor. 7. 39. *But if her husband be dead, ſhe is at liberty to be married to whom ſhe will, onely in the Lord.* See *Law.*

Object. A Law bindeth, Liberty looſeth: If Law, how then Liberty? If Liberty, how then is it Law?

Anſw. Yes, a Law as it bindeth all men to goodneſſe, all evill men to puniſhment, and all to account; but yet of Liberty, as it permitteth the oppreſſed to ſpeak for themſelves.

Chriſtian liberty is a ſpirituall benefit, purchaſed by the death of Chriſt, to the ſetting free of the faithfull which beleeve in Chriſt, not onely from the precepts and traditions of men, (1 Cor. 7. 23.) as binding the Conſcience, and from the yoke of the whole Ceremonial Law of *Moſes*; (1 Cor. 9. 19. Gal. 5. 1. Rom. 8. 1.) but alſo from the curſe and rigorous exaction of the Morall Law, (Rom. 7. 4, 5. & 5. 15, 16, 17, 18.) even from the whole wrath of God, due to our ſins, by the juſtification of Faith: and finally, from the dominion and reign of ſin, by the ſanctification of the Spirit (Rom. 6. 13, 14, 15.) That ye may ſerve and obey the wil of God, without all terrour and ſlaviſh fear, (Luk. 1. 47.) in all quiet tranquillity of minde, and cheerfulneſſe of conſcience, under ſure hope of eternall glory. Therefore, they are much deceived, who think Chriſtian liberty to conſiſt in freedome from the doctrine and obedience of the Morall law, or from the yoke of any lawfull authority, Civill or Eccleſiaſticall, that men may live licentiouſly, as themſelves liſt, uſing their Liberty as a cloke of wickedneſſe.

A People ſet at liberty] Such a people, as through grace are made partakers of Chriſtian Liberty. 1 Pet. 2. 9. *An holy Nation, a people ſet at liberty.*

Libertines] Free-men, or men endowed with freedome, Act. 6. 9. Thoſe which ſet themſelves againſt *Stephen*, witneſſing the faith of Jeſus, were either the free Citizens of *Rome*, which had built a Synagogue for ſuch as were called *Libertines*, or the men themſelvs which were of that Colledge and Society.

Paſor

Pasor saith, that is the name of a Sect, and derived from the *Ægyptian* word *Lubratenu*.

Chytreus, that this Synagogue consisted of the *Jews* dwelling in *Lybia*.

There be besides the former, sundry kinds of *Libertines*.

1. Such as under colour of Christian liberty, set beleevers free from the civil yoke of Magistrates; against which wee read 1 Tim. 6. 1. 2 Pet. 2. 10.

2. Such as abuse Christian liberty for a cloke of maliciousnesse, and as an occasion to the flesh; such as say, The more we sin, the more God is glorified in pardoning of it, Rom. 3. 7. & 6. 1.

3. Such as pretend such a perfectnesse of life by the leading of the Spirit, as freeth them from sin, and from the letter of the Scripture, to follow revelations, secret inspirations, perpetuall allegories, as *Familists* doe.

Libnah] *The moon, whiteneſſe, frankincenſe*; or, *brittle*. A City, Josh. 21. 13.

Libni] The same. The Son of *Gershom*, Exod. 6. 17. Of whom came the family of the *Libnites*, Numb. 3. 21. The Son of *Mahli*, 1 Chr. 6. 29.

Libya] In *Hebrew* לוּב, in *Greek* φύη, in *Latine Aphrica*, in *Syriack* לוּב *it sufficeth*, q. d. *rich, fat*. It's derived of λίβυς, an *Aphrican*. A Countrey, Ezek. 30. 5. Act. 2. 10. Hence *Libyans*, Jer. 46. 9. Dan. 11. 43.

Lice] As the dust became lice throughout all the Land of *Ægypt*, Exod. 8. 16. And there were lice upon man, and upon beast, Ibid. 17. So herein was the wonderfull power of God seen, that the Magicians assaying to bring forth lice, could not, Ib. 18. See Psal. 105. 31.

Lick] Spoken 1. *properly*, of an Oxe licking up grasse, Numb. 22. 4. A dog licking up blood, 1 King. 21. 19. & 22. 38. Of a dog licking sores, Luk. 16. 21. and a serpent licking up the dust, Mic. 7. 17.

2. *Figuratively*, of the *Israelites*, Num. 22. 4. *Now shall this company lick up all that are round about us*; that is, waste, destroy, spoyl, make a prey of all. Of the enemies of *Christ*, or of *Solomon*, who was a type of him, Ps. 72. 9. *His enemies shall lick the dust*; that is, subject themselves unto him. So Isa. 49. 23. *They shall lick the dust like a Serpent*, Mic. 7. 17. that is, be in a poor, low, base, abject, mean condition.

Lie] signifieth, To befall, seise on, Deut. 29. 20. Be, Judg. 19. 20. Lie down to sleep, Ruth 3. 4. Live, Psal. 57. 4. Wait, attend, Gen. 4. 7. Be naught with, Gen. 26. 10. To be seated, situated, bounded, or border upon, Numb 21. 15. Josh. 15. 8. Judg. 1. 16. Stand or consist, Judg. 16. 5, 6. Be in a low condition, Psal. 41. 8. Reside, abide, retire unto, Job 40. 21. Continue, abide, goe on, 1 Joh. 5. 19.

By the words prefixed, and by the words annexed hereunto, such as *down, still, upon, with, in wait*, &c. the meaning of severall texts may be easily perceived.

Lieutenants] Such as were appointed Governours and Presidents of Countreys under the King, Ezr. 8. 36. Est 3. 12. & 8. 9. & 9. 3.

Life] A power to move and doe actions tending to self-preservation. Act. 20. 24. *My life is not dear unto me*. Joh. 1. 3, 15. This is the life of nature.

2. The free motion of the minde and will of man toward God, to doe works pleasing to him. Rom. 8. 2, 6. *The wisdome of the Spirit is life*. This is the life of Grace, which when it is perfect in heaven, it becomes the life of glory; and of spirituall life, is then made eternall.

3. A mans selfe. Mat. 10. 39. *He that loseth his life shall finde it*.

4. The valiant enduring of dangers for Christ and his Word. 2 Cor. 4. 10. *That the life of Jesus might be manifest in our bodies*.

5. Blood, which quickeneth the flesh, Gen. 9. 4. *The flesh with the life ye shall not eat*, &c.

6. Many and good years. Psal. 30. 5. *In his favour is life*. Life here being set against a moment or a while, signifieth a blessing of life, with the continuance of it, Prov. 3. v. 2.

The *Hebrews* for Life, doe use a word of the Plurall number, signifying *Lives*, for the many faculties and operations that be in life. Also, for the many years, degrees, and estates thereof: whereas the Apostles in *Greek* retain the singular number.

7. The state of happinesse begun here in the godly, but perfected hereafter in heaven, Col. 3. 3.

This is the life of glory, or life eternall, Joh. 14. 19. & 17. 3. Rom. 6. 23.

8. Christ himself is our life, Joh. 15. 6. Col. 3. 4. Joh. 11. 25.

A Metonymie of the cause for the effect, for he is the fountain and author of all sorts of good lives.

1. Of that of nature, Joh. 1. 3, 4, 9. Act. 17. 28.

2. Of the life of grace or godlinesse, Rom. 8. 10, 11.

3. Of

3. Of the life of glory, or happineſſe, Joh. 14. 19. 1 Cor. 15. 45.
9. The appetite and ſtomach, Job 33. 20.
10. A bleſſing and continuance of life, Prov. 22. 4.
11. The length of dayes, Pſal. 21. 4. or, dayes of life, Iſa. 38. 12.
12. Living or reſt, Iſa. 57. 10.
13. A quickening ſpirit enabled to a perfect performance, Gal. 3. 21.
14. Lively or quickening, Rom. 8. 2.
15. The way to life, Rom. 8. 6.
16. This world, Luk. 8. 14. with Matt. 13. 22. 1 Cor. 15. 19.
17. The ſoul, Lev. 17. 14.
18. The fountain of life, Joh. 1. 4. Procurer, preſerver, and bringer unto life, Col. 3. 4.
19. Spirituall felicity, Col. 3. 3.
20. Converſation, Act. 26. 4.
21. The nouriſhment of life, Deut. 20. 19. and things appertaining thereto, 1 Tim. 4. 8.
22. A quiet life, 1 Pet. 3. 10.
23. Chriſts reſurrection and ever-living, Rom. 5. 10.

Bread of life] Vitall, and lively bread, living and giving eternall life to others, and ſo is Chriſt onely. Joh. 6. 35. *I am that bread of life.*

Chriſt is our life] That is, he is the cauſe and giver of life, *viz.* the life,
1. Of nature to natural men, Joh. 1. 3, 4.
2. Of grace and godlineſſe, to ſinful men, to quicken them to godlineſſe, Joh. 5. 25, 26. Rom. 6. 8, 11. & 8. 10, 11. 2 Cor. 5. 15. Gal. 2. 20. Eph. 2. 1, 2. Heb. 6. 1. & 9. 14. 1 Pet. 4. 2.
3. Of comfort to ſorrowfull men, Pſal. 18. 6. & 17. 21. & 116. 8.
4. Of reſurrection to dead men, Joh. 5. 28.
5. Of glory to godly men, Joh. 10. 28. & 14. 6. & 17. 2.

Life everlaſting] Heavenly happineſſe and glory, which is a life incorruptible and immutable. This is likened to Life, becauſe of all earthly things life is moſt precious; and this life is everlaſting, becauſe it indures for ever. Rom. 6. 23. *Eternall life is the gift of God.* The beginning or entrance into this ſtate of happineſſe when men firſt beleeve, is called Eternall life, Joh. 17. 3.
2. Chriſt himſelfe. 1 Joh. 5. 20. *This ſame is that life eternall.*
3. The principles and foundation of ſuch things as doe belong to the attaining of eternall life, Joh. 5. 26. Eph. 2. 20.
4. Happineſſe onely begun, to be perfected in time, Joh. 17. 3. & 3. 36.

To give life] To miniſter and beſtow a quickning ſpirit, enabling to the perfect performance of the Law; which if it could be, then might men be juſtified and pronounced righteous in Gods ſight by the works of the Law: but ſeeing that cannot be, therefore righteouſneſſe muſt be looked for from Chriſt by faith. Gal. 3. 21. *If a Law had been given, which could have given Life.*

To live to God] To conſecrate and order our whole life after the will of God, and unto his glory, Rom. 14. 8. To live unto God containeth theſe four duties:
1. To acknowledge him to be our Lord, and that we are not our owne, but his ſervants.
2. To frame and order our thoughts, words and works, according to his Word in all things.
3. To referre and apply our whole life to his honor.
4. In all dangers and afflictions which happen in our life time, to depend upon him for protection.

To be alive to God] To be quickened and moved of the holy Spirit, to do what pleaſeth God. Rom. 6. 11. *But ye are alive to God.*

The life of God] That life whereby God liveth in his Saints, or a godly life. Eph. 2. 12. *Strangers from the life of God.* This is alſo called the life of the Spirit, and the life of Chriſt, that is a life which Chriſt commandeth and approveth, and whereby he liveth, ruleth, and reigneth in his members.

Life, *as it is affirmed of God*] That moſt ſingle and perfect divine being, who of himſelf underſtandeth, loveth, and willeth things infinitly; applying himſelf to thoſe actions of his owne free accord, and is the cauſe and fountain of all life, being, and motion, both bodily and ſpirituall, in all his creatures, which live, move, and have being. Hence he is called that life, and life eternall, and the living God, who lives for ever. 1 Joh. 1. 2. *That life was made manifeſt.* Joh. 1. 4. & 5. Life naturall, ſpirituall, eternall, be all within Chriſt, as water in the fountain.

Life and godlineſſe] Salvation eternall in heaven as the end, and true Religion (framed in the heart by the holy Ghoſt) as the way and mean to bring to that end. 2 Pet. 1. 3. *Glory and virtue*, mentioned in verſ. 3. latter end, doe anſwer unto *life and godlineſſe.* Called to glory, that is, ſalvation in heaven,

ven, where the glory of God ſhineth in the Saints: and Virtue, that is an holy and juſt converſation, which goeth afore, as a way that leadeth unto glory.

A godly life] is that power which God by the Spirit of his Son putteth into the hearts of the elect, at their regeneration, enabling them to move themſelves towards God (who before were *dead in ſins*) that they might begin to think, ſpeak, and doe in ſome meaſure, the things pleaſing unto God. This life being once begun, it is ſtill preſerved and continued (without returning to the death of ſin) unto the next world; and therefore is called Life eternall. Rom. 6. 7, 8, 9, 23. *The gift of God is eternall life.*

New life] An unblameable and pure life, framed (not after the luſt of the old man, but) after the will of God in his Word. Rom. 6. 4. *Walk in newneſſe of life.*

To ſee life] To enjoy and poſſeſſe it: as not to ſee, doth ſignifie not to enjoy. Joh. 3. 36. *He that obeyeth not the Son, ſhall not ſee life.*

Time of life] ſignifieth, the year after, when God gave *Sarah* power to conceive and bring forth *Iſaac*, Gen. 18. 10. & 12. 2. & 17. 21. within a year all things come about to their cuſtomed ſtate and life; ſo a City is ſaid to be revived, when it is repaired or built, 1 Chron. 12. 8. and ſtones revive, when they are reſtored to the former ſtate, Ruth 4. 2. See Rom. 4. 9. where *Paul* expounds *Moſes* words in Gen. 18.

To live with Chriſt] To have communion and fellowſhip with the grace of Chriſt for newneſſe of life, or with his glory, for eternall felicity. Rom. 6. 8. *We ſhall live with him.* 2 Tim. 2. 11. *If we dye with him, we ſhall live with him.*

Living God] Either God to be as the Well of living and ever-ſpringing waters, abundantly refreſhing thoſe which come to him. Pſal. 42. 2. Jer. 17. 13.

Or *Living* is oppoſed unto the dead, that is, falſe gods, Pſal. 106 28. 1 Theſſ. 1. 9. *Ye are turned from Idols, to ſerve the true and living God.*

Or *Living* ſignifies powerfull, lively, effectuall. Pſal. 38. 19. Heb. 10. 31. *Into the hands of the living God.*

Living Soul] A ſoul endowing the body with life and animall power, that it may vegetate, move, increaſe, ingender, and do other actions of life; as eating, drinking, reſting, ſleeping, waking, &c. Gen. 1. 20. common to beaſts and men.

Note. Soul is named in *Hebr.* of breathing, and it is applyed to all creatures that live, and to the breath of them, Gen. 1. 20. Job 41. 21.

2. A Soul, which beſide vitall power and life ſenſitive, is endowed with reaſon, having the Image of God ingraven in it, and immortality annexed. This is the excellency of Mans ſoul above Fowls, Fiſhes, and Beaſts, Gen. 2. 7.

To be made alive in Chriſt] To have our dead bodies quickened, by that Divine power of Chriſt, whereby his members ſhall be raiſed at the laſt day. 1 Cor. 15. 22. *Even ſo in Chriſt ſhall all be made alive.*

Word of life] The Goſpel, which is a quickning word, Phil. 2. 16.

Lift] This word is ſtill joyned with *up*, as *lift up* the eyes, face, hands, heel, minde, &c.

To lift up an Enſigne] By a ſecret and juſt providence to bring an hoaſt of enemies to invade his people, even from ſundry Nations, Iſa. 5. 26. Theſe enemies are deſcribed in verſ. 27, 28. by their ſpeed of ſwiftneſſe, ſtrength, cheerfulneſſe, diligence, proſperity, and cruelty.

To lift up her eyes] ſignifieth, To look upon a man with impure affections and luſt, Gen. 39. 7. Mat. 5. 28. Job 31. 1.

Alſo, *To lift up the eyes*, ſignifieth,

1. To raiſe up the thoughts to behold and conſider, Iſa. 40. 26. Dan. 4. 34.

2. To expreſſe our thoughts taken up in prayer, Joh. 11. 41. and in thankſgiving, Joh. 17. 1.

3. To ſhew hope and expectation, Pſal. 121. 1. & 123. 1. Ezek. 18. 6.

To lift up the face, is, 1. To look up, 2 Ki. 9. 32. Ezr. 9. 6.

2. To be cheerfully affected, Job 22. 26.

To lift up the head] 1. To exalt another by liberality to dignity, 2 King. 25. 27.

2. To exalt ones ſelf by pride above deſert, Judg. 8. 28.

3. To prepare ones ſelfe to receive another coming to him, Pſal. 24. 7, 9.

4. To rejoyce exceedingly in ſome preferment, Luk. 21. 28.

5. To remember, Gen. 40. 20.

6. To exalt, Pſal. 27. 6.

To lift up the heel, is, To abuſe inſolently, and contumeliouſly, Pſal. 41. 9. Joh. 13. 18.

To lift up the horn, is, To ſhew power, glory, and ſtrength, Pſal. 75. 4. 1 Chron. 25. 5. Zech. 1. 21.

To lift up the hands, is, 1. To ſwear, Gen. 14. 22. Exod. 6. 8. Numb. 14. 30.

2. To bleſſe, Lev. 19. 22. Luk. 24. 50.

3. To

3. To riſe up in rebellion, 2 Sam. 18. 28. & 20. 21. 1 King. 11. 26.

4. To repell inhumanely, beat, threaten, abuſe ones authority, Job 31. 21.

5. To pray, Pſal. 28. 2. this being the geſture therein, Job 11. 13. Pſal. 63. 4. Lam. 2. 19.

6. To labour for courage and cheerfulneſſe, Heb. 12. 12.

The heart lifted up] Taken commonly in ill part for waxen proud, Ezek. 28. 2. & 31. 10. or, the heart hardened in pride, Dan. 5. 20. but ſometime in good part, for encouraged, 2 Chr. 17. 6.

To lift up their minde] Jer. 22. 27. marg. that is, To deſire, as it's in the text.

To lift up the ſoul] Earneſtly to deſire a thing with delight, and hope to have what he would. Pſal. 25. 1. *I lift my ſoul to thee, O Lord.* Alſo, Jer. 22. 27. & 44. 14. It ſignifieth, to Deſire. The like phraſe in Ezek. 24. 25. It implyeth both deſire and delight. And Deut. 24. 15. the poor man is ſaid, to liſt up his ſoul unto his hire or wages, hoping by it to have his life ſuſtained. Pſal. 46. 4. Pſal. 24. 4. To liſt up, is to affect or regard greatly.

To lift up the voyce] that is, To make the ſound thereof to be heard, cry ſhrill, Iſa. 10. 30. In lamentation, Judg. 2. 4. 1 Sam. 24. 16. 2 Sam. 3. 32. Jer. 22. 20. In preaching, Iſa. 40. 9. & 58. 1.

To be lift up] To be taken from the earth, and placed aloft, as it may be ſeen of all, and looked upon a far off. Thus was the Serpent lifted up, Joh. 3. 14.

2. To be crucified, or to die on the croſſe, as Malefactors. Thus the two theeves. Or as a Mediatour to ſatisfie for mankinde. Thus Chriſt was lifted up, Joh. 3. 14. & 8. 28. & 12. 32. Theſe two latter places being in manner of ſpeech like the firſt, are neceſſarily underſtood of the paſſion of Chriſt, and will not ſuffer the firſt to be meant of the preaching of Chriſt openly, to manifeſt him unto all men; but either of the Croſſe alone, or of the Croſſe and of the Doctrine thereof joyntly. Moſt Divines expound it of the paſſion.

3. To be publickly preached to the hearing of all, Iſa. 58. 1.

4. It may be alſo underſtood of Chriſts Aſcenſion into heaven. *Piſcator* in Joh: 12. 32.

Or any preferment and advancement of one to a better eſtate, or reducement to the old, as Gen. 40. 20.

5. To be made fit to receive and entertain ſome great perſonage, Pſal. 24. 7, 9.

Light] *Levis, inanis.* Spoken of Bread, Numb. 21. 5. Perſons, Judg. 9. 4. Thing, 1 Sam. 18. 23. 1 King. 16. 31. 2 Kin. 3. 18. & 20. 10. Iſa. 49. 6. Ezek. 8. 17. Prophets, Zeph. 3. 4. Yoke, Mat. 11. 30. Afflictions, 2 Cor. 4. 17.

Light] *Velox, celer,* 2 Sam. 2. 18.

Lightly] put for a ſmall meaſure, Iſa 9. 1. Without great enforcement, Jer. 4. 24.

Light] That Creature of light ſhining throughout, over the whole earth. Gen. 1. 3. *God ſaid, Let there be light.*

2. Sun, Moon, and Stars, which be as it were the Veſſels of this light. Gen. 1. 19. *Therefore he made two great lights.*

3. God, who is like Light, both for the brightneſſe of his majeſty, and his moſt pure and ſingle Nature, being of infinite knowledge and holineſſe, without any darkneſſe of ignorance or ſin. 1 Joh. 1. 4, 5. *God is light.* Joh. 1. 5. *That light ſhineth in darkneſſe.* And elſewhere Light doth ſignifie God the Creator of light.

Note. God is a light to the good, to cleer their underſtanding, and cheereth our heart with deliverances and bleſſings; but he is a flame to the wicked, to devour them, both now and in hell, Iſa. 10. 17. where he is called the Light of *Iſrael*, as elſewhere the Stone of *Iſrael*, Deut. 32. the Eternity of *Iſrael*, 1 Sam. 15. the Glory of *Iſrael*, Luk. 1. to ſhew what God is to his Church, and not what he is in himſelf.

4. The Word of God well underſtood, which ſerveth as a light to ſhew us the way we are to walk to heaven. Pſal. 119. 108. *Thy Word is a lantern to my feet, and a light unto my paths.* Joh. 3. 20, 21.

5. Chriſt himſelf, who is full of Light, and enlighteneth every man that cometh into the world with reaſon and natural underſtanding; and all elect men, with true faith and holineſſe. Joh. 1. 8. *He was that true light that inlighteneth every man that cometh into the world.* Joh. 9. 5. *I am the light of the world.* Joh. 3. 18.

6. The wiſe and faithfull Miniſters of the Goſpel, who in reſpect of their ſound doctrine and good life, are likened to light. Matt. 5. 14. *Ye are the light of the world*; that is, the enlightners, by your Doctrine eſpecially.

7. The doctrine of the Goſpel. Act. 26. 23. *And ſhould ſhew light unto this people, and to the Gentiles.* Some underſtand this of eternall life.

8. All beleeving Chriſtians, which are themſelves enlightened, unto the ſaving knowledge

knowledge of God; giving light to others by their godly converſation. Eph. 5. 8. *Ye are light in the Lord.*

9. Some knowledge of God, and of his glory. 2 Cor. 4. 6. *To give the light of the knowledge of the glory of God.* Dan. 5. 11. Light put for underſtanding and wiſdome.

10. Holineſſe of life. Mat. 5. 16. *Let your light ſo ſhine before men.*

11. Joy, gladneſſe, and comfort, which commeth by Gods merciſull benefits and deliverances; as darkneſſe ſignifieth ſorrow and miſery. Eſt. 8. 16. *And to the Jews came light and joy, gladneſſe and honour.* Pſa. 118. 27. & 43. 3. Job 30. 16. Pſal. 107. 10. Lam. 3. 2. Pſal. 112. 4. Job 18. 6. & 38. 15. Pſ. 97. 11.

12. That force of reaſon and underſtanding, which is kindled in our mindes, to acknowledge him the Author of ſo great a benefit. Joh. 1. 4. *And that life was the light of Man.*

13. That glorious and bleſſed life in heaven, which is endleſſe. Col. 1. 12. *The inheritance of the Saints in light.* Joh. 12. 36.

14. One that delivereth out of adverſities. Pſal. 27. 1. *The Lord is my light.* Alſo, hope of ſuccour, Iſa. 5. 30.

15. Kingly government in *David*'s perſon, 2 Sam. 21. 17.

16. A window, 1 King. 7. 4, 5.

17. A ſucceſſour, 2 Chr. 21. 7.

18. Appearance of the day, Job 24. 14.

19. A cheerfull look, Job 24. 24.

20. Happineſſe, Iſa. 58. 8.

21. Brightneſſe, Job 37. 15.

22. The means of ſpiritual comfort, Mat. 4. 16.

23. Sound doctrine and good life, Matt. 5. 16.

24. The minde and judgement, Mat. 6. 23.

25. Clearly, Luk. 12. 3.

26. Cleare underſtanding, Iſa. 8. 20. Joh. 1. 5.

27. The meanes of diſcovery, as light doth, Joh. 3. 20. Eph. 5. 13.

It's ſpoken 1. *properly*, of the Morning, 1 Sam. 23. 4. the Eyes, Pſal. 38. 10. Prov. 15. 30. Fire, Pſal. 78. 14. the Moon, Iſa. 30. 26. the Sun, Ibid. Rev. 22. 5. a Candle, Jer. 25. 10. Rev. 18. 23.

2. *Figuratively*, of God, Iſa. 2. 5. 1 Joh. 1. 5. his Countenance, Pſal. 4. 7. & 90. 2. his Word, Pſal. 119. 105. 2 Pet. 1. 19. Jeſus Chriſt, Luk. 2. 32. Joh. 1. 9. *John* the Baptiſt, Joh. 5. 35. The Apoſtles, Mat. 5. 14. Beleeving Chriſtians, Eph. 5. 8. The doctrine of Chriſt, Act. 26. 23. Teachers, Rom. 2. 19.

Candleſtick of *or* **for light**] Exod. 35. 14. as the Ark ſignified Gods preſence, and the Table with ſhew-bread ſhadowed the Church ſtanding before him: ſo this Candleſtick of Light ſignified the Law, in the light whereof his people doe walk, and ſerveth him, Pſal. 119. 101. Prov. 6. 23. 2 Pet. 1. 19. And the ſundry branches, knops, bowles, and flowers, ſhew the variety of things, and of delivering them in the Scriptures, ſome eaſie, ſome hard, ſome propheſie, ſome parables, *&c.*

To light ones candle, *or* **lamp**] To give comfort, joy, and proſperity after troubles. The ſelf-ſame thing is meant by (lightning of darkneſſe,) the turning of grief and affliction into joy. Pſal. 18. 28. On the contrary, the wickeds candle is ſaid to be put out, when their proſperity is changed with adverſity, Job 18. 6. & 21. 17. Prov. 13. 9. & 24. 20. & 20. 20. 2 Sam. 22. 28. *Thou, &c.* Sometime the eye is called candle, or light of the body, Matt. 6. 22. and *Solomon* ſaith of the ſoul, that it is the candle (or light) of the Lord, Prov. 20. 27. 1 King. 11. 36. & 15. 4. Numb. 21. 30. Chriſt according to the fleſh, is the candle or light of new *Jeruſalem*, Rev. 21. 23. and the *Light that lighteneth every one which cometh into the world.* Joh. 1. 9.

Light of Gods countenance] Gods favour declared by his bleſſings and graces; as mens favour is declared by their countenance. Pſal. 4. 7. *Let the light of thy countenance ſhine upon us.* The light of Gods face is his lightſome cheerfull looks, even his favour, grace, and the bleſſings of knowledge, comfort, and joy, which flow from thence. This is in Chriſt, who is both the light, and the face or preſence of God, Luk. 2. 32. Exod. 33. 14. And the Angel of his face, Iſa. 63. 9. According to this phraſe *Solomon* ſaith, *In the light of the Kings face is life, and his favour is as the cloud of the latter rain,* Prov. 16. 15. See alſo Pſal. 44. 4. & 31. 17, 21. & 67. 2. Job 29. 2.

2. The knowledge or preſence of God. Pſal. 90. 8. *Thou ſetteſt our ſins in the light of thy countenance.*

Light of Iſrael] Iſa. 10. 17. that is, the Lord, the holy one of *Iſrael.*

Light of the living] Job 33. 30. Pſal. 56. 13. that is, To live among thoſe that are alive.

Light of the Lord] The doctrine of the Word taught by the Prophets, which is called light, becauſe it is like light, detecting and laying open hidden things of God, and in our ſelves; ſhewing it ſelfe

and other things too, being pure as light is: it is called the *Light of the Lord*, becauſe it is kindled of the Lord, and he onely diſpenſeth with it, and can deſcry when men walk in it, and when they depart from it. Iſa. 2. 5. *Come ye, let us walk in the light of the Lord.*

The ſeven lights or lamps mentioned Lev. 24. 2, 3. & Numb. 8. 2. did figure the holy Scriptures, giving a moſt clear light in the darkneſſe of this life, till full and perfect light after this life, ariſe in mens hearts, 2 Pet. 1. 19, 20.

Light ſown] Comfort and joy, reſerved after trouble. Pſal. 97. 11. *Light is ſown for the juſt.* As ſeed ſown in the ground is hidden for the preſent, and afterward appeareth, ſo is the comfort of Gods people oftentimes for a while hidden, but in time breaks forth. *For we are dead, and our life is hid with Chriſt in God*, Col. 3. 3, 4. *And it doth not appear yet what we ſhall be*, 1 Joh. 3. 2.

Lights of the world] ſignifieth,

1. That great light which ſhineth to this elementary world, Joh. 11. 9.

2. The Sun of righteouſneſſe, which enlighteneth the ſpirituall world, Joh. 8. 12.

My light] My joy and comfort, Pſ. 27. 1. So God and Chriſt are often elſewhere called the light and illumination of his people, Mic. 7. 8. Iſa. 16. 19, 20. & 10. 17. Luk. 1. 79. & 2. 32. Rev. 21. 23. Joh. 14. & 8. 12.

To walk in the light] To follow Gods Word as our guide in our travell to eternall bleſſedneſſe. 1 Joh. 1. 17. *But if we walk in the light.*

Works of light] See *Armour of light.*

To lighten the eyes] To make them ſee clear, being dimmed and dulled, 1 Sam. 14. 27, 29.

2. To doe away or remove want, ſorrow, diſeaſes, or other evils whereby the eyes are made heavy, that the heart may be refreſhed and made joyfull. Pſal. 13. 3. Eſt. 9. 6. *That my God may lighten mine eyes.*

3. To drive ignorance out of the minde by Gods Word and Spirit, Pſal. 19. 8. Eph. 1. 18. Pſal. 38. 10. Act. 26. 18.

Lightening] Taken 1. *properly*, for an hot and very dry exhalation, which being through the force of cold bound up in the clouds, doth from thence break out into fire, and is often accompanyed with thunder, Job 28. 26. & 38. 29. It ſpreadeth far, Mat. 24. 27. It's ſudden in coming, not diſcernible when, and ſo gone on a ſudden, Nah. 2. 4. Ezek. 1. 14. Zech. 9. 14. It's an inſtrument wherewith God uſeth to puniſh the wicked, 2 Sam. 22. 15. Pſal. 144. 6. Pſa. 18. 14. Hereof God alone is the authour, Job 38. 35. It lighteneth the world, Pſal. 77. 18. and therewith God often ſendeth rain, Jer. 10. 13.

2. *Figuratively*, for the heavy, grievous, and horrible judgements inflicted on the wicked, both here and hereafter, Rev. 4. 5. & 11. 19. & 16. 18.

As the lightening cometh out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall the coming of the Son of Man be, Mat. 24. 27. that is, moſt glorious and ſwift.

Hereunto alſo the ſwiftneſſe of the Angels in performance of Gods commandements, is compared, Ezek. 1. 14. Hereunto the charets that were to come againſt *Niniveh*, Nah. 2. 4. Hereunto Gods arrow, Zech. 9. 14. And Satan is ſaid as lightening to fall from heaven, Luk. 10. 18. in reſpect that his Kingdome and tyranny, his power and force, is by the preaching of the Goſpel, on the ſudden overthrown.

Lign-aloes] is a tree growing in *Arabia*, and *India*, which giveth a ſweet odour, and is like the *Thyine* wood, mentioned in Rev. 18. 12. and is uſed in Numb. 24. 6. to ſignifie the good fame of the Church, and report of her graces, which is as a ſweet ſmell. *Aynſworth* on Numb. 24. 6.

Like] noteth 1. A compariſon, 1 Sam. 10. 24.

2. A reſemblance, 1 Sam. 8. 5. Rev. 9. 19.

3. One and the ſame ſort, Act. 19. 25.

It's expreſſed by As, 1 Sam. 2. 2. According, Pſal. 58. 4. marg. With, Pſ. 73. 5. mar. Much as, 2 Chr. 1. 9. marg. Equall, Dan. 5. 21. marg.

To like] is all one with, To make choyce of, To be pleaſed with, To be good in ones eyes, To will, To love, Amos 4. 5. marg.

To liken] is all one with, To reſemble, compare, equall, Iſa. 46. 5.

Likeneſſe, *or* ſimilitude] put for,

1. The externall and viſible form of a thing, Ezek. 1. 5, 10, 13, *&c.*

2. The faſhion and pattern of a thing, according to which another is made, 2 King. 16. 10.

3. The face, Numb. 12. 8.

4. An image repreſenting a thing or perſon, Deut. 4. 12, 15. Iſa. 40. 18.

5. Repreſentation, ſo *Abraham* is ſaid to have received *Iſaac* in a figure, Heb. 11. 19.

6. The agreeableneſſe of a thing or perſon with another; either in appearance onely, Rom. 8. 3. or in truth, as Jam. 3. 9.

Gen.

Gen. 1. 26, 27. Gen. 5. 1, 3. Pſal. 17. 15. Phil. 2. 7.

7. The manner according to which a thing is, Rom. 5. 14. Infants ſin not actually, as *Adam* did, Heb. 7. 15. After the order and manner of *Melchiſedech*, aroſe Chriſt. Here note, that in Scripture there are ſeverall parables, wherein there are ſeverall ſimilitudes uſed, which yet the Scriptures doe not approve, nor are to be practiſed, as, Piping and dancing, from Mat. 11. 17. Uſury, from Mat. 25. 27. An unjuſt Steward, from Luk. 16. 8. An unjuſt Judge, from Luk. 18. 2, *&c.* A thief, from Mat. 24. 43, 44. 1 Theſſ. 5. 2. Rev. 3. 3. Onely from ſuch things ſimilitudes are drawn.

There's a likeneſſe 1. of God in man, Gen. 1. 26.

2. Of man in Chriſt, Rom. 8. 3. Phil. 2. 7.

3. Of man in man, Gen. 5. 3.

4. Of Chriſt in man, Rom. 6. 5.

Likewiſe] noteth agreement or agreeableneſſe, Mar. 15. 31. Luk. 17. 28. Likeneſſe, Mat. 22. 26. Joh. 5. 19. After the ſame manner, Heb. 2. 14. Alſo, 1 Pet. 3. 1.

Libni] The Son of *Shemida*, 1 Chr. 7. 19.

Lilly] A green hearb, having a flower white as milk. The flower hath ſix leaves, white, fat, ſoft, odoriferous, medicinall. The root alſo and leaves are uſefull in phyſick. The root is like to a great onyon, or rather a garlick head, compact or made of divers cloves, or kernels. From whence being ſeverally ſet, ſeverall plants grow. The top bending towards the ground, and covered therewith (if it have not yet ſeeded) taketh root therein, each joint by it ſelf. If the ſtalk be cut off the root, then the flower (by reaſon that the moyſture draweth neer it) dilateth it ſelf, and ſpreadeth abroad. Not the ſeeds hereof, but the cloves in the roots produce young plants. It's in ſhow, pleaſant; in ſavour, ſweet; in its uſe, medicinable. Hereunto the Church is compared, Cant. 2. 2. Hereunto Chriſt her Bridegroom, Cant. 2. 1. Hereunto the ſpiritual joys and bleſſings which beleevers enjoy through Chriſt, Cant. 2. 16. & 4. 5. & 6. 3. Through whom they grow as the lilly, Hoſ. 14. 5. enjoy great glory, dignity, and proſperity.

Lime] is made of chalk, ſtones, (and in ſome places of ſhels) by degrees burnt in a kilne, made for the purpoſe, ſerving for the cloſe and firm joyning together of bricks and ſtones in building, and holding together laths, *&c.*

Once *Moab* ſo hated the *Iſraelites*, as that when the *Edomites* joyned themſelves to the aid of *Iſrael*, *Moab* for extreme deſpight thereof, *burnt the bones of the King of Edom into lime*; that is, burnt the very bones of the King of *Edom*'s Son into aſhes, in way of ſacrifice to his gods, Amos 2. 4.

The people ſhall be as the burning of lime, Iſa. 33. 12. that is, broken to pieces as lime is, when burned for the uſe of the labourer or work-man in his building.

To limit] To appoint, determine of, reſtrain unto, Heb. 4. 7. Bound, or preſcribe bounds unto, Pſal. 78. 41.

Linage] Luk. 4. 2. that is, of the ſtock, houſe.

Line] A cord or inſtrument to meaſure any thing by, 2 Sam. 8. 2.

2. Any thing ſet for a partition or mark of difference, Pſal. 105. 11. & 78. 55. Amos 7. 17.

3. A ſhort ſentence or doctrine briefly delivered, and plainly, for the better capacity of the ignorant. Iſa. 28. 13. *But the Word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little: that they might goe and fall backward, and be broken, and ſnared, and taken.*

4. Some exact judgement of God laid along upon ſome places, or perſons, or both, to mark them out for thoſe with which God is angry, Lam. 2. 8. Amos 7. 17.

5. The figure or apparition of the ſhape of a line appointed to repreſent ſome judgement of God to be at hand. Zach. 2. 1. *I lift up mine eyes again, and looked and behold, a man with a meaſuring line in his hand.*

6. Stretching out, or rule, or delineation, Pſal. 19. 4.

7. A rule, Iſa. 28. 17.

8. Certainly, Lam. 2. 8.

9. Building, frame, or edifice made by rule and line, Job 38. 5. Zech. 1. 16.

10. The ſpace meaſured out to another, according to which he had laboured within that compaſſe, as by a line, 2 Cor. 10. 16.

11. The portion meaſured, Pſal. 16. 6.

Linger] Delay, put off the time, Gen. 19. 16. & 43. 10.

Linnen] is cloth made of flax, wherewith of old great and honourable perſons were clothed, Gen. 41. 42. Eſt. 8. 15. Luk. 16. 19. Whereof the high Prieſts garments were made, Lev. 16. 23. Coat, breeches, girdle, Lev. 16. 4. Whereof the Ephods, 1 Sam. 2. 18. 2 Sam. 6. 14. and wherein the bodies of the dead are wrapped, Matt. 27. 59. Luk. 24. 12. This is put for ſilk, Exo. 25. 4.

and righteouſneſſe of the Saints, Rev.19.8. Whether there was ſilk in the high Prieſts ephod, as Mr. *Aynſworth* holdeth; or not ſilk, but fine linnen, according to Mr. *Broughton*; See their writing to each other concerning this queſtion, printed *ann.* 1605.

Lintel] The tranſom over a dore, Exo. 12. 22. The chapiter, or knop, Amos 9. 1. marg. for they were wont to ſet great knops or bals in frontiſpices, or upper lintels of the dores.

Linus] *A net*, as being made of linnen thread. A mans name, 2 Tim. 4. 21.

Lion] That which excelleth all other in courage and ſtrength, being the King of Beaſts, full of fierceneſſe and violence, given to deſtroy and devoure. Dan. 6. 16. *They caſt him into a den of lions.* verſ.24. *And they brake all their bones in pieces.* 1 Sam.17.34,35.

This beaſt is called by ſundry names in Scriptures, according to ſundry effects and properties: Sometime he is named *Arjeh*, that is, a plucker, renter, tearer, Pſal. 7. 5. 2. Alſo *Labie*, that is, hearty, couragious, Pſal. 57. 4, or 5. and *Kephir*, that is, lurking, or couchant, Pſal. 91. 13. abiding in covert places. Other names alſo be given this creature, as *Shacal*, of ramping; or fierce nature, Pſal.91.13. and *Laiſh*, of ſubduing his prey, Prov. 30.30.

See *Buxtorf.* Lexic.in the root אריה, whence אריה, and אריה, a *Lion*, where their ſeveral names are ſet down, with the differences between them.

It's of ſuch magnanimity, that though it be detained captive, yet doth it not ſerve his feeders, but is by them ſerved. It ſleepeth little, having great eyes, and ſo ſmall eye-lids, that they cannot wholly cover their eyes. Its young ones for the ſpace of three dayes, and three nights, ſleep, after they are whelped, but by the *lions* roaring are awaked. Such is its majeſty, that an Army of Harts is more fearfull, having a Lion for Captain, then an Army of Lions, having an Hart. At the roaring of the Lion all other beaſts quake and tremble. It's often troubled with a quartain feaver, whereby its fury is kept down. Its bones have but a little marrow, and being ſtruck, fire iſſueth therefrom, as from a flint. Being angry, it breaketh the bones of its young ones. Its chiefeſt force conſiſteth in its head, breaſt, and tail. When through the force of the feaver it rages, by feeding on an Ape it recovereth. The gnats in the Summer are very troubleſome to it, eſpecially to its eyes. When it hath eaten too much, it faſteth for divers dayes together. It's a continuall enemy to the Leopard, but is thereby circumvented; for the Leopard knowing that he is not ſo ſtrong as the Lion, maketh his den ſo large in the entry, that the Lion may eaſily come in, but in the middle ſo ſtraight, that being come in, he cannot get out, but is caught as in a net. It cannot endure fire, ſmelleth if the Lioneſſe hath committed adultery with any other; never devoureth any thing till famine conſtrain him. The male feedeth not with the female, but either of them apart; nor doe they return to eat that which they leave, as Princes will not of one diſh twice ſerved; and having breathed upon that they leave uneaten, no other beaſt will eat thereof. They are moſt cruel, and will ſet upon whole troopes of horſe-men together, depopulating whole herds and flocks. When they ſet upon Oxen, they come to an herd, and terrifying all, ſeiſe upon one. They drink but little,and that very ſeldome. They love their nouriſhers, and thoſe with whom they are acquainted. They are neither fraudulent, nor ſuſpicious; deſire never to be looked npon. Such is their clemency, that they often ſpare ſuch as are proſtrate before them, ſeldome deſtroying women and children; and if they be harmed by any man,according to the quality of the hurt, they frame their revenge. If a man and a beaſt be offered at one time, it ſpareth the man. As they are thankfull to their benefactors, ſo are they mindfull of injuries, and will revenge them. When ſeen, they are aſhamed to fly, but when out of ſight,fly apace. They live long, yet are their intrals ſubject to corruption. They are ſtronger before then in their hinder parts. The Lioneſſe is very libidinous, yet not very fruitfull. The young ones tear their Mothers belly, which being but ſmall at the firſt, quickly grow great.

Herein may be ſeen, both *prudence* avoyding the Hunters nets, *juſtice* in ſparing the humble, and bringing down the lofty, *temperance* in abſtaining from meat ſome dayes together, *fortitude* in ſtanding out againſt its adverſaries. The Lioneſſe loveth its young ones ſo deerly, that often in their defence it loſeth its life. It cannot abide the Cocks crowing, the noyſe of wheels, and is an enemy to Apes and Wolves.

2. Jeſus Chriſt, who for his invincible courage and fortitude, is likened to a Lion; as alſo for his great might and power, in defending his flock from bodily and ſpirituall enemies. Rev.5.5. *The Lion of the Tribe of Iudah.*

3. A King or mighty Prince, to rule over others. Gen. 49. 9. *Judah as a lion, &c.*

4. Every godly perſon, for boldneſſe like a Lion. Prov. 28. 1. *The righteous is as bold as a lion.*

5. Satan, or the Devill, who for his extreme fierceneſſe and cruelty, joyned with force to hurt and annoy mankinde, is like a lion. 1 Pet. 5. 6. *As a roaring lion.*

6. Tyrants, and violent oppreſſors, which for their cruelty are compared to Lions, 2 Tim. 4. 17. *I was delivered from the mouth of the lion*, Pſal. 10. 9. & 34. 10.

7. Extreme, fearfull, true evils and dangers. Pſal. 91. 13. *Thou ſhalt tread upon the Lion and the Aſpe*; that is, thou ſhalt overcome all evils whatſoever.

8. Some great danger pretended, onely to keep one from doing his duty. Prov. 22. 13. *The ſluggard ſaith, there is a Lion in the way.*

Lion with Eagles wings] The Babylonicall Kingdome, then of all other moſt excellent in dignity and power; thence compared in chap. 2. 32. to an Image of gold: it is ſaid to have two wings, for the two parts of this Monarchy, firſt *Aſſyria*, the other *Babylon*, as *Luther*: or, for the exceeding ſwift celerity, as *Tremelius* ſaith.

See the like metaphor and ſimilitude in Jer. 4. 13. & 48. 40. & Ezek. 17. 3. Dan. 7. 4. *Firſt beaſt like a Lion.*

This Kingdome is ſaid to be lifted up, becauſe it advanced it ſelf above the common condition of men, raging as a beaſt; but it was afterward by *Cyrus* brought and reduced into the ſame rank with other Kingdomes, w^ch^ is meant by ſtanding upon the feet, v. 4

Lips] Speech, words, or the act of ſpeaking. Rom. 3. 13. *The poyſon of Aſps is under their lips*; that is, they utter malicious and dangerous words. Pro. 10. 21. & 18. 6.

2. The mouth, with faculty and ability to ſpeak to Gods honor. Pſal. 51. 15. *Open thou my lips.*

3. All the inſtruments of ſpeech. Pſa. 34. 14. *And thy lips, that they ſpeak no guile.*

4. Doctrine and teaching, Mal. 2. 7.

Calves of our lips] Thankſgiving and prayſe offered unto God. Hoſ. 14. 3. *So we will render the calves of our lips.*

Cover their lips] Mic. 3. 7. that is, become ſilent, or be a mourner, Ezek. 24. 17, 20. as was the manner of ſuch, Lev. 19. 45.

A lying lip] Deceitfull, falſe, vain-glorious, boaſting words. Prov. 4. 22. *The lying lip is abomination to the Lord.*

To refrain the lips] To govern the tongue wiſely, knowing when to keep ſilence, and when to ſpeak. Prov. 10. 19. *He that refraineth his lips is wiſe.*

The talk of the lips] Idle, vain, and bragging words, without action, endevour, and performance. Prov. 14. 23. *The talk of the lips bringeth one to want.*

To touch the lips with a coal from the Altar] The burning up or purging and forgiveneſſe of ſins by the death of Chriſt on the Croſſe applyed, whereof the Altar was a ſymbole, Iſa. 6. 6, 7. As certainly as the Prophet *Iſaiah* felt the live coal touch his lips, ſo ſurely was he to beleeve that the ſin of his mouth, and all other ſins whatſoever, were all pardoned by Chriſt Jeſus, whoſe ſacrifice was figured by the Altar whence the coal was taken.

Lips of truth] A true and faithfull perſon, whoſe words are without deceit and lies. Pro. 12. 19. *The lips of truth ſhall be for ever.*

A man of unclean lips] Not that the Prophet was defective and wanting in his office, as ſome take it; but that he felt now his owne infirmities the more, the neerer he drew to Gods dreadfull Majeſty; and the more he perceived the wonderfull alacrity of the Angels in praiſing God, the more he ſaw that he had failed in the purity of worſhipping God, Iſa. 6. 5. The people are there ſaid to be of unclean lips, becauſe they onely came neer God with their lips, and praiſed the doctrine of falſe Prophets, and extolled the worſhip of falſe Gods, and did ſwear by their names, Iſa. 1. 6, 15, 22. Iſa. 29. 14. Jer. 5.

Little] put for 1. few in number, Exod. 12. 4. Luk. 12. 32.

2. Small quantity, Exod. 16. 18. 1 Sam. 14. 29. 1 King. 17. 12. Pſal. 37. 16.

3. Light, or of no eſteem, Joſ. 22. 17.

4. Mean, or baſe, 1 Sam. 15. 17.

5. Short, 2 Sam. 16. 1. Job 10. 20.

6. Young, Eſt. 3. 13.

7. Weak, Luk. 12. 28.

8. Low, Luk. 19. 3.

Little children] It's ſpoken, to note in the ſpeaker moſt loving and tender affection, 1 Joh. 1. 18. & 3. 7. & 4. 4.

Little faith] A ſmall portion and degree of faith, much troubled with ignorance and doubtings. Mat. 8. 26. *Why doe ye doubt, O ye of little faith?*

Little flock] The people of God, ſmall in number, and in worldly reputation. Luk. 12. 32. *Fear not little flock.*

Little foxes] All occaſions and appearances of evill, Cant. 2. 15.

Little ones] Such as be of poor and mean eſtate in the world. Matth. 18. 6.

Whoſoever ſhall offend one of theſe little ones.

Little ſiſter] The Church of the Gentiles. Cant. 8. 8. *We have a little ſiſter.*

Little ſtrength] A ſmall meaſure of ſpiritual grace, whereby the heart is but meanly ſtrengthened to God-ward. Rev. 3. 8. *Thou haſt a little ſtrength.*

To live] To move, and doe the actions of life, by a ſelf-moving power, engendred of God.

2. To be in health, to live, and to like well. Joh. 4. 50. *Goe thy way, thy Son liveth*; that is, is recovered of his deadly ſickneſſe.

3. To preſerve one alive againſt the danger of death. Gen. 17. 18. *O that Iſmael might live in thy ſight.* Gen. 42. 2. *That we may live, and not die.*

4. To recover life and ſtrength after ſome diſeaſe.

5. To live well and happily, or to flouriſh and proſper. 1 Sam. 10. 24. *Let the King live.* Pſal. 38. 19. *Mine enemies live, and are mighty.*

6. Rom. 8. 13. To live a corrupt life in ſin, which is the abuſe of naturall life, Eph. 4. 17. 1 Pet. 4. 2, 3. This is a ſpiritual death.

7. To live a godly life, 2 Cor. 4. 11. Gal. 2. 19, 20. This is the life of Chriſt in us, of God in us, a ſpirituall, a morall life, the life of Grace.

8. To dwell and abide in glory in happineſſe in heaven.

To live] is, 1. *Naturally*, the life of the body, Gen. 9. 3. Exod. 1. 16. 1 Sam. 20. 31. Eccl. 6. 3, 6. Joh. 4. 50. Act. 17. 26. Rom. 7. 3. It is for one to have in him the breath of life, Gen. 7. 15, 20. To have life within him, 2 Sam. 1. 9. Act. 20. 10. To have being, Pſal. 104. 33. To live and abide in the fleſh, Phil. 1. 22, 24. in this Tabernacle, 2 Pet. 1. 13.

2. *Morally*, as *Paul* before his converſion, Act. 23. 1. & 26. 5. Heb. 13. 18. This is, to do the things contained in the Law, Rom. 2. 14. To live peaceably with all men, Ro. 12. 18. To live in peace, 2 Cor. 13. 11. To do unto others as we would they ſhould doe unto us, Mat. 7. 12.

3. *Spiritually*, which is to live godly in Chriſt Jeſus, 2 Tim. 3. 12. This is to be undefiled in the way, and to walk in the Law of the Lord, Pſal. 119. 1. To walk uprightly, Prov. 10. 9. To walk in the light of the Lord, Iſa. 2. 5. To walk before God in truth, Iſa. 38. 3. To walk in the ſtatutes of life, Ezek. 33. 15. To walk in the fear of God, Act. 9. 3. To walk in newneſſe of life, Rom. 6. 4. To walk after the Spirit, Rom. 8. 1. To live unto God, Gal. 2. 19. To walk as children of light, Eph. 5. 8. To walk worthy of the Lord, Col. 1. 10. To live by faith, Rom. 1. 17. To live unto righteouſneſſe, 1 Pet. 2. 14. To live to the will of God, 1 Pet. 4. 2.

4. *Wickedly*, Dan. 12. 10. 2 Pet. 2. 6. This is to walk after the imagination of ones owne heart, Jer. 9. 14. To chooſe ones owne wayes, Iſa. 66. 3. To walk according to the courſe of this world, Eph. 2. 2. To walk after the fleſh, Rom. 8. 1. To minde the things of the fleſh, Rom. 8. 5. To goe after the fleſh, Ibid. 15. To fulfill the luſts of the fleſh, Gal. 5. 16.

5. *Eternally*, Joh. 6. 51, 58. Rom. 6. 8. 2 Tim. 2. 11. This is, to ſee God as he is, 1 Joh. 3. 2. To receive a full reward, 2 Joh 8. To eat of the tree of life, Rev. 2. 7. To drink at Chriſts Table in his Kingdome, Luk. 22. 30. To be with Chriſt, Phil. 1. 23.

To live after the fleſh] To live after the evill deſires of our corrupt nature. Rom. 8. 13. *If ye live after the fleſh, ye ſhall die.*

To live after the manner of the Gentiles] In eating of meats to live amongſt the Gentiles, not as a Jew, but as a Gentile, who eats of all meats without difference. Gal. 2. 14. *Liveſt after the manner of the Gentiles.*

2. To frame the courſe of ones life, as the wicked Gentiles did, in following abominable luſts, as they did before their converſion. Eph. 4. 17. *That ye live not as other Gentiles walk.* See 1 Pet. 4. 2, 3.

To live by that which comes out of Gods mouth] To live or maintain this bodily life, by Gods decree, appointment and bleſſing (being depended on) and not onely by naturall means, and ſecondary cauſes. Matt. 4. 4. *Man lives not by bread onely, but by every word that proceedeth out of the mouth of God.*

Live for ever] A long-laſting life, a life for many years, as *Daniel* in truth wiſhed unto the King, Dan. 6. 22. Or an eye-laſting life without any end, as the Sooth-ſayers in flattery did wiſh unto the King, Dan. 2. 4. & 3. 9. & 5. 10. attributing to a mortall man, that which is peculiar unto God.

To live in theſe things] In the perfect obedience of the precepts of the Law, to have right as of debt (not of favour) unto life, both temporall and eternall. But this right is no where to be found amongſt men, ſave in the man Chriſt Jeſus; which fulfilling the whole

whole Law, both touching the firſt and ſecond Table, may claim eternall life, and all bleſſings of this, as a debt due to him. Lev. 18. 5. Rom. 10. 5. *Whoſo doe theſe things ſhall live by them.* Whereupon conclude ſtrongly againſt all Phariſees, Papiſts, Jeſuites, and others; That ſeeing no meer man doth theſe things (in that rigor as the Law exacteth) therefore none can challenge eternall life as a reward in juſtice due unto his works; Therefore let all fleſh glory in Chriſt, out of whom is nothing to be found but death and confuſion.

As the Lord lives, and thy ſoul lives] That thing which is affirmed and ſpoken to be ſo true as the Lord lives, or as that perſon liveth which is the ſpeaker of it. Ruth. 3. 13. *I will do the duty of a Kinſman, as the Lord lives.* 1 Sam. 1. 26. This is not an Oath, but a vehement aſſeveration.

As Pharaoh liveth] ſignifieth, ſwearing by the life of *Pharaoh*, which was a great Oath in *Ægypt*, Gen. 42. 15. It may be read, as a wiſh, or as an earneſt aſſeveration.

To live to ones ſelf] In the government of life, to follow his owne will alone, and not the will of God for the rule of it, forgetting Gods glory. Alſo, without thinking of this, that he muſt render an account of his life unto God, unto whoſe power alone all men are ſubject. Rom. 14. 7. *None of us liveth to himſelf.*

Lively] Spoken of the Word, Act. 7. 38. Hope, 1 Pet. 1. 3. Beleevers, 1 Pet. 2. 5. Of the enemies of Gods people, Pſa. 38. 19.

Living] put for, 1. The ſoul by which a man liveth, 1 King. 3. 22.

2. Mankinde alive on earth, Job 30. 23. Pſal. 143. 2. Eccl. 7. 2.

3. Never drie, but alwayes ſpringing and running, Cant. 4. 15.

4. God, Jer. 2. 13. who as he hath life in himſelf, Joh. 1. 4. ſo giveth he life to others, Act. 17. 28.

5. The godly departed this life, Matth. 22. 32.

6. Chriſt riſen from the dead, Luk. 24. 5.

7. The holy Ghoſt, Joh. 4. 10. & 7. 38, 39.

8. Spirituall, Rom. 12. 1.

9. Converſing, Col. 2. 20.

10. Continuing, Tit. 3. 3.

11. That which procureth life, and bringeth to it, Heb. 10. 20.

12. Subſtance, poſſeſſion, Luk. 15. 12. or livelyhood, Luk. 21. 4.

Living and true God] A God who is diſtinguiſhed from dead Idols, by power of life, and from falſe and faigned Gods, as *Jupiter, &c.* which ſometimes lived, but are not true, 1 Theſ. 1. 9.

Light of the living] This common light wherein we live, while we are in this world. Pſal. 56. 13. *That I may walk before God in the light of the living.*

Living waters] Springing waters, ſuch as ſpring and run, are for their continuall motion called living, Lev. 14. 5, 50. & 15. 3. Num. 19. 17. Cant. 4. 15. for life conſiſteth in continuall motion: in the New Teſtament living waters ſignifie heavenly graces, Joh. 4. 10, 11, 14. & 7. 38. Rev. 21. 6. & 28. 1.

Living ſtone] Chriſt, the author of true and ſpirituall life. 1 Pet. 2. 4. *To whom comming as to a living ſtone.*

L O.

Loammi] Hoſ. 1. 9. that is, *Not my people*, marg.

Loath] To abhor, deteſt, diſdain, be wearyed of. Spoken of the *Ægyptians* loathing to drink of the water, Exod. 7. 18. Of the *Iſraelites* loathing Manna, Numb. 21. 5. Of *Job* loathing his owne life, Job 7. 16. Of the full ſtomach loathing an honey-combe, Pro. 27. 7. Of Gods loathing *Zion*, Jer. 14. 19. Loathing the Kings, Prieſts and Prophets (which were the Leaders of his people) for their corruption and wickedneſſe, Zec. 11. 8. Of the penitent loathing their ſins, Eze. 6. 9. & 20. 43. & 36. 31.

Locks] As the womans long hair is noted as a ſigne of her husbands power over her, and her ſubjection unto him, 1 Cor. 11. 5---10. So the *Nazarites* hair might be the like ſigne of their ſubjection to the Lord, under whoſe power they had by their vow in ſpecial manner committed themſelves, for further ſanctification in his ſight. *Aynſworth* on Numb. 6. 5.

The *Nazarites* might, but the Prieſts were forbidden to ſuffer their locks to grow long, Ezek. 44. 20. And (which concerneth all) even Nature it ſelf teacheth us, that if a man have long hair it is a ſhame unto him, 1 Cor. 11. 14.

Locuſts] A certain vile creature ſo called. There were divers kindes of them; ſome hurtfull and venemous, others commodious for meat. Mat. 3. 4. *His meat was locuſts.*

The originall *Arbeh*, Exod. 10. 4. hath the denomination of a multitude, becauſe their nature is to be many together, Prov. 30. 27. and huge multitudes are therefore reſembled

reſembled to locuſts, Nah. 3. 15. God hath uſed them often (though ſmall creatures) as inſtruments of his wrath, Exod. 10. 14. Deut. 28. 38, 42. 2 Chr. 7. 13. Pſal. 78. 46. Joel 1. 4. Some Countreys are ſo troubled with them, that thrice every yeer the inhabitants ſet themſelves againſt them, at the firſt deſtroying their egges, then the young ones, and thereafter by ſeverall wayes them that are grown up. As whileſt alive they have occaſioned famine in many places, by devouring the fruits of the earth, ſo when dead, the peſtilence ariſing of their putrefied bodies, hath deſtroyed many more. Though they have no King, yet being in unity they goe forth by bands, Prov. 30. 27. and when they are thus gathered together, they foreſhew (as it's ſaid) a famine. They are of divers kindes, and of divers colours; whereof ſome ſing, ſome are ſilent, ſome are harmfull, others profitable. They have no certain place of abode, but leap hither and thither, here and there, Iſa. 33. 4. Pſal. 109. 23. Of their ſeverall kindes, differences, uſe for meat and medicines, how harmfull, how they may be deſtroyed, *&c.* See *Inſectorum, ſive minimorum Animalium Theatrum*, c. 16. p. 116, 117, *&c.*

2. Deceivers, or authors of falſe Doctrines generally, and more ſpecially, the Popiſh Clergy, with their ſwarms of Monks, Friars, Prieſts, and Jeſuites. Rev. 9. 3. *There came locuſts out of the ſmoak.*

Lod] *Nativity*, or *generation*. A City, 1 Chr. 8. 12. A mans name, Ezr. 2. 33.

Lodebar] A place, 2 Sam. 9. 4.

To lodge] To abide for a night, Gen. 28. 11. Exod. 23. 18.

2. To continue, To dwell a good ſpace: as in Pſal. 49. 12. Zach. 5. 5. in which places the word Engliſhed, continue, or remain, in the Original is *lodge*.

3. To make a neſt, Mar. 4. 32.

4. To be practiſed and obſerved, Iſa. 1. 21.

5. To lie, Joſh. 2. 1. marg.

Loe] noteth 1. Matter of attention and conſideration, Prov. 24. 31. Iſa. 25. 9. Luk. 13. 16.

2. Readineſſe, 2 Sam. 15. 26. Pſal. 40. 7. Luk. 1. 38. Heb. 10. 7.

3. Some new thing and wonderfull, Iſa. 7. 14.

4. Certainty and affirmation, Gen. 1. 29. & 12. 11. & 17. 20. Pſa. 132. 6. Eze. 30. 9. Luk. 1. 32.

5. Demonſtration of a thing preſent, Gen. 29. 2. and ſometime unexpected, Gen. 29. 25. & 37. 29. Rev. 14. 1.

Lofty] Spoken of God, who is the high and lofty one, Iſa. 57. 15. But when of men, it's taken for proud, arrogant, and is applyed to the eyes, Pſal. 131. 1. Prov. 30. 13. Iſa. 5. 15. Looks, Iſa. 2. 11. City, Iſa. 26. 5. Mountain, Iſa. 57. 7.

Lofty looks] Eyes not ſet on high by nature, but exalted by pride and arrogancy, looking upon others from aloft, with contempt and diſdain, as the Phariſee looked upon the Publican. Iſa. 2. 11. *The lofty looks of man ſhall be humbled.* Thus *David* Pſ. 101. 5. nameth a proud perſon a man of an high look. See Pſal. 131. 1. & Prov. 21. 4. Iſa. 5. 15.

Log] An *Hebrew* meaſure, containing ſix Egge-ſhels. It was of the ſame quantity with the fourth part of a *Kab*, half a pinte. *Goodwyn*, p. 322.

The log of oyl, Lev. 14. 10. figured the meaſure of grace and joy of the Spirit, beſtowed upon us in our ſanctification, Pſal. 45. 8. Iſa. 61. 1. 2 Cor. 1. 21, 22.

Lois] *Better*. Grand-mother to *Timothy*, 2 Tim. 1. 5.

To long] 1. To chuſe, affect, and be much pleaſed with, Gen. 34. 8.

2. To have a will, a liking to, Deut. 12. 20.

3. To thirſt, 2 Sam. 23. 15.

4. Vehemently and earneſtly to deſire, Job 3. 21. Rom. 1. 11. Phil. 1. 8.

Long] Spoken of Dayes, Exod. 20. 12. of a Seaſon, Joſh. 24. 7. Time, 1 Sam. 7. 2. War, 2 Sam. 3. 1. Life, 1 King. 3. 11. Yeers, Pſal. 95. 10. Furrowes, Pſal. 129. 3. Death, Eccl. 12. 5. Captivity, Jer. 29. 28. Prayers, Mat. 23. 14. Cloathing, Mar. 12. 38. Preaching, Act. 20. 9. Abſtinence, Act. 27. 21. Hair, 1 Cor. 11. 14. Patience, Jam. 5. 7. Wings, Ezek. 17. 3. Journey, Prov. 7. 19. It's ſpoken alſo of the Altar, hangings, houſe, *&c.*

The words both prefixed, as *day*, *how*, *ſo*, and hereunto annexed, as *time*, *while*, point out the meaning of the places.

Look] Behold, ſee, conſider, view, minde, have regard to, take heed, provide for, perceive, mark, ſtudy, expect, wait for. We muſt look Well, Prov. 27. 23. Narrowly, Iſa. 14. 16. Earneſtly, Act. 3. 12. Stedfaſtly, Act. 7. 55. Diligently, Heb. 12. 15.

To look into] Not ſlenderly, and by the way, as minding another thing, but with bending the mind, to conſider and throughly know the thing, as men bow their bodies when they would look narrowly upon a thing, Jam. 1. 25.

To looſe] To pronounce forgiveneſſe of ſins, to truely humbled and repentant ſinners. Matth 18.18. *Whatſoever you ſhall looſe on earth, &c.*

2. To give the fruit of forgiveneſſe of ſins in heavenly bleſſedneſſe, Mat. 18.18.

3. To untie, Joh. 11.44.

4. To put off, Joſh. 5.15.

5. To remit, Mat. 16.19.

6. To ſet free, Luk. 13.12.

7. To be raiſed up, Act. 2.24.

8. To ſet ſail, Act. 27.21.

9. To open, Rev. 5.2.

Lord] A word of reverence given to Prophets and publick Teachers, and men of ſort. Thus is *Elias* called Lord, and *Abraham* of his Wife is called Lord, 1 Pet. 3.4.

2. A title of honour given to great men, in reſpect of their rule and command over others. Gen. 42.30, 33. *The man who is Lord of the Land.* Gen. 43.16. It ſignifieth tyrants, as *Babylonians*, in Iſa. 26.13.

3. An abſolute Ruler over the whole world, upholding all things in their beings, and diſpoſing them to juſt ends. Thus God onely is a Lord. Pſal. 110.1. *The Lord ſaid to my Lord.* The *Hebrew* word ſo often in Scripture tranſlated *Lord*, is *Jehovah*, (of which ſee before) and *Adonai*, both which are expreſſed in the fore-mentioned place, Pſal. 110.1. This laſt *Adonai* cometh of another word *Adon*, which ſignifieth a baſe or pillar which ſuſtaineth any thing. Our *Engliſh* word *Lord*, hath much ſuch a force; for it commeth of an old *Saxon* word, which importeth to ſuſtain, uphold, refreſh, or cheriſh.

Note. That the word *Adonai*, which ſignifieth *my ſtayes*, or *pillars*, implying in it a myſtery of the holy Trinity, in Gen. 15.2. is fitly ſpoken of God, (the Lord of heaven and earth, Mat. 11.25.) who as a baſe ſuſtained *Abram* in all his infirmities. There it is written with long [*A*] in the end, and ſo is proper to God, having the vowels of *Jehovah*; when it is written with a ſhort [*a*] it is applyed to Creatures. *Aynſworth* on Gen. 15.2.

4. An under Ruler, which in ſtead of God, and for him, and under him, hath rule and dominion over all things, but more eſpecially over his Church. Rom. 1.3. *Concerning his Son Jeſus Chriſt our Lord.* Thus Chriſt onely is a Lord. Compare Eph. 5.22. with 6. 5, 6.

5. Any and every godly perſon ſerving God, as under him, and by him, and made alſo himſelfe a Lord over Satan, the world, and the fleſh, Rom. 16.20. & 6.6, 12. 1 Cor. 9.26. Gal. 6.14. 1 Pet. 2.5. Rev. 1.6. Pſal. 45.16. *Vir pius eſt, 1 Domini vir, 2 vir Dominus.*

6. Every man as he is by creation, and condition of nature and gifts ſet over the inferiour creatures, Pſal. 8.5, 6, 8.

Note. In Scripture *Lord* is uſed Efficiently for *Jehovah*. Civilly, as Act. 16. in token of reverence. Poſſeſſively, as 1 Pet. 3.6. for an Owner. In all ſenſes Chriſt is our Lord.

Lord of all] Chriſt, who is Lord of all, Act. 10.2, 36. By right,

1. Of Creation, all things being made by him, Joh. 1.2.

2. Preſervation, upholding all things, Heb. 1.3.

3. Dominion, governing all things, Eph. 1.22.

4. Redemption, ranſoming all men by the price of himſelf, 1 Tim. 2.5.

God or Chriſt (which is God) is our Lord,

I. By reaſons or reſpects of him to us.

1. He made us, and is Lord of our life. 2 Of our ſafety. 3 Of our ſuſtenance. 4 Of our dwelling, on the earth and in heaven.

2. He recovered us from Satan and Hell.

3. He dwelleth in us by his holy Spirit.

4. We ſhall dwell under him in Heaven.

II. By reaſons taken from us to our Lord:

i. We owe our ſelves to him:

1. By debt, for that we have received.

2. By promiſe, and profeſſion of that he hath required.

3. By hope of that we ſhall receive.

To be the Lords] To be the peculiar people and poſſeſſion of Chriſt (who by right of redemption is our Lord) to be cared for, and ſaved by him in life and death; as in both we are to look to him, to doe his will, and commend our ſelves to his ſafe keeping, Rom. 14.8. *We are the Lords.* Beleeving Chriſtians are in ſuch wiſe the Lords, as themſelves be more then Servants, even Chriſts friends, Gods children, heirs of Heaven, Kings and Prieſts to God, through the death of their Lord. Rev. 1.6. Therefore as a learned man hath wittily obſerved, the faithfull are *Domini*, both in the Genitive and Nominative Caſe. They be ſo the Lords, as themſelves be Lords and Princes. Pſal. 45.16. *Thou ſhalt have children, whom thou maiſt make Princes throughout all Lands.* What falſehood then is there in Popiſh doctrine, when they doe teach us to doubt, whether in life and death we be the Lords? alſo, that

after

after death, many faithfull goe unto Purgatory, to ſuffer torment there? whereas they which be the Lords, are purged by the Lords blood from their ſins, and need no Purgatory fire to cleanſe them.

Lord of glory] A glorious renowned Lord, worthy of renowne, and full of glory and majeſty. 1 Cor. 2. 8. *They would not have crucified the Lord of glory.* Pſal. 24. 7. Act. 7. 2. making glorious the pooreſt and meaneſt of his Saints, Jam. 1. 1.

Lord of heaven and earth] The Maker, Commander, and diſpoſer of all things in Heaven and Earth. See *Poſſeſſour.*

Lord of hoſts] The mighty and ſtrong God, under whoſe power and diſpoſition all Creatures be as an hoſt of Souldiers under their Emperour to execute his judgements. Pſal. 24. 10. *The Lord of hoſts is the King of glory.*

Lord of hoſts, with the Word and Spirit] That God the Father, moſt mighty Commander of all things, would afford his preſence and aid unto his Church, with Chriſt our Saviour (the Word) and the holy Spirit. Hag. 2. 5, 6. *The Lord of hoſts will be with you, with the Word, and the Spirit, &c.* This is the moſt evident place in all the old Teſtament for proofe of the holy Trinity; the Doctrine whereof being more ſparingly and obſcurely ſet down in the Old Teſtament, is in the New Teſtament more largely and cleerly taught unto the Church of Chriſt.

In the Lord] The Lord God, to be author of ſubjection and duty from inferiors toward their lawfull ſuperiours, Parents, Husbands, *&c.* and alſo the meaſure of this ſubjection, how far inferiours muſt obey, till they ſhall do nothing to offend God; obedience muſt be yeelded for his ſake, and according to his will. Eph. 6. 1. *Obey your parents in the Lord.* Col. 3. 18.

2. In that concord, whoſe bond is the Lord, Phil. 4. 1, 2.

In the name of the Lord] At the commandement of God, by his bleſſing, and unto his onely honour and glory. Col. 3. 17. *Do all in the name of the Lord Jeſus.*

To inquire of the Lord] ſignifies either to ſeek to ſome Prophet for knowledg of Gods minde, as to *Abraham* then living, or by private prayer to goe to God, Gen. 25. 22.

Lord of Lords] The higheſt Ruler, far above all other Governours and Rulers whatſoever. Rev. 19. 19. *Who hath his name written on his thigh,* [*The Lord of Lords.*]

Lord of life] One who liveth of himſelf, and is author, giver, and preſerver of life in all living creatures, having the lives of all creatures under his power; being the only procurer of eternall life unto the elect. Act. 3. 18. *Ye have killed the Lord of life.*

Many Lords] Many which be like unto Lords, and reputed ſo of the world, being not ſo indeed: for to us there is but one God, and one Lord. 1 Cor. 8. 5. *As there be many Gods, and many Lords.*

For the Lords ſake] For the love and merit of Chriſt, who is made heir and Lord of all. Dan. 9. 17. *For the Lords ſake.* Thus the true Catholick Church of the Old and New Teſtament, concluded all their prayers, not in the name of Chriſt and Saints.

Lords Supper] That Sacrament of the New Teſtament, which ſealeth to us our ſpirituall feeding and growing in Chriſt, 1 Cor. 11. 20. See more in the *Supper of the Lord.* Papiſts offend, which transform this Supper of ſpirituall refreſhing, into a Sacrifice propitiatory for ſin.

As to the Lord] In doing duties to ſuperiours, to be moved with the will of God, and with reverence of his authority, as if they were to do ſervice to God himſelf. Eph. 6. 7. *Doing ſervice to the Lord.*

Lordſhip] Mar. 10. 42. Luk. 22. 25. Dominion, authority.

Lo-ruhamah] *Without mercy,* or *not having obtained mercy.* Hoſ. 6. 1. marg.

To loſe] To ſuffer one to periſh, and to go on to deſtruction. Joh. 6. 39. *Of all that he hath given me, I ſhall loſe nothing.*

To loſe life] To lay down our life willingly for Chriſt his Goſpel. Matt. 10. 34. *He that loſeth his life for my ſake.*

2. To deſtroy it, and caſt it away for ever. Matt. 10. 39. *He that will finde his life ſhall loſe it.*

3. To be ſlain and kill'd, Judg. 18. 25.

4. To weary, afflict with ſorrow, and to make ſad to death, as ready to breath out the laſt, Job 31. 39.

5. To be damned, Mar. 8. 36.

Loſſe] Harm, hurt, dammage, hinderance, Gen. 31. 39. Hinderance from labour, Exo. 21. 19. Things caſt away out of a ſhip in the time of a tempeſt, Act. 27. 21. Leeſing, Ib. 22. Lack or want of things neceſſary, Phil. 3. 8.

Loſt] Elect, which ſee and feel themſelves loſt and quite undone, becauſe of their ſins. Such as are ſo far out of the way, that in mans judgement they are caſt away. Joh. 19. 10. *The Son of man is come to ſeek and ſave that which is loſt.* Matt. 18. 11.

2. A perſon caſt for ever out from heaven to periſh in hell, Joh. 17. 12.

Lot] *Wrapped, joyned, covered,* or *bound together.* The Son of *Haran,* Gen. 11. 27. See 2 Pet. 2. 7.

Lot] Some ſquare thing, as a Dye or other thing, caſt into a pitcher or pot, thence to be drawn out again (as a meanes to end ſtrife) in caſes of doubt, as in diviſion of Lands, choyce of officers, *&c.* Prov. 16. 32 *The lot is caſt into the lap, but the diſpoſition is of the Lord.* Prov. 18. Act. 1. 26.

Note, that the event of Lots cometh not from Stars, Fortune, Devils, nor Saints, but from God onely, whoſe priviledge it is to order the ſucceſſe of them.

2. That which falls out by Lot to be ones proper portion, or inheritance, or part. Pſal. 16. 8. *The Lord is my lot.* Deut. 32. 6. *Iſrael is the lot of his inheritance.* The Apoſtle, 1 Pet. 5. 3. calleth the Church by this name.

3. That which is ones chiefeſt good and commodity. Pſal. 125. 3. *The rod of the wicked ſhall not reſt on the lot of the righteous;* that is, upon themſelves and their good things.

4. The inheritance of any perſon, either earthly or heavenly. Hence come thoſe phraſes in the Book of *Joſhua.* The Lot of *Ephraim,* of *Zabulon,* of *Juda,* &c. Alſo Act. 26. 18. Col. 1. 12. That which is tranſlated *The inheritance of the Saints,* in the Originall is, *The Lot of the Saints.*

5. The reward and recompence which is rendred to any for their ſins. Iſa. 17. 14. *This is the lot of them that are robbers of us.*

6. Fellowſhip, or participation in any good thing. Act. 8. 21. *Thou haſt neither part nor lot:* for ſo the word is in the Originall, that is, no fellowſhip.

The uſe of Lots, was I. *Lawfull,*

1. To find out one from another, 1 Sam. 14. 41. Jonah 1. 7.

2. To divide Lands, Numb. 26. 55, 56. & 33. 54.

3. To chooſe an Officer, Act. 1. 26.

4. To order the courſes of men in office, and to divide them, 1 Chr. 24. 5. Luk. 1. 9.

5. To decide a controverſie, whoſe the thing ſhould be, Pſal. 22. 18. Joel 2. 3. Mat 27. 35. Joh. 19. 24.

II. *Unlawfull,* Eſt. 3. 7.

To caſt lots] To divide a thing by Lot. Mat. 27. 35. *Upon my veſture did they caſt lots.* Prov. 1. 14.

To caſt lots for the people, or Tribes of Iſrael] To diſtribute to every Tribe (except the Tribe of *Levi*) their ſeverall inheritance by lot. See Joſh. 14. 15, 16, 17, 18.

2. To obtain an inheritance in heaven, not by our owne merit, but by Gods free gift. Hence *Peter* calleth all Chriſtians Gods heritage, or the lot of his inheritance, 1 Pet. 5. 3. but more cleerly the beleevers are ſaid to receive an inheritance among them which are ſanctified, *&c.* Act. 26. 18.

To caſt lots upon a people] To challenge Lordſhip and power over a people, to diſpoſe of them at their pleaſure, as men do account that their owne which by Lot caſting falleth to be their portion. Joel 3. 3. *And they caſt lots upon my people, &c.* Obad. 11.

Lotan] *Wrapped, joyned, covered,* or *bound together.* The Son of *Seir,* Gen. 36. 20.

Love, *referred to God*] ſignifieth,

1. His divine eſſence, infinitly delighting himſelf in his Son Chriſt, who is his wiſdome; and in his Spirit, which is his power: alſo in his creatures and his children. 1 Joh. 16. *God is love.*

2. His purpoſe and decree to chooſe ſome unto ſalvation by Chriſt. Rom. 9. 13. *Jacob have I loved.* This love is elſewhere called the good pleaſure of his will, and foreknowledge of God, Rom. 8. 29. Rom. 11. 2. Eph. 1. 4.

3. The fruits and effects of that loving purpoſe. 1 In the regeneration of the elect. 2 Their ſanctification. 3 In the grace of perſeverance. 4 In the hope of Glorification. Rom. 5. 6. *He hath ſhed abroad his love in our hearts.* Alſo it ſignifieth the tokens of his love in earthly benefits, Mal. 1. 2.

4. The proceeding of theſe former fruits of grace, till they come to perfection of Glory. Joh. 13. 1. *Them he loved to the end.* The love of God is uſed in Scripture, either actively, for that love wherewith he embraceth his elect in Chriſt unto life eternall, as in Joh. 3. 18. Rom. 5. 8. & 8. 39. Eph. 3. 19. or paſſively, for the love wherewith God is loved, 1 Joh. 4. 20, 21.

5. Inordinate delight and contentment in ſome perſon or thing. 2 Sam. 13. 1. *And Amnon loved his ſiſter Thamar:* here it is taken in evill part.

6. To give one an amiable and lovely look, or to receive one courteouſly and friendly. Mar. 10. 21. *Jeſus beheld him, and loved him:* with a common, but not with a ſpeciall love, with the love of an Inſtructer and Doctor, and not with the love of a Saviour.

Referred to man] ſignifieth,

1. An affection of the heart, moving and ſtirring us to wiſh well, and to do good unto ſomething which we juſtly like, and finde contentment in. 2 Sam. 1. 26. *Thy love to me*

was

was wonderfull, like to the love of women. This is Naturall love, ſuch as a woman beareth to her husband, a mother to the childe, &c.

2. An holy affection of the heart, cauſing us to delight in God for his goodneſſe ſake, and in our Neighbor for Gods ſake. 1 Joh. 4. 19. *We love him, becauſe he loved us firſt,* verſ. 21. *He that loveth God, ſhould love his Neighbor alſo.* This is Chriſtian love, which is a fruit and ſigne of a juſtified perſon, but is not our juſtice before God.

3. That affection which more neerly and ſtraightly bindeth friend unto friend. 1 Sam. 18. 1. *And Jonathan loved him as his own ſoul.* This is love of friends.

Love, as it's put for the affection of love, Gen. 29. 20. ſo is it alſo for, The effect of love, Ibid. 32. Joh. 15. 13. for, To bear good will towards, 1 Sam. 18. 22. So alſo, for Luſtfull act, Prov. 5. 18. The perſon beloved, Cant. 2. 2, 7. & 3. 5. Embracement, Cant. 1. 2. & 7. 12.

There's I. a *Naturall* love, lawfull, Prov. 19. 8. Pſal. 34. 12. Rom. 13. 9. Unlawful, Joh. 12. 25. 2 Tim. 3. 2.

II. *Conjugall,* Divine, Jer. 2. 2. & 3. 14. Hoſ. 2. 19, 20. Humane, Gen. 24. 67. Eph. 2. 5. Idolatrous and diabolical, Jer. 2. 25. & 8. 2. Ezek. 16. 37. Hoſ. 9. 1.

III. *Parental* and *Filial,* Gen. 22. 2. & 25. 28. & 37. 3. & 44. 20.

IV. *Spirituall,* 1. Of Chriſt to his Church, Eph. 3. 19. & 5. 2. Rev. 3. 19. and to ſome particular perſons, Joh. 11. 3. 5. & 13. 23. & 20. 2. Gal. 2. 20.

2. Of ours to Chriſt, Cant. 1. 4, 7. & 3. 2, 4. Joh. 21. 15. To one another, Job 13. 34, 35. 1 Joh. 4. 7, 11, 12.

3. Of Paſtors towards their people, 1 Cor. 16. 24. 2 Cor. 12. 15. 1 Theſſ. 2. 7, 8. and people toward their Paſtors, 2 Cor. 8. 7, 8, 24. Col. 2. 2. 1 Theſſ. 5. 13.

4. Of Gods love towards us, Joh. 14. 23. & 16. 27. & 17. 23. Rom. 5. 5, 8. and ours towards God, Pſal. 116. 1. 1 Joh. 4. 19.

To love in truth] Sincerely, according to that precept, Rom. 12. 9. 3 Joh. 1. *Whom I love in truth.*

Low] Baſe, poor, abject, nothing eſteemed, of ſmall repute or credit. Pride bringeth into this condition, Job 40. 12. Prov. 29. 23. Iniquity, Pſal. 106. 43. Oppreſſion, Pſal. 107. 39. Thus are Gods people in their owne eyes, Luk. 1. 48. and when thus, are holpen, Pſal. 116. 6. & 136. 23.

Is made low] May be made poor. For at once to be rich and poor, noble and vile, high and low, this cannot be: but of rich and noble, to become in a ſhort ſpace needy and ignoble, that is poſſible and often ſeen, Jam. 1. 10. The latter end of this verſe expounds the former. Riches are as ſubject to poverty, as graſſe to withering.

Low parts of the earth] put for,

1. A baſe condition and contemptible, Eze. 26. 20.

2. The place of the dead, Pſal. 63. 9.

3. The Mothers wombe, Pſal. 139. 15.

4. The incarnation of Chriſt, or the grave, Eph. 4. 9.

5. The valleys, Iſa. 44. 23.

Lowlineſſe] The humbleneſſe of minde, and modeſty of godly perſons. Matt. 11. 22. *For I am lowly in heart.* Phil. 2. 3.

2. An abject and vile eſtate, ſubject to the contempt of the world. Luk. 1. 52. *And exalted them of low degree.* Jam. 1. 9, 10. Alſo Luk. 1. 48.

Loynes] A part of the body, which (as a pillar) ſtrongly upholds the whole body, Exod. 28. 42.

2. The whole man, by a Synecdoche. Act. 2. 20. *Out of the fruit of his loynes, &c.* Deut. 33. 11.

3. A readyneſſe with all our might, to execute a charge or duty committed to us. Luk. 12. 35. *And your loyns, &c.* This readineſſe followeth mortification of our luſts, as an effect the cauſe.

4. Sides, Jer. 30. 6.

5. Middle, Mat. 3. 4.

Let your loynes be girt, Luk. 12. 35. that is, be readily prepared to ſet forward.

Gird up the loynes of your minde, 1 Pet. 1. 13. that is, As he that would haſten his journey, tucked up his long garments (which in thoſe Countreys they uſed) ſo remove the inward impediments of the minde in your heavenly journey.

Your loynes girt about with truth, Eph. 6. 14. that is, let the Word moderate, rule, and govern your affections.

L V.

Lubim] *The heart of a man,* or *heart of the ſea.* A Countrey, Nah. 3. 9. Whence *Lubims,* 2 Chr. 12. 3.

Lucas] *Ariſing to him,* Philem. 24. called alſo *Luke.* A Phyſician, Col. 4. 14. See 2 Tim. 4. 11.

Lucifer] *Bringing light.* Properly, the Star ariſing before the morning as meſſenger of the day, the greateſt of the ſtars, and of ſuch brightneſſe as a ſhadow is cauſed by the light of

of it: but figuratively, the King of *Babylon Nebuchadnezzar*, ſhining above others in worldly pomp and dignity, whereunto God threatneth a dolefull end, in Iſa. 14.12. *How art thou faln from heaven, O Lucifer!*

Lucius] *Of light.* A Teacher, Act. 13.1. Rom. 16. 21.

Lucre] Lawful, Phil. 1. 21. Unlawful, 1 Sam. 8. 3. tearmed Filthy, and whereunto Gods Miniſters muſt not give themſelves, 1 Tim. 3. 3, 8. Tit. 1. 7, 11. 1 Pet. 5. 2.

Lud] *Nativity*, or *generation.* The Son of *Shem*, Gen. 10. 22. The Nation deſcending of him, Iſa. 66. 19.

Ludim] The ſame. The Son of *Mizraim*, Gen. 10. 13.

Lu'hith] *A floor made of boards*; or, *greenneſſe.* An hill, Iſa. 15. 5. & Jer. 48. 5.

Lukewarm] Rev. 3.16. that is, neither hot nor cold, indifferent. Such as they who did halt between two thoughts, or opinions, 1 King. 18 21.

Lump] A piece of clay or earth, whereof pots and veſſels be framed, after the will and pleaſure of the Potter, Rom. 9. 21.

2. Whole mankinde, or the nature of man being unformed and unperfect, as ſome think; or as it ſtood in *Adam* uncorrupt and pure, as others more reaſonably judge; or as it is corrupt by the fall of our firſt Parents, out of which ſet before the eye of God, he according to his good pleaſure, mercifully choſe ſome to eternall life by Chriſt, and others he juſtly left in their corruption, appointing them to wrath. Thus *Auguſtine* and moſt Divines both old and new expound it. Rom. 9. 9, 21. *Hath not the Potter power of the ſame lump, &c.* *Bucer* taketh this lump to be the firſt originall of mankinde, out of which man was framed and made of God.

3. The people of the Jews deſcending naturally of the holy Patriarchs, who were as the firſt fruits, which being conſecrated to God, the reſt of the crop or maſſe of fruits was holy to the Lord. Rom. 11. 16. *If the firſt fruits be holy, the lump is alſo holy.* See Numb. 15. 20.

4. A cluſter, Iſa. 28. 21.

5. All the fruit remaining after the firſt fruits taken out for God, Rom. 11. 16.

Spiritually, the lump is the poſterity of holy Fathers, the firſt fruits.

6. A Congregation or particular Church of Chriſt, 1 Cor. 5. 6.

Lunatique] Mat. 4. 24. & 17. 15. Troubled with the falling ſickneſſe, oftentimes falling into the fire, and oft into the water. They are thus denominated, for that (like the Moon) their diſeaſe at certain times waxeth anew; or for that being born at the new Moon, they are ſubject to this diſeaſe, or at the change of the Moon are moſt troubled herewith.

Lurk] To lie hid, not to appear, 1 Sam. 23. 13. To lie in wait, Prov. 1. 11, 18. Pſa. 17. 12.

Luſt] The deſire of ſome lawfull things, tending to preſervation of Nature: that is, naturall luſt, in it ſelfe good, Pſal. 106. 14. And Pſal. 78. 18. *Requiring meat for their luſts.*

2. Corruption of heart, coveting things forbid. Rom. 7. 7. *Thou ſhalt not luſt*; this is originall luſt, or birth-ſin.

3. All evill deſires and affections, whether without conſent, or with conſent. 1 Pet. 2. 12. *Abſtain from fleſhly luſts.* This is actuall luſt.

4. The deſire of good things, according to Gods will, with a loathing of the contrary. Gal. 5. 7. *The ſpirit luſteth againſt the fleſh.* This is ſpiritual luſt. See *Concupiſcence.* Here it is taken in good part.

5. Will and pleaſure. Pſal. 27. 14. *Give me not to the luſt of mine adverſary.*

This is taken two wayes.

1. For natural things in man, *viz.* deſire, affection, and ſo it is of God, and thereof good.

2. For a morall thing: Firſt, for the will or corruption of nature and goodneſſe, and therefore evill and forbidden.

1. Ours towards others.

2. Others toward us.

This is taken two wayes:

1. Generally, for all ſorts of evil deſires, or deſires of evill, Rom. 7. 7. Jam. 4. 2.

2. Specially, for concupiſcence or deſires of carnall pleaſure.

6. The pleaſure, will, or deſire, 1 Pet. 4. 2.

To luſt] Taken in a good part, Deu. 12. 20. Gal. 5. 17.

Luz] *An almond, departing*, or *bending.* A City, called alſo *Bethel*, Gen. 28. 19. Judg. 1. 23, 26.

L Y.

Lyar] A vain, deceitfull, diſſembling, unconſtant perſon, ſpeaking otherwiſe then he doth think, and doing otherwiſe then he ſpeaks, and is very apt to broach and receive falſe opinions. Such an one is every man naturally. Rom. 3. 4. *Let God be true, and every man a lyar.*

2. One who accuſtometh himſelf to lies. Rev. 21. *And all Lyars.*

Lydia] *Groſſe*, or *fat*. A Countrey lying from *Ægypt* to the Weſt Ocean, Ezek. 30. 5. Act. 2.10. Hence the inhabitants are tearmed *Lybians*, Jer. 46. 91.

Lycaonia] *A wolfe*. A Countrey of *Aſia*, Act. 14. 6.

Lydda] *A ſtanding pond of water*. A City, Act. 9. 32.

Lydia] The ſame. A Countrey, Ezek. 30. 5. Whence the inhabitants are tearmed *Lydians*, Jer. 46. 9. The name of a religious woman, Act. 16. 14, 40.

Lye] Any untruth or falſehood, though unwittingly ſpoken. This is the largeſt ſignification of a Lye. Rom. 9. 1.

2. An untruth, conceived and uttered with a purpoſe to deceive. Eph. 4. 25. *Lye not one to another*. Act. 5. 3. This is a moſt ſtrict ſignification, and containeth under it all the branches following.

3. Deceitfull words and falſehood, in bargains, contracts, and other affairs of this life. (*Note*. The Scripture ſetteth downe the blemiſhes of the Saints to four purpoſes:

1. For the faith of the Hiſtory, which concealeth the faults of none.

2. For inſtruction to virtue, by ſeeing others faults taxed.

3. Fear; for what ſhall ſhrubs doe when cedars fall?

4. For hope, that we may imitate their repentance, ſeeing their pardon.)

Such was *Abraham*'s Lye, Gen. 12. 12. And the Lye of *Gehezi*, 2 King. 5. 25. This is a Civil lye in mens matters; and it is either ſportful and in jeſt, or hurtful and dangerous, or officious, being made in favour of others, for their help and benefit. This laſt kinde, howſoever it carry a ſhew of honeſty and charity, becauſe it is beneficial to our neighbour, yet indeed and truth, it is evil and damnable, becauſe it is againſt the commandement which forbiddeth lying, and hath appearance of evil. Alſo, charity rejoyceth in the truth, and not in iniquity. And laſtly, becauſe we may not tell a lye, no not in favour, and for the glory of God, much leſſe for the benefit of man. Job 23. 7. *Will you tell a lye, or talk deceitfully for God?*

4. An untruth or falſehood in matter of Doctrine, when ſome opinion is held contrary to the Word of God. 1 Joh. 2. 21. *No lye is of the truth*. Rev. 22. 15. *Such as love and make lyes*. 2 Tim. 2. 18. This is an heretical lye in matter of Chriſtian Doctrine.

5. A counterfeit profeſſion of Religion, when faith and repentance be diſſembled. 1 Joh. 1. 6. *If we ſay we have fellowſhip with him, and walk in darkneſſe, we lye*. Rom. 3. 4. Such a Lyar was *Judas*, *Demas*, *Ananias* and *Saphira*, and all hypocrites, who profeſſe and appear to be that they are not. This is an hypocritical lye, in matter of Chriſtian profeſſion.

6. An Image, lyingly or falſely repreſenting God. Rom. 1. 25. *Which turned the truth of God into a Lye*. Iſa. 44. 20.

To lye] To be ſet, given, or addicted to it, 1 Joh. 5. 19.

Men lye, 1. *To God*, Pſal. 78. 36. Act. 5. 2, 8.

2. *Of God*, Rom. 1. 25. Jer. 5. 12. 1 Joh. 5. 10. 1 Joh. 1. 10. Iſa. 9. 15. Jer. 14. 14.

3. *Of men*, Pſal. 52. 3. Gen. 39. 14.

4. *For men*, Exod. 1. 18, 19. Joſh. 2. 4. Job 13. 7.

5. *For ones ſelfe*, Gen. 18. 15. & 12. 13. Joſh. 9. 8.

But every lye (whether officious, or pernicious) is a ſin.

To lye unto God] In ſpeaking of a lye, to forget that he had to do with God. Act. 4. 5.

To lye to man] To deal falſely and deceitfully, contrary to the Covenant made between them, Gen. 21. 23. Pſal. 44. 18.

Lying miracles] No true or reall, but deceitfull and ſeeming miracles, 2 Theſſ. 2.

Theſe are ſo called, becauſe they are ſo,

1. Materially.

Formally, they ſeem to be, and are not.

2. Originally, they come from the Father of lies.

3. Intentionally, or finally, they are wrought to deceive men and bring them into errour.

So the Devil is a Lyer not onely becauſe he ſpeaketh that which is falſe, but becauſe he ſpeaketh the truth to a falſe, and fraudulent purpoſe, Luk. 4. 34, 35. And this properly is to lye, to ſpeak that we minde not. *Mentiri eſt contra mentem ire*.

Lying ſigne] Such ſigns by which men are led to beleeve lyes, 2 Theſ. 2. 9. either faigned miracles, or ſuch as be wrought indeed, but to deceive and couſen by falſehood.

Lying words] Deceitfull and falſe words which beguile our ſelves and others, Jer. 7. 8.

Lygure] The Original לשם is by *Tremellius* and *Buxtorf*. rendred *Cyanus*, which is the Saphire, of a blew colour; by Mr. *Aynſworth*, *Hyacinth*, or *Jacinth*, being of a violet or purple colour: by *Montanus*, *Lyncurius*, ſaid to be a precious ſtone, engendered of the congealed urine of the beaſt *Lynx*.

It's a kinde of Amber, a gum hardened into a ſtone, which ſtone in ſome places is very precious, and of excellent quality and

opera-

operation. Some call it a *Turkois*, or *Torcois*, a ſtone of a pale green, inclining to skie colour, and of ſtrange effects. *Large Annot.* on Exod. 28. 19.

Lyſanias] *Diſſolving, ſadneſſe.* The Tetrarch of *Abylene*, Luk. 3. 1.

Lyſia] *A wolfe.* A Countrey, Act. 27. 5.

Lyſias] *Diſſolving.* The chiefe Captain under *Felix* the Governour, Act. 23. 26. & 24. 22.

Lyſtra] The ſame. The name of a City in *Lycaonia*, Act. 14. 6.

Lyzzard] Lev. 11. 30. Its teeth are ſharp, nor can be pulled forth of a wound, except by force. If its tail be broken or cut off, it groweth again. It loveth honey. Its biting is venemous. Its body is ſo brittle, that if at any time it chance to fall, its tail is broken: every yeer it caſteth its skin twice, which it greedily devoureth, envying the uſe of it to man; being a remedy againſt the Falling evil. On the back it hath ſhining ſpots as ſtars, and is found in the holes of very old or new houſes, feedeth on Spiders and the dew. It's an enemy to Scorpions, faining as it were modeſty, but meditating miſchief.

M A.

Maacah, Maacha, *or* **Maachah**] *Preſſed down, worn,* or *faſtened.* Born of *Reumah*, the Concubine of *Nahor*, Gen. 22. 24. The Mother of *Abſalom*, 2 Sam. 3. 3. A King, 2 Sam. 10. 6, 8. Of *Gath*, 1 King. 2. 39. The Mother of *Abijam*, 1 King. 15. 2. *Caleb*'s Concubine, 1 Chr. 2. 48. The Wife of *Machir*, 1 Chron. 7. 16. The Wife of *Gibeon*'s Father, 1 Chron. 8. 29. called *Jehiel*, Ibid. 9. 35. The Mother of *Hanan*, 1 Chr. 11. 43. of *Shephatiah*, 1 Chr. 27. 16.

Maachathi] The ſame. The name of a place, Deut. 3. 14. Whence *Maachathite*, 2 Sam. 23. 34. and *Maachathites*, Joſh. 12. 5. & 13. 11, 13.

Maadai] *Yeerly, pleaſant, decked, teſtifying, paſſing over*; or, after the *Syrian*, *taking away.* Of the Sons of *Bani*, Ezr. 10. 34.

Maai] *A belly,* or *heaping up.* One of the Prieſts Sons, Neh. 12. 36.

Maaleh-acrabbim] *The going up* or *aſcent to Acrabbim.* The name of a place, Joſh. 15. 3.

Maarath] *A den; a making empty, a pouring out of water*; or *watching.* A City, Joſh. 15. 59.

Maaſeiah] *The work of the Lord.* The Son of *Pekah* ſlain by *Zichri*, 2 Chr. 28. 7. One that ſtood on *Ezra* his right hand, Neh. 8. 4. which cauſed the people to underſtand the Law, Ibid. 7. who ſealed the Covenant, Ib. 10. 25. The Son of *Baruch*, Ib. 11. 5. The Son of *Ithiel*, Ibid. 7. A Prieſt, Ibid. 12. 41, 42. The Father of *Zephaniah*, Jer. 21. 1. The Father of *Zedekiah*, Jer. 29. 21. The Father of *Neriah*, Jer. 32. 12. The Son of *Shallum*, Jer. 35. 4.

Maaſiah, *or* **Maaſia**] *The defence, ſtrength,* or *ſure truſt of the Lord.* The Son of *Adiel*, 1 Chr. 9. 12. A Levite of the ſecond degree, Ibid. 15. 18. Another a Singer, Ibid. 20. The Son of *Adajah*, 2 Chr. 23. 1. A Ruler, Ibid. 26. 11. The Governour of *Jeruſalem*, Ibid. 34. 8. One of the Sons of the Prieſts, Ezr. 10. 18. Of the Sons of *Harim*, Ib. 21. Of the Sons of *Paſhur*, Ib. 22. Of the Sons of *Pahath-moab*, Ib. 30.

Maath] *Wiping away, defacing, breaking*; or, *fearing*; or after the *Syrian*, *a ſmiting.* The Son of *Matthathias*, Luk. 3. 26.

Maaz] *Wood*, or *of wood.* The Son of *Ram*, 1 Chr. 2. 27.

Maaziah] *The ſtrength* or *ſuccour of the Lord.* One to whom the 22. Lot befell, 1 Chron. 24. 18. A Prieſt that ſealed the Covenant, Neh. 10. 8.

Macedonia] *A burning, worſhipping*; or, *crookedneſſe*; but after the *Greek*, *lofty*, or *excelling other.* A Countrey in *Greece*, Act. 16. 9, 10, 12. Rom. 15. 26. Hence *Macedonian.* One who was born or dwelt there, Act. 27. 2.

Mach-benah, *or* **Machbanai**] *Poverty*, the *ſmiting of his Son*, *the poverty of underſtanding*, or *the ſmiting of the builder.* The Father of *Gibea*, 1 Chr. 2. 49. A Captain of the *Gadites* that holp *David*, 1 Chr. 12. 11.

Machi] *Poor*; or, *a ſmiter.* The Father of *Gevel*, Numb. 13. 15.

Machir] *Selling*, or *knowing.* The Son of *Manaſſeh*, Gen. 50. 23. Of whom the family of the *Machirites*, Numb. 26. 29. The poſterity of *Machir*, Judg. 5. 14. The Son of *Ammiel*, 2 Sam. 9. 4.

Machnadebai] *A ſmiter*; or, *a poor man vowing of his own accord.* One of the Sons of *Bani*, who had maryed ſtrange wives, Ezr. 10 40.

Machpelah] *Double.* The place where *Abraham* bought the cave for a place of burial, Gen. 23. 9, 17, 19.

Mad] 1. One furious with raging zeal in perſecuting, Act. 26. 11.

2. Voyd of reaſon, without diſcretion Act. 26. 24. & 12. 15.

3. One carrying himſelfe madly, 1 Sam 21. 13, 14. Prov. 26. 18.

4. One whoſe mind is much troubled and vexed, as not knowing what to doe, at his wits end, Pſal. 107. 27. Eccleſ. 7. 7. Jer. 25. 16.

5. One who is immoderate in deſire after vain things, Jer. 50. 38. & 51. 7.

6. A fooliſh falſe Teacher, Hoſ. 9. 7.

7. One that ſpeaketh in the Congregation in an unedifying manner, 1 Cor. 14. 23.

Madai] *A meaſure-judging*; or, *a garment.* The Son of *Japhet*, Gen. 10. 2.

Made] A cauſing ſomething to be, which was not before. Act. 4. 24. *Thou art God which made the heavens.* Gen. 1. 26. *God made man, &c.* Here it reſpects the work of Creation.

2. A cauſing a thing to be ſomething, which it was not before. Pſal. 101. 3. *God hath made us, not we our ſelves.* Rev. 1. 6. Here it reſpects the work of regeneration, whereby we become new creatures, being ſinners before, and ungodly.

3. A manifeſting or making known to be, Joh. 14. 8, 4. To exalt and lift up by bleſſings, Deut. 32. 6. 1 Sam. 12. 16.

4. Incarnate. Joh. 1. 14. *And the Word was made fleſh.* Gal. 4. 4. *Made of a woman.*

5. Ordained and given. 1 Cor. 1. 30. *Who of God is made unto us wiſdome, &c.*

By the words *haſte, manifeſt, peace, ready, ſpeed, voyd, &c.* annexed hereunto, the various acceptations of this word may be diſcerned. See *To make.*

Madiah] One that went up with *Zerubbabel*, Neh. 12. 5.

Madian] *Judgement*; *chiding*, or *ſtriving.* A Countrey, Act. 7. 29.

Madmannah] *A meaſure of a gift*; *the preparation of a garment*; or, *a dung-hill.* A City, Joſh. 15. 31. The Son of *Shaaph*, 1 Chr. 2. 49.

Madmen] The ſame. A City, Jer. 48. 2.

Madmenah] The ſame. A City, Iſa. 10. 31.

Madneſſe] A judgement threatned, Deut. 28. 28. Spiritual madneſſe is in the heart, Eccl. 9. 3. It's accompanyed with fooliſhneſſe, and in both there's wickedneſſe, Eccleſ. 7. 25. The end of a fools talk being miſchievous madneſſe, Eccl. 10. 13. The word ἄνοια, tranſlated *madneſſe*, Luk. 6. 11. cometh of *a privat.* & *νοῦς the minde*; implying, that they in whom it is are *without wit, fooles*, 2 Tim. 3. 9. It's uſed for that fury and rage wherewith the wicked are carryed againſt Gods children. See 2 Pet. 2. 16.

Madon] *A chiding*; or, *a garment*; or, *his meaſure.* A City, Joſh. 11. 1. & 12. 19.

Magbiſh] *Excelling other*; or, *height.* There returned of his Children from Captivity, Ezr. 2. 30.

Magdala] *A tower*, or *greatneſſe.* A City, Mat. 15. 39.

Magdalen] *Magnified*, or *exalted*; or, *a tower.* The ſurname of *Martha* her ſiſter, Mat. 27. 56.

Magdiel] *Preaching*, or *declaring God*; or, *the apple* or *choſen fruit of God.* A Duke, Gen. 36. 43.

Magician] One skilfull in thoſe miſchievous and damnable arts, wherein the *Caldeans* and *Ægyptians* did excell, Dan. 2. 2.

The art in general called Magick; whoſe foundation is a Covenant with Satan, either ſecret or expreſſe; the ſeveral and particular ſignes are ſoothſaying, or divination by flying of birds, Deut. 18. 11. or by looking into beaſts entrails, Ezek. 21. 21. Or Necromancy, when the devil in form of ſome dead man is ſought unto for counſel, 1 Sam. 28. 11. Or by uſing immediately the help of an unclean ſpirit, wherewith they are poſſeſſed; Pythoniſme, Act. 16. 16. Iſa. 29. 4. Or enchantment and charming; where men, children, beaſts, are by Gods permiſſion hurt, poyſoned, *&c.* Eccleſ. 10. 11. Or Jugling, when by the devils conveyance divers ſtrange things in ſhew are done, Exod. 17. 10, 11, 12. The teachers and practiſers of theſe helliſh ſciences, were called Magicians; which alſo ſignifies wiſe men, great and learned Philoſophers, in the good ſenſe, Mat. 2. 1, 2. In Gen. 41. 8. ſuch as had skill in the nature of things, are called Magicians; *Pharaoh*, *Nebuchadnezzar*, and *Belthazar*, called for ſuch to ſhew them their dreams and viſions, Dan. 2. 2. & 5. 7, 8.

They are called alſo Wiſe men, Exod. 7. 11. Soothſayers, Dan. 5. 7. Sorcerers, Aſtrologers, Dan. 2. 2. that is, Such as profeſſed a curious art of telling of ſecrets, and of foretelling future things, which they did by obſervation of the ſtars, and other ſuperſtitious wayes, wherein concurred the ſuggeſtion of Satan, either revealing the ſecret ſought after, or craftily concealing his ignorance, by giving anſwer in ambiguous and

and doubtfull tearms; yet ſo often did he diſcover ſecret matters by ſuch inſtruments, that it was beleeved by the greateſt Kings, they could tell almoſt any thing, Dan. 2. 2, 5. *Large Annot.* on Gen. 41. 8.

Magiſtrate] A perſon greater then others, being above others in authority and power. Rom. 13. 3. *Magiſtrates are to be feared.*

Of Magiſtrates, ſome be chief, as the King; others be Governors under him; all being ſent for the puniſhment of evill doers, and for the praiſe of him that doth well, 1 Pet. 2. 14. Unto the chief Magiſtrate, who is called the King, all perſons (without exception or exemption) are to ſubmit themſelves in all cauſes, Rom. 13. 1.

A *Magiſtrate* is a publick perſon elected, and that of God, that by his authority and power he may defend the Law and peace, alſo with the ſword and puniſhment repreſſe vices and evils in Religion, as well as in common manners, and by all manner of means advance piety and honeſty.

They are tearmed Rulers, Gen. 41. 43. Exod. 18. 21. Elders, Exod. 17. 5. Such as are in ſtead of eyes, Numb. 10. 31. Such as have the burthen of the people laid upon them, Numb. 11. 11. Princes of the people, Pſal. 47. 9. Gods, and children of the moſt High, Pſal. 82. 6. High mountains and hils, Iſa. 2. 14. Ancients of the people, Jer. 19. 1. Governors, Captains, Judges, Treaſurers, Sheriffs, Dan. 3. 2. Higher powers, Rom. 13. 1. Such as are in authority, 1 Tim. 2. 2.

To magnifie] Not to make great what before was little, but to declare and ſet forth ones greatneſſe, Luk. 1. 46.

2. To honour or make glorious. Rom. 11. 13. *I magnifie mine office.* The Miniſtery of the Word is honoured and glorified diverſly:

1. By faithfulneſſe, when one miniſtreth well: So *Origen.*

2. By diligence in preaching: So *Vatab.*

3. When it is adorned by a good converſation: So *Haymo.*

4. By the good ſucceſſe, when many are gained to Chriſt and ſaved, the number of the Scholars is the honour of the Teacher: thus *Ambroſe, Lyranus, Martyr, Pareus,* doe expound the former place of the Romanes; whileſt *Paul* by his preaching did win to God many Jews and Gentiles, by that means his Apoſtleſhip was made more honourable amongſt men.

3. To exalt, Joſh. 3. 7. Encreaſe ones eſteem, reputation, and authority, Joſh. 4. 14. 1 Chr. 29. 25. And thus, as God magnifieth himſelf, Ezek. 38. 23. that is, maketh his greatneſſe appear, and be known to men, and magnifieth ſuch whom he is pleaſed to exalt, ſo this word is ſpoken of men, magnifying

1. *God,* which is, to give him prayſe, and to ſet forth his greatneſſe, Pſal. 34. 3. Luk. 1. 46.

2. *Men,* greatly eſteeming of them, Act. 5. 13.

3. *Ones ſelfe,* boaſting, Pſal. 35. 26. Speaking proudly, Obad. 1. 12. Ezek. 35. 13. Vaunting or bragging, Pſal. 38. 16. Setting againſt, Jerem. 4. 26, 42. Inſulting over, Lam. 1. 9.

4. *Ones office,* making it ſhine forth, and getting honour to it, Rom. 11. 13.

Magog] *Covering,* or *melting.* The Son of *Japhet,* Gen. 10. 2. A people, Rev. 20. 8. A Countrey, Ezek. 39. 6.

Magor-miſſabib] *Fear round about.* A name which the Lord put upon *Paſhur,* Gen. 20. 3. marg.

Magpiaſh] *A body thruſt hard together,* or *gathered together*; or, *the moth of the body,* or *of the garment.* One that ſealed the Covenant, Neh. 10. 20.

Mahalah] *Infirmity,* or *ſickneſſe*; or, *a company of dancers,* or *a harp*; or, after the *Syrian, pardon.* The Son of *Hammoleketh,* 1 Chron. 7. 18.

Mahalaleel] (called *Maleleel,* Gen. 5. 12. marg.) *Praiſing God,* or *Gods illumination.* The Son of *Cainan,* Gen. 5. 12. The Father of *Shephatiah,* Neh. 11. 4.

Mahalath] Of the ſame ſignification with *Mahalah.* The Wife of *Eſau,* Gen. 28. 9. of *Rehoboam,* 2 Chr. 11. 18.

Mahanaim] *Tents,* or *a company of ſouldiers,* or *two armies,* or *camps.* The place where Gods Angels met *Jacob,* Gen. 32. 2. A City, Joſh. 21. 38.

Mahaneh-dan] *The tents of judgement.* A place, Judg. 18. 12.

Maharai] *Haſting*; or, *a hill,* or *from my hill.* A Captain, 2 Sam. 27. 13.

Mahath] *Wiping away, breaking*; or, *fearing*; or after the *Syrian, a ſmiting.* The Son of *Amiſai,* 1 Chr. 6. 35.

Mahaz] *An end,* or *ending; irkſomeneſſe, watching, ſummer,* or *waxing hot.* A place, 1 King. 4. 9.

Mahazioth] *Declaring a meſſage, blotting out; ſhaving*; or, *the marrow in bones. Eliel* thus named, 2 Chr. 11. 46.

Mahazioth] *Seeing a ſigne,* or *ſeeing a Letter.* The Son of *Heman,* 1 Chr. 25. 4.

Maher-ſhalal-hash-baz] *In making ſpeed to the ſpoyl, he haſteneth the prey,* Iſa. 8. 1. marg.

Mahlah] The ſame with *Mahalah*. The Daughter of *Zelophehad*, Numb. 26. 33.

Mahli] *Infirmity, &c.* as *Mahalah*. The Son of *Merari*, Exod. 6. 19. 1 Chr. 6. 29. The Son of *Muſhi*, Ib. 47. & 23. 13. Hence the *Mahlites*, Numb. 3. 33.

Mahlon] As *Mahli*. The Husband of *Ruth*, Ruth 4. 10.

Mahol] The ſame. The Father of *Darda*, 1 King. 4. 31.

Maids, Maiden] 1. A Maid-ſervant, Gen. 16. 2. Iſa. 24. 2.

2. A Virgin, Deut. 22. 14. Judg. 19. 24.

3. A young girle, 2 King. 5. 4.

4. A young woman, Amos 2. 7. marg.

5. Ones daughter, Mat. 19. 24.

Majeſty] The greatneſſe of earthly Princes. Eſther 1. 4. *And the honour of his Majeſty.*

2. The incomprehenſible greatneſſe of God. Jude 25. *To God onely wiſe be glory and majeſty.*

Maintain] 1. Prove or argue, Job 13. 15. marg.

2. Make, Pſal. 9. 4. marg.

3. Uphold and keep, Pſal. 16. 5. Plead, Pſal. 140. 12.

4. Care for, perform, and doe, Tit. 3. 8.

5. Profeſſe, Tit. 3. 14. marg.

Maintainance] Salt, Ezr. 4. 14. marg. Life, Prov. 27. 27. marg.

To make] in Joh. 10. 33. ſignifies to ſay or affirm.

2. The calling of one to a new vocation, or giving of new gifts and graces fit for the ſame.

3. Or the fitting of one thereto, Matth. 4. 19.

4. The repairing of a thing decayed, healing of a perſon ſick, or reforming of a thing deformed, Joh. 7. 23. & 5. 11.

5. The miraculous changing of one ſubſtance into another, with all his properties, Joh. 2. 9.

6. This word *Make*, whereas it ſignifieth very often working, or cauſing ſomething to exiſt and be: yet once it is uſed by way of ſuppoſition, as Mat. 12. 33. *Either make the tree good, &c.* Which is as much as to ſay, Ye muſt think and ſuppoſe the tree firſt to be good which ſhould bring forth good fruit, and that tree to be evill which ſhould bring forth evill fruit. This to be the ſenſe of the words, appeareth by the next verſ. 34. *How can you ſpeak good things, when you your ſelves be evill?* And alſo by Mat. 7. 17, 18. it is moſt manifeſt that the tree ought firſt to be good, before good fruits can follow. Wherefore *Origen* in vain laboured by the words of Chriſt in Matt. 12. 23. to prove Free-will, as if ſome men could make themſelves good trees by bringing forth faith, virtues, and good works, out of the power of their free will; whereas Faith is meerly the gift of God, and is not the work of our naturall ſtrength, no man being able to make himſelf a beleever, and ſo to make him a good tree.

7. To chooſe, or to bring that to be which was not ſo before, 1 Sam. 12. 22.

8. To enter into, Neh. 9. 38.

9. To turn, Pſal. 41. 3. marg.

10. To build, Ezr. 5. 4. marg.

11. To cauſe, Iſa. 45. 7.

12. To ordain or appoint, Act. 26. 16.

To make a man more precious then gold] To bring the *Babylonians*, by the ſword of the *Medes* and *Perſians* (not ſparing any for no price) unto a great fewneſſe. Iſa. 13. 12. *I will make a man more precious, &c.* See verſ. 17.

To make requeſt] To cauſe the beleevers to make requeſt, by ingendring prayers and godly deſires in them. Rom. 8. 26. *The Spirit it ſelf maketh requeſt for us.* Gal. 4. 6. comp. with Rom. 8. 15. doth give light to this interpretation; namely, that the Spirit his crying is to cauſe us to cry, the action of a faithfull perſon being affirmed of God himſelfe, from whom it cometh.

To make ſtreight ſteps] To hold a right courſe, being alwayes carefull to doe that which is juſt and right, in ſuch ſort as others be not onely not offended, or turned out of the way, but may ſee before them, ſteps (as it were) of a godly life to follow. Heb. 12. 13. *Make ſtreight ſteps to your feet, &c.*

To make the wicked] Not to create malice in his heart, but of corrupt ſeed to frame him, and to diſpoſe of him, Prov. 16. 4.

Makheloth] *Churches, companies*, or *congregations*. A manſion, Numb. 33. 25.

Makkedah] *A burning, worſhipping*; or *crookedneſſe*. A City, Joſh. 15. 41.

Maktesh] A place, Zeph. 1. 11.

Malachi] *My meſſenger*, or *Angell*. A Prophet, Mal. 1. 1.

Malcham] *Their King*, or *their Counſellour*. The Son of *Shaharaim* by *Hodeſh* his Wife, 1 Chr. 8. 8, 9. Alſo an Idol, called *Milcom*, or *Molech*, the abomination of the *Ammonites*, 1 King. 11. 7. 2 King. 23. 10. Jer. 49. 3. So called, likely, becauſe they reputed him as their King, *Molech* ſignifying a King. *Large Annot.* on Zeph. 1. 5.

Some think *Moloch* and *Baal* to be one and the

the ſame Idol, Jer. 19. 5. & 32. 35. Some think that the planet *Saturn* was worſhipped under the name of *Moloch*, for the form of their images were agreeable, and unto both children were ſacrificed, burnt in the fire, or initiated and conſecrated to *Moloch*, paſſing in the midſt of two fires in ſign of their conſecration. And by that of Amos 5. 26. & Act. 7. 43. it is probably thought, that there was a certain ſtar painted in the forehead of *Molech*. *Aynſworth* on Lev. 18. 21. *Goodwyn Moſes & Aaron, lib.* 4. *c.* 2. *p.* 175, *&c.* By him his Idolatrous worſhippers ſware, Zeph. 1. 5. (though to ſwear by Idols was expreſly forbidden, Joſh. 23. 7. Jer. 5. 7.) but with joyning God and him together, light and darkneſſe, which was their further ſin.

Malchiah] *The Lord my King*, or *the Lord my Counſellour*. Of the Sons of *Paroſh*, Ezr. 10. 25. Of the Sons of *Harim*, Ibid. 31. The Son of *Rechab*, Neh. 3. 14. The Goldſmiths Son, Ibid. 31. One that ſtood on *Ezra*'s left hand, Nehem. 8. 4. that ſealed the Covenant, Ibid. 10. 3. The Father of *Paſhur*, Ib. 11. 12. Jer. 38. 1. The Son of *Hammelech*, Jer. 38. 6.

Malchiel] *God is my King*, *God is my Counſellour*, or *God is my Kingdome*. The Son of *Beriah*, Gen. 46. 17. Of whom came the *Malchielites*, Numb. 26. 45.

Malchijah, or Malchiah] The Father of *Paſhur*, 1 Chr. 9. 12. To him befell the firſt Lot, 1 Chr. 24. 9. Of the Sons of *Paroſh*, Ezr. 10. 25. The Son of *Harim*, Neh. 3. 11. A Prieſt, Neh. 12. 42.

Malchiram] 1 Chr. 3. 18.

Malchiſhua] *My King the Saviour*, or *the King of health*, or *the mighty King*. The Son of *Saul*, 1 Sam. 31. 2.

Malchus] *My King*, *Kingdome*, or *my Counſellour*. The High-prieſts ſervant, Joh. 18. 10.

Male] Spoken of man, Gen. 1. 27. Of every living thing, of all fleſh, Gen. 6. 19. As of fowles, cattle, creeping things, Ib. 20. The Paſchal lamb was to be a male, Exod. 12. 5. And firſtlings of beaſts, being males, were to be ſet apart for the Lord, Ex. 13. 12. & 34. 19. The burnt-ſacrifice of the herd was to be a male, Lev. 1. 3. The number of the people was to be taken by the males, Numb. 1. 2. Every male that opened the wombe, was to be preſented unto the Lord, Luk. 2. 22, 23. The males were to be circumciſed, Exod. 12. 48. and three times in the yeer were to appear before the Lord God, Exod. 23. 17. And of the meat-offering, all the males among the Children of *Aaron* were to eat, Lev. 6. 18. So all the males among the Prieſts of the ſin-offering, Ib. 29.

There is neither male nor female, &c. Gal. 3. 28. that is, Countrey, ſex, or Nation makes no difference; but if we are true beleevers, we are in equall eſteem with God; or we are all one in Chriſt; that is, we make all one myſticall body, communicating with Chriſt as our head, and one with another, as members. God makes no difference now, all are alike, yea all are one to him in Chriſt; his acceptation doth not ſingle out a male from a female, but his mercy is indifferently extended to them all, without all reſpect of perſons.

Maliciouſneſſe] The whole pravity and naughtyneſſe of ſin. Jam. 1. 21. *Lay apart all ſuperfluity of maliciouſneſſe.* Rom. 1. 29. 1 Cor. 5. 8.

2. A particular vice, called *Malice*, or *Hatred*, which makes us wiſh to work evill to ones perſon. 1 Pet. 2. 1. *Laying aſide envy, maliciouſneſſe.*

The Originall κακία is diverſly taken. Sometime for evill of puniſhment, or grief for croſſes, Mat. 6. 34. Sometimes for wickedneſſe in generall, or the evill habit oppoſed to virtue, Act. 8. 22. and ſometimes for maliciouſneſſe, or malice, 1 Pet. 2. 1, 16. It is an inward hatred, or grudge harboured in the heart againſt others; in ſhort, anger inveterate. *Byfield* on 1 Pet. 2. 1, 23.

It is that kinde of ſin which is directly oppoſite to brotherly love or charity. That heart-deviſing evill, which anger produceth in ſpightfull and miſchievous ſpirits.

Malignity] κακοήθεια, Rom. 1. 29. Such perverſeneſſe of minde, as delighteth in the overthrow and deſtruction of others; depraving words and deeds, well done and ſpoken; ſowing ſeeds of diſcord, ſtirring up hatred and ſtrife; doing nothing ingenuouſly and ſincerely; interpreting all things in an evill part.

Mallothi] *Fulneſſe* or *circumciſion*. The Son of *Heman*, 1 Chr. 25. 4.

Mallowes] An hearb well known, and of good uſe, uſed for food in the time of famin, Job 30. 4.

Malluch] *Reigning*, or *counſelling*. The Son of *Haſhabiah*, 1 Chr. 6. 44, 45. Of the Sons of *Bani*, Ezr. 10. 29. Of the Sons of *Harim*, Ibid. 32. One that ſealed the Covenant, Neh. 10. 4, 27. who went up with *Zerubbabel*, Ibid. 12. 2.

Mammon] Mat. 6. 24. Riches, Luk. 16. 9. marg. Some derive it of the *Hebrew*, מָמוֹן, which ſignifieth, *the abundance of wealth*. Some of the *Hebrew* מָם, which ſignifieth, *naughtyneſſe, diſprayſe*, for that immoderate

moderate and unlawfull gain is worthy to be blamed and reproved. Some of אמן, *he was firm*, or *ſtabliſhed*, a contraction being made, for מאמונא, for that in riches (noted by this *Syriack* word) worldly men place the ſtrength of their minde: which derivation the *Greek* tranſlation favoureth, Pſal. 37. 3. in which the *Hebrew* words ורעה אמונה, *to feed in truth and ſtableneſſe*, are tranſlated καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς, *and ſhalt be fed in his riches. Gloſſ. Philol. ſacr. p.* 300.

Ye cannot ſerve God and Mammon, Mat. 6. 24. that is, If ye be ſervants and vaſſals to your wealth, ye cannot be the ſervants of God.

Make your ſelves friends of the Mammon of unrighteouſneſſe, &c. Luk. 16. 9. that is, Learn this wit of the unjuſt ſteward, ſo to order and diſpoſe of theſe worldly riches (which are ſeldome other then unduly gotten by their Owners) as that ye may make to your ſelves many friends by them; that upon this charitable and advantagious improvement of them, ye may reap the comfort and benefit of them, at your departure hence, and may be received into everlaſting habitations. *Hall Paraph.*

אמרה] *A rebell, bitter*, or *changing*; or, *ſet with trees*. A plain, Gen. 18. 1. A City, called *Hebron*, Gen. 23. 19. A mans name, Gen. 14. 24.

אמן] A male-childe, grown to ripe age, and full ſtature; or a name of ſex ſet againſt woman, Act. 8. 3.

This word [*Man*] cometh of the Hebrew *Iſh*, in reſpect of heat, valour, nobleneſſe and dignity, whereby man excelleth: alſo of *Adam*, which ſignifieth earth. This latter is given to the baſer ſort, and the former to the nobler ſort of people, Pſal. 49. 2. & 4. 3. See Iſa. 2. 9.

Alſo note, that Man is ſometime called *Enoſh*, which is, a doleſull ſorrowfull man, a wretched one; to put us in minde of our miſery, as *Adam* noteth our mortality, that we are earth, *&c.* Pſal. 8. 4. & 9. 20. where the Original word is *Enoſh*, that is, ſilly or ſorry man.

2. Both man and woman; the better ſex uſed for both ſexes. Pſal. 1. 1. *Bleſſed is the man.*

3. One compleat and full of true knowledge of God, and of holineſſe, without any the leaſt want or defect. Eph. 4. 13. *To meet together to a perfect man.* In 1 Cor. 13. 11. it ſignifieth one of a conſtant and perfect age in Chriſt. Alſo, Epheſ. 4. 13. where the Church is likened unto one man of a ripe age, to declare the unity thereof, and that every member of the Church feeling it ſelfe unperfect, muſt ſtrive to full perfection, which doctrine every one ſhould apply to himſelf.

4. One that is manly, ſtrong, and valorous. 1 Cor. 16. 13. *Quit your ſelves like men.*

5. A Magiſtrate. Gen 9. 16. *By man his blood be ſhed.*

6. A certain man whoſoever, Jew, or Gentile, regenerate or not, Gal. 2. 16. Mat. 16. 26. *What ſhall it profit a man, &c.*

7. A particular perſon. Mat. 12. 45. *The end of that man.*

8. The corruptions and errors of humane nature. Matt. 15. 9. *Mens precepts.* Rom. 3. 4. And very often *Men* doth ſignifie perverſe and wicked men. Matt. 10. 17, 22. *Hated of all men.*

9. The Church, gathered as it were into one body, out of Jews and Gentiles. Eph. 2. 15. *Make of twain one new man in himſelfe.* Alſo, every particular Chriſtian, Rom. 10. 10.

10. The body, which is but one part of a man. 2 Cor. 4. 16. *Though our outward man periſh.*

Alſo, Man is put for Soule, Exod. 12. 16. marg.

11. Chriſt Jeſus, who is called Man, by an excellency. Mar. 15. 39. *This man is the Son of God.*

Alſo, it ſignifies an Angel, appearing in form of a man. Gen. 32. 24. *A man wreſtled with him.*

12. A Son. Matth. 10. 35. *I came to ſet a man at variance againſt his Father.*

13. An Husband. 1 Cor. 11. 3. *The man is the womans head.*

14. Our equals, or ſuch as be like our ſelves, Matt. 6. 14.

15. This word *Man*, by *Synecdoche partis*, or *Metonymia adjuncti*, ſignifieth the qualities of the man, either good or evill, ſeeing the manners make the man, and the form denominateth the matter or ſubject.

So *Chryſoſtome* underſtandeth the place, Eph. 4. 22, 24. making four ſorts of men; two in reſpect of ſubſtance, and two in reſpect of quality, *Homil.* 13. *in Eph.*

If the Image of a man be called a Man, though the ſubject or matter be but wood or ſtone, becauſe of the form and figure: the reaſon and holineſſe of man, in man himſelf, may well be called Man.

Vide Old man, and New, and Body.

16. The Son of God or Chriſt Jeſus before

before his incarnation appearing like a man, Josh. 5. 13. Dan. 3. 25.

17. An Angel appearing in the likeneſſe of a man, Gen. 32. 24. Dan. 10. 5. Act. 1. 10.

18. God himſelfe, Luk. 15. 11. So calling himſelfe,

1. Becauſe of his mildeneſſe, courteſie, &c. for (ſaith *Theophylact*) when he will ſhew his mercy he likeneth himſelf to a Man; but to a Lyon, &c. when he will ſhew his juſtice.

2. Becauſe God became man for mans ſake, Phil. 2. 6, 7.

19. A frail thing, and weak creature, and not ſuch as man thinketh himſelfe to be, Pſal. 9. 20.

20. The image or likeneſſe of a man, Act. 16. 9.

21. A valiant man, or a champion, 1 Sam. 17. 8.

22. A ſucceſſour, Jer. 33. 17, 18.

23. Of perfect or ripe age, 1 Cor. 14. 10. marg.

24. Mortall man, 2 Chr. 14. 11. marg.

Man may be conſidered, 1. As common to good and bad, in reſpect of nature, mortall, naturall, vain, ſinfull, &c. in reſpect of outward condition of bodie, or ſtate, old, young, poor, rich, weak, ſtrong, &c.

2. As one to be praiſed, ſuch as are the regenerate and religious; or diſpraiſed, as the unregenerate and irreligious.

Able men] Men of a couragious heart, to deliver the oppreſſed from the oppreſſors, Exod. 18. 21.

Men of activity] Men of ability, power, proweſſe; it implyeth as well fitneſſe of minde as of body; and ſo prudence, diligence, valour, Gen. 47. 6.

After man] Such a Doctrine as man deviſeth, not God, having no grounds in Gods Word, but in mans brain. Gal. 1. 11. *Not after man*; that is, not by authority, and in the name of any man, from whom it firſt came: thus it is expounded v. 12.

After the manner of a man] To uſe an example or ſimilitude borrowed or taken from things common and familiar amongſt men. Gal. 3. 15. *I ſpeak after the manner of men*, Rom. 3. 5. that is, as men are wont to doe, and not in mine owne perſon.

2. That which is not beyond the compaſſe of a mans power to doe. Rom. 6. 19. *I ſpeak after the manner of man*; that is, I require you now as ſtoutly and painfully to follow righteouſneſs, as ye have followed ſin before, when ye were ſervants of ſin, which is no more then a man may doe or think reaſonable to be done, that ye ſhould ſerve a good Lord, as carefully as ye ſerved a bad. This expoſition M. *Beza* miſliketh, becauſe the thing required in this verſe is more then the beſt man can doe, therefore he followeth the firſt ſignification.

3. According to the counſel and wiſdome of a man. 1 Cor. 15. 32. *If I after the manner of men fought with beaſts*, &c. viz. If I ſought glory and prayſe of men, as vain men doe, then my ſufferings had been in vain, without profit to me: but I did caſt my eyes on God, and looked forward to the fruit of a bleſſed reſurrection, which made me ready to undergoe, and conſtant to endure grievous dangers, like to the Saints, mentioned Heb. 11. 35.

Man of Belial] A wicked man. 1 King. 21. 13. *And there came to him wicked men*, or *men of Belial.*

Man of blood] That is, a blood-thirſty man, or murtherer, 2 Sam. 16. 7. Pſal. 5.

Man Chriſt Jeſus] The man named or called Chriſt Jeſus, 1 Tim. 2. 5. Yet we may not think that Chriſt as man onely, or according to his humane nature, is a Mediator, but the humane Divinity, and divine humanity, as *Auguſtine* ſaith.

Man of death] One guilty or worthy of death. 1 King. 2. 26. *For thou art a man of death.*

A man of the earth] Not a potent man, or one which is a Countrey man, but an Huſband-man, which tilleth and manureth the ground, as *Noah* did. Gen. 9. 20. *A man of earth.*

Man of God] An Interpreter of the will of God, as the Miniſter of the Word is. 2 Tim. 3. 17. *That the man of God may be abſolute.* 1 Tim. 6. 11. One which ſerveth God in preaching of the Goſpel.

Good man] A man indued with ſpiritual good, ready to doe good to many. Act. 11. 24. *For he was a very good man.*

Inner man, and New man] The whole perſon, body and ſoul, with all faculties, ſo far as they be regenerate by the Spirit. Rom. 7. 22. *I delight in the Law of God, concerning the Inner man.* It is called the New man, Col. 3. 10. partly becauſe the quality of holineſſe, given by grace of regeneration, comes in after our old deformity and corruption; and partly becauſe it makes us new creatures, begetting in us as it were another new nature.

3. It is new in time, or is come but lately to every one of us from heaven, in the

3. 6, 9. or eleventh hour of our life; but is not born or brought up with any of us, 1 Pet. 2. 2.

4. It is new and ſtrange to the world, Joh. 3. 4, 9. 1 Pet. 4. 4.

5. Becauſe the neweſt or firſt eſtate of men in holineſſe (by creation) is repaired in us by grace of regeneration.

6. Becauſe we pertain to a new maſter Chriſt, to the Church a new company, and to heaven a new Kingdome, and are taught by the holy Spirit a new teacher, a new leſſon godlineſſe, in a new book Gods Word, 2 Cor. 5. 18.

Naturall man] A perſon, endued with no other light of ſoul then that which is natural. 1 Cor. 2. 14. *The natural man perceives not the things of God.* Jude 9.

Not of man, nor by man] St. *Paul* to be called to the function or office of an Apoſtle, not from any meer man, as author (thus falſe Apoſtles were called) or as inſtrument and means of his calling: (thus Evangeliſts, Doctors, and Shepheards are called to their office by the Miniſtery of men, according to Gods ordinance) but was made an Apoſtle immediately from Chriſt, God and man, the head of his Church, who infuſed into him an extraordinary gift, as he placed him in an extraordinary calling. Gal. 1. 1. *Paul an Apoſtle, neither of men, nor by men, but Jeſus Chriſt.*

Old man] The unregenerate part of our nature, as it is corrupt with ſin. Rom. 6. 6. *Knowing that your old man is crucified with him.* This is called Old, becauſe it is ancient, even from and ſince the time of *Adam*.

2. Becauſe it is in every elect perſon, before their new birth.

And it is called Man, to ſhew how neer ſin and corruption cleaves unto us, being even as the man himſelf. And alſo, that it is a thing ſubſiſting and forcible, even ſtrong as a man. Old and New doe imply qualities, not ſubſtance, as *Illyricus* thought very falſly and corruptly, though he was found in other things.

A mans pen] Such a pen or ſtyle as a man uſeth, and ſuch as every rude and vulgar man may read, Iſa. 8. 1. Hab. 2. 2, 8.

Plain man] A man of religious, honeſt, ſimple diſpoſition, without guile or wickedneſſe: Therefore the Hebrew is perfect, which the Greek tranſlateth unfaigned, Gen. 25. 27.

A man of renowne] A man that is very famous and renowned. Gen. 6. 4. *They were men of renown.*

Man of ſin] Antichriſt, a man wholly compounded of ſin, loving and ſtriving mightily and cunningly how to commit and maintaine ſin in himſelfe and others. 2 Theſſ. 2. 3. *And that man of ſin be diſcloſed.*

This is not to be underſtood of one certain man, or particular perſon, (for this man here ſpoken of, being conceived and born in the time of the Apoſtle, how could he continue ſo long till the end of the world?) but it deſigneth a company of men, even the whole body of Eccleſiaſticall tyranny, as *Beza* writeth; A certain Antichriſtian Kingdome in the Chriſtian Church; (thus *Piſcator.*) The City proſtitute unto Idolatry; (thus *Tertul.*) The City of the Devil; (ſo ſaith *Ambroſe.*) *Babylon*, *Rome*, yea, the Church of *Rome*; (thus *Hieron.*) The wicked City, the body of the wicked fighting againſt the Lamb Chriſt, after the mind of *Auguſtine*, who calleth this [*Man of ſin*] *Rome*, a ſecond *Babylon*, an heretical Church, an unbeleeving people, clothed with the name of a Chriſtian people. *Gregory* conſtrueth it of the multitude of them which preach and ſet forth Antichriſt; and *Thomas Aquinas* (their owne great Doctor) ſaith, it is a body, no one man: with whom agreeth their ordinary Gloſſe, that Antichriſt is an whole head with his body entirely. All theſe teſtimonies doe bewray the wilfull blindneſſe of the Papiſts, which teach Antichriſt to be ſome one ſpeciall and ſingular perſon that ſhould come and reign a little ſpace (ſome 3 years and a halfe) afore the latterday. They might have learned (but that their eyes are juſtly held that they cannot ſee, becauſe they deſpiſe the truth of God) that as many Kings are collectively in *Daniel*'s Prophеſie underſtood under the particular names of one Bear, Lyon, &c. So *Paul* the Apoſtle agreeably with *Daniel*, (being both led by one Spirit) hath compriſed the whole body under the name of one Man, one Antichriſt, one Son of perdition, one Beaſt, one Woman, one great Whore, &c. See M. *Philip* of *Mornay* Lord of *Dupleſſe*, in his Hiſtory of the Papacy, p. 4.

In our common ſpeech we ſay, the Emperour goes afore the King, though there be many Emperors; and that the King never dyeth, meaning of a continuall deſcent of Kings: and Papiſts ſay, the Pope is the head of the Church, the Popes be many.

Son of man] One that is a very man, deſcended of mankinde, being partaker truely of mans nature. Matthew 16. 13.

Whom

Whom doe they say that I the Son of man am?
Jesus Christ thus nameth himselfe,

1. Because he assumed our nature truely, and was perfect man.

2. He had all humane infirmities common to all mankinde.

3. He was equally affected to all sorts of all mankinde, to save them.

4. Because he was not ashamed of his low state of a servant, to do his fathers pleasure, for our good.

It's also taken for one subject to change, Numb. 23. 19. For man, Jer. 49. 18, 33. & 50. 40. & 51. 43. *Ezekiel* is thus styled (as some reckon) 80. times, and upwards. So *Daniel* once, Dan. 8. 17. which might serve to put the Prophet in minde of himselfe, what he was, even man, earth, and ashes; of his originall, and end, baseneſſe, brittleneſſe, worthlesneſſe in himselfe, Gen. 3. 19. Psal. 9. 20. and so to humble him, that he should not be puft up with this heavenly glorious vision, and so his pride to blossome, 2 Cor. 12. 1, 7. but magnifie Gods mercy in thus honouring him, Job 7. 17. Psal. 8. 3, 4. & 144. 3. *Large Annot.* on Ezek. 2. 1.

Spiritual man] One who being born anew by the Spirit is led and governed by the same. 1 Cor. 2. 15. *He which is spirituall discerneth all things.*

A man of tongue] An evill speaker, Psal. 140. 11. A man of words, is one eloquent, Exod. 4. 10. A man of lips, is one talkative, Job 11. 2. A man of arms, is one mighty, Job 22. 8.

Men of truth] Just men, Exod. 18. 21. so in Zach. 7. 9. Judgement of truth, signifies Just judgement.

Two men] Two sorts of men, Luke 18. 10.

Men unreasonable] Men which do things not convenient to be done: and wicked men be such as make sorrow, and cause trouble to the good, 2 Thess. 2. 3.

Man of war] A great and valiant warrior, subduing his enemies before him. Exod. 15. 3. *The Lord is a man of war.*

2. Persons apt and fit for war. Deut. 2. 14. *Till the men of war were wasted.*

Manaen] *A comforter*; or after the *Syriack*, *Manail*, *a vessel* or *instrument of God*. Also, *their leader*; or, *the preparation of heat*; or, *a gift not registred*. One which was brought up with *Herod*, Act. 13. 1.

Manahath] The Son of *Shobal*, Gen. 36. 23. The name of a place, 1 Chr. 8. 6.

Manahthites] *My Lady of rest*, or *my Prince of rest*. A people, 1 Chron. 2. 54.

Manasseh] *Forgotten*, or *forgetfulnesse*. The Son of *Joseph*, Gen. 41. 15. (of whom the *Manassites*, Deut. 4. 43.) His posterity, Josh. 7. 8, 17. Judg. 1. 27. The Father of *Gersham*, Judg. 18. 30. The Son of *Hezekiah* King of *Judah*, 2 King. 20. 21. Of the Sons of *Pahath Moab*, Ezr. 10. 30. Of the Sons of *Hashum*, Ib. 33.

Mandrakes] *Lovely*, or *amiable*, so in the *Hebrew*: the *Greek* translateth them, *apples of Mandragoras*, or *Mandrake apples*; they were such things as gave a pleasant smell, Gen. 30. 14. Cant. 7. 13. In these two places the word is found.

It is a kinde of herb, whose root hath the likenesse of a man. The fruit hereof hath been anciently conceived to be of an amorous operation, causing love, conducing to coition and conception; it is said to be of pleasant smell and colour, by some Writers; others say it is of a rank and unpleasant savour: howsoever, the Mandrakes mentioned Gen. 30. 14. are not like to be Mandrake apples, because at this time of the yeer, which was Wheat-harvest, and that was about the beginning of *May*, (in this Countrey) the Mandrake apples are not ripe, but rather that *Dudaim*, here rendred *Mandrakes*, was some flowers of the field, (such as pleased little children chiefly with their colour, for *Reuben* that gathered them, was about five or six yeers old) and had withall a delightfull smell, Can. 7. 12, 13. So that *Rachel* was taken with a speciall delight in them, and desire of them. *Large Annot.* on Gen. 30. 14.

See *Drusius* his learned Treatise on this subject, wherein the nature of this herb is set down.

Maneh, Mina] *A pound.* In gold it weighed one hundred shekels, as appeareth by comparing 1 King. 10. 17. with 2 Chron. 9. 16. *Goodwyn*, p. 329.

The common pound weighed 15 shekels, that is, 1. *l.* 17. *s.* 6. *d.* The Kings 20, that is, 2. *l.* 10. *s.* The Sanctuaries 25, that is, 3. *l.* 2. *s.* 6. *d.* *Large Annot.* on Ezek. 45. 12.

Manger] A place prepared for cattle, wherein to give them meat, Luk. 2. 7, 12, 16.

Manifest] Easie to be known, being alwayes open to every mans understanding. Gal. 5. 19. *The works of the flesh be manifest.*

2. Declared and made known, being kept secret before in the counsel of God. 2 Tim. 1. 9. *But now is made manifest.*

Manifold]

Manifold] Spoken of Gods mercies, as being both many and great, Neh. 9. 19, 27. His works in mercy upon the ſame ground, Pſal. 104. 24. His wiſdome, Eph. 3. 10. and grace, 1 Pet. 4. 10. as being divers, and diverſly appearing. Mans tranſgreſſions, as being both many, great and divers, Amos 5. 12. So temptations, 1 Pet. 1. 6.

Manifold wiſdome] The ſundry forms which God uſed in the vocation of men, that whereas the thing or ſubſtance was one and the ſame, to wit, Chriſt the Lamb ſlain from the beginning of the world; yet the Jews before Chriſt were called to him by many dark ceremonies and ſhadows, without which God inſtructed the Gentiles touching his Son, by the cleer teſtimony of the Goſpel, with few and ſignificant Sacraments, Eph. 3. 10.

Mankinde] Men, Lev. 18. 22. & 20. 13. 1 Cor. 6. 9. All fleſh of man, Job 12. 10. mar. The nature of Man, Jam. 3. 7.

Manna] Bread given from heaven by the Miniſtery of Angels. Joh. 6. 32. *Our Fathers eat Manna.* Pſal. 78. 25. *Man did eat the bread of Angels.* This is corporall and typicall Manna.

2. Chriſt Jeſus. Rev. 2. 17. *To him that overcometh will I give the hidden Manna.* Chriſt is called *Manna*, becauſe he is the bread that came down from heaven, the only ſoul-food. And he is called *hidden Manna*, becauſe no man can have this bread by nature, and it is reveaſed to none but to Gods children.

It ſignifieth, part, portion, gift, meat prepared, or, What is this?

Manner] put for Rite, 2 King. 17. 34. Cuſtome, faſhion, laws, or judgement, 1 Sam. 8. 9, 11. Ezek. 11. 12. Conditions, qualities, and deeds from thence, Act. 13. 18. Behaviour and carriage in word and deed, 1 Cor. 15, 33. Wayes or means, Heb. 1. 1. Kinde, Ex. 12. 16. Order or way, Joſh. 6. 15. Sort, 1 Sam. 21. 5. The way of ſervice, or worſhip, 2 King. 17. 26, 27.

Manner of your King] The uſage, faſhion, and cuſtome of their King, not by right and according to Law, but out of his power and authority too much preſumed of. 1 Sam. 8. 9, 11. *And he ſaid, this ſhall be the manner of your King.* The ſame word is uſed to expreſſe the uſurpation and wicked preſumption of *Ely's* two Sons, 1 Sam. 12. 13.

Manoah] *Reſt*; or, *a gift.* The Father of *Samſon*, Judg. 13. 2, 8, 9.

Manſions] Joh. 14. 2. μοναὶ, ſo called ἀπὸ τῦ μένειν, *ſtable manſions.* The whole ſpeech being *metaphorical*, the meaning is, there is place in the Kingdome of heaven for all the elect, (which are many) according to their ſeverall degrees of glory aſſigned them. *Large Annot.* on Joh. 14. 2.

Mantle] A courſe or hairy rug, carpet, or covering, Judg. 4. 18. A robe, or cloke, 1 Sam. 15. 27. An upper garment hanging looſe, covering or enwrapping the body, Iſa. 3. 22.

Rent his mantle, Job 1. 20. that is, Tore his upper garment, which men uſed to doe in times of great heavyneſſe. This *Job* did, to ſhew that his heart was rent within him with grief. The like men did at funerals, 2 Sam. 3. 31. or upon any ſudden news of evill to themſelves, Gen. 37. 34. or ſight of great calamity faln on their friends, Job 2. 12. 2 Sam. 1. 11. Joſh. 7. 6. or in ſigne of ſorrow for their owne ſins, or the ſins of others, 2 Chr. 34. 19. Ezr. 9. 3, 5. Joel 2. 13. or in deteſtation of blaſphemy, as if their hearts were rent within them, by hearing God ſo diſhonored, 2 King. 18. 37. & 19. 1. Iſa. 36. 22. or in the ſight of any other great diſhonor done to God, Jer. 36. 24. Act. 14. 13, 14. *Large Annot.* on Job 1. 20.

Or thus: This was uſed, 1. In caſe of extreme ſorrow, whether in the ſorrows of afflictions, Gen. 37. 34. 2 Sam. 1. 11. or in the ſorrows of repentance, Joſh. 7. 6.

2. In caſe of extreme indignation, 1 Kin. 19. 1. Iſa. 37. 1. *Caryll* on Job 1. 20. p. 179, 180, 181.

Many] All men, and every man which comes of *Adam.* Rom. 5. 19. *By the diſobedience of one, many are made ſinners.* Dan. 12. 9. *Many*, put for all the Jews, both wicked and wiſe.

2. Not a few, but a great number, or all beleevers onely. Rom. 5. 19. *By the obedience of one, many ſhall be made righteous.* Matt. 26. 27. *Which is ſhed for many.* Theſe many are all beleevers, which are not a few, but many, being ſimply conſidered, and uncomparatively. See Rev. 7. 6, 7.

3. A legion, Luk. 8. 30.

4. Great, Pſal. 18. 16. marg. & 29. 3. marg.

5. A multitude, 2 Chr. 11. 23. marg.

6. A very great number, all the wicked that periſh, Mat. 7. 13.

7. Very often, Pſal. 78. 38.

8. Life time, Hoſ. 3. 3.

9. Long time, Hoſ. 3. 4.

Many dayes] Three hundred yeers and more, even from the time that the *Perſians* began to reign in *Babylon*, untill the death of *Antiochus Epiphanes*, the laſt of the *Seleuci*, who was

was broken without hand, for he dyed of very grief, Dan. 8. 25, 26.

Maoch] *Holden hard together.* King of *Gath*, 1 Sam. 27. 2.

Maon] *A dwelling place*, or *a place of offence*, or *of ſin.* A City, Joſh. 15, 55. The Son of *Shammai*, 1 Chr. 2. 45. Of him or the City, the *Maonites* took their denomination, Judg. 10. 12.

Mara] *Bitter*, or *bitterneſſe.* The name by which *Naomi* would be called, Ruth 1. 20.

Marah] The ſame. The name of a place, where the *Iſraelites* abode for a time, Exod. 15. 23. Numb. 33. 8, 9.

Maralah] *Sleep, drunkenneſſe, the bitterneſſe of aſcending, of a ſacrifice, killed, a ſacrifice of myrrhe, a leaf of myrrhe, teaching ſacrifice*, or *aſcenſion.* A City, Joſh. 19. 11.

Maranatha] 1 Cor. 16. 22. This word is by ſome thought to be one with the *Hebrew* חרם, under which a generall curſe is noted. Others think it ſhould be read מחרם אתה, *Maharem attha, Be thou accurſed:* but מחרם doth not ſignifie *curſed*, but *curſing.* It's more fit to take it as compounded of two *Syriack* words, מרן אתא, *Our Lord cometh*; for it's ſaid that this was the form of the greater Excommunication, as is expreſſed in Jude v. 14. as if the ſenſe were, The Church deſpaireth of ſuch a one, therefore leaveth him to the judgement of the Lord Chriſt, who is quickly to come: Or, *Let the Lord come*, namely, as a revenger, let his divine vengeance and curſe break out upon him, *Gloſſ. Phil. Jac. p.* 301.

It is a *Syriack* word, ſignifying, *Our Lord cometh*; for *Maran* is *our Lord*, and *atha*, *cometh.* It is a word uſed in the greateſt excommunication among the Chriſtians, implying that they ſummoned the excommunicated before the dreadful Tribunall at the laſt coming of the Son of God, Jude v. 14, 15.

Others expound it thus: *Let him be accurſed, even till the coming of the Lord, to his deaths-day, even for ever. Large Annot.* on 1 Cor. 16. 22.

Marble] A kinde of ſtone, whereof *David* prepared in abundance for the building of the Temple, 1 Chr. 29. 2. Whereof alſo veſſels are made, Rev. 18. 12. Uſeful for pillars, and for pavements, being red, blue, white, black, Eſt. 1. 6. The ſtrength of Chriſt in his wayes and government, is reſembled by marble pillars, and the uprightneſſ[illegible] thereof, by the colour of Whi[illegible] or Alablaſter, Cant. 5. 15. *Aynſworth* on Cant. 5. 15.

To march] Spoken of God, Pſal. 68. 7. Hab. 3. 12. Of the enemies of *Ægypt*, Jer. 46. 22. Of the enemies of *Zion*, Joel 2. 7. Of the *Caldeans*, Hab. 1. 6.

Marcus] *Filed*, or *made fine*, or *wiped from the ruſtineſſe*; or ſo called, as being born in the moneth *March. Barnabas* his Siſters ſon, Col. 4. 10. One who was profitable to *Paul* for the Miniſtery, 2 Tim. 4. 11. His fellow-labourer, Philem. v. 24. whom *Peter* tearmeth his Son, 1 Pet. 5. 10. in whoſe Mothers houſe the Church was aſſembled, praying for *Peter*'s deliverance, Act. 12. 12. about whom there was ſharp contention between *Paul* and *Barnabas*, Act. 15. 39.

Mareſhah] *From the head*, or *beginning*, *an inheritance*; or, *the bitterneſſe of the field.* A City, Joſh. 15. 44. The Father of *Hebron*, 1 Chron. 2. 42. The Son of *Laadah*, 1 Chr. 4. 21.

Mark] A viſible ſigne or character, whether the letter ת, the firſt in תשובה, *Teſhubah*, which ſignifieth *repentance*, See Mr. *Gregorie*'s Notes on Gen. 4. 15. p. 66, 67, &c. A but, end, or bound to ſhoot at, 1 Sam. 20. 20. An object of wrath, Job 7. 20. & 16. 12. A diſcernible ſigne, whereby the Mourners of *Iſrael* were diſtinguiſhed from others, Ezek. 9. 4, 6. The ſcope whereat a Chriſtian aimeth, Phil. 3. 14. A viſible note of diſtinction which Antichriſt impoſeth on his, Rev. 13. 16, 17. & 14. 9, 11.

Marks] Stripes, and thereby ſcars made in his body for Chriſts ſake. Gal. 6. 17. *I bear in my body the mark of Chriſt*, &c.

To mark] To take notice of, Ruth 3. 4. Obſerve, take heed, 2 Sam. 13. 28. Weigh, conſider throughly, 1 King. 20. 7. Underſtand, Job 18. 2. Look, Job 21. 5. marg. Give ear, or attend, Job 33. 31. Know exactly, Job 39. 1. Set the heart, Ezek. 34. 5. marg. Look on with a diligent eye, as unto the mark whereat we ſhoot, Rom. 6. 17.

The word ſignifieth ſuch a marking as a Watch-man uſeth, that ſtandeth on a Tower to deſcry enemies; he marketh diligently all comers, and giveth notice accordingly for the ſaving of the City.

Martyr] Any witneſſe which by his teſtimony confirmeth any truth.

2. Such a witneſſe as giveth his life unto death for the name of Jeſus, to teſtifie the truth of his doctrine by his blood. Rev. 2. 13. *My faithfull martyr Antipas.*

There is a Martyr of 2 ſorts, one is mentall, who purpoſeth and is ready to be bound, and to dye for the Lord Jeſus: as *Paul* ſpeaks in Act. 21. 13. Thus ought all Chriſtians to be Martyrs, for readyneſſe of

minde and affection to ſuffer for the Doctrine of Chriſt, according to that which is written, Mat. 10. 37. Luk. 14. 26. 1 Cor. 15. 31. The other Martyr is actuall, who ſuffereth both in affection and in effect. Here two degrees are to be conſidered: firſt, when impriſonment, Act. 4. 3. or ſtripes, Act. 5. 40. or loſſe of goods or Countrey, Act. 13. 50. or elſe death it ſelfe, with torments too, are ſuffered for any morall or evangelicall truth to bear witneſſe to the ſame, as Act. 7. 59.

Markets] Places wherein people meet together, and buy wares one of another. The Court, Act. 16. 19. marg. The Originall ἀγορὰ, Act. 17. 17. ſometime is taken for the place into which the people are gathered; ſometime it ſignifieth the people gathered together, and ſometime the Oration which is made unto them. *Leigh Crit. Sac.*

Maroth] *Bitterneſſe.* A City, Mic. 1. 12.

Marre] Corrupt, Lev. 19. 27. Spoyle, undoe, deſtroy, Ruth 4. 6. Plague, 1 Sam. 6. 4, 5. Grieve, 2 King. 3. 19. marg. Hinder, overthrow, Job 30. 13. Putrefie, rot, Jer. 13. 7. Spill, Ib. 9. Make good for nothing, Nah. 2. 2. Mar. 2. 22.

Marriage] A lawfull knitting or joyning together of one man and one woman, in undividable fellowſhip, for remedy of luſt, comfort of life, and bringing forth of children. Heb. 13. 4. *Mariage is honorable.* Matt. 19. 3, 4, 5. This is civill mariage, and worldly, which by the Word of God is allowed to all orders and ſorts of men, without exception.

2. The uniting of every elect ſoule to Chriſt, by the Spirit and faith, which is done now in part onely, but perfectly ſhall be done at the laſt Judgement. Hoſ. 2. 20. *I will even marry thee to my ſelfe in faithfulneſſe.* Rev. 19. 7. *The mariage of the Lamb is come.* This is ſpirituall mariage.

3. The conjunction of God and the viſible Church upon earth, by the band of his holy worſhip. See Ezek. ch. 16. throughout. & Jer. 3. 1, 2. Hence is God called a jealous God: and the Church obſerving his worſhip, is called his Spouſe, or Wife; but ſwerving from his worſhip to Idols, ſhe is tearmed an Harlot, an Whore, and charged with fornications and whoredomes; and finally is threatned and plagued with divorce and ſeparation from God her husband; as *Iſrael* was firſt, and *Judah* after.

The lawfull joyning of man and wife, is undividable, according to the inſtitution of God. Yet it hath two exceptions; one of adultery, by Chriſt, Matth. 19. 5. The other of wilfull deſertion, by *Paul*, 1 Cor. 7. 15.

Mariner] A ſea-faring man, one that goeth down to the ſea in ſhips, and doth buſineſſes in great waters, Pſal. 107. 23, 26. Iſa. 42. 10. Ezek. 26. 17. & 27. 8, 9, 27, 29. Theſe are Calkers, Pilates, Rowers, Governors of the ſhip, *&c.*

Marrow] That which moyſteneth the bones, Job 21. 24. or watereth them, Pro. 3. 8. marg. being the ſtrength thereof, fatneſſe, Pſal. 63. 5. marg.

Put for ſatiety of pleaſure, Iſa. 25. 6. and that which is moſt ſecret and hidden, Heb. 4. 12.

Mars-hill] Act. 17. 22. or, *Court of the Areopagites*, marg. which was the higheſt Court in *Athens*; the authority whereof was exceeding great. The *Romane* Deputies of *Aſia* committed their weightyeſt cauſes to be determined by this Court. The King himſelfe when he had any buſineſſe here, was to lay down his Crown. And as the Oracles were famous for the prediction of things to come, ſo was this Court for the execution of Juſtice.

Some think it was thus named, for that *Mars* was there condemned; or for that ſuch as killed any out of a cruell and bloody minde, were there called into queſtion for the murther; or for that this Martial people dedicated the ſame to *Mars*, their ſuppoſed God of battle.

Martem] *The bitterneſſe of a bramble, myrrhe of the enemy*, or *ſhewing the bramble* or *enemy.* One of the ſeven Princes of *Perſia*, Eſt. 1. 14.

Martha] *Stirring up, bitter, provoking*; or after the *Syrian*, a *Lady.* The Siſter of *Mary* and *Lazarus*, Joh. 11. 1.

Marvell] To be offended at, Eccl. 5. 8. To be aſtonyed, amazed, wonder, Gen. 43. 33. Pſal. 48. 5.

Θαυμάζω, ſignifieth, 1. Very earneſtly and intentively, both with outward and inward ſenſes, to mark and obſerve a thing, Matth. 8. 27.

2. To honour, reverence, and fear the perſon or thing wherein we diſcern any ſtrangeneſſe, and the more ſtrangeneſſe, the more reverence and fear: ſo the learned *Septuagint* tranſlate thoſe places of reſpecting and regarding the mighty and aged, in this word, θαυμάζειν πρόσωπα [illegible] Deut. 10. 17. 2 Chron. 19. 7, 28, 50. [illegible] See Jude v. 19.

Marvels] Exod. 34. 10. are all thoſe things which God did in the way, and in the Promiſed

Promiſed Land, in favour of his people, to bring them thither, and to ſettle them therein.

Mara] *Exalted*; *the ſea of bitterneſſe*, *a drop of the ſea*, *ſhe that teacheth the people*, *the myrrhe* or *miſtreſſe of the ſea*; or after the *Syrian* and *Hebrew*, *the Lady of the ſea*.

1. The Siſter of *Moſes* called *Miriam*, Exod. 15. 20.
2. Another *Miriam*, 1 Chr. 4. 17.
3. The Mother of Jeſus Chriſt, Mat. 1. 16.
4. The Siſter of *Martha* and *Lazarus*, Joh. 11. 1, 2.
5. *Mary Magdalen*, Mar. 16. 9.
6. The Mother of *James* the leſſe, and *Joſes*, Mat. 27. 56.
7. The Wife or Daughter of *Cleophas*, Joh. 19. 25.
8. The Mother of *John* ſurnamed *Mark*, Act. 12. 12.
9. One who beſtowed much labour on *Paul*, Rom. 16. 6.

Mash] called alſo *Meſhech*. The Son of *Aram*, Gen. 10. 23.

Mashal] *A parable*, *governing*, or *ruling*. A City, 1 Chr. 6. 74.

Mashamnah] *His fatneſſe*, *oyl*, or *touching*; or, *taking away a gift*, or *number*. One of *Davids* helpers, 1 Chr. 12. 10.

Maſon] One employed in hewing ſtones, and building therewith, 2 Sam. 5. 11. 2 Ki. 12. 12. 2 Chr. 24. 12.

Maſreka] *An hiſſing*, or *drawing of vanity*; or *touching vanity*, or a *vine*. A City, Gen. 36. 36.

Maſſa] *A burthen*, *a taking unto*, *ſometimes*; or *propheſie*. The Son of *Iſhmael*, Gen. 25. 14.

Maſſah] *Tentations*. A place, Exod. 17. 7.

Maſſe Popiſh] Neither this word, nor the ſubject matter and thing ſignified by it, is to be found in all the Old or New Teſtament; and in truth it is a maſſe of moſt horrible ſins; as invocation of Saints, interceſſion of Saints, adoration of Creatures, profanation of Scriptures, and of the Lords Supper, deluding and mocking the people with idle and ſuperſtitious ſhews, and innumerable other wickedneſſes to be abhorred.

The Maſſe is a maſſe of abuſes, or a heap of corruptions, inſerted and put into the Sacrament of the Lords Supper, but is not properly the Sacrament it ſelf. The corruptions are chiefly theſe.

1. Mingling the materials of the Sacrament with other ſtuffe.
2. The denyal of one kinde to the Laity.
3. The adding to, detracting from, and altering of the words of conſecration.
4. The conſecrating of it in a tongue unknown to the people.
5. The privateneſſe of it, without company to receive it, which is contrary to a Communion.

Maſſe (according to the doctrine of *Rome*) is a proper reall Sacrifice of the very natural body and blood of Chriſt, offered by a Prieſt (having intention to conſecrate) unto God the Father for the expiation of the ſin of the quick and dead.

The ſubſtance of this Sacrifice is Chriſt; the parts three:

1 Conſecration.
2 Oblation.
3 Conſumption.

The pretended antiquity is from the time of Chriſt his laſt Supper, where Chriſt ſacrificed himſelf, and inſtituted this Sacrifice with commandement to his Apoſtles and their ſucceſſors for ever to continue it, by ſaying [*Do this*, *&c.*] Whereas in truth Chriſt ordained a Sacrament, and therefore offered no Sacrifice, (for theſe are far differing) and it is an hard expoſition to interpret [*Doing*] to be [*Sacrificing*] and the Text ſpeaketh of giving bread and breaking it, of eating and drinking, not one word of offering; yea, their owne men (as Jeſuite *Azorius* ſaith) deny Chriſt to have offered up himſelf under the forms of Bread and Wine. *Aquinas* teacheth, Chriſt to be no otherwiſe ſacrificed in the Maſſe, but as it repreſenteth the paſſion of our Lord, and as thereby men are made partakers of the fruit of his paſſion. Laſtly, *Cornelius Muſſo* a Popiſh Biſhop, defended, that Chriſt in his Sacrament offered no Sacrifice at all, becauſe then St. *Paul* had not written truely, that Chriſt had ſanctified and made beleevers perfect, and that he dyed but once, *&c.* Heb. 9. 25, 26, 29. & 10. 10. For by the Romiſh doctrine he offered a double oblation twice made; once at his laſt Supper, & once upon the Croſſe. That ſhift of bloody and unbloody Sacrifice will not here help them, becauſe it is written, that without ſhedding of blood there is no remiſſion of ſin, Heb. 9. 22. Let them therefore either grant that Chriſt at his laſt Supper ſuffered death, and ſhed his blood the night afore he ſhed it: or elſe let them ſay that he offered up no Expiatory or Propitiatory Sacrifice.

Whereas ſome of the Fathers call the Lords Supper a Sacrifice, it is not properly and ſimply, but figuratively, and in ſome reſpects. Firſt, becauſe all ſacred rites may be called Sacrifices, (*a faciendo ſacra*) from doing holy and ſacred actions.

Secondly, in regard that in the Supper there is a commemoration of that onely and true Sacrifice of Christ, and a participation through faith of the benefits of that Sacrifice.

Thirdly, in respect of divers prayers and thanksgivings poured out, and gifts offered to the poor, which in Scripture be tearmed Sacrifices.

Lastly, because the spirituall Sacrifices of our souls, as faith, hope, and charity, be there exercised and stirred up by the use of the Supper.

But they will never prove that any ancient Writer for six hundred yeers after Christ, did ever think or teach it to be a Sacrifice, as our Romish adversaries take it: therefore may be reckoned among Popish novelties, which be of late invention, and were not from the beginning of the Gospel.

Master] One that hath rule over servants, Eph. 6. 5. Col. 4. 1. *Ye Masters doe unto your servants that which is just.* A Master after the flesh is he who ruleth but over the body, and in outward things onely.

2. Any Teacher or Minister of the Word, who for reverence sake is called Master. Mat. 8. 19. *Master, I will follow thee where ever thou goest.*

3. Such as ambitiously affect rule and superiority over others, or be busie censurers in private. Jam. 3. 1. *Be not many Masters.* Matth. 23. 8, 16. Matth. 7. 1. Luk. 6. 37. Rom. 2. 1.

4. One that is the originall and supreme Master, in comparison of whom all other Masters must leave their title, and become Disciples or Scholars. This one is Christ onely, Mat. 23. 8, 10.

5. One that hath Scholars and Disciples, Mal. 2. 12. Luk. 6. 40.

Master of the assemblies, Eccl. 12. 1. that is, Ministers, Teachers of the Congregations assembled, over whom they are under Christ the one Shepherd, as Masters to their Scholars; and of Christs counsell, to teach the secrets of his Kingdome to his people.

Master of dreams] A Captain dreamer, one that hath great skill in dreams, Gen. 38. 19. This they said in mocking of *Joseph.*

To his owne Master, he standeth or falleth, Rom. 14. 4. that is, it appertaineth to God to approve his standing, that is, his fact, as lawful for him; or to disallow his falling, that is, his fact, whether he doth not well therein.

Matred] *A wand descending, the wand of government*; or after the *Syrian, labour.* The Mother of *Mehetabel*, Gen. 36. 39.

Matri] *Rain, heaping, custody*, or *a prison.* A Family of the Tribe of *Benjamin*, 1 Sam. 10. 21.

Matrir] The place of conception in any female, Exod. 13. 12. rendred by some the Wombe, Num. 3. 12. & 18. 15.

Mattan] *His gift, the loyns, the death of them*; or after the *Syrian, expectation*, or *hope.* The Priest of *Baal*, 2 King. 11. 18. The Father of *Shephatiah*, Jer. 38. 1.

Mattanah] *His gift*, &c. as the former. A City, Numb. 21. 18.

Mattaniah] *The gift of the Lord*, or *the Lord of the loyns*; or after the *Syrian* and *Hebrew, the hope of the Lord.* The Brother of *Jehoiachin's* Father, whose name was changed to *Zedekiah*, 2 King. 24. 17. The Son of *Micah*, 1 Chr. 19. 15. The Son of *Heman*, 1 Chr. 25. 4. The Father of *Jehiel*, 2 Chr. 20. 14. Of the Sons of *Asaph*, Ibid. 29. 13. Of the Sons of *Elam*, Ezr. 10. 26. Of the Sons of *Zattu*, Ibid. 27. Of the Sons of *Pahath Moab*, Ibid. 30. Of the Sons of *Bani*, Ibid. 37. A Levite, Neh. 12. 8, 25. The Son of *Micaiah*, Ib. 35. The Father of *Zaccur*, Neh. 13. 13.

Mattatha] *His gift.* Of the Sons of *Hashum*, Ezr. 10. 33. The Son of *Nathan*, Luk. 3. 31.

Mattathiah] *The gift of the Lord.* A Singer, 1 Chr. 15. 21.

Mattenai] *His gift.* Of the Sons of *Hashum*, Ezr. 10. 33. Of the Sons of *Bani*, Ib. 37. Of *Joarib*, Neh. 12. 19.

Matters] Their hard controversies which could not be determined without counsell from God, Exod. 18. 19. Numb. 15. 33, 34, 35. & 27. 5, 6.

Conceive *matter* or *matters*, as generall words, for a thing, word, businesse, act, deed, question, controversie, whereof for the most part the context sheweth the meaning.

Matthan] As *Mattan.* The Son of *Eleazer*, Matt. 1, 15.

Matthat] *A gift*, or *giving.* The Son of *Levi*, Luk. 3. 24. The Father of *Jorim*, Ibid. 29.

Matthathias] *The gift of the Lord.* The Son of *Amos*, Luk. 3. 25.

Matthew] *Given*, or *a reward.* An Apostle and Evangelist, named also *Levi*, Matth. 9. 9, 10. Mar. 2. 14.

Matthias] *The gift of the Lord.* One chosen in the room of *Judas*, Act. 1. 26.

Mattithiah] *A gift of the Lord.* A Levite, 1 Chr. 9. 31.

1 Chr. 9. 31. Of the ſecond degree, Ib. 15. 8. The Son of *Jeduthun*, 1 Chron. 25. 3. To whom befell the fourteenth lot, Ibid. 21. Of the Sons of *Nebo*, Ezr. 10. 43. One that ſtood on the right hand of *Ezra*, Neh. 8. 4.

Mattock] An inſtrument of iron, wherewith to dig up ſtones, roots, ſand, *&c.* Which being forced into a wall, is a means of breaking it down, 1 Sam. 13. 20, 21. 2 Chr. 34. 6. Iſa. 7. 25.

Mazzaroth] Job 38. 32. *The twelve ſignes*, according to ſome; *the Southern ſtars*, which are called the Chambers of the South, Ib. 9. 9. according to others. Others take them for *Northern ſtars*, as the word in the Maſculine is uſed, Ibid. 37. 9. *Large Annot.* on Job 38. 32.

One underſtandeth hereby the *morning-ſtar*.

M E.

Meah] *A hundred cubites.* A Tower, Neh. 3. 1.

Meal] Of floure; that is, fine meal, Gen. 18. 6. Of barley, Numb. 5. 15. On a little meal in a barrel, and a little oyl in a cruſe, *Elijah*, the Widow of *Zarephath*, and her houſe did eat a full yeer, 1 King. 17. 15. marg. By pouring in Meal *Eliſha* made that there was no harm in the pot of pottage, 2 King. 4. 41. Vitaile of Meal was brought for the proviſion of them that were with *David*, 1 Chr. 12. 40. marg.

The bud ſhall yeeld no meal, Hoſ. 8. 7. that is, the grain that they have ſowne, ſhall yeeld no ſtalk; or if it have a ſtalk, yet that ſhall yeeld no ear; or if an ear, yet that ear ſhall yeeld no ſubſtance of meal: or, Their counſels ſhall bring forth no commodity or profit.

Grinde meal, Iſa. 47. 2. that is, Prepare and fit thy ſelf for all ſervile offices, of which the turning of, or grinding at the Mill, was accounted one of the meaneſt.

Grinde meal; that is, graine or corne, whereof to make meal, or by grinding make meal.

Mean] Obſcure, that live as it were in the dark, and obſerved but by few, Pro. 22. 29. marg.

Mearah] *A den, cave, making empty, pouring out of water*; or, *watching*. A place, Joſh. 13. 4.

Meaſure] Some kinde of veſſel appointed by common conſent, to mete and deliver out a certain rate and proportion of Corn, Wine, Oyl, or the like, at a certain price. Lev. 19. 35. *Do not unjuſtly in meaſure.*

Which muſt not be divers, Deut. 25. 14. Prov. 20. 10. nor ſcant, Mich 6. 10. but perfect and juſt, Deut. 25. 15. good or full, Luk. 6. 38.

2. Moderation, Iſa. 27 8. Jer. 30. 11.

3. Some indefinite or uncertain quantity, either in magnitude or multitude.

4. Some definite or determinate and certain quantity, Ezek. 4. 11, 16. Rev. 6. 6.

(The difference between Meaſure and Proportion, ſee in *Faith*, According to the proportion of faith)

5. The ſpace of life determined, Pſal. 39. 4.

6. The time and period of a thing, Jer. 51. 13.

7. The height and breadth of the thing meaſured, Ezek. 40. 10. & 45. 11.

8. Iniquity, which yet is by God reſtrained and ſtinted, Mat. 23. 32.

9. Dealing, Mat. 7. 2.

10. Limit or boundary, 2 Cor. 10. 13, 14. Job 38. 5.

11. Maturity, which yet is in degrees and by meaſure, Eph. 4. 13.

12. A juſt and ſet portion, Eph. 4. 16.

13. סאה in 2 King. 7. 1. tranſlated a *meaſure*, contained, according to ſome, ſix *kabs*, that is, a gallon and halfe. *Goodwyn* p. 321. but according to others, a peck and a pottle, and ſomewhat more. *Large Annot.*

14. כור in Ezr. 7. 22. tranſlated *meaſure*, containeth the ſame with the *Homer*, Ezek. 45. 14. namely, according to Mr. *Goodwyn*, p. 321. ten *Ephahs*, Ezek. 45. 11. that is, forty five gallons, or five buſhels and five gallons; but according to the *Large Annot.* on the place, about ten buſhels.

15. Βάτος, rendered in Luk. 16. 6. *meaſure*, containing nine gallons three quarts, marg.

16. Κόρος, in Luk. 16. 7. rendered *meaſure*, contained about fourteen buſhels and a pottle, marg.

A meaſure of wheat] An ordinary portion and ſmall quantity of Wheat, uſed to be given as a ſtint for one day. Rev. 6. 6. *A meaſure of wheat for a penny.*

Full meaſure preſt down &c.] Plentifully, richly, exceeding abundantly ſhall God deal with ſuch as give liberally to his Children, Luk. 6. 38. *Give, and it ſhall be given unto you, full meaſure, preſſed down.*

Gifts of the world in good meaſure, gifts of Nature preſſed down, gifts of Grace ſhaken together, gifts of Glory running over. See D. *Boys.*

To fulfill the meaſure of your Fathers] To follow the ſins of their anceſtors, going

on to doe evill as they did, till at length their wickedneſſe comes to the full. Mat. 23. 32. *Fulfill ye alſo the meaſure of your Fathers.*

A perfect meaſure] An equall meaſure, free from deceit and wrong. Deut. 25. 15. *A perfect and juſt meaſure ſhalt thou have.*

Two meaſures] A ſmall and a great meaſure, one for friends and neighbours, another for enemies and ſtrangers. One to buy withall, and another to ſell withall. Deut. 25. 4. *Thou ſhalt not have divers meaſures, &c.*

With what meaſure thou mete, &c.] Such dealing ſhall be requited to us, as we uſe towards other. Mat. 7. 2. *With what meaſure you mete, it ſhall be meaſured to you again.*

Meat] Something prepared to eat for bodily nouriſhment. Luk. 24. 41. *Have you here any meat?*

2. Chriſt his fleſh crucified. Joh. 6. 55. *My fleſh is meat indeed*; that is, the true and effectuall food to the faithfull ſoul, Joh. 6. 27. What meat is to the body, that is Chriſt to our ſoul.

3. Something, which is as pleaſant, dear, and delightfull to us, as our meat is. Joh. 4. 32, 34. *My meat is, that I may doe the will of him that ſent me.*

4. The Table where meat is ſet to be eaten, Luk. 14. 10. & 22. 27. 1 Cor. 8. 10.

5. That which in the field ſhould be for meat, Joel 1. 16. Hab. 3. 17.

6. A ceremonial ordinance, Heb. 13. 9.

7. Morſell, 2 Sam. 12. 3. marg.

8. Vitaile, 1 Chr. 12. 40. marg.

9. Prey, Pſal. 111. 5. marg.

Meat is either *Corporall*, which relieveth mans life, Lam. 1. 11, 19. and God hath created to be received with thankſ-giving, 1 Tim. 4. 3, 4. or *ſpirituall*, 1 Cor. 10. 3. Which endureth to eternal life, Joh. 6. 27. Gods Word, 1 Cor. 3. 2. The will of the Father, Joh. 4. 33, 34. The fleſh of Chriſt, Ib. 6. 55.

Meats pure] Meats created of God, and granted to mans uſe, Rom. 14. 20.

Same Meat] Chriſt crucified, true ſoul-food, which was one and the ſame meat both to the Jews among themſelves, and together beleeving Chriſtians, both being one body and people, having one God, and one Faith, and the ſame Sacraments for ſignification and efficacy, though differing in outward ſignes. 1 Cor. 10. 3. *They eat the ſame ſpirituall meat.* Papiſts which will have this meat of *Manna*, as a bare figure of our Sacrament, and to be the ſame with the Jews themſelves apart from us, conſider not the driſt of the Apoſtle, nor his phraſe in verſ. 2, & 4. nor the judgement of learned Fathers.

Strong meats] The Doctrine of the Word, deeply, exactly, and largely taught and entreated of. Heb. 5. 13. *Strong meat belongs to them that are of age.*

Mebunnai] *A Son, building, underſtood*, or *underſtanding*. A *Huſhathite*, one of *David's* Worthies, 2 Sam. 23. 27.

Mecherathite] *Selling*, or *knowledge*. *Hepher*, one of *David's* Worthies thus named, 1 Chr. 11. 36.

Medad] *Meaſuring*; or, *the waters of the beloved*. One that propheſied in the camp, Numb. 11. 26, 27.

Medan] *Strife, judging, a meaſure*; or, *a garment*. The Son of *Abraham* by *Keturah*, Gen. 25. 2.

Meddle] To provoke, war, fight, Deut. 2. 5, 19. 2 King. 14. 10. To aſſociate, be a companion of, be familiar with, Prov. 20. 19. To intermeddle, Prov. 26. 16.

Medes] *Meaſure, abounding*; or, *a garment*. A people, 2 King. 17. 6. Ezr. 6. 2.

Media] A Countrey of *Aſia*, inhabited by the *Medes*, ſo named of *Madai* the Son of *Japhet*, Gen. 10. 2. See Eſt. 1. 3, 14, 18. Iſa. 21. 2.

Median] *Darius*, as in Dan. 11. 1. tearmed the *Mede*, ſo in Dan. 5. 31. the *Median*, both upon one ground, for that he was King of *Media*, if not there born.

Mediatour] A middle perſon that cometh between two other perſons that be at variance, to be a mean of atonement and peace. Gal. 3. 20. *A Mediatour is not a Mediatour of one.*

Unto a ſufficient Mediatour between God and us, 3 things are required:

1. That he be appointed to us of God, and be nominated and commended to us by the witneſſe of his Word.

2. That the ſame be perfectly righteous and holy.

3. That he know the afflictions and affections of him for whom he meaneth to mediate: All theſe agree to Chriſt, but not to the Saints.

2. One that came between the Lord and his people, to declare unto them the Word of the Lord. Thus was *Moſes* a Mediatour at the giving of the Law. Gal. 3. 19. *And it was ordained by Angels in the hand of a Mediatour.*

3. A reconciler or peace-maker between God and elect ſinners. 1 Tim. 2. 4. *There is one Mediatour between God and man.* Col. 1. 20. *Peace being made by the blood of his Croſſe.*

Thus

Thus is Christ alone our Mediatour, both of Redemption and Intercession; for he alone both made peace for us, and doth maintain it perpetually.

One Mediatour] One alone, or one only, and no more, by whose intercession our prayers please God. 1 Tim. 2.5. *There is one God, and one Mediatour.* What becomes of the many Mediatours set up by the Romish Synagogue, by a rotten distinction, of Mediatour, of Redemption, and Intercession?

Medicine] is of an healing nature, Jer. 30.13. Good for bruises and sores, Ezek. 47. 12. marg. Which must be taken with a merry heart, Prov. 17. 22. marg. Doth good, Ibid. Put for humane help, Jer. 46. 11.

To Meditate] To muse and think earnestly upon any matter which wee desire to know throughly, or to gather all our thoughts together.

This word importeth study and exercise of the minde, which often bursteth into voyce. In Isa. 33. 18. & 24. 2. it is used for musing in their minde or heart. But in Psal. 2. 1. & 37. 30. Prov. 8. 7. Isa. 59. 3. it is put for muttering with the mouth that which the minde thinketh on, but with a low unperfect voyce, Isa. 8. 19.

2. To ponder and seriously think upon, either the Word of God, that we may understand and practise it, or upon the just and mercifull works of God, to be humbled or comforted by them. Psal. 1. 2. *And in his Law doth he meditate day and night.* Psal. 77. 12. *I will meditate of all thy works.* Psalme 119. 96, 97.

3. It signifies to exercise ones self in meditation and prayer, Gen. 24. 63. Psal. 77. 4, 7, 13. & 119. 15. & 102. 1.

Meditation is an action or work of the soul, bending it self often, earnestly and orderly, to think upon a thing; and it is either of Gods Word or works.

Meditation of Gods Word, is a frequent, earnest, and orderly thinking upon that which we read or hear, to search it out.

1. Whether we understand the meaning of it.

2. Whether we have sound proofes of it.

3. How we may remember that we doe understand it.

4. How we may make use of it for comfort, instruction, &c.

Meditation of Gods works, is a stirring up of our souls to trust and love, to fear and obey God, at the sight or hearing of some work, either of his mercy or justice. Act. 5. 11. *And great fear came on all them that heard these things.*

Meditation on the duties of our calling, is a frequent, earnest, and orderly thinking upon, and preparing our selves to the performance of such duties as our callings require. Thus must Ministers in their places, 1 Tim. 4. 5. Others in theirs.

Meek] Such persons as are not easily provoked by injuries, but rather suffer wrongs peaceably, studying how to overcome evill with good. Matt. 5. 5. *Blessed are the meek.* Rom. 12. 19, 20, 21. Numb. 12. 3. *But Moses was a meek man.*

2. Godly persons, which quietly yeeld their reason and will, to be obedient to the direction and wisdome of the World. Psalme 25. 8. *He will teach the humble and meek.*

The *Septuagint* have rendred an *Hebrew* word, that signifieth *afflicted*, by this, Psal. 36. 11. and that because of the small difference that there is betwixt עני *poor* or *afflicted*, and ענו *milde*; or for that afflictions make a man milde, and true meekness is in the time of adversity, both discerned and tryed.

Meekness] A gift of God enabling us to suffer abuses and injuries from men, without desire of revenge. Col. 3. 12, 13. *Put on meekness.*

2. A quiet and willing submission of our judgement and affections to the rules of the Word. Jam. 1. 21. *And receive with meekness the Word, &c.*

It hath in it these things:

1. A quietness of heart in the freedome from passion, by which one is slow to anger, and not easily provoked.

2. A teachableness, or tractableness, or being easie to be perswaded.

3. A child-like confidence in Gods care and providence, becoming in that respect as a little childe.

4. It is not swelled with prosperity.

5. It thinks not much of the yoke of Christ.

6. In conversing it hath two principall properties.

The first is fear, as it is opposed unto boldness, conceitedness, rough-heartedness.

The second is an Evangelicall harmlessness, or simplicity. *Byfield* on Col. 3. 12. p. 81.

Meet] One that should be as his second self, like him in nature, knit unto him in love, needfull for procreation of seed, helpfull in all duties, present alwayes with him, and so very commodious for him, Gen. 2. 18.

Right,

Right, or ſo appointed of God, Ex. 8. 26. Able, valiant, valorous, powerfull, Deut. 3. 18. marg. Fitting, or fit for, Judg. 5. 30. Reaſonable, equall, Ezr. 4. 14. Fit and worthy, Eſt. 2. 9. Convenient, agreeable to reaſon, Job 34. 31. Right, Jer. 26. 14. marg. Proſper, made fit, Ezek. 15. 4, 5. marg. Anſwerable, Matt. 3. 8. marg. Good, honeſt, ſeemly, Mat. 15. 26. Due, Rom. 1. 27. Sufficient, worthy, 1 Cor. 15. 9. Juſt, Phil. 1. 7. 2 Pet. 1. 13. Made fit or worthy, Col. 1. 12. Requiſite, 2 Theſſ. 1. 3. Uſefull, 2 Tim. 2. 21.

To meet] Fall upon, Ruth 2. 22. marg. Be before, 1 Chr. 12. 17. marg. Run into, Job 5. 14. marg.

Megiddo] *A declaring of a meſſage, an apple, or the choſen fruit.* A City, 1 Chr. 7. 29.

Megiddon] The ſame. A valley, Zech. 12. 11.

Mehetabel] *How good is God?* or, *God doing well.* The Wife of King *Hadar*, Gen. 36. 39. The Father of *Delaiah*, Neh. 6. 10.

Mehida] *A riddle, ſharpneſſe of wit, ſhaving the hand*; or after the *Syrian*, *the hand ſmitten.* His children returned from the Captivity, Neh. 7. 54.

Mehir] *A reward.* The Son of *Chelub*, 1 Chr. 4. 11.

Meholathite] *Adriel* thus named, 2 Sam. 18. 9. & 21. 8.

Mehujael] *Teaching, declaring God, God blotting out*; or, after the *Syrian* and *Hebrew*, *ſmitten of God.* The Son of *Irad*, Gen. 4. 18.

Mehuman] *Troubled, making an uproar*, or *a multitude.* One of *Ahaſuerus* his Chamberlains, Eſt. 1. 10.

Mehunim] His children returned from the Captivity, Ezr. 2. 50.

Mehunims, *or* **Maimonims**] *Ammonites*, who on the Eaſt bordered on *Judah*, 2 Chron. 26. 7.

Mejarkon] A City, Joſh. 19. 46.

Mekonah] A City, Neh. 11. 28.

Mekatiah] *Deliverance of the Lord.* A *Gibeonite*, Neh. 3. 7.

Melchi] *My King*, or *my counſell.* The Son of *Janna*, Luk. 3. 24. The Son of *Abdi*, Ib. 28.

Melchiah] The Father of *Baaſiak*, 1 Chr. 6. 40. The Father of *Paſhur*, Jer. 21. 1.

Melchizedech] One which was a petty King of *Canaan*, his ſeat was *Schalem*, afterwards *Jeruſalem*, his name ſoundeth *King of peace.* Gen. 14. 18. Heb. 7. 2. He was both King and Prieſt; as King he brought forth bread and wine to refreſh *Abraham* and his Souldiers after their victory; and as Prieſt he bleſſed *Abraham*, bearing in him both a type of Chriſt the Soveraign King and High-prieſt of his Church: See Heb. 7. Pſa. 110. In that theſe two offices met in *Melchizedech*, it was extraordinary, and for ſome ſpeciall uſe, and cannot prove (now that Eccleſiaſticall and Civil order are by God himſelfe diſtinguiſhed) the conjunction of theſe two eſtates in one perſon to be lawfull: That *Sem* (*Noah*'s Son) ſhould be this *Melchizedech*, the *Hebrews* think againſt reaſon. For *Canaan* fell to *Cham*. 2 The Father and Mother of *Sem* be known and expreſſed. 3 Very likely he would have viſited *Abraham*, and unlikely the Nephew ſhould give tithes to the Grandfather.

Dr. *Williams* in his Treatiſe of the *Incarnation of the Word*, layeth alſo down his reaſons to prove that *Sem* was not *Melchizedech*, and that he was no other then *Jeſus Chriſt* the Son of God, p. 807, 808, 809, 810, 811, 812.

Cunæus de Repub. Heb. is of the ſame opinion, as others, take him him to be the *Holy Ghoſt*.

Mr. *Gregory* in his Epiſtle to the Reader, before his Notes and Obſervations, alledgeth out of the *Arabick Catena*, that *Melchizedech* was the Son of *Heraclim*, the Son of *Phaleg*, the Son of *Eber*, and his Mothers name was *Salathiel*, the Daughter of *Gomer*, the Son of *Japhet*, the Son of *Noah*.

Mr. *Hugh Broughton* in his Treatiſe of *Melchizedech* endevoureth to prove that he was *Sem*, and that by the general conſent of his owne Sons, by the continuall judgement of Ages, and by plentifull arguments of Scripture.

Unto thoſe the Reader may have recourſe for reſolution.

Melea] *A Queen, the Counſellour*; or after the *Heb. full, abundant, ſupplying* or *ſupplyed.* The Son of *Menan*, Luk. 3. 31.

Melech] *A King*, or *Counſellour.* The Son of *Micah*, 1 Chr. 8. 35.

Melicu] *His Kingdome*, or *counſell.* Neh. 12. 14.

Melita] *Flowing with honey.* An Iſle, now called *Malta*, lying between *Africa* and *Sicilie*. There is another of the ſame name in the *Adriatick* Bay, between *Italy* and *Epidaurus*. *Large Annot.* on Act. 28. 1.

Which of the two it was wherein *Paul* was ſo kindely entertained, is queſtionable.

Melody] Made both by voyce, Iſa. 51. 3. and muſicall inſtruments, Amos 5. 23. Muſt be with the heart, and to the Lord, Eph. 5. 19. Col. 3. 16.

Melons]

Melons] A kinde of Pompion, which is of a good ſmell, but neither engendereth good blood, nor is eaſily digeſted. Thoſe with other groſſe meats, Cucumbers, Leeks, Onyons, Garleek, uſed to be eaten by the poorer ſort in *Ægypt*, and by the *Iſraelites* when they were ſlaves there, they remembred them, Num. 11. 5. (forgetting their ſlavery) and did prefer before the Manna which God gave them from heaven, which was both pleaſant and wholeſome.

Melt] Faint with fear, Exod. 15. 15. Joſh. 2. 11. Diſſolve, or become liquid, Pſ. 68. 2. Drop, Pſal. 119. 28. marg. Flow, Judg. 5. 5. marg. Wax feeble, faint, weak, Ezek. 21. 7. Be ſtricken with extreme fear and ſorrow, Iſa. 19. 1.

It's alſo put for, To waſte and be diminiſhed, 1 Sam. 14. 16. To faint and be diſcouraged, Pſal. 22. 14. To conſume, Pſal. 147. 18.

It's ſpoken of Manna, Exod. 16. 21. The heart, Joſh. 5. 1. Water, Pſal. 58. 7. A ſnail, Ibid. 8. Wax, Pſal. 68. 2. The elements, 2 Pet. 3. 12.

Melzar] *The circumciſion of a narrow place*; or, *of a bond*, or *a ſteward*. One ſet over *Daniel* and his fellows by the Prince of the Eunuches, Dan. 1. 11.

Member] Any part of a naturall body. 1 Cor. 12. 26. *If one member ſuffer, &c.*

2. Every faculty of ſoul and body. Rom. 6. 12. *Give your members.* Rom. 7. 23. Jam. 4. 1. Theſe be the inſtruments by which the motions of ſin be executed.

3. Every ſinfull luſt annexed to our corrupt nature, as a member to a body. Col. 3. 5. *Mortifie your members on earth.*

4. Every Chriſtian, faithfull man or woman, knit to Chriſt their head by a lively faith, as his members. 1 Cor. 12. 17. *Now ye are the body of Jeſus Chriſt, and members for your part.*

5. The unregenerate part of man, Rom. 7. 23. which is called *fleſh* in verſ. 18.

6. That which is joyned to another in communion.

7. Thoughts, Job 17. 7. marg.

To give our members] To preſent all our powers and faculties of minde and body (as a Servant preſents himſelf before his Lord) ready to take command and charge. Rom. 6. 10. *As you have given your members ſervants to ſin, ſo give your members ſervants to righteouſneſſe.*

Whereas the Members of *Aaron* and his Sons, at their conſecration, as the tip of their right ear, and the thumb, great toe, *&c.* were to be wet with the blood of a Ram ſacrificed: this ſignifieth two things.

1. That all the hands, feet, and actions of Chriſt our High-prieſt, be red with his blood and paſſion. See Pſal. 22. 17. Zech. 12. 10. Rev. 1. 7.

2. That all our parts and actions are to be purged and waſhed with the blood of Chriſt, that we may be wholly clean, as it is taught by Chriſt at the waſhing of his Apoſtles feet, Joh. 13. 5, 6, 7, 8, 9, *&c.*

Members on earth] Earthly, ſenſual, and corrupt affections, which are as Members of our ſinfull Nature, to ſerve it, and ſhew forth their force, in the members of our bodies, *&c.* Col. 3. 5.

Memoriall] Somewhat to be remembred, or ſomething whereby it may be remembred, Exod. 3. 15. & 12. 14. & 13. 9. & 17. 14. & 28. 12.

Memory] The faculty of the ſoul, whereby we remember and call to minde things paſt, or keep in minde things againſt time to come, Eccl. 9. 5. 1 Cor. 15. 2.

2. Memoriall, name, or report, which cauſeth one to be had in memory. Prov. 10. 7. *The memory of the juſt ſhall be bleſſed.* Pſ. 34. 16. *To cut off their memory from the earth.* See Matt. 26. 13. Act. 10. 4.

Memphis] *From the mouth*; or after the *Syrian*, a *coverer*, or *overwhelmer*. A Countrey, or City in *Ægypt*, called of old *Noph*, Hoſ. 9. 6.

Menucan] *Prepared, ſure, made poor*, or *ſmitten*. One of the Princes of *Perſia*, Eſt.

Menahem] *A comforter*. The Son of *Gadi*, 2 King. 15. 17.

Menam] *Prepared*. The Son of *Mattatha*, Luk. 3. 31.

Mend] is all one with Repair, 2 Chr. 24. 12. & 34. 10. Mat. 4. 21. Mar. 1. 19.

Mene] *God hath numbred and ſet the time*, Dan. 5. 26.

Men-pleaſers] Ἀνθρωπάρεσκοι, Eph. 6. 6. Such as look after popular applauſe, as propound unto themſelves this end, that they may pleaſe men, and be praiſed of them.

Now Servants are thus:

1. When they are ſo carefull to pleaſe men, as that they take no care to pleaſe God.

2. When they ſeek by all means to pleaſe their Maſters, but not to profit them.

3. When by diſpleaſing God, they pleaſe their Maſters.

Men-ſtealers] 1 Tim. 1. 10. that is, Such as bought men for ſlaves, knowing them to be free.

Menſtruous] Iſa. 30. 22. that is, One ſick of her infirmity, Lev. 12. 2. & 15. 33. *As a menſtruous woman*, Lam. 1. 17. that is, As an abomination, as a perſon ſevered from the ſociety or acceſſe of any; ſuch an one as every one ſhunneth, that none can abide to come neer; or as ſome abominable thing, ſo vile and foul, that none can endure once to touch, for being polluted and defiled therewith. *Large Annot.* on Lam. 1. 17.

Mention] It ſignifieth both the memory or remembrance which one hath of a perſon or thing, and likewiſe the ſpeaking thereof declaring the ſame.

Make mention of me, Gen. 40. 14. that is, Intercede for me, ſpeak on my behalf.

Make mention of one in prayer, Rom. 1. 9. Eph. 1. 16. 1 Theſſ. 1. 2. Philem v. 4. that is, Pray unto God on their behalf.

Make mention of the God of Iſrael, but not in truth, Iſa. 48. 1. that is, Profeſſe to worſhip God, and be a member of his Church, and yet to be an hypocrite.

Make no mention of other gods, Exod. 23. 13. namely, by way of liking or approbation, for otherwiſe they were and might be named by way of hiſtorical report and reproof.

Make mention of thy righteouſneſſe, Pſa. 71. 16. that is, Record it, publiſh, declare, make it known.

To mention] Come, 1 Chro. 4. 38. marg. Make to aſcend, 2 Chr. 20. 34. mar. Call, Joſh. 21. 9. marg. Report or hear, Ezek. 16. 56. marg. Remember, Heb. 11. 22. marg.

Meonenem] *Chambers.* A place, Judg. 9. 37.

Meanothai] The Father of *Ophrah*, 1 Chr. 4. 14.

Mephaath] *An appearance of waters*, or *the force of waters.* A City, Joſh. 21. 37.

Mephibosheth] *Shame of mouth.* The Son of *Jonathan*, 2 Sam. 9. 6. The Son of *Saul*, Ibid. 21. 8.

Merab] *Fighting, chiding, multiplying*; or after the *Syrian*, *the office of a Maſter.* The Daughter of *Saul*, 1 Sam. 14. 49. & 18. 17, 19.

Meraiah] of *Seraiah*, Neh. 12. 12.

Meraioth] *Bitterneſſe, rebellious*, or *changings.* The Son of *Zerahiah*, 1 Chr. 6. 6. The Father of *Zadok*, 1 Chr. 9. 11. The Father of *Azariah*, Ezr. 7. 3.

Merari] *Bitter, ſtirred up*, or *provoked.* The Son of *Levi*, Gen. 46. 11. Of whom the family of the *Merarites*, Numb. 26. 57.

Merathaim] *The land of thoſe that rule*, or *the land of rebellious ones.* A Countrey, Jer. 50. 21.

Merchandize] Taken *properly* for trading in buying and ſelling, Ezek. 27. 9, 15. Mat. 22. 5. Joh. 2. 16.

Figuratively, for Wares, Rev. 18. 11. Gain and profit, Prov. 3. 14.

To make merchandize] To uſe them like Cattel brought to a Market to be ſold; or, as evill Phyſicians deal with mens bodies, which they deſtroy, 2 Pet. 2. 3.

Merchant] One that tradeth in buying and ſelling, in and about worldly things: Whether by Sea, Prov. 31. 14. or land, Gen. 37. 28. as in ſpicery, balme, myrrhe, Gen. 37. 25. Gold, 1 King. 10. 14, 15. Linnen yarn, Ibid. 28. Girdles, Prov. 31. 24. Powders, Cant. 3. 6. Silver, iron, tin, *&c.* Eze. 27. 12, *&c.* Of whom ſome have been Princes, the honourable of the earth, Iſa. 23. 8. Some deceivers, Hoſ. 12. 7.

Merchants of the earth, Rev. 18. 3. Either worldly Merchants, that ſold her delicate things for her luſt; as *Spirituall* ones, as Friers, Monks, Pardon-ſellers, and ſuch like, 2 Pet. 2. 3. *Large Annot.* on Rev. 18. 3.

Mercy, *as it is referred to God*] 1. The divine eſſence, inclining it ſelf to pity, and relieve the miſeries of all his creatures: but more peculiarly of his elect Children, without reſpect of merit. Pſal. 100. 5. *His mercy is everlaſting.* Pſal. 145. 9. *His mercies are over all his works.*

2. Grace. Jude v. 2. *Mercy and peace be multiplyed unto you.* Pſal. 4. 1. marg.

3. All the benefits of God, both bodily and ſpirituall; which be called Mercies, becauſe they come from his mercy and good will. Rom. 9. 18. *He hath mercy on whom he will.* 1 Tim. 1. 13. *I found mercy becauſe I did it ignorantly.* In both theſe places *Mercy* is put for a calling to Chriſt, and all Graces which follow calling, Rom. 12. 1. Alſo Pſal. 136. throughout, by *Mercy* is ſignified the bleſſings which proceed from his Mercies. See Rom. 11. 31. Mercy is put for Faith flowing from Gods mercy. See 1 Pet. 2. 10. Gen. 24. 12. for a benefit of a good Wife out of his mercy. In 1 King. 3. 6. marg. Bounty.

4. Eternall bliſſe in heaven, as the chiefe fruit of mercy. 2 Tim. 1. 18. *That he may finde mercy at that day.* Mercy, as it is referred to God, it is either eternall, to wit, the Nature of God, infinitely inclined from everlaſting, to pity and ſuccour his children: or temporal, in the acts and works of his mercy, ſhewed in time, upon and toward his children. Theſe works becauſe they be many and ſundry, concerning partly this natural worldly life; as health, life, riches,

peace,

peace, good Magiſtrates and Laws, &c. and partly, that life which is ſpiritual and eternall, as faith, hope, love, &c. wrought within us; predeſtination, vocation, forgiveneſſe of ſinnes, imputation of Chriſt his perfect juſtice, ſanctification, glorification, wrought without us: Hence it is that though mercy be ſingle and one in God, yet Scripture often ſpeaks of it in the plurall number: as Gen. 32. 10. 2 Cor. 1. 3. & Rom. 12. 1. Now becauſe we do owe all we are or have, to theſe mercies; therefore in that text of Rom. 12. 1. *Paul* beſeecheth us by theſe mercies, to mortifie our evil affections, and to live godlily. And indeed, there is no more forcible arguments in the world, then to move Gods children to duty and obedience, by ſuch mercies as by which they are elected, called, juſtified and glorified. Hence ſpringeth a readineſſe to doe the will of their God with cheerfulneſſe, without grutching, or compulſion and ſervile fear.

In the Mercy of God, conſider,

1. The Decree.

2. The Act according to the Decree. A decreed mercy, and an executed or exerciſed mercy, Rom. 9. 15.

Abundant mercy] 1 Pet. 1, 3. Gods mercy is abundant,

1. In the fountain, in himſelf. There is an Ocean of mercy in God. It is infinite in him, as his nature is; yea, it is his nature it ſelfe ſo to be.

2. In the ſtreams; and that either *generally* conſidered, and ſo it flows to all the creatures, reaſonable and unreaſonable, good and bad, Pſal. 33. 5. Mat. 5. 45. Or more *ſpecially*, as it flows to the faithfull.

Now Gods mercy is abundant to the faithfull,

1. In the kindes of mercy, as whom it compaſſeth about, Pſal. 32. 10.

2. In the extent of mercy, as being reſerved for them all, Exod. 20. 6.

3. In the continuance thereof, Pſal. 86. 5. & 100. 4. Iſa. 55. 3. *Byfield* on 1 Pet. 1. 3.

It's alſo manifold, tender, great, ſure, good, &c.

Mercy, *as it is referred to men*] Grief and ſorrow of our hearts for other mens ſins and miſeries, whereby we are moved to help and pity them, if we may. Luk. 10. 37. *He that had mercy on him.* In Mercy, there is the affection of pity, and effect of help and ſuccour.

2. That clemency and favour, which Kings and other Magiſtrates ſhew unto good Subjects, for their incouragement in well-doing. Pſal. 10. 1. *I will ſing of mercy and judgement.* Prov. 20. 28. *By mercy and truth is the Kings throne eſtabliſhed.*

3. All duties of Charity toward our Neighbour, by a Synecdoche. Mat. 6. 15. *I will have Mercy and not Sacrifice.*

4. Kindneſſes and benefits beſtowed to the hurt of others. Prov. 12. 10. *But the mercies of the wicked are cruell.*

Bowels of mercy] Moſt inward and tender affections; or moſt neer touch and feeling of the miſeries of others. Luk. 1. 78. *Through the bowels of the mercy of our God.* Col. 3. 12. *Put on the bowels of mercy.*

Father of mercies] One, who is in himſelfe moſt pitifull, and authour of all mercy in all men. 2 Cor. 1. 3. *Father of mercies.*

To forſake their owne Mercies] To ſtop and dam up the paſſage of Gods kindneſſe, that it come not to them (but curſes rather then bleſſings) by attributing all their good things to lying Idols, not to the living God. Jonas 2. 8. *They that wait upon lying vanities, forſake their own mercies.*

Gentle mercy] The merciſull ſparing of God from deſerved puniſhment. Gen. 19. 6. Iſa. 63. 1.

Mercy glorieth againſt Judgement] Such perſons as out of Chriſtian mercy are favourable and helpfull to the poor Saints, ſhewing therein by theſe works their faith, which hath laid hold on the mercy of God in Chriſt, ſhall have cauſe to glory, not againſt God their Judge, unto whom they owe all thanks for their free ſalvation, Mat. 25. 27. but againſt judgement, damnation, death, ſin, hell, and the devill. Jam. 2. 13. *Mercy glorieth againſt Judgement.* See more of this glorying in Rom. 8. 31, 33, 34. 1 Cor. 15. 55. Mark the bleſſed condition of all ſuch whoſe faith ſhineth before God and men, by the duties of charity.

To have mercy] To execute and perform the whole counſel of election upon the veſſels of mercy, by bringing them into the world, by calling, inwardly and outwardly, by juſtifying, ſanctifying, &c. Rom. 9. 18. *He hath mercy, &c.*

The oppoſition and ſetting of mercy in this ſentence againſt Hardning, plainly proveth this expoſition which I have given. For, as under Hardneſſe, the whole work and proceeding of Gods counſell, is the juſt deſtruction of the reprobate, ſo by the Law of contraries, Mercy muſt ſignifie the whole execution of Gods purpoſe, for the free ſalvation of all the elect.

A covering Mercy-ſeat, Exodl 25. 17. is commonly uſed for the merciſull covering and propitiation of ſins, Pſalm 65. 4. It is a figure of Chriſt, Rom. 3. 25. 1 Joh. 2. 12.

Leſſe then thy mercies] Inferior in worth; or, I am unworthy all or any thy mercies, Gen. 32. 10.

Mercy ſeat] Chriſt, by whom alone God his Father is propitious and merciſull to beleeving ſinners: and whereas it had two Cherubims, at each end one, from between which God did talk with *Moſes*, and by him to the Children of *Iſrael*; this ſignified, that God through Chriſt did teach and governe his people by the miniſtery of his holy Angels (repreſented by thoſe Cherubims) Ex. 25. 17, 18, 19, *&c.* To expreſſe this ſuccour and ready help of the Angels, tendeth *Ezekiel*'s viſion, ch. 10. And *David* by the meditation hereof confirmeth his truſt in God. See Pſ. 80. 12. & 99. 1. & 18. 11. 2 Sam. 22. 11.

Alſo, the covering Mercy-ſeat was a figure of Chriſt, in whoſe heart was Gods Law, by whom our tranſgreſſions of the Law are covered, and the Word of grace from God cometh unto us.

To ſhew mercy] To doe and expreſſe either the common works of mercy, of forgiving, giving, *&c.* which belong to all Chriſtians, Jam. 2. 13. Or elſe ſuch ſpecial works of mercy as belonged to Widows, deſcribed in 1 Tim. 5. 9. Rom. 12. 8.

Mercy and truth] Merciſull and true dealing, or kinde and faithfull, Geneſ. 24. 49. Theſe two words they are often ſpoken of God towards men, Gen. 24. 27. & 32. 10. 2 Sam. 2. 6. Pſal. 25. 10. & 57. 4. & 61. 8. & 89. 15. & 98. 3. & 138. 2. ſo it is ſpoken of men toward men, Gen. 47. 29. Joſh. 2. 14. The firſt word ſignifies, a gracious, kinde, and merciſull affection; the laſt ſignifies faithfulneſſe conſtantly to perform what is ſpoken.

Veſſels of mercy] The Elect. Rom. 9. 23. *Upon the veſſels of mercy*, that is, ſuch upon whom God hath decreed to ſhew mercy, unto eternal ſalvation.

Merciſull] A pitifull perſon, eaſily moved to grieve at the miſeries of others, and to ſuccour them. Luk. 6. 36. *Be ye merciſull, as your heavenly Father is merciſull.*

It's ſpoken both of God, Gen. 19. 16. Deut. 4. 31. and of Man, Prov. 11. 17. & Luk. 6. 36.

Mercy-ſeat] Ex. 25. 17. This was the covering of the Ark, made of pure gold, & not diſtinct from the Ark, but placed cloſe unto it; as God ſitting as it were upon the wings of the Cherubims (which made the repreſentation of a Seat) on the Ark below it.

This narrow Seat was a figure of Chriſt; the word ſignifieth a *covering*; the meaning is, Mans iniquity being covered by Chriſts merits, God is merciſull to him, Pſal. 32. 1. and therefore it is called the *Propitiatorie*, and Chriſt a *propitiation for mans ſins*, 1 Joh. 2. 2. becauſe of the favour and mercy communicated to men, through his merits; and this was placed between the Tables of the Law, and the Majeſty of God, appearing between the Cherubims, verſ. 22. to note, that Chriſt ſtands between God and the rigour of the Law, in our ſtead, and for our ſakes, that God might look upon the Law, through him, as fulfilled by him, for our ſakes, and on our behalfe. *Large Annot.* on Exodus 25. 17.

Mercurius] *Of merchandize.* One of the Heathen Gods, to whom *Paul* was likened, Act. 14. 12.

Mered] *A rebell*, or *rebellious*, *going down*, or *bearing rule.* The Son of *Ezra*, 1 Chr. 4. 17. The Father of *Gedor*, Ib. 18.

Meremoth] *Bitterneſſe*, or *myrrhe of death.* Of the Sons of *Bani*, Ezr. 10. 36.

Meres] *A diſtilling down from the head*; or after the *Syrian*, *an impoſtume.* One of the 7 Princes of *Perſia* and *Media*, Eſt. 1. 14.

Meribah] *Strife*, or *contention.* A place, Ex. 17. 7.

Meribbaal] *Rebellion*, or *fighting againſt Baal.* The Father of *Micah*, 1 Chr. 8. 34.

Merimoth] *Bitterneſſe*, or *myrrhe of death.* The Son of *Uriah*, Ezr. 8. 33. One who ſealed the Covenant, Neh. 10. 5. who went up with *Zerubbabel*, Neh. 12. 3.

To merit] To make ſomething due to us which was not due, or of leſſe due, to be more due.

2. To deſerve ſomething of Almighty God, by the worthyneſſe of the thing done. Thus Jeſus Chriſt alone meriteth, becauſe there is an equall proportion between his perfect righteouſneſſe, and the merit of it, which is eternall glory, Rev. 5. 12.

3. To obtain and get a thing. Thus the Fathers often uſe this word in their writings; and thus all Chriſtians in a good ſenſe, may be ſaid to merit, becauſe good works at laſt obtain heavenly bliſſe, although they cannot merit it by deſert.

This word [*Merit*] is not found in Scripture, but the matter ſignified by it, both for the ſecond and third ſignification, is found there.

there, Act. 20. 28. Eph. 1. 14. Matt. 25. 30, 31, 32.

Papists distinguish Merits into two kindes.

1. As merit of congruity, which they call a work preparatory unto grace in persons unregenerate.

2. Of condignity, which is in the regenerate a work of preparation to glory.

In generall, a merit is an undue work, making a reward due to us, which otherwise was not due. Such is no work of a meer man, done either before or after grace, because they be not *Nostra*, ours. 2 *Debita*, a debt. 3 *Vitiosa*, polluted. 4 *Manca*, unperfect. 5 *Inæqualia mercedi*, unequall to the recompence, Luk. 17. 10. 1 Cor. 4. 7. Rom. 11. 35. Rom. 8. 18. Though good men be not saved by merits, yet evill men be damned by merit. *August.*

Merodach] *Bitter contention.* A King of *Babel*, Isa. 39. 1.

Merom] *Heights.* A River, Josh. 11. 5, 7.

Meronothite] *My singing, rejoycing, crying out*; or in the *Syrian*, *bearing rule*. *Jehdeiah* thus named, 1 Chr. 27. 30. and *Jadon* Neh. 3. 7.

Meroz] *Secret*, or *leanesse*. A City, Judg. 5. 23.

Merry] One whose minde is right, in a right temper. For all true mirth must come from the rectitude or right frame and temper of the minde, Jam. 5. 13. One who Epicure-like placeth his happinesse in eating, drinking, *&c.* Luk. 12. 19. One who is frolick and cheerfull, whether *lawfully*, as in friendly welcome, Gen. 43. 34. Judg. 19. 6, 9, 22. Luk. 15. 22, 24. In thankfulnesse to God, Jer. 30. 19. & 31. 4. In the lawfull and plentifull enjoyment of Gods blessing, Ruth 3. 7. 1 King. 4. 20. Eccl. 8. 15. In dayes of freedome from evill, Jam. 5. 13. or *unlawfully*, when men are merry sinfully, Judg. 9. 27. & 16. 25. 1 Sam. 25. 36. 2 Sam. 13. 28. Rev. 11. 10.

The word is also put for Songs, Judg. 9. 27. marg. and for Glad, Eccl. 10. 19. Laughter and wine make merry, Eccl. 10. 19. but above all the heart, Pro. 15. 13, 15. & 17. 22.

Mesha] *A burden, taking*; or, *salvation*. A City, Gen. 10. 30. A King of *Moab*, 2 King. 3. 4. The Son of *Caleb*, 1 Chr. 2. 42. The Son of *Shaharaim*, by *Hodesh* his Wife, Ib. 8. 8, 9.

Meshach] *Prolonging*, or *drawing*, or *hedging in waters*. *Mishael*, thus named, Dan. 1. 7.

Meshech] The same. The Son of *Japhet*, Gen. 10. 2. The Son of *Shem*, 1 Chr. 1. 17. A Countrey, Psal. 120. 5. Ezek. 27. 13. & 32. 26.

Meshelemiah] *The place, perfection*, or *recompensing of the Lord*. The Father of *Zechariah*, 1 Chr. 9. 21.

Meshezabeel] *God taking away, flowing*; or after the *Syrian* and *Hebrew*, *the salvation of God*. The Father of *Berachiah*, Neh. 3. 4. One who sealed the Covenant, Ib. 12. 21.

Meshezabel] The same. The Father of *Pethahiah*, Neh. 11. 24.

Meshillemith] *Peaceable, perfect, giving again*; or, *the parables of death*. The Son of *Immer*, 1 Chr. 9. 12.

Meshillemoth] *A making peace, perfection, a giving again*; or, *the parables of death*. The Father of *Berechiah*, 2 Chr. 28. 12. The Son of *Immer*, Neh. 11. 13.

Meshobab] A Prince in his family, 1 Chr. 4. 34, 38.

Meshullam] *A peace-maker*; or *peaceable, perfect, giving again, their parables*, or *their power*. The Father of *Azaliah*, 2 King. 22. 3. The Son of *Zerubbabel*, 1 Chr. 3. 19. One of *Gad*, 1 Chr. 5. 13. The Son of *Elpaal*, 1 Chr. 8. 17. The Son of *Hodaviah*, 1 Chr. 9. 7. The Son of *Shephatiah*, Ibid. 8. The Son of *Zadok*, Ib. 11. The Son of *Meshillemith*, Ib. 12. Of the Sons of the *Kohathites*, 2 Chr. 34. 12. A chief man, Ezr. 8. 16. Of the Sons of *Bani*, Ib. 10. 29. The Son of *Berechiah*, Neh. 3. 4. The Son of *Besodaiah*, Ib. 6. One who stood on *Ezra*'s left hand, Neh. 8. 4. The Son of *Joed*, Neh. 11. 7. Of *Ezra*, Ib. 12. 13. Of *Ginnethon*, Ib. 16. A Porter keeping the Ward, Ib. 25.

Meshullameth] The Mother of *Amon*, 2 Ki. 21. 19.

Mesobaite] *The standing place of the Lord, the Lords standing*; or, *a little Doe*. *Jasiel* thus named, 1 Chr. 11. 47.

Mesopotamia] *Middle of waters*. A Countrey so called of *waters*, because it is situate between two rivers, *Euphrates*, and *Tygris*, Act. 2. 9. & 7. 2.

Message] from God, Judg. 3. 20. the Lord, Hag. 1. 13. Christ, 1 Joh. 1. 5. & 3. 11. there rendred Commandement in the marg.

It's put for Word, 1 King. 20. 12. marg. A fool unfit by whom to send a message, Prov. 26. 6.

Messenger] 1. of God, whether Prophets, Hag. 1. 13. Priests, Mal. 2. 7. Others endued with gifts to shew to another his spirituall state, Job 33. 23. as *John* the Baptist, Mat. 3. 1. Mar. 11. 10. Christ himselfe, Mal. 3. 1. the Apostles, 2 Cor. 8. 23.

2. Of Christ, Luk. 9. 52.

3. Of the Church in Church affairs, Phil. 2. 15.

4. Of others, whether Prophets, 2 King.

5. 10. Luk. 7. 24. Kings and great perſons, Deut. 2. 26. Joſh. 6. 17. 2 Chr. 36. 15. or others, as of *Jacob* to *Eſau*, Gen. 32. 3, 6.

5. Of Satan, 2 Cor. 12. 7.

6. Of Death, Prov. 16. 14.

There's a wicked, Prov. 13. 17. a cruell, Ib. 17. 11. a faithfull, Ib. 25. 13. a deaf meſſenger, Iſa. 42. 19.

It's put 1. for one that bringeth word to another, Gen. 32. 3, 6. Job 1. 14. Whoſe meſſage or tydings are ſometime evil, ſometime good, being for information, conſolation, commination.

2. An Interpreter, ſhewing to another his ſtate ſpiritual, Job 33. 23.

3. An Executioner, Prov. 17. 11.

4. An Ambaſſador, 2 King. 16. 7. & 17. 4.

5. A ſpie, Joſh. 6. 17. Jam. 2. 25.

6. Teachers, 2 Cor. 8. 23.

Meſſiah, *or* **Meſſias**] *Anointed.* This title is by an excellency given to the Saviour of the world (as being anointed our King, Prieſt, and Prophet) Joh. 1. 41. & 4. 25.

To mete] To meaſure, Exod. 16. 18. ſubdue or receive into ones full poſſeſſion, Pſal. 60. 6.

A Nation meted out, Iſa. 18. 2. that is, taking the words *actively*, a Nation that meteth out other people to deſtroy them; or *paſſively*, a Nation meted out, or ſhortly to be meted out to conculcation or deſtruction. The words are rendred in the marg. *A Nation that meteth out.* Heb. *A Nation of line line*, alluding to a meaſuring line, implying (as ſome think) the cauſe of their deſtruction, as in way of retribution; meaſure by meaſure, the evill of puniſhment being meted out unto them, according to the meaſure of the evil of their ſin.

With what meaſure ye mete, it ſhall be meaſured to you again, Mat. 7. 2. A proverbial ſentence. It is very equall, that a man ſhould buy by the ſame meaſure by which he ſels: you would be loath to be hardly cenſured by others; do not that to others, which you would not ſuffer at their hands. *La ge Ann.* on the place.

Methег-Ammah] *The bridle of bondage.* A City, 2 Sam. 8. 1. namely *Gath*, as appears, 1 Chr. 18. 1. Which was thus called, becauſe it was ſituate on a hill, or a mountainous tract of ground; and a *bridle*, becauſe by its great ſtrength it reſtrained enemies from invading it, and the Countrey adjoyning to it, and alſo ruled and gave laws to all the leſſer Townes, and parts adjacent. *Annot.* on 2 Sam. 8. 1.

Methzedath, *or* **Mithzedath**] *Aſſaying*, or *beholding the Law*, or *breaking the Law*; or, *the going down of death. Cyrus* his Treaſurer, Ezr. 1. 8. One that wrote unto *Artaxerxes* againſt the *Jews*, Ezr. 4. 7.

Methuſael] *Asking death*, or *his death*, or *a grave.* The Father of *Lamech*, Geneſ. 4. 18.

Methuſalah] Called Luk. 3. 37. *Mathuſala. He ſent his death*, or *the weapons of his death*; or after the *Hebrew* and *Syrian*, *ſpoyling his death*, or *the ſpoyl of death.* The Son of *Enoch*, Gen. 5. 21.

Meunim] *Dwelling places, afflicted, offending*, or *anſwering.* His Children returned from *Babylon*, Neh 7. 52.

Mezahab] *Gilded*, or *the waters of gold*, or *what gold.* The Father of *Matred*, Gen. 36. 39.

M I.

Miamin] *The right hand*; or, *preparing waters.* Of the Sons of *Paroſh*, Ezr. 10. 25. A Prieſt, Neh. 12. 5.

Mibhar] *Choſen*; or *youth.* The Son of *Haggeri*, 1 Chr. 11. 38.

Mibſam] *Smelling ſweet*, or *confounding them.* The Son of *Iſhmael*, Gen. 25. 13. The Son of *Shallum*, 1 Chr. 4. 25.

Mibzar] *Defended, walled, forbidding, taking away*, or *gathering grapes.* A Duke, Gen. 39. 42.

Micah] *Poor, lowly, ſmiling*, or *ſmitten*; or, *who is here in this place?* or *waters here.* A man of Mount *Ephraim*, Judg. 17. 1. The Son of *Shimei*, 1 Chr. 5. 5. The Son of *Meribbaal*, Ibid. 8 34. The Father of *Mattaniah*, Ibid. 9. 15. The Father of *Abdon*, 2 Chr. 34. 20. A Levite, Neh. 10. 11. A Prophet, the *Moraſhite*, Jer. 26. 18. Mic. 1. 1.

Micaiah] *Who as the Lord*, or *who like the Lord?* or *the lowlineſſe* or *poverty of the Lord*, or *the ſmiling of the Lord*, or *the Lord ſmiling.* The Son of *Imlah*, 1 King. 22. 8.

Michaiah] The ſame. The Daughter of *Uriel*, 2 Chron. 13. 2. One appointed by *Jehoſaphat* to teach in the Cities of *Judah*, Ibid. 17. 7. The Son of *Zaccur*, Neh. 12. 35. A Prieſt, Ibid. 41. The Son of *Gemariah*, Jer. 36. 11.

Michael] *Who is God?* or *who is like God?* or *the lowlineſſe of God, the poverty of God, the ſmiting of God*; or, *God ſmitten.* The Father of *Sethur*, Numb. 13. 13. A *Gadite*, 1 Chr. 5. 13. The Son of *Jeſhiſhai*, Ibid. 14. The Son of *Baaſiah*, Ibid. 6. 40. The Son of *Izrahiah*, Ibid. 7. 3. The Son of *Beriah*, Ibid. 8. 16. A Captain of *Manaſſeh*, Ibid. 12. 20. The Father of *Omri*, Ib. 27. 18. The Son of *Jehoſaphat*,

ſhaphat, 2 Chr. 21. 2. The Father of *Zebadiah*, Ezr. 8. 8. *Cambyſes* the Son of *Cyrus*, who in his Fathers abſence ſtopt the execution of his Fathers Decree, and forbad the building of the Temple, Dan. 10. 13. Chriſt: who alone ſtands for his Church againſt all the world, that neither men nor devils ſhall prevail againſt it, Ib. 21. Jude v. 9. *Conſtantine* and his Souldiers, as ſome think; *Chriſt*, as others, Rev. 12. 7.

Micah] *Poor, lowly, &c.* as *Micah*, Of the Sons of *Uzziel*, 1 Chr. 23. 20. & 24. 24.

Michal] *Who is perfect?* The Daughter of *Saul*, and Wife of *David*, 1 Sam. 18. 27. Put for the Siſter of *Michal*, 2 Sam. 21. 8. marg.

Michmash] *A ſmiter, a poor man taken away, the ſmiter ſtroking*, or *a poor man touching*, or *taken away*. A City, Neh. 11. 31. Iſa. 10. 28.

Michmethah] *The gift of a ſmiter*, or *poor man*; or, *the death of a ſmiter*. A City, Joſh. 16. 6.

Michri] *A ſelling*; or *knowledge*. The Father of *Uzzi*, 1 Chr. 9. 8.

Michtam] *Golden*, Pſal. 16. the title. mar.

Middin] *Judgement, ſtriving*, or *chiding*. A City, Joſh. 15. 61.

Middle] put for Navill, Judg. 9. 37. Ezek. 38. 12. marg. Midſt, 1 Sam. 25. 29. marg.

Midian] *Judgement, ſtriving*, or *chiding*. The Son of *Abraham* by *Keturah*, Gen. 25. 2. A Countrey ſo named of him, Gen. 2. 15. as alſo the inhabitants thereof, Judg. 8. 28. Whence *Midianite*, Numb. 10. 29. *Midianites*, Gen. 37. 8. *Midianitiſh*, Numb. 25. 6.

Midſt] put for very high, Deut. 4. 11. The moſt open place, Deut. 13. 16. Among, Ibid. 18. 15. Moſt convenient, Ibid. 19. 2. The channel or bottome, Joſh. 3. 17. The heart, 2 Sam. 18. 14. marg. The boſome, 1 King. 22. 35. marg. The thickeſt of a throng, Luk. 4. 30. Joh. 8. 59. That which we call the midſt, indifferent, between two ſides, Luk. 32. 42. or in a circumference, Numb. 35. 5. Rev. 4. 6. Within, Dan. 3. 6, 25. The belly, Act. 1. 18.

Midwife] One that doth the office unto Women in the birth of children, Gen. 35. 17. & 38. 28. whoſe work the Lord proſpered in the preſervation and increaſe of the children of *Iſrael*, Exod. 1. 21.

Migdalel] *The tower of God*, or *the greatneſſe of God*. A City, Joſh. 19. 38.

Migdal-gad] *A happy tower*, or *a tower compaſſed about*, or *the greatneſſe of happineſſe*, or *the greatneſſe compaſſed about*. A City, Joſh. 15. 37.

Migdol] *A tower*, or *greatneſſe*. A City, Exod 14. 2.

Might] Spoken 1. of *God*, whoſe are wiſdome and might, Dan. 2. 20. and giveth ſtrength and power to whom he will, 1 Chr. 29 12. In whoſe hand is power and might, 2 Chr. 20. 6. The manifeſtation whereof in taking vengeance on his adverſaries, is ſometime ſo notorious, that it is talked of far and neer, Iſa. 33. 13. By reaſon whereof his heavenly hoſt appear each one conſtantly in his place, ready preſt to doe ſervice to God his Generall, in whatſoever he ſhall pleaſe to aſſigne him unto, Iſa. 40. 26. Whoſe name is great in might, Jer. 10. 6. and unto whom might for ever, Rev. 7. 12.

2. Of *Chriſt* the *Meſſiah*, on whom the Spirit of might reſteth, Iſa. 11. 2. That courage whereby he was enabled reſolutely to undertake, and undauntedly to goe through with, whatſoever his place or office neceſſarily required of him, though never ſo hazardous; who is now far above all principality, and power, and might, *&c.* Eph. 1. 21. that is, exalted even as man, not onely above all States and Potentates upon earth, but alſo all Angels in heaven.

3. Of the *Sun*. Judg. 5. 31. *Let them that love thee be as the Sun when he goeth forth in his might*, that is, as the Sun when it riſeth in glory and brightneſſe, and from the morning to high noon, therein increaſeth more and more; ſo let them that love the Lord increaſe daily in glory and happineſſe.

4. Of *Man*, ſignifying,

1. That lively vigour, nature, and moyſture, whereby men are ſtrong and luſty, Gen. 49. 3.

2. All whatſoever is in us, and in our power, Deut. 6. 5.

3. Strength and endevour, Deut. 8. 17.

4. Ability or power to deliver, Deut. ch. 28. v. 32.

5. Power, greatneſſe, 1 King. 15. 23. & 22. 45.

6. Arm, power, Ezek. 4. 6. Mar. 9.

All might, Col. 1. 11. A might that extends to the ſtrengthening of all the faculties of the ſoul, powers of the body, and duties of the life. A might that is gotten from the uſe of all the means. A might ſhewed in the uſe of all the armour of God. A might extended to all poſſible degrees and power of every grace and duty. *Byfield* on Col. 1. 11. p. 91, 92.

Mighty] It's ſpoken 1. of *God*, Deut. 10. 17. Pſal. 24. 8. Zeph. 3. 17. Who is ſo in power, Deut. 4. 37. & 9. 29. in ſtrength, Job

9. 4. in ſtrength and wiſdome, Ibid. 36. 5. In battel, Pſal. 24. 8. Voyce, Pſal. 68. 33. Arm, Pſal. 89. 13. Acts, Pſal. 106. 2. In pleading the cauſe of the fatherleſſe, Prov. 23. 11. Wonders, Dan. 4. 3. In Iſa. 30. 29. He is tearmed *mighty*, that is, *rock*, marg.

2. Of *Chriſt*, Pſal. 43. 3. Who is mighty to ſave, Iſa. 63. 1. Mighty in works, Matt. 11. 20. In word and deed, Luk. 24. 19. In his people, 2 Cor. 13. 3. and Miniſters, Gal. 2. 8.

3. Of the *holy Ghoſt*, Act. 2. 2.

4. Of *holy men*, mighty in words and deeds, Act. 7. 22. 2 Cor. 12. 12. In the Scriptures, Act. 18. 24. In the weapons of their ſpirituall warfare, 2 Cor. 10. 4.

5. Of *Angels*, who are tearmed mighty, 2 Theſſ. 1. 7. that is, Angels of his power, marg. Rev. 10. 1.

6. Of *Men*, moſt mighty, Dan. 3. 20. that is, mighty of ſtrength, marg. Zech. 11. 2. The mighty are ſpoyled, that is, Gallants, marg. Job 22. 8. The mighty man, that is, The man of arm, marg. Gen. 23. 6. A mighty Prince, that is, A Prince of God, marg. Pſal. 29. 1. O ye the mighty, that is, O ye Sons of the mighty, marg.

Men may be ſaid to be mighty in valour, in authority, Geneſ. 23. 6. multitude and power, Gen. 18. 18. Numb. 22. 6. cruelty, Gen. 10. 9. wealth, Ruth 2. 1. valour, 1 Chr. 12. 28. ſtrength, Job 5. 21. in drinking, Iſa. 5. 22. in war, Iſa. 3. 2, 25. in work or doing, Jer. 32. 19. marg.

7. Of *things*, Jer. 33. 3. Mighty things, that is, Hidden, marg. Iſa. 17. 12. Mighty waters, or Many, marg.

It's ſpoken alſo of thundrings, Ex. 9. 28. Waters, Ib. 15. 10. Deſtruction, Deut. 7. 23. Nation, Ibid. 26. 5. Rivers, Pſal. 74. 15. Waves, Pſal. 93. 4. Kings, Pſal. 135. 10. Captivity, A mighty captivity, Iſa. 22. 17. that is, The Captivity of a man, marg. Army, Dan. 11. 25. Sins, Amos 5. 12. Stream, Ib. 24. Tempeſt, Jonah 1. 4. Famine, Luk. 15. 14. Signes, Rom. 15. 19. Wind, Rev. 6. 13.

Mighty one] Either the moſt ſtrong God, or the Angel his Miniſter, endowed and armed with the power of God, whence Angels are called mighty ones. Pſal. 78. 25. *And powers, &c.* Eph. 1. 21. Col. 1. 16. *Lebanon* (that is, the ſtouteſt and higheſt of them) ſhall fall by a mighty one.

Migron] *Fear, a barn*, or *from the throat*. A City, 1 Sam. 14. 2.

Mijamin] *The right hand*, or *preparing waters*. To him came the fift Lot, 1 Chr. 24. 9. See Neh. 12. 7.

Mikloth] *Little wands, ſtaves, voyces*; or, *looking downward*. The Father of *Shimeah*, 1 Chr. 8. 32. An aſſiſtant unto *Dodai* in his courſe, 1 Chr. 27. 4.

Mikniah] *The poſſeſſion of the Lord*; or, *the buying the cattel*, or *herd of the Lord*. A Levite, 1 Chr. 15. 18.

Milalai] *Circumciſion*, or *my talk*. One of the Prieſts Sons, Neh. 12. 36.

Milcah] *A Queen*, or *a woman of counſell*. The Daughter of *Haran*, Gen. 11. 29. The Daughter of *Zelophehad*, Numb. 27. 1.

Milcom] *Their King*, or *their Counſellour*. An Idol of the *Ammonites*, 1 King. 11. 5. the ſame with *Molech*.

Mile] Mat. 5. 4. The ſpace of a thouſand paces.

Miletum] 2 Tim. 4. 20. or *Miletus*, Act. 20. 15, 17. A City of *Aſia*. *Red kernels*, of ſcarlet or crimſon colour.

Milk] A kinde of food which we have from Kine and Sheep, to nouriſh Babes and Children withall, Deut. 32. 24.

It was alſo mens food, Gen. 18. 8. and uſed for drink, Judg. 4. 19. & 5. 15.

2. The Doctrine of the Goſpel, eaſily taught unto the capacity of ſuch as be children in underſtanding. Heb. 5. 12. *Ye have need of milk*; that is, of the Catechiſmes or beginnings.

3. The Doctrine of the Word delivered, howſoever, either exactly or eaſily, profoundly or plainly. 1 Pet. 2. 1. *Deſire the ſincere milk of the Word.*

4. The graces of the holy Spirit, which are as neceſſary to a heavenly life, as milk is to this naturall life. Iſa. 55. 1. *Come buy of me wine and milk.* Metaphors.

5 The abundance of things for the ſuſtentation of life, Lev. 20. 24. Joſh. 5. 6. Iſa. 3. 8, 17. Joel 3. 18.

6. Profitable ſpeech, Cant. 4. 11. and doctrine for nouriſhment of the ſoule, Cant. 5. 1.

Millet] A ſmall grain, whereof (for want of other corn) bread may be made, but it nouriſheth little, and is very lean or ſlender, Ezek. 4. 9.

Millo] *Fulneſſe*, or *a filling*. A place, 1 Ki. 9. 15.

Milſtone] Either a ſtone in a Mil to grinde corn withall; or any thing whereby a man gets his living, by a Synecdoche. Deut. 24. 6. *No man ſhall take the upper milſtone to pledge.*

2. Some ſevere puniſhment for a notable crime. Mat. 18. 6. *Better a milſtone were hanged about his neck, &c.*

3. A man, or the heart of a man hardened in wickedneſſe. *Whoſe heart is harder then the neather milſtone*, Job 41. 24.

Mincing] Iſa. 3. 16. or *tripping nicely*, mar.

Mind] That part of the ſoul, whereby we underſtand and conceive things, called the underſtanding. Tit. 1. 15. *Even their mindes are defiled.* Col. 1. 21. *Your minds were ſet on evill works.*

2. The whole faculties of the ſoul, both underſtanding, reaſon, will, and affections, as they are renewed by grace. Rom. 7. 25. *I ſerve the Law of God in minde:* and fleſh here ſignifies all that is unregenerate.

3. A thought, cogitation, or purpoſe. Mat. 22. 27. *Love the Lord with all thy minde.*

4. Sentence or Judgement, Rom. 14. 5.

5. The heart, Gen. 26. 35. Act. 20. 19.

6. The memory, Pſal. 31. 12. Iſa. 46. 8.

7. Intention, Prov. 21. 27.

8. Wit, Mar. 5. 15.

9. Affection, Act. 17. 11.

10. Affect, Rom. 8. 5.

11. The whole ſoul, Rom. 7. 25.

12. The judgement, Tit. 1. 15.

13. The will, 1 Pet. 5. 2.

Minde of Chriſt] The whole truth of the word, concerning Chriſt. 2 Col. 2. 16. *We have the minde of Chriſt.* Chriſts minde being otherwiſe unſearchable (as our minde and thought) is made known to us by the Scriptures, through the holy Ghoſt opening our wits to underſtand them.

To be like-minded] To have conſent or agreement in faith and charity, to beleeve the ſame truth of God, and to have the ſame love in reſpect of converſation without diſſenſions, Rom. 15. 5. Not every conſent is commendable, but that which is according to Chriſt; that is, which is founded upon the wholſome doctrine of Chriſt, and tendeth to the glory of Chriſt. For agreement in hereſie or in maliciouſneſſe, is not Chriſtian concord, but wicked conſpiracie, as *Origen.*

Minde of the Lord] The part of Gods will ſecret and not revealed, Rom. 11. 34. or his counſell in the myſterie of our Redemption, 1 Cor. 2. 16.

Will of the minde] Evill reaſonings, thoughts, and deſires, which ariſe from our mindes, being corrupted with ſin. Eph. 2. 3. *In fulfilling the will of the minde.*

Mine] That is, my next children, and not my childes children, Gen. 48. 5. So theſe 2 Sons of *Joſeph* are made Heirs with *Jacobs* children.

Miniamin] *The right hand*, or *preparing waters.* One ſet in office by *Hezekiah*, 2 Chron. 31. 15. A Prieſt, Nehem. 12. 41.

Mingle blood with their ſacrifices, Luk. 13. 1. that is, Kill them at the Altar whileſt they were ſacrificing.

Mingle drink with weeping Pſal. 102. 9. that is, undergoe grievous afflictions.

Mingle ſtrong drink, Iſa. 5. 22. that is, fill themſelves with ſtrong drink, give themſelves over unto drunkenneſſe.

Drink mingled with gall, Mat. 27. 34. *Wine mingled with myrrhe*, Mar. 15. 23. Such drink was wont to be given thoſe who were to be executed, ſome ſay, to ſtupifie them; it may be, to keep thoſe from fainting whom they would longer torment. The Souldiers gave it Chriſt, in ſtead of drink, out of barbarous inhumanity and impiety mocking him.

Mingled themſelves with the people of the Lands, Ezr. 9. 2. that is, joyned themſelves in marriage with Idolaters and Heathen.

Mingled a perverſe ſpirit in the midſt of them, Iſa. 19. 14. that is, poured out, or given them to drink, a Spirit of errour, ſeducement, giddyneſſe, diſturbing all their counſels and courſes.

Mingled her wine, Prov. 9. 2. In thoſe hot Countreys, they mingled their wine with water to allay the heat of it. So doth Chriſt fit his heavenly inſtruction for our earthly capacity.

Miniſter] A perſon appointed to ſerve the Common-wealth in miniſtring juſtice for the puniſhment of Vice, and praiſe of well doers. Rom. 13. 2. *He is a Miniſter of God for thy welfare.* 1. A Ruler ordained of God; 2 ſet up by God; 3 in his ſtead.

2. A perſon ordained to ſerve the Church in adminiſtring the holy things thereof. 1 Cor. 4. 1. *We are the Miniſters of Chriſt.*

3. A Servant which attendeth and waiteth at a Table, or which doth other duties of charity and mercy, Joh. 2. 5. Rom. 16. 1. *Phœbe, a Miniſter (or ſervant) of the Church, &c.* The title of Miniſter or Servant is here given unto *Phœbe*, becauſe ſhe being a rich Woman, did miniſter relief to ſuch poor Chriſtians as were converted to the faith; namely, to the Apoſtles and other that were Miniſters of the Church, as before her the like did *Joanna* the Wife of *Chuza*, and *Suſanna*, Luk. 8. 1, 2. Thus *Pareus* and *Haimo. Vatablus* alſo thus judgeth.

And ſurely it is not unlike to be thus, becauſe ſhe had taken a long journey from *Cenchrea* to *Rome*, which old widows were unfit to doe; neither could ſhe have been ſo long abſent from her charge, if ſhe had been

a

a Deaconeſſe. But *Theodoret*, *Tolet*, M. *Calvin*, M. *Beza*, M. *Piſcator*, do think that ſhe was one of the widows deſcribed in 1 Tim. 5. 5, 6, &c. and did attend on ſtrangers, cheriſhing and lodging them, miniſtring to the ſick, impotent, and aged, as a ſervant and Deaconeſſe of the Church of *Cenchrea*, ſo ſtyled in the Text it ſelf.

4. The holy Angels, whom God as he will doth uſe to be miniſters and executioners of his will and judgement, as he likewiſe uſeth wind, and fire, and lightening, Pſal. 104. 4.

5. An Apoſtle, Act. 26. 16. Epheſ. 3. 7. Col. 1. 23.

6. An Evangeliſt, 1 Tim. 4. 6.

7. Such a one as is ſent of Chriſt, and ordained by the Church, to teach and feed Chriſts flock, Epheſ. 6. 21. Coloſſ. 1. 7. & 4. 7.

They are ſet forth in Scripture under divers titles, whereof ſome point out their dignity, as Ambaſſadors, 2 Cor. 5. 20. Angels, Rev. 1. 20. The bridegroomes friends, Joh. 3. 29. Workers together with God, 1 Cor. 3. 9. Others their duty, as Paſtors, Jerem. 3. 15. Stewards of the myſteries of God, 1 Cor. 4. 1. Souldiers, Phil. 2. 25. Workmen, 2 Tim. 2. 15. Guides, Teachers, Watchmen, &c.

Miniſter of Circumciſion] ſignifies, Chriſt who did execute his office and miniſtery only toward the people of the Circumciſion, that is, the Jews.

A Miniſter of ſin] One who teacheth perſons freely juſtified and abſolved from guilt and puniſhment of ſin, being accepted for juſt before God by faith in Chriſt, to live boldly in the ſervice of ſin, Gal. 2. 17. *Is therefore Chriſt the Miniſter of ſin?* that is, neither Chriſt, nor *Paul* the ſervant of Chriſt, taught ſuch liberty, but the flat contrary, that juſtified perſons have their hearts purified by faith, and are made able with hate of ſin, to forſake the ſervice of it by the Spirit of Sanctification.

Miniſtring Spirits] The bleſſed Angels ſent forth to miniſter for their ſakes, which ſhall be heirs of eternall ſalvation. Heb. 1. 14. *Are they not all miniſtring ſpirits, &c.*

To miniſter] It's put for to do ones office, Deut. 18. 5. Neh. 10. 36. To attend upon, 1 Sam. 2. 11. To doe juſtice or give judgement, Pſal. 9. 8. To ſerve, Mat. 20. 28. To adminiſter, to relieve, to beſtow, Ibid. 25. 44. 2 Cor. 6. 10. Heb. 6. 10. To perform, worſhip, ſacrifice, 1 Cor. 1. 9, 13. To afford, Eph. 4. 29. To occaſion, 1 Tim. 1. 4. To propheſie, 1 Pet. 1. 12. To help and ſupply wants, 1 Pet. 4. 10, 11.

To miniſter unto the Lord] To ſerve God in preaching the Word. Thus *Chryſoſtome* expounds it. Act. 13. 2. *Now as they miniſtred unto the Lord.* The word ſignifies nothing elſe but executing a publick office or work.

The *Miniſtery* is a publick and ſacred function, wherein men furniſhed with meet gifts, and duely called, doe ſerve God and his Church, by diſpenſing and giving forth faithfully and wiſely, the Word, Sacraments, and other holy things, to the gathering of the Saints, and for the edification of the body of Jeſus Chriſt, untill we meet all in heaven, Eph. 4. 11, 12, 13. This function is wickedly turned in the Romiſh Synagogue, into a ſacrificing Prieſthood of mans deviſing, being no more like the Miniſtery of the Goſpel, then darkneſſe is to light.

Miniſtration] Diſtribution of almes to the poor, Act. 6. 1, 2. Rom. 12. 8. *The widows were neglected in their daily miniſtration,* 2 Cor. 8. 4.

2. The function of ſuch as doe preach either the Law or the Goſpel, 2 Cor. 3. 7, 8, 9.

Miniſtery] The calling of an Apoſtle; the generall being put for the ſpeciall, by a Synecdoche of the whole for a part, Rom. 11. 13.

2. Such a function in the primitive Church, as did intend not inſtruction, but the exerciſe of Diſcipline onely, as appeareth by ſetting Miniſtery in oppoſition to Propheſie, which ſignifies generally, whatſoever belongs to doctrine and exhortation: which two (as parts) are by *Paul* comprehended under that generall faculty of Propheſying, as under the generall word of Miniſtery, he compriſeth as three ſpecials, 1 the Deacons, whoſe office was to relieve the poor; 2 the Widow, whoſe duty was to cheriſh men in their ſickneſs; 3 Spiritual Governors, whoſe charge was to watch over mens manners, as aſſiſtants to Teachers and Paſtors.

Thus *Calvin*, *Gualter*, *Beza*, *Faius*, *Gryneus*, *Martyr*, *Olevian*. Alſo D. *Willet* and *Piſcator* diſtinctly and fully ſo expound the place: Rom. 12. 7, 8. *Let us wait on our Miniſtery.* Thus it is read in the Greek.

3. Chriſts Prieſthood, Heb. 8. 6.

4. The ſervice performed in the Tabernacle, Ib. 9. 21.

Miniſtrel] A Piper, Rev. 18. 22. or one that playeth on the Flute. The *Heb.* word in

in 2 King. 3. 15. ſignifieth any kinde of Muſician, even one skilfull in ſinging, or playing on inſtruments.

Prophets uſed to have ſuch (1 Sam. 10. 5.) and that to quicken their ſpirits, and to rouſe them up from dulneſſe and heavyneſſe. The Minſtrell or Muſician there intended, might be ſome Levite, skilful in ſinging divine Pſalmes, and playing them on a Lute, Harp, or other like inſtrument. It may be alſo that *Eliſha* called for muſick to cheer up the ſpirits of thoſe that were preſent, to attend to his Propheſie the better.

Upon the death of the Rulers daughter there were Minſtrels, Mat. 9. 23. it's like to aſſwage the ſorrow and griefe conceived thereat.

Minni] *Proviſion, a gift,* or *number.* A Countrey, Jer. 51. 27.

Minnith] The ſame. A City, Ezek. 27. 17.

Mint] An hearb well known, and to be had every where, being alſo very uſefull for the recovery and preſervation of health. The Law commanded that tithes were to be paid of all the encreaſe of the earth, Lev. 27. 30. and accordingly tithe was paid of Mint, Mat. 23. 23. which our Saviour approved, Luk. 11. 42.

Miphkad] A gate, Neh. 3. 31.

Miracle] A wonderfull work of God, done by his alone power, beſides and above nature. Whether immediately, Num. 14. 22. Mar. 6. 52. Joh. 2. 11. or mediately, Mar. 9. 39. Act. 4. 16, 22. & 6. 8. & 8. 6, 13. & 15. 12. & 19. 11. 1 Cor. 12. 10. and that,

1. For the confirmation of the truth, 1 King. 17. 24. Mat. 4. 23. and 10. 8. compared with verſ. 7. & 13. 54. Mar. 16. 20. Luk. 9. 1, 2, 6, 11. Act. 4. 29, 30. compared together, & 8. 6, 13. & 14. 3. Rom. 15. 19. Heb. 2. 3, 4.

2. That men might beleeve in Chriſt, Joh. 20. 31. Act. 15. 12. Rom. 15. 18, 19.

3. That faith in the promiſes of God might be confirmed, Rom. 4. 20. In Rev. 13. 14. & 16. 14. & 19. 20. we read of miracles, but theſe be lying wonders, 2 Theſſ. 2. 8, 9.

Of the divers kindes of miracles, and the difference between true and falſe, See Dr. *Willet's Hexapla* on Exod. 7. queſt. 19, 20.

Miracles] Some ſtrange works, evidently and truely done by divine power, contrary to the ordinary courſe of nature. Joh. 2. 11. *This is the firſt miracle that Jeſus did.*

Miracles are wrought for two ends,

1. To cauſe the beholders to wonder.

2. To confirm our faith in Jeſus Chriſt, Mar. 16. v. laſt.

Mire] Taken 1. *properly,* for Dirt, Iſa. 57. 20. Light duſt with wet, trodden by feet on the earth, Iſa. 10. 6. Zech. 9. 3. or, Light earth and water together, Mud, Job 8. 11. Jer. 38. 6, 22.

2. *Figuratively,* 1. for very great adverſity and trouble, Job 30. 19. Pſal. 69. 2, 14.

2. The filth of ſin, 2 Pet. 2. 22.

Mirrour, *or* **Looking-glaſſe**] A clear and bright glaſſe, wherein we look upon our faces to behold our ſelves in them.

2. The doctrine of the Goſpel, wherein Chriſt is manifeſtly and effectually to be ſeen and looked upon. 2 Cor. 3. 18. *We doe behold, as in a Mirrour, the glory of the Lord.*

3. The Law, wherein both what we are, and what we ought to be, is plainly ſeen, Jam. 1. 23.

4. Chriſt himſelf, who is the Mirrour of his Fathers glory, ſhewing it to us in and by himſelf, Heb. 1. 3.

Miriam] *Exalted, the ſea of bitterneſſe, the myrrh,* or *Miſtreſſe of the ſea*; or, after the *Syrian* and *Hebrew, the Lady of the ſea.* The Daughter of *Amram,* Siſter to *Moſes* and *Aaron,* Exo. 15. 20. Numb. 26. 29.

Mirma] *Deceit, highneſſe,* or *extolling himſelfe.* The Son of *Shaharaim,* 1 Chron. 8. 8, 10.

Mirth] is an affection conceived of a thing pleaſing, outwardly expreſſed by a cheerfull countenance, geſture, words, actions. *Lawfull,* Gen. 31. 27. Nehem. 8. 12. *Unlawfull,* Pſal. 137. 3. Ezek. 21. 10. The nature of worldly mirth, Prov. 14. 13. who affect it, Eccl. 7. 4. The removall hereof threatned, Jer. 7. 34. & 16. 9. & 25. 10. Hoſ. 2. 11. effected, Iſa. 24. 8, 11.

Miſcarry] *Give them a miſcarrying wombe,* Hoſ. 9. 14. that is, that *caſteth fruit.* The Prophet ſeeing the great plagues of God toward *Ephraim,* prayeth to God to make them barren, rather then that this great ſlaughter ſhould come upon their children, after they are grown to ripe yeers. A miſerable caſe, when that which is in it ſelf a curſe, is to be prayed for as a bleſſing. *Large Annot.* on the place.

Miſchief] ſignifies death, and leſſer evils, Gen. 42. 4. Exod. 22. 20, 21, 23.

It's alſo put for puniſhment, or evill, 2 King. 7. 9. marg. 2 Sam. 16. 8. marg. Iniquity, falſehood, Pſal. 7. 14. Vanity, Pſal. 36. 4. marg.

Miſchievous] One deviſing evill, Prov. 24. 8.

It's

It's applyed to Deviſe, 21. 11. Things, Pſal. 38. 12. Perſon, Prov. 24. 8. Madneſſe, Eccl. 10. 13. Deſire, Mic. 7. 3.

Miſery] Grievous trouble and calamity, Judg. 10. 16. Job 3. 20. & 11. 16. Lam. 3. 19.

Miſgab] *The high place.* A City, Jer. 48. 1.

Miſhael] *Who demandeth? who required,* or *lent? who demanding, requiring,* or *lending?* or, *God hath taken away,* or *gone back.* One of *Daniel*'s companions, called alſo *Meſhach*, Dan. 1. 7. The Son of *Uzziel*, Exod. 6. 22. One that ſtood at *Ezra*'s left hand, Neh. 8. 4.

Miſhal] *Parables; governing,* or *ruling.* A City, Joſh. 21. 30.

Miſham] *Their Saviour, having a regard to them, taking away,* or *touching the people.* The Son of *Elpaal*, 1 Chr. 8. 12.

Miſheal] *Demanding, requiring, required,* or *lent*; or, *a grave, hell,* or *pit*; or, *the taking away,* or *touching of God* A City, Joſh. 19. 26.

Miſhma] *A hearing,* or *diligent hearing,* or *obeying.* The Son of *Iſhmael*, Gen. 25. 13, 14. The Son of *Mibſam*, 1 Chron. 4. 25.

Miſhmannah] *Fatneſſe, his oyl,* or *touching,* or *taking away proviſion*; or, *a gift.* Of the Sons of *Gad*, 1 Chr. 12. 10. 14.

Miſhzaites] *Spread abroad, touching a companion, taking away a friend,* or *a ſhepheard,* or *malice.* A family deſcended of *Kiriath-jearim*, 1 Chr. 2. 53.

Miſpar] *A numbering,* or *ſhewing, a Scrivener*; or, *the bull of tribute.* One that went up with *Zerubbabel*, Ezr. 2. 2. called *Miſpereth*, *numbering, ſhewing*; or, *the augmenting of tribute.* Neh. 7. 7.

Miſrephothmaim] *Burning,* or *hot waters,* or *the burning of waters.* A place to boyl water upon the fire, and make ſalt thereof, Joſh. 11. 8.

Miſſar] *Little.* A hill, Pſal. 42. 6.

To miſſe] To fail, Judg. 20. 16. To take notice of ones abſence, 1 Sam. 20. 6. To lack, 1 Sam. 25. 15, 21.

Miſt] Gen. 2. 6. that is, *vapour, cloud*; or according to the *Greek*, *a fountain*, as being the originall matter of the rain; for by vapours aſcending from the earth and ſea, rain is ingendered, and poured out on the earth, 1 King. 18. 44. Pſal. 135. 7. Amos 5. 8. Dimneſſe, Act. 13. 11.

Miſt of darkneſſe, 2 Pet. 2. 17. expreſſed in Jude v. 13. by *blackneſſe of darkneſſe*; that is, the moſt black darkneſſe. So *Hell* is deſcribed, Mat. 8. 12. & 22. 13.

Miſtreſſe] put for, The Governeſſe of a houſe, 1 King. 17. 17. On whom their Maid ſhould wait, Pſal. 123. 2. and to whom they ſhould ſubmit, Gen. 16. 9. Alſo, for an Imperial City, Nah. 3. 4.

Miſuſe] Wrong, be injurious unto, deal injuriouſly with, ſcrump, flout, laugh to ſcorn, 2 Chr. 36. 16.

Mite] Mar. 12. 42. Luk. 21. 2. The eighth part of a penny, which was the leaſt peece of money in uſe amongſt them.

Miter] It was that which the High-prieſt had upon his head, Levit. 8. 9. Zech. 3. 5.

Mithcah] *Sweetneſſe,* or *pleaſantneſſe.* A place, Numb. 33. 28, 29.

Mithnite] *A gift*; or, *the loyn*; or after the *Syrian*, *hope*, or *looking for*. *Joſhaphat* thus named, 1 Chr. 11. 43.

Mithzedath] *Aſſaying, beholding,* or *breaking the Law*, or *the going down of death.* A Treaſurer, Ezr. 1. 8.

Mixt] Spoken of a multitude, Num. 11. 4. Wine, Prov. 23. 30. Iron, Dan. 2. 41. *Ephraim*, Hoſ. 7. 8.

Mizpah] *A beacon, a watch-tower*; or, *looking-glaſſe*, or *judgement*, or *a covering.* A place, Gen. 31. 49.

Mizpeh] The ſame. A place, 1 Sam. 10. 17. There was alſo a *Mizpeh* of *Moab*, 1 Sam. 22. 3.

Mizraim] The Son of *Ham*, Gen. 10. 6. Of him came the *Ægyptians*, and the Land of *Ægypt*, which in the *Hebrew* by *Moſes* and the Prophets, is alwayes called the Land of *Mizraim*. And the *Arabians* and *Turks* to this day, call that Land *Mizri*.

Mizzah] *A dropping* or *diſtilling from the head*; or, *a ſprinkling by that*; or after the *Syrian*, *a conſuming*, or *conſumption*. The Son of *Revel*, the Son of *Bathſhemath*, *Eſau*'s Wife, Gen. 36. 13.

M N.

Mnaſon] *A diligent ſeeker*, or *betrothing*, or *remembring*, or *an exhorter*. An old Diſciple, Act. 21. 16.

M O.

Moab] *Of the Father.* One ſo called, the Son of *Lot* begotten in inceſt, Gen. 19. 37. He was the head of a great Nation, the *Moabites*.

2. A people and Nation which deſcended and was born of *Moab*, called *Moabites*. Iſa. 15. 1. *The burthen of Moab.*

3. All

3. All the enemies of Gods people. Isa. 25.10. *And Moab shall be trodden down.*

Moadiah] Neh. 12.17.

Mock] A bitter taunt, or scornfull jest, either for some naturall infirmity, or for piety sake. In the former kinde, the children mocked *Elisha*, 2 King. 2. 23. *Come up Bald head.* In the latter kinde *Ismael* mocked *Isaac.* Gen. 21.9. *Sarah saw Ismael mocking.* This is called persecution, Gal. 4. 29. Thus Jews and Gentiles mocked Christ.

To mock] It's lawfull and unlawfull.

Lawfull, when spoken of God, Pro. 1. 26. as sometimes also in men, 1 King. 18. 27.

Unlawfull, being both *inward*, when the wicked doe from their very hearts deride God, goodnesse, his people, Word, sacraments, prayer, *&c.* who yet pretend the contrary, Psal. 35. 16. 2 Pet. 2. 13. and *outward*, and that in *gesture*, Psal. 22.7. Isa. 57.4. in *words*, Numb. 16. 14. Lam. 3. 69. 2 Ki. 2. 23. Neh. 4. 2. Matth. 27. 42. in *actions*, Isa. 8. 18. Jer. 20. 8. Mat. 27. 28,29. Heb. 11. 36. To undergoe this, Gods Ministers are of all others the most lyable, 2 Chron. 36. 16.

It's put for, 1. To speak merrily, or in sport, Gen. 19. 14.

2. To abuse or play with, Gen. 39. 17.

3. To doe otherwise then formerly, deceiving ones expectation, Num. 22. 29.

4. To beguile with words, Judg. 16. 10. 13, 15.

5. To taunt at, 1 King. 18. 27. with words of contempt, 2 King. 20. 23.

6. To have in derision, 2 Chron. 30. 10. Neh. 4. 1. Jer. 20. 7.

7. To plead with lies and cavils, Job 13. 9.

8. To speak of sin lightly or sparingly, Prov. 14. 9.

9. Lightly to account of, or make no reckoning of, Prov. 17. 5. & 30. 17. Job 39. 22.

10. To be without all piety, Prov. 1. 26.

11. To jest at, laugh at, and deride, Lam. 1. 7. Mar. 10. 34.

To mock] signifies also, To laugh at one, and deride him for his graces, Gen. 21. 9. This *Paul* Gal. 4. calleth persecution.

2. To abuse, wherupon followeth mocking, and laughing to scorn, Gen. 39. 14.

Moderation] Phil. 4. 5. The Originall ἐπιεικὲς, signifieth a moderation of that by equity, which in rigour might be exacted. Equity, or equall carriage.

Some read it Modesty; some, Patient minde; the adjective is in 1 Tim. 3. 3. rendered *patient*, in Tit. 3. 2. *gentle.* As also in 1 Pet. 2. 18.

Modesty, *or* **humility of minde**] That grace of the Spirit, which enableth Christians so to moderate their affections, as that they keep a comely mean in all parts of their behaviour. Act. 20. 19. *Serving the Lord with all modesty.* 1 Tim. 2. 9. Modest apparel expresseth a modest and sober minde.

Moladah] *Nativity*, or *generation.* A City, Josh. 15. 26.

Molech] *Reigning*, or *a Counsellour.* An Idol of the *Ammonites*, 1 King. 11. 7. See *Malcham*, and *Milcom.*

Molid] *Nativity*, or *generation*; or, *a circumcised hand.* The Son of *Abishur* by *Abihail*, 1 Chr. 2. 29.

Mollifie] Isa. 1. 6. To asswage, slake, comfort, soften.

Mole] Mentioned, Lev. 11.30. Some are of opinion that Moles are created of themselve of wet earth & rain water, and that when the earth beginneth to putrifie, the Mole begin-neth to take life. They are all blinde. The young ones before their birth have eyes, but after their birth living in darknesse, they cease to grow to any perfection; nor doe they need them, for being out of the earth, they live not above an hour or two. They hear much better under the earth, then either man, or they themselves, being above the same. When she feeleth any harm upon her back, she turneth upward, and defendeth her self with her snout and feet. She diggeth with her feet, and with her nose casteth away the earth. Before a rain, or change of weather, they heave up the earth more abundantly then at other times. When the wormes move under ground, it heareth them afar off, and persueth them, to avoyd which, they fly to the top of the earth, the Mole not daring to follow them thither; nor can it indure the Sun, but shunneth it. It feedeth on wormes, the roots of hearbs, toads, serpents. It hath a snout like a Hog, and like it diggeth the earth. Its eyes are covered with a film, which it openeth when a dying, not having opened them all its life.

Moloch] An Idol of the *Ammonites*, shaped like to a man, being made hollow within, having seven closets. It was made of copper, and the *Israelites* offered their Sons and Daughters unto it. Lev. 18. 21. *Offer not thy children to Moloch.* See *Bible Note* upon this place.

2. Any kinde of Idoll whatsoever, by a Synecdoche. Lev. 20. 2.

This

This *Moloch* was worſhipped in remembrance of *Mercury*, ſaith *Montanus* in *Ia.* for *Saturne* (whom the Poets faigne to have devoured his owne children) ſaith *Scultetus in Iſaiam.*

The ſame with *Molech*

Molten] Spoken of a Calfe, Exod. 32. 4. Gods, Exod. 34. 17. Images, Numb. 33. 52. Images for *Baalim*, 2 Chr. 28. 2. which were unlawfull, being wind and confuſion, Iſa. 41. 29. falſehood, Jerem. 10. 14. profiting nothing, Habbak. 2. 18. Of a molten ſea, 1 King. 7. 23. 2 Chron. 4. 2. Braſſe, Job 28. 2. A looking-glaſſe, Job 37. 18. Lawfull.

Moment] A little ſmall time, on the ſudden, in the twinkling of an eye, Num. 16. 21. Pſal. 30. 5.

Moneth] Taken *properly*, ſo Moneths conſiſt both of dayes, Gen. 29. 14. Numb. 11. 20. 21. Deut. 21. 13. and of nights, Job 3. 6. and one whole yeer conſiſts of twelve Moneths, Rev. 22. 2. Eſt. 2. 12.

The *Hebrews* at firſt meaſured their Months according to the courſe of the Sun, and then every Moneth conſiſted of thirty dayes, Gen. 7. 11. & 8. 4. but after their departure out of *Ægypt*, they meaſured their Moneths by the courſe of the Moon, containing either thirty dayes, and then they were called Full moneths; or twenty nine dayes, and then they were called Deficient moneths. Before their Captivity in *Babylon*, they counted their Moneths without any name, according to the number, The Firſt, Second, Third moneth, *&c.* After their return, they called them by theſe names:

The 1. *Niſan*, called alſo *Abib*, which ſignifieth an *ear of corn*, for that in this Moneth Barly began to be eared. It anſwered to part of our *March* and *Aprill.*

The 2. *Jiar*, called alſo *Zif*, which ſignifieth *beauty*, for then the trees began to be beautifull with buds and bloſſomes. It anſwereth to part of our *Aprill*, *May.*

The 3. *Sivan*, anſwering to *May*, *June.*

The 4. *Thamuz*, to *June*, *July.*

The 5. *Ab*, to *July*, *Auguſt.*

The 6 *Elul*, to *Auguſt*, *September.*

The 7. *Tiſri*, otherwiſe called *Ethanim*, to *September*, *October.*

The 8. *Marcheſvan*, called alſo *Bul*, to *October*, *November.*

The 9. *Chiſleu*, to *November*, *December.*

The 10. *Tebeth*, to *December*, *January.*

The 11. *Schebeth*, to *January*, *February.*

The 12. *Adar*, *Veadar*, to *February*, *March.* After their coming out of *Ægypt*, they began their yeer in the Moneth *Niſan*, and ſo continued it for the computation of their greater feaſts. *Goodwyn lib. 3. cap. 1. p.* 104, 105, 106.

Monſter] One ſuperfluous or lacking in its parts, Lev. 23. 23. One of huge ſtature, and monſtrous ſhape, 2 Sam. 21. 20.

Money] Put for the coyn paſſing among men in buying and ſelling, Gen. 17. 12. & 42. 25. or, for the price paid, Gen. 31. 15. Exod. 21. 21.

Money anſwers all things] That great rich men with their money bring to paſſe, that their Feaſts are furniſhed with variety of all delights, Eccl. 10. 19.

Moon] That great light which puts difference between nights and dayes; and bounds years and moneths by her courſe. Pſal. 121. 6. *Nor the Moon by night.* Gen. 1.

2. The world, and all earthly things, which for their changeableneſſe are likened to the Moon. Rev. 12. 1. *The Moon was under her feet.* A Metaphor.

New Moones] The firſt day of every Moneth, which was holy, onely during publick ſervice; it ſignified that all the moneths and every ſeaſon of the year is made holy, and for good unto us. Iſa. 1. 14. *Your new Moones, &c.* See Numb. 28. 11.

To turn the Moon into blood] To give ſome fearfull token of divine wrath, as if the courſe of Nature ſhould be altered. Act. 2. 10. *The Moon ſhall be turned into blood.* The ſame thing is likewiſe meant by the darkening of the Sun and Moon. A Metaphor.

Morasthite] The Prophet *Micah* thus called, Jer. 26. 18. Mic. 1. 1.

Mordecai] *Bitter contrition*, or *worn myrrhe*, or *teaching contrition*; or after the *Hebrew* and *Syrian*, *moſt pure myrrhe.* The Son of *Jair*, who brought up *Eſther*, Eſt. 2. 7. Who he was, in what age he lived, & about his age, See Mr. *Broughton's* Letter to a friend, touching *Mordecai* his age, printed 1612.

More] The meaning of this word, by the words prefixed, or annexed hereunto, may be plainly diſcerned.

More abundantly] More then was needfull, were it not for the wickedneſſe of men, who will not beleeve God. Heb. 6. 17. *God will more abundantly, &c.*

More joy in heaven, &c.] Luk. 15. 7.

1. This is true of one true penitent, in compariſon of 99. counterfeit righteous ones, ſuch as the Phariſees were, Mat. 9. 13. Luk. 16. 15.

2. This is true of one true penitent, in compari-

comparison of many truely righteous; in respect of the rarity of the conversion, the thankfulnesse, diligence, humility, and love of the converted, above others.

But not in respect of any neglect they have of the godly, or love to wicked persons.

Moreh] *Stretching.* A place where a plain and hill were, Deut. 11. 30. Judg. 7. 1.

Moreover] It's in effect the same with Furthermore, Also, &c. and is the continuation of a speech, actions, &c.

Moresheth] A place, Mic. 1. 14.

Morgage] To lay to gage, or to pledge, Neh. 5. 3.

Moriah] *The fear of God.* A mountaine, Gen. 22. 2. 2 Chr. 3. 1.

Morning] That part of the day which is first after the rising of the Sun, Mar. 16. 2.

2. An whole artificiall day. A Synecdoche, Gen. 1. 5.

3. The dawning of the day, Judg. 19. 26, 27.

4. The space of the day till noon, 1 Kin. 18. 26. Neh. 8. 3.

5. The one part of a day naturall, Gen. 1, 5, 8, 13.

6. The last day of Judgement, Psal. 49. 14.

7. Seasonably, Psal. 5. 3.

8. Daily, Psal. 73. 14.

9. Unseasonably, Eccl. 10. 16.

10. The light, Joel 2. 2.

Early in the morning] Seasonably, and in due time. Psal. 5. 3. *Early in the morning (O Lord) thou shalt hear my voyce.* It signifieth every opportunity and fit time both to pray for, and to receive blessings: as in Psal. 88. 13. & 92. 2. & 90. 14. & 143. 8.

2. Quickly, speedily, and in short time. Psal. 30. 5. *Joy comes in the morning.* Psal. 90. 5.

2. Diligently, with great study and care. 2 Chr. 36. 15. *Rising early, &c.*

Every morning] Daily, or from one day to another. Lam. 3. 23. *Thy mercies are renewed every morning.* Also, at all times to be doing good, Eccl. 11. 6.

Morning and evening] A naturall day, consisting of day and night. A Synecdoche. Gen. 1. 5. *The morning and evening were the first day.* A part put for the whole.

From morning to evening] Every hour, moment, and minute of time. Job 4. 20. *From morning to evening they be destroyed*; that is, Every moment they hasten unto their death.

In the morning] The time of the Resurrection, when Christ the Son of righteousnesse shall arise, to the full comfort of the chosen, Psal. 49. 15.

2. Unseasonably, Eccl. 10. 16.

3. The first times, Gen. 49. 29. as at Evening signifies the last times, Ib.

No Morning in them] No light of true comfort (such as the morning brings to mens eyes, awaking out of sleep) to such as refusing to hear the Lords Prophets, turn to Wizards, and false Prophets. Isa. 8. 20. *It is because there is no morning in them.*

The out-goings of the mornings and evenings] The whole course of the day, and all things that fall out in it. Psal. 65. 8. *The out goings of the evenings and the mornings praise thee.*

Sun of the morning] The Day-star called *Lucifer*, because it ariseth together with the morning, a little before the Sun doe appear. Isa. 14. 12. *O Lucifer, Son of the morning.*

To take the wings of the morning] To use exceeding great speed and celerity, doing a thing so suddenly, as the beams of the Sun are scattered through the ayre, Psal. 139. 8.

To morrow] signifies hereafter, or for time to come, Ex. 13. 14. Deut. 6. 20. Josh. 4. 6. Mat. 6. 34. As yesterday is put for time past, Gen. 31. 2. Also, for Shortly, Josh. 22. 18. Some short time, Luk. 13. 32, 33.

Morsell] A small quantity of food, or meat. Spoken sometime without any addition, Job 31. 17. Prov. 17. 1. & 23. 8. Sometime with bread, Gen. 18. 5. 1 Sam. 2. 36.

Mortall] One subject to dye, Job 4. 17.

Mortality] An estate subject to death, 1 Cor. 15. 53.

Mortar] put *figuratively*, for very urgent and forcible means, Prov. 27. 22.

Morter] Put *properly* for that which is used in building, Gen. 11. 3. Exod. 1. 14.

Figuratively, for lying, flattery, Ezek. 13. 10.

To mortifie] To kill, and to break the strength and rage of sin, by the Spirit. Rom. 8. 13. *If ye mortifie the deeds of the body by the Spirit, ye shall live.* Col. 3. 5.

Mortification is that work or action of the Spirit of God, in the heart of a sanctified man, enabling him by little and little, to crucifie and destroy the Old man, with all his affections and lusts which be either in his Reason and Will, till they be wholly abolished and taken away at the time of our death. See Rom. 6. 5, 6, 7. It is called a

godly

godly ſorrow, Cor. 7. 10. Denial of our ſelves, Luk. 9. 23. Matt. 16. 24. Alſo contrition, Act. 2. 38.

Moſerah] *Learning, diſcipline, a bond*; or after the *Syrian*, *a giving*, or *tradition*. A mountain where *Aaron* dyed, Deut. 10. 6. called *Hor*, Numb. 20. 22.

Moſeroth] The ſame. A place, Numb. 33. 30.

Moſes] *Drawn up*, or *drawn forth*, or *taken out*. Exod. 2. 10. A perſon ſo call'd, being a ſingular Prophet, by whom the Law was given, Exod. 3. 1.

2. The books and writings of *Moſes*. Luk. 16. 26. *They have Moſes and the Prophets*. Joh. 5. 45.

3. The form of civill government, or politick ſtate, under *Moſes* his conſtitution and direction, Mat. 19. 7, 8.

Moſes in three actions of his, bare a type and ſignification of Chriſt moſt cleerly, (and beſide all other wayes.)

Firſt, in delivering the Moral Law in Tables of ſtone, he ſignifies thereby, the hardneſſe and diſability of mans heart to perform the Law, 2 Cor. 3. 3.

Secondly, when he ſprinkled both the book of the Law and all the people with blood, as it is recorded in Exod. 24. 8. Heb. 9. 19, 20. which ſignifies that guilt and condemnation procured by the Covenant of works; by the free Covenant ratified in the blood of Chriſt, and apprehended by faith, was purged; reconciliation with God purchaſed, and his Spirit to enable them to doe the Law in ſome meaſure. See Jer. 31. 32, 33, 34. Heb. 8. 8, 9, 10, 11, 12. Luk. 22. 20.

Thirdly, when he put a covering on his face, *&c.* Exod. 34 29, 30, *&c.* which figured that which is written, 2 Cor. 3. 7, 8, 9, 10. that they could not behold (for the hardneſſe of their heart) Chriſt the end of the Law, till they were converted to the Lord.

Into, *or* unto Moſes] ſignifies, either by *Moſes*, or by the hand and Miniſtery of *Moſes*, as by the hand of *Malachi*, ch. 1. 1. or into the doctrine of *Moſes*, like that in Act. 19. 3. or *Moſes* being their guide and leader, going firſt in that ſea wherein the *Iſraelites* followed him, being confident to doe ſo by his example. So *Chryſoſtome* and *Ambroſe* expound it. 1 Cor. 10. 2. *We are all baptized unto Moſes*.

Moſt] is a word of compariſon in the higheſt degree, of that whereof it is ſpoken.

Mote] A thing ſo ſmall, that it cannot be divided into parts.

2. Either ſome ſmall ſin eſpyed and reſiſted, or ſome great ſin unknown and hidden from our ſight. Mat. 7. 3. *Let me pull the mote out of thy eye*. A leſſer ſin, willingly and wittingly continued in, is a beam, when a great ſin (as Polygamy of the Fathers) not diſcerned to be a ſin, is but a Mote.

Moth] put for a little worm, Iſa. 51. 8. which eateth and corrupteth garments, Job 13. 28. Luk. 12. 33. which ſoon conſumeth, Pſal. 39. 11.

Alſo, for ſome ſecret judgement, Iſa. 50. 9. & 51. 8. Hoſ. 5. 12.

Mother] One that beareth children naturally. Thus was *Sarah Iſaac's* Mother, and *Mary* Chriſts Mother.

2. One that bringeth forth children ſpiritually. Thus *Jeruſalem* which is above, is ſaid to be the Mother of us all, Gal. 4. 26.

3. One that careth for, inſtructeth, and defendeth others, as a Mother her children. Thus is *Deborah* called a Mother in *Iſrael*, Judg. 5. 7. that is, a Governour which bare a Motherly affection, Rom. 16. 13. 1 Tim. 5. 2.

4. Ancient women, which excell in yeers. 1 Tim. 5. 2. *The elder women as Mothers*.

5. A Step-mother, and one that is to be honoured, loved, and cheriſhed as a Mother. The fifth Commandement, *Honor thy Father and thy Mother*. Joh. 19. 27. *Behold thy Mother*.

6. One that is neer and deer unto Chriſt (as a Mother to the childe) Mat. 12. 50. *They that doe the will of my Father, they are my Mother and my Brethren*.

7. A Kingdome, Ezek. 19. 2, 10.

8. One tenderly affecting, Rom. 16. 13.

9. One a ſuperiour, either Mother, Mother in law, one in age, or a Teacher, Governeſſe, Exod. 20. 12. Deut. 5. 16.

10. Grand-mother, 1 King. 15. 10. marg.

11. The dam of a beaſt, Exod. 23. 19.

Mother of us all] The holy inviſible Catholick Church, which (as a common Mother) bringeth forth children into the Chriſtian world, Gal. 4. 26.

Nurſing Mothers] Queens and Princeſſes, which like nurſing Mothers, foſter and maintain the Church of God by their authority and good laws. Iſa. 49. 23.

The Mother of whoredome] The author, inventer, and cheriſher of ſuperſtitions and Idolatries (which are ſpirituall whoredomes.)

domes.) Rev. 17. 8. *Mother of whoredomes and abominations.*

Motions] Rom. 7. 5. that is, evill affections or passions which affect the soul.

Move] put for, 1. To bark, Exod. 11. 7.

2. To provoke, Deut. 32. 21.

3. To strengthen, or goe forthwith, Judg. 13. 25.

4. To stir out of the place, 2 King. 21. 8.

5. To perswade or counsell, Josh. 15. 18.

6. To talk of, Ruth 1. 19. To set up, Job 40. 70. marg.

7. To tremble or shake, Psal. 18. 7.

8. To creep, Psal. 69. 34. marg.

9. To make, Ezr. 4. 15. marg.

10. To touch, Mat. 23. 4.

11. To fear, make reckoning of, Act. 20. 24.

12. To be troubled so, as to leave ones station, Prov. 12. 3. Col. 1. 23. 1 Thess. 3. v. 3.

Moved with fear, Heb. 11. 7. that is, being wary, marg.

Moving things] Things moving swiftly in the waters, as Fishes, Lev. 11. 10. or in the earth, as Weasels, Mice, Lev. 12. 29. and fowles flying, Gen. 1. 20.

Mouldy] Spoken by the *Gibeonites* in deceit, of their bread, Josh. 9. 5, 12.

Mount, Mountains] 1. The highest places of the earth. Prov. 8. 25. *Ere the mountains were.* Mountains have eminency and firmnesse, they be high and unmoveable, or lasting.

In Isa. 54. 10. *Mountains* and *hills* are put and used, to signifie durance of things; and by the end or utmost bound of hils in Gen. 49. 26. is meant, All the world over, and so long as it indureth: for *Jacob*'s blessings contain beside earthly, heavenly blessings also in Christ, whom *Joseph* and *Judah* figured in the birth-right and government.

Hereof God, as of the valleys also (though the *Syrians* thought the contrary) is the only efficient; by whom they were formed, setled, Amos 4. 13. Prov. 8. 25. and that both for his own glory, Psal. 148. 9. and for the good of the creatures, as appeareth by these Scriptures, Deut. 8. 7, 9. Psal. 11, 1. & 50. 10. & 72. 16. & 104. 10, 18. Cant. 4. 6. Jer. 31. 5. Josh. 2. 16. Mat. 24. 16.

2. In Psal. 18. 7. Mountains are put for heaven. Also, Dan. 2. 45. For heavens are the place of the most high God, from whom that Stone Christ was sent.

3. Great men, and Rulers. Psal. 72. 3. *The mountains shall bring peace.* Isa. 2. 14. *Upon the mountains, &c.* Potentates of the earth are exalted as mountaines, and think themselves strong.

4. Arrogant and proud tyrants, swollen like mountains, with ambition. Job 9. 5. *God transplanteth mountains, and overthrows them in wrath.*

5. The invisible, even the holy Catholick Church, eminent and durable as a mount, Psal. 125. 1. & 15. 1. Sometime it signifies *Moriah*, or *Sion*, where was the Sanctuary of God, Psal. 121. 1.

6. The visible Church. Isa. 2. 3. *Let us goe up to the mountain of the Lord.* Obad. 16.

7. Mountains and Hils are put for Realms and Kingdomes civill and worldly, which being but temporary and changeable, are inferiour in glory to the Mountain of the Lord; that is, his Church collected of Jews and Gentiles, which in honour and esteem exceedeth all earthly Regiments, because it is universall, 2 consists of voluntary Citizens, 3 hath God dwelling in it to preserve and rule it, 4 because it is taught of God in the true doctrine and worship, 5 it is made to walk and live truely according to that Doctrine and Religion: See Isa. 2. 1, 2, 3.

8. Cities situated thereon. As, the mountain of the Daughter of *Sion*, Isa. 10. 32. The mountain of *Samaria*, Amos 4. 1. for *Jerusalem*, *Samaria*, and for the inhabitants of such places, Ezek. 6. 2.

9. The high places whereon Idols were worshipped, and the Idols themselves which were there worshipped, Ezek. 18. 6. Isa. 57. 7. & 65. 7.

10. Such powerfull obstacles as hinder the progresse of the Gospel, and peoples conversion, Isa. 40. 4. & 49. 11.

11. All manner of humane aid or defence, how strong soever in shew, how much soever trusted into, Ezek. 38. 20. Jer. 3. 23.

12. Such as be in place above others, Isa. 40. 4.

Mount of the Congregation] *Sion*, where Gods people use to gather themselves unto the publick service of God, Isa. 14. 13.

Mountain of God] *Horeb* where God appeared to *Moses*, and gave his Law unto his people, Exod. 3. 1.

It is also so called, because it was great and high. See Psal. 36. 7. and was sanctified of God by his appearing there, now; and after, when God came down upon it to give his Law, Exod. 18. 5. & 19. 3, 17, 18.

So in 1 King. 19. 8. it was called, of dryneſs, being unwatered; and *Sinai*, of the ſtore of brambles which grew there.

Not to hurt in the holy mountain] That in the Chriſtian Church, by operation of the Spirit in the Miniſtery, there ſhould be ſuch meekneſſe and agreement of minde, as one ſhould not ſtudy to hurt another, but to help rather: which is elſewhere Iſa. 2. 4. & Mich. 4. 2, 3. expreſſed by turning into mattocks and pruning hooks, their ſwords and ſpears. Iſa. 11. 19. *They ſhall not hurt, &c. Junius* expounds this by Rom. 8. 28. both ſenſes may ſtand. How is the Romiſh perſecuting Church (all bent to hurt and kill the Saints) the holy Mountain and Catholick Church? it is the malignant and Cainiticall or ſanguinary Church, Rev. 17. 6.

Mountains and valleys] Men of all ſorts, high and low, rich and poor. Iſa. 4. 4. *Valleys ſhall be exalted, and all mountains and hils ſhall be brought low.* Luk. 3. 5.

Mourning] A godly grief or ſorrow, for our owne, or for the ſins of others. Mat. 5. 4. *Bleſſed are they that mourn.*

2. A moderate ſorrow for the worldly evils that doe befall our ſelves or others. Mat. 2. 18. *Mourning and weeping.* Gen. 23. 2. *To mourn for Sarah.*

3. Unmeaſurable and grievous lamentation and heavyneſſe, expreſſed by ſmiting the body, tearing the hair, renting the garments, &c. Matth. 24. 30. Gen. 37. 35.

4. Judgements and calamities, which cauſe mourning: By a Metonymie. Ezek. 2. 10. *Mourning, lamentation, and woe.*

The High-prieſt under the Law in mourning muſt not uncover his head, nor go out of the Sanctuary to mourn for any, becauſe he had on his head the Crown, and the Anointing oyl, Lev. 21. 10, 11, 12. This was to ſignifie, that Chriſt after his reſurrection hath obtained all happineſſe and glory in heaven, in all excellency, without the leaſt miſery and ſorrow: See Rev. 4. 4, 5. & Heb. 2. 7. Zach. 6. 12. And that beleevers alſo through him ſhall obtain the like. See 1 Cor. 15. 47, 48, 49. Heb. 2. 9, 10.

Mouſe] Reckoned amongſt the unclean creeping things, Lev. 11. 29. and mentioned alſo, Iſa. 66. 17. The name ſome would have given them, from a word that ſignifies to *diſturb*, or *trouble*; whence *Acor*, Iſa. 65. 10. becauſe they are wont to diſturb, and trouble the houſe by gnawing, the fields by digging, both by devouring and deſtroying things of uſe, 1 Sam. 6. 5. No creature heareth more perfectly. They diſcern their enemies, not fearing an Oxe, but running away from a Cat. They taſte of every cheeſe, and eat moſt of the beſt. If the houſe wherein they are be to fall they forſake it. They are very fruitfull, ſo that it hath been found by experience, that a female Mouſe having free liberty to litter in a veſſel of Millet ſeed, within leſſe compaſſe then half a yeer hath brought forth 120 young ones. They love one another, and endevour for each others ſafety. At the ſiege of *Caſilinum* by *Hannibal*, the famine was ſo great, that a Mouſe was ſold for 200 peeces of coyn, whereby the buyer lived, the ſeller dyed. They corrupt and make unprofitable whatſoever they taſte. It's written, that in *Heraclea* not one of their Mice touched any thing conſecrated to Religion, or to the ſervice of their gods, yea, not their vines. They are uſefull in Phyſick. They truſt not to any one hole, but have divers, that being driven from one, they may be ſafe in another. They love heat, live not long. It's ſaid, that the *Ægyptians* being in danger of *Senacherib's* Army, a number of Mice eat the enemies bow-ſtrings, quivers, &c. whereupon they fled away. They are much given to ſleep, they provide for their parents, when unable to help themſelves.

The *Armenian* white Mouſe goeth abroad in the morning to feed, upon its return findeth the entrance to its neſt bewrayed with dung, which it ſo abhorreth, that rather then it will defile it ſelfe, it becommeth a prey to the hunters.

Mouth] That part of the body which is the inſtrument of ſpeech.

2. Speech or words uttered by the mouth, which is the inſtrument of ſpeech. Iſa. 49. 2. *He hath made my mouth like a ſharp ſword*; that is, my words were as ſharp and piercing as a ſword. Pſal. 73. 9. *They ſet their mouth againſt heaven.* See Gen. 24. 57. & 40. & 45. 21. Exod. 17. 1. Numb. 9. 20. Deut. 1. 26. Pſal. 49. 14. Compare Deut. 8. 3. with Luk. 4. 4.

3. It ſignifieth commandement, Gen. 41. Job 39. 30. Luk. 19. 7.

4. The tongue, lips, teeth, and all the inſtruments of ſpeech, Pſal. 49. 3. & 51. 15. & 66. 14.

5. Affection and appetite, Pſal. 103. 5.

6. The perſon, Gen. 45. 12. Iſa. 40. 5.

7. The palate, Job 12. 11. marg. & 20. 13. marg.

8. The throat, Pſal. 149. 6. marg.

9. Adore, Dan. 3. 26. marg.

10. Faculty

10. Faculty and boldneſſe in ſpeaking, Luk. 21. 15.

11. Boaſting, Judg. 9. 38.

12. Calumnies, Job 5. 15.

13. Judgement pronounced by the Magiſtrate, Prov. 16. 10.

14. The preaching of the Word by Gods Miniſters, Mal. 2. 7.

15. A teſtimony, Deut. 17. 6.

16. The face, 2 Joh. 12. 3 Joh. 14. marg.

Metaphorically, this word is ſpoken of the Earth, Gen. 4. 11. a Well, Ib. 29. 3. a Sack, Ib. 42. 27. a Cave, Joſh. 10. 18. God, 1 Ki. 13. 12. the Grave, Pſa. 141. 7. an Idol, Iſa. 19. 7. a Den, Dan. 6. 17. and unto divers other things.

Myſtically, it is applyed to Chriſt, Cant. 1. 1. Iſa. 11. 4. The two witneſſes, Rev. 11. 5. The devill, Ib. 12. 15. The falſe Prophet, Ibid. 16. 13. The ſecond beaſt which *Daniel* ſaw, Dan. 7. 5. The horſes of the enemies of the Church, Rev. 9. 17, 18, 19. The Ephah in the viſion of *Zachariah*, Zach. 4. v. 5.

Breath of his mouth] The Doctrine of the Goſpel uttered by the Miniſters thereof. 2 Theſſ. 2. 8. *Whom the Lord ſhall conſume with the ſpirit* (or *breath*) *of his mouth.* Iſa. 11. 4.

Mouth of the brooks] The Lips of the Rivers, to which the two banks are in ſtead of two lips, Iſa. 19. 7.

Mouth of the Earth] Earth it ſelf, taking in as a mouth, the blood of *Abel* to hide it. Gen. 4. 11. *The earth opened her mouth.*

To kiſſe the mouth] To love, honour, and obey his words, Gen. 51. 40. In this ſenſe *David* ſaith, *Kiſſe the Son*, Pſal. 2. 12. and *Samuel* kiſſed *Saul* being King, 1 Sam. 10. 1. and men kiſs his lips that anſwereth right words. Prov. 24. 26.

Mouth of the Lord] The Lord himſelf, revealing and opening his will unto the people. Iſa. 40. 5. *The mouth of the Lord hath ſpoken it.*

Auguſtine, by the *Mouth of the Lord*, underſtands Chriſt the Son of God, who declared the Father unto us, Joh. 1. 18.

Note. Interpreter is oppoſed to Mouth, Gen. 35. 12. compared with Gen. 42. 2. for an Interpreter is another mans mouth, Exod. 4. 16.

Mouth to mouth, Jer. 32. 4. is, familiarly, plainly, in ones owne perſon, without interpoſed means.

To open the mouth] To begin to ſpeak, or to make an entrance into the ſpeech, after good deliberation taken. Mat. 5. 1. *Then Jeſus opened his mouth.* Act. 10. 34. *Peter opened his mouth.*

2. To reſtore the uſe of ſpeech. Luk. 1. 64. *His mouth was opened immediately.*

Putteth his mouth in the duſt, Lam. 3. 29. that is, Humbly throweth himſelf down before God.

Rod or ſtaffe of thy mouth] The mighty and powerfull Word of God. Iſa. 11. 4. *He ſhall ſmite the earth with the rod of his mouth.*

To ſpeak mouth to mouth] To ſpeak manifeſtly, and not darkly, Numb. 12. 8.

To ſtop the mouth] To put to ſilence, or to make dumbe, through aſtoniſhment of Gods works. Job 5. 16. *Iniquity ſhall ſtop her mouth.*

Mouth of wickedneſſe] A very wicked man, which with his mouth ſpeaks forth wicked things, Pſal. 107. 42.

To be with ones mouth] To inſtruct, and teach one, what, and how to ſpeak. Exod. 4. 12. *I will be with thy mouth.*

To mow] See *To reap.*

Moyſture] Strength, or that whereby ſtrength cometh and continueth, Pſal. 32. 4. That whereby the ſeed taketh root, Luk. 8. 6. Mat. 13. 5. Marrow, Job 21. 24.

Moza] *Found, unleavened, the end, expreſſing*; or *making clean.* The Son of *Caleb* by *Ephah* his Concubine, 1 Chr. 2. 46. The Son of *Zimri*, Ib. 8. 36.

Mozah] *A chiding, a ſubtle invention, unleavened*; or, *a preſſing down.* A City, Joſh. 18. 26.

M V.

Much] Abundant, 1 Pet. 1. 3. Great, Job 5. 25. Strong, Pſal. 35. 18. Many, Pſal. 129. 1. Often, Rom. 15. 22. See the marg. for each; but by the words prefixed and annexed, the meaning hereof is plainly to be perceived.

Mufflers] Iſa. 3. 19. or ſpangled ornaments, marg.

Mulberry-tree] 2 Sam. 5. 23, 24. On the leaves hereof the ſilk-worm feedeth. Both the leaves, fruit ripe and unripe, juice, bark, and root are uſefull in phyſick.

Mule] It's begotten between an Aſſe and a Mare, reſembling the Aſſe more then the Horſe; found out by *Anah* in the wilderneſſe. Gen. 36. 24. Feedeth on graſſe, 1 Ki. 18. 5. Uſed for burthen, 1 Chr. 12. 40. and for travell, eſpecially by great ones, 2 Sam. 13. 29. & 18. 19. They grow fat by drinking,

king, and by drinking wine become tame. They live long. They are naturally barren. That they may obey and doe ſervice, they muſt be forced and ruled by the bridle, Pſal. 32. 9. Who are therefore ſaid to be without underſtanding, Ib.

Multiply] It's put 1. for, To make more, either the ſame in quantity, Gen. 3. 16. Deut. 8. 13. in number, Gen. 6. 1. Deut. 11. 22. or other things by addition, Job 35. 6. Iſa. 59. 12.

2. More and more aſſurance, Jude v. 2. 1 Pet. 1. 2.

3. Effectuall making more Chriſtians, Act. 12. 24.

4. To make great, 2 Sam. 22. 36. marg.

5. To have, 1 Chr. 23. 11. marg.

In multiplying I will multiply] With certainty and greatneſſe to increaſe. Gen. 3. 16. *In multiplying I will multiply.* By this ingemination, or doubling of words, both vehemency and certainty of the thing is meant, as in Gen. 2. *In dying thou ſhalt dye.*

Multitude] The greateſt and mightyeſt men, which by might bear down right, oppreſſing the poor by fraud or force. Exod. 23. 2. *Thou ſhalt not follow a multitude to doe evill.*

2. The common people, or vulgar ſort of men, becauſe they are the greateſt number. Mat. 9. 8. *When the multitude ſaw it.*

3. Many, Luk. 2. 13. Very many, Iſa. 31. 4. The whole people, Act. 21. 22.

4. Great ſtore, and plenty, Jer. 10. 13. Prov. 14. 28.

5. Too many, Eccl. 5. 3.

6. Manifold, 1 Pet. 4. 8. Infinite, Pſal. 69. 18. Much variety, Jer. 30. 14.

7. The aſſembly gathered, Act. 23. 7.

8. Fulneſſe, Gen. 48. 19. marg.

9. Noyſe, Iſa. 17. 12. marg.

10. Nouriſhed, Jer. 46. 25. marg.

11. Tumult, Ezek. 7. 11. marg.

Mixed multitude, Exod. 12. 38. that is, a great mixture.

Multitude of people] Abundance, or great ſtore of people. Prov. 14. 28. *In the multitude of a people is the honour of a King.* But multitude of people is no note and mark of a true Church, forſomuch as many walk in the broad way, whereas few walk in the ſtraight way.

Voyce of a multitude] A moſt vehement, ſtrong, and loud ſound, Dan. 10. 6. See Ez. 1. 34.

Munition] Fortification, fortreſſe, ſtrong hold, Naturall, Iſa. 33. 16. Artificiall, Iſa. 29. 7. Nah. 2. 1.

Muppim] *Out of the mouth*; or after the *Syrian, a covering.* The Son of *Benjamin*, Gen. 46. 21.

Murder] The taking away of mans life unlawfully. Rom. 1. 29. *Full of murder.*

2. Kindes or degrees of Murther by *Moſes*, deſcribed Deut. 19. One by ignorance, or error, ver. 4. the other of hatred pretenſed, v. 11. or ſudden, Exod. 22. 21, 22.

3. All cruelty, in deed, word, or thought. Exod. 20. 13. *Thou ſhalt not murther.* 1 Joh. 3. 15. *He that hateth his Brother in his heart, is a murtherer.* A Synecdoche.

Murtherers and Theeves] Not only men-killers, or groſſe ſtealers; but all oppreſſors, wrong-doers, cruel exacters, and fraudulent dealers, which by wiles and couſenage draw unto them the goods of other men. Iſa. 1. 21. 23. *Now murtherers, and companions of theeves.*

To murmur] To grieve in minde ſecretly, for want of ſome good thing which we deſire; or for feeling ſome evil things which we would not have, 1 Cor. 10. 10. Joh. 6. 41, 43, 61. Here it noteth indignation and offence taken upon Chriſts words carnally underſtood, but in Joh. 7. 12. it ſignifies ſpeech ſecretly whiſpered in the ear, out of fear of men.

It's put alſo for ſpeaking in a muttering manner, Joh. 7. 12, 32. and for complaining, Lam. 3. 29. Act. 6. 1.

Murmurer] A grutching diſcontented perſon, which is diſpleaſed with Gods diſpenſation and dealing. 1 Cor. 10. 10. *Neither murmur ye as ſome of your Fathers murmured.* Mat. 20. 11.

Murrain] Exod. 9. 3. that is, Peſtilence or death.

Muſe] To meditate, Pſal. 142. 5. To reaſon, or debate, Luk. 3. 15. marg.

Muſhi] *Departing, taking away, touching, going back*, or *carryed away violently.* The Son of *Merari*, Exod. 6. 19. Of whom came the *Muſhites*, Numb. 3. 33. & 26. 58.

Muſicians] Rev. 18. 22. Such as are skilful in ſinging and playing on Muſical inſtruments, as the Flute, Harp, Organ, Pipe, Pſaltery, Sackbut, Viol, &c.

Muſick or melody of the Land] ſignifieth, the praiſe-worthy, or beſt and moſt commendable fruit of the Land, and for which Songs of praiſe were given to God, Gen. 43. 11.

Daughters of muſick] Eccl. 12. 4. Hereby we may underſtand,

1. Some Organs of the body tending to muſick, either to ſing our ſelves, as the artery for

for ſpeaking, thoſe *fibræ vocales*, which are bended and inflected in ſinging; or the ear, which judgeth of ſounds, as the palate of meats, when we hear others ſing: Or,

2. All kinde of muſicall conſort or harmony, vocall or inſtrumentall, which young men greatly delight in, as *Solomon* did, Eccl. 2.8. but to old men are little delightful, they can neither ſing themſelves, nor are greatly pleaſed with the muſick of others, 2 Sam. 19. 34, 35.

Muſt] A neceſſity of that thing whereunto it is applyed. Heb. 9. 16. *Where there is a Teſtament, there muſt be the death of him, &c.* Act. 14. 22. *We muſt through many afflictions enter into heaven.*

2. A duty, and that which ought to be. 2 Tim. 2. 6. *The husband-man muſt labour, before he receive the fruit.*

In ſignifieth a neceſſity of a thing in divers reſpects:

1. Of a good thing, in reſpect of Gods commmandement and duty, as Rom. 13. 5. 2 Tim. 2. 6.

2. Of a good thing in reſpect of Gods promiſe.

3. Of a morall evill or ſin, in reſpect of mans propenſion to it, Satans ſuggeſtions of it, Mat. 18. 7.

4. Of a ſin, in reſpect of Gods permiſſion of it, and purpoſe of that permiſſion by his providence and power to extract good out of evill, 1 Cor. 10. 16.

Muſtard-ſeed] It hath the preeminence of thoſe things whoſe power is to aſcend upwards, for that there is nothing which doth more penetrate into the noſtrils and brain. It is not unapt to ſhoot forth in a garden ſoyl, under what clime ſoever, not intemperately cold, and to a proportion of height more then ordinary, but of ſo prodigious a ſtature as the Goſpel deſcribeth, cannot be imputed but to the ſtrange pregnancy of the *Heb.* earth. Mr. *Gregory* in his Notes on Luk. 13. 19.

To muſter] Spoken of God, Iſa. 13. 4. Of a principall officer, 2 King. 25. 19.

Muth-labben] Pſal. 9. the Title. This (if it be referred to the Muſick) ſeemeth to be a kinde of Tune, like that we call the *Counter-tenour*. Otherwiſe it may be read for *the death of labben*; but whether *Goliah*, his own Son *Abſolom*, *Nabal*, or who elſe, is uncertain.

Mutter] To ſpeak ſoftly, applyed to Wizzards, Iſa. 8. 19. To the wicked Jews, Iſa. 59. 3.

Mutuall] Rom. 1. 12. Yours and mine.

To muzzle] To deny and keep back meat and maintenance from labourers, men or beaſts, Deut. 25. 4. 1 Cor. 9. 9. *Thou ſhalt not muzzle the mouth of the Oxe.*

M Y.

Myra] A City in *Lycia*. It's derived of μύρω, *I flow, pour out; weep.* Act. 27. 5.

Myrrhe] A moſt precious and odoriferous gum or ſpice, preſerving from corruption: Whoſe uſe was both ſacred, Exod. 30. 23. and common, In anointing, Eſt. 2. 12. Buriall of the dead, Joh. 19. 39. Mingling with wine, Mar. 15. 23. Offering of gifts, Mat. 2. 11.

Pure myrrhe, or choyce myrrhe] ſignifies, Pure, free, naturall, as it floweth; and it is a ſweet gumme or moyſture which iſſueth from the Myrrhe tree, Exod. 30. 23.

By it is often figured and repreſented the Graces of Chriſt, and of his Church, Cant. 1. 13. & 3. 6. & 4. 14. & 5. 1, 5, 13. Pſal. 45. 9.

Myrtle] Of the branches hereof, with the branches of other Trees, the people made them boothes, Neh. 8. 15. This the Lord can make grow, even in the moſt barren place. Iſa. 41. 19. It's a choyce tree, Iſa. 55. 13. and uſefull in phyſick.

Myſia] A Province of *Aſia*, ſo named of μυσός, *a deteſtable, execrable crime, villany*, Act. 16. 7, 8.

Myſtery] A thing kept ſecret and hid from our underſtanding, till it be revealed to us. 1 Cor. 2. 7. *We ſpeak the wiſdome of God in a myſtery, even hidden wiſdome.* The whole doctrine of Chriſt, concerning his Perſon, Offices, and Benefits. It is uſed to ſignifie the ſigne of things hidden and ſecret; ſuch were the Rites Legall, and Sacraments Evangelicall.

2. The vocation of the Gentiles, which is called a Myſtery, becauſe it was hid and kept ſecret from many ages, Rom. 16. 25. Alſo vocation of the Jews towards the end of the world, Rom. 11. 25. Alſo, the manner of the reſurrection, 1 Cor. 15. 51.

3. The ſpirituall union between Chriſt and his Church. This is called a Myſtery, becauſe it exceeds humane underſtanding, and is revealed onely to Gods children. Eph. 5. 32. *This is a great myſtery, but I ſpeak of Chriſt and his Church.* Fooliſhly then, and ignorantly doe Papiſts hence gather their Sacrament of Mariage: For not the conjunction of man and wife, but of Chriſt and his Church is a Myſtery. As alſo the Hy-

poſtaticall union of the two natures, 1 Tim. 3. 16.

3. The whole doctrine of Chriſt, and our ſalvation by him, Eph. 1. 9. & 3. 3, 4, 9. Col. 1. 26, 27.

4. The hidden meaning of the words which teach the things concerning the Kingdome of heaven, Mar. 13. 11. & 4. 11.

5. The manner of the reſurrection, and the change concerning thoſe that dye not, 1 Cor. 15. 51.

Myſtery of godlineſſe] The doctrine of free ſalvation, through faith onely in the blood of Chriſt; or the whole doctrine of Chriſtianity. 1 Tim. 3. 16. *Great is the myſtery of godlineſſe.* 1 Cor. 2. 8. Matth. 11. 25. 1 Cor. 2. 10, 14.

Myſtery of iniquity] Falſe doctrine, and corrupt worſhip cloaked and covered with the name of Chriſt, and of Chriſtian Religion. 2 Theſſ. 2. 7. *The myſtery of iniquity doth already work.* It crept ſecretly and under hand, even in the Apoſtles time.

Myrtelene] *Cleanlineſſe*, or *the wiping of the wine-preſſe.* An Iſle, Act. 20. 14.

N A.

Naam] *Fair*, or *pleaſant.* The Son of *Caleb*, 1 Chr. 4. 15.

Naamah] *Fair, beautifull, comely*, or *greatly moving.* The Siſter of *Tubal-Cain*, Gen. 4. 22. The Mother of *Rehoboam*, 1 King. 14. 21. A City, Joſh. 15. 41.

Naaman] The ſame. The Son of *Benjamin*, Gen. 46. 21. The Son of *Bela*, of whom the *Naamites*, Numb. 26. 40. A Captain of the hoſte of *Syria*, 2 King. 5. 1.

Naamathite] *Zophar* thus named, Job 2. 11. & 11. 1. & 20. 1. & 42. 9.

Naarah] *A maid*, or *young woman*; or *ſhaking off*, or *watching.* The Wife of *Aſhur*, 1 Chr. 4. 5.

Naarai] The ſame. The Son of *Ezbai*, 1 Chr. 11. 37.

Naaran] The ſame. A City, 1 Chron. 7. 28.

Naarath] The ſame. A City, Joſh. 16. 7.

Naaſſon, Naaſſon, or Naſſon] *A noſe, neighing, a making warm*, or *dryneſſe*; or after the *Syrian*, *a ſtrangling.* The Brother of *Eliſheba*, Exod. 6. 23. and Son of *Amminadab*, Num. 1. 7.

Nabal] *A fool*, or *mad.* The Husband of *Abigail*, 1 Sam. 25. 3.

Naboth] *A ſpeech, propheſie, ſpeaking, fructifying*, or *budding forth.* A *Jezreelite*, 1 King. 21. 1.

Nachon] *Ready*, or *ſure.* The name of a man, 2 Sam. 6. 6. called alſo *Chidon*, 1 Chr. 13. 9.

Nachor] *Hoarſe, angry*, or *dry.* The Son of *Terah*, Joſh. 24. 2.

Nadab] *A Prince, liberall, vowing*; or, *of his owne accord.* The Son of *Aaron*, Exod. 6. 23. The Son of *Jeroboam*, 1 King. 14. 20. The Son of *Shammai*, 1 Chr. 2. 28. The Son of *Gibeon*, Ib. 8. 30.

Nagge] *Cleerneſſe*, or *light.* The Son of *Maath*, Luk. 3. 26.

Nahaliel] *The inheritance, flowing, ſtream*; or *valley of God.* A place, Numb. 21. 19.

Nahallal] *Praiſed, bright*; or, *a foot.* A City, Joſh. 19. 15. called *Nahalal*, Joſh. 21. 35. and *Nahalol*, Judg. 1. 30.

Naham] *A comforter, repentant*; *the leader of them*, or *the reſt of them.* The Father of *Keilah*, 1 Chr. 4. 19.

Nahamani] The ſame. One that returned with *Zerubbabel*, Neh. 7. 7.

Naharai] The ſame with *Naaſhon.* The Armour-bearer to *Joab*, 2 Sam. 23. 37.

Nahash] *A ſnake, ſerpent, ſoothſaying, propheſying*; or, *like braſſe.* The King of *Ammon*, 1 Sam. 12. 12. The Siſter of *Zeruiah*, *Joab's* Mother, 2 Sam. 17. 25. The Father (or Mother) of *Shobi*, Ibid. 27.

Nahath] *Reſt, a leader*; or after the *Syrian*, *a going down.* The Son of *Revel*, Gen. 36. 13. The Son of *Elkanah*, 1 Chron. 6. 26. An Overſeer appointed by *Hezekiah*, 2 Chron. 31. 13.

Nahbi] *Very ſecret, hid, my beloved, reſting with me*, or *a leader with me.* The Son of *Vophſi*, Num. 13. 14.

Nahor] The ſame with *Nachor.* The Son of *Terah.*

Nahum] as *Naham.* One that returned with *Zerubbabel*, Nehem. 7. 7. A Prophet, Nah. 1. 1.

Nail] *Clavus.* The matter thereof is iron, 1 Chr. 22. 3. and braſſe, Dan. 7. 19.

The uſe. 1. To hang things upon that are

of

of ordinary uſe in the houſe, that they may not be caſt about, and ſo wronged, but may be there ſafe out of harms way, as we ſay, and at hand when occaſion is to make uſe of them, Iſa. 22. 23.

2. That the dores made therewith may ſafely keep any thing, 1 Chr. 23. 3.

3. To keep a thing from being moved, Iſa. 41. 7. Jer. 10. 4.

Hence *the words of the wiſe* are ſaid to be *as Nails*, Eccl. 12. 11. as which contain men in their duty. And a man meet to govern the Common-wealth is compared to a Nail, for that the State of a Common-wealth is by his counſell and ſtrength confirmed and ſtabliſhed, Zech. 10. 4. And *give* one a *Nail*, Ezr. 8. 8. is to give one a conſtant and ſure abode, marg. Iſa. 22. 23. Herewith *Jael* made *Sifera* ſure, Judg. 4. 21. Herewith the *Jews* Chriſt, Joh. 20. 25.

Nail] *Unguis.* The captive woman in Deut. 21. 12. was *to pare her nails*, as ſome read the words, that thereby ſhe might be admoniſhed to put off her former manners, and to betake her ſelfe to a contrary courſe, or *ſuffer them to grow*, as in the marg. that the deformity of her ſhaven head and long nails might allay the affections of him that took her, that he might not take her to wife, unleſſe ſhe ſhould ſhew her ſelfe a true convert to the the right Religion. *Large Ann.*

Naim] *Fairneſſe, beautifulneſſe, pleaſantneſſe; trouble*, or *the moving of them.* A City, Luk. 7. 11.

Naioth] *Fairneſſe, beauty, comelyneſſe*; or, *a dwelling place.* A place, 1 Sam. 19. 18.

Naked] One that is voyd of all clothing to cover his body. Gen. 2. 25. *Adam was naked and was not aſhamed.*

2. One that hath laid aſide and put off the chief of his garments. 1 Sam. 19. 24. *Saul fell down naked*; that is, he put off his Kingly apparell, Iſa. 20. 2. without his gown, not without his ſhirt.

3. One which lacketh Chriſt, the wedding and beſt garment. Rev. 3. 17. *Thou art poor and naked*; that is, voyd of Chriſt and his graces.

4. Such as want the favour and protection of God, which is our beſt covering. Exod. 32. 25. *When Moſes ſaw the people naked.*

5. One which is not yet clad with immortall glory. 2 Cor. 5. 3. *We ſhall not be found naked.*

6. One ſtript and left without worldly goods, Job 1. 2, 21. 1 Tim. 6. 7.

7. One deſtitute of the image of God, Gen. 3. 7, 10.

8. One abiding in his natural corruption, 2 Cor. 5. 3.

9. One that is voyd of faith and piety, Rev. 3. 17.

10. One that is in a periſhing condition, Prov. 29. 18 mar.

11. One deſtitute of the grace and help of God, Exod. 32. 25.

12. That which is not hid, but manifeſt, Job 26. 6. Heb. 4. 13. Hab. 3. 9.

Nakedneſſe] Lack of bodily cloathing in whole or in part. 2 Cor. 11. 27. *And in nakedneſſe.* Alſo our ſecret parts, Gen. 3. 7. & 9. 22. Lev. 18. often.

2. Want of Chriſt Jeſus, his merits, and graces of the Spirit: which are the ſoules deckings and ornaments. Rev. 3. 18. *That thou mayſt hide thy filthy nakedneſſe.* This is ſpirituall nakedneſſe.

3. Weak, naked, and ruined places, Gen. 42. 9.

4. Shame, Iſa. 20. 4. marg. & 47. 3.

5. The fleſh of their nakedneſſe, Exod. 28. 42.

6. Great diſgrace and ignominie, Hab. 2. 15. The Metaphor being taken from Drunkards, who after a filthy manner uncover their ſecret parts, Ibid. 16. Lam. 4. 21.

7. Great want and poverty, Rom. 8. 35. Job 22. 6. & 24. 7, 10. 1 Cor. 4. 11. Jam. 2. 15.

There is a double Nakedneſſe to be gathered out of Gen. 2. 25. *They were both naked, and were not aſhamed*; and Gen. 3. 7. *They knew they were naked, and ſowed fig-leaves.* The former was a nakedneſſe full of glory, holineſſe, and innocency, containing four things.

1. Uprightneſſe of minde and will.

2. Beauty and brightneſſe of the whole body and every part.

3. Harmony and conſent of appetite, ſenſes and members with the minde.

4. Impaſſibility of the body, not obnoxious to cold, heat, or to ſuffer any hurt.

The latter nakedneſſe after ſin, is full of turpitude, miſery, and containeth a ſenſe of all thoſe evils, contrary to the four good things now mentioned.

As 1. Depravation of minde and will, by blindeneſſe and perverſeneſſe; and depravation of the Image of God in wiſdome, holineſſe, and righteouſneſſe.

2. Filthyneſſe and deformity, in the privy members ſpecially.

3. Rebellion in the Appetite, and interiour

interiour powers againſt the rule of the minde.

4. Paſſions ſundry and many, afflicting and affecting the body by diſeaſes and diſtemper of the air, &c.

Name] That whereby one perſon is known from another; as *Peter, Paul, &c.* Mat. 1.21. *His name ſhall be Jeſus.* Luk. 1.63. *He ſhall be called John*: or, one thing from another, as Rivers, Countreys, Cities, &c.

2. Teſtimony or report given of any man, which if it be for good things, and given by good men, then it is a good name; otherwiſe it is an evill name. Prov. 21.1. *A good name is better then riches.* This is that whereby we are made known and manifeſt to others, as men by their names.

3. Our ſelves, or our own perſons. Luk. 10. 20. *Rejoyce that your names be written in the Book of life*; that is, that ye are known before, and loved of God from everlaſting. Rev. 21. v. laſt.

4. Honour, renown, praiſe, or glory. Deut. 26. 19. *To make thee high above all Nations in name.* Gen. 6. 4. Men of name, Eccl. 7.3. As vile perſons are ſaid to be men without name, Job 30. 8.

5. Appearance, ſhew, and ſeeming. Rev. 3. 1. *Thou haſt a name to live.*

6. Memory, mention. Prov. 30. *His name ſhall be put out.*

7. The moſt noble and powerfull creatures in heaven and earth. Act. 4. 12. *There is given no other name under heaven.* Eph. 12. 1. *Above all names.*

8. Great excellency and dignity. Phil. 2. 9. *And given him a name, &c.*

9. Knowledge. Rom. 1. 5. *For his name among the Gentiles*; that is, to make him known by ſpreading the Goſpel, which is alſo ſometime called the name of God, and of Chriſt, as Mat. 19.29. Mar. 10. 29. Luk. 18.29. Laſtly, authority, power, or vertue, 1 Cor. 5. 4.

10. A finall cauſe, or reaſon and argument inducing to any thing; as namely, the ſervile uſe, goodneſſe, profit, praiſe, pleaſure or contentment of ſome perſon; or for his ſake, and becauſe of him, that he may receive profit thereby, &c. Rom. 1. 5. Mat. 19. 29.

11. The repreſentation of another perſon, the ſtead or ſupply of ones preſence, place or work; Joh. 5. 43. Matt. 10. 41, 42. & 19. 27.

12. The commandement and authority of ſome perſon, Deut. 18. 20.

13. The aid and aſſiſtance of ſome higher power, Pſal. 44. 8. Luk. 10.17. Mar. 16.17. Mat. 7. 22.

14. The merit, mediation, or means of ſome higher perſon, or the confidence had therein, Joh. 16. 23, 24.

15. Poſterity or iſſue, Deut. 25. 7. Ruth 4. 5, 10. Iſa. 66. 22.

16. A note or mark whereby one is diſcerned from another, Ex. 3. 15. & 15. 3.

17. Ones ſake, Mat. 10.42. & 18.5. Mar. 9. 37, 41.

Names given of God, were *Iſhmael*, Gen. 16. 11. *Iſaac*, Ib. 17. 19. *Solomon*, 1 Chron. 22. 9. The Son of *Iſaiah*, Iſa. 8.3. The Sons of *Hoſea*, Hoſ. 1. 6, 9. *John* the Baptiſt, Luk. 1. 13. *Chriſt*, Mat. 1. 21.

Of old the Fathers gave names to their Children, Gen. 4. 25, 26. & 5.29. & 35.18. & 41. 51, 52. Exod. 2.22. & 18. 3, 4. and ſometime the Mothers, Gen. 4.1. & 19.37, 38. & 29. 32, 33, 34, 35. & 30. 18. 20, 21, 24. Judg. 13. 24. 1 Sam. 1. 20. or they under whoſe power the Mothers were, Gen. 30. 6, 8, 12, 13. or one in whoſe power the childe is, Exod. 2. 10. or the neighbors, or ſuch women as were preſent at the childe-bearing, Gen. 25. 26. & 38. 29, 30. Ruth 4. 17. but not without the conſent of the parents, Luk. 1. 59, &c. And then did parents name their children when they were circumciſed, as now we doe ours, when baptized. Nor were their childrens names unadviſedly impoſed, but on good grounds, as is cleer by their ſignification. And often their children had two or three names, as *Sarai, Jiſcha*, Gen. 11. 29. *Eſau, Edom*, Ib. 25. 30. *Baſemath* the Wife of *Eſau, Hoda*, Ib. 27. 1. *Jehudith* another of his Wives, *Aholibama*, Ibid. 36. 2. *Gedeon, Jerubbaal*, Judg. 6. 32. and ſo of others.

They did alſo impoſe new names on them who were under their power, or whom they did admit as their familiar friends, or houſhold ſervants, Gen. 41. 45. Numb. 13. 17. Dan. 1. 7.

Name of Chriſt, of Jeſus, of Lord, of God] Chriſt, or Jeſus himſelf, or God himſelfe, Act. 9. 14, 16. Pſal. 124. 8. 2 Tim. 2. 10. The meaning hereof is to admoniſh us to ſeek to underſtand no more of God and of Chriſt, than is made known unto us in the Word.

2. The Commandement of Chriſt, Mat. 18. 20. 2 Theſſ. 3. 6. Col. 3. 17.

3. His authority, Matt. 7. 22. & 21. 9. Act. 4. 7, 10.

4. Chriſt, & his doctrine and profeſſion of the ſame, Mat. 10.22. & 19. 29. Rev. 2. 13.

5. His

5. His glory, virtue, juſtice, mercy, and the whole matter of the Goſpel, Act. 9. 15.

6. His advancement above all principality, power, might, dominion, Phil. 2. 9. expounded by Eph. 1. 20, 21.

Name, *when it is referred to God*] Any thing whereby God and his will is made better known to us. Thus his Titles, as *God, Jehovah, Lord, &c.* Alſo his properties, as Mercy, Goodneſſe, Truth; his Works, his Word, his Sacraments, his Religion, his Doctrine: All theſe are his Names. Exod. 20. 7. *Thou ſhalt not take the Name of the Lord, &c.* Exod. 3. 18. *This is my Name for ever.* And 33. 19. & 34. 6, 7. Pſalm 8. 1. Joh. 17. 26. 1 Tim. 6. 1. Elſewhere often.

2. The aid and help of God. Pſal. 44. 5. *In thy Name we ſhall tread down our enemies.* 2 Sam. 17. 45. *I goe againſt him in the Name of my God.*

3. His honour, renown, and glory. Pſa. 76. 1. *His name is great in Iſrael.*

4. The renowned virtue and power of God. Mat. 7. 22. *In thy Name, &c.*

5. The will and counſell of God, concerning ſalvation by Chriſt, Joh. 17. 6.

6. The knowledge of God, Joh. 17. 11. *Meton. ſubj.*

7. His love to us in Chriſt, Pſal. 22. 22. Joh. 17. 26.

8. His word by which he revealeth himſelf to us, and we know him, Pſal. 33. 21. Act. 9. 15.

9. His wiſdome and power in defeating the miſchiefs of the wicked, Pſal. 7. 17.

10. The works of mercy and goodneſſe, by which he is known as by a name, Pſal. 8. 1, 9. & 76. 2.

11. His ſtrength, power, and grace, Pſal. 20. 1, 7.

12. His goodneſſe and merciful acceptance, Pſal. 63. 4.

13. His worſhip and ſervice, 1 King. 5. 5. Mal. 1. 6.

A name above every name] Such dignity and renown as far excelleth all earthly and heavenly dignity and renown; whatſoever is in any creature, Eph. 1. 21. *He hath given him a Name above every name.*

To be baptized in the Name of Chriſt] To give our names to Chriſt by Baptiſme, and therein to be made partakers of his death, buriall, and reſurrection. Act. 8. 16. *They were onely baptized in the name of Chriſt.* Act. 19. 5.

To be baptized in the Name of the Father, &c.] To be dedicate and ſet apart by Baptiſme unto God, as his peculiar people and worſhippers. Mat. 28. 19. *Goe teach all Nations and baptize them in the Name of the Father, of the Son, and holy Ghoſt.*

2. To receive Baptiſme at the hands of man, who in the behalfe of the Trinity, and by the authority thereof, doth baptize.

3. To be baptized with the circumſtance of prayer made to the whole holy Trinity, & with calling on the Name of one God, and the three Perſons.

4. To be baptized by the power of the Trinity then named.

A Name better then of Sons and Daughters] The title and name of the Children of God, of Son or Daughter of God, of Members of Chriſt, of Heir and fellow Heir with Chriſt; which is more excellent by much, then to be called or named a Father of children: this is ſpoken for the comfort of godly Eunuches, which are childeleſſe, Iſa. 56. 4, 5.

Name of blaſphemy] One full of blaſphemy againſt God, againſt goodneſſe, and againſt good men. Rev. 13. 1. *And upon his head a name of blaſphemies.*

To come in the Name of Chriſt] Either Chriſt his agnomination, or his authority, Mat. 24. 5.

To come in the Name of the Lord] To be ſent of God, or to come from him, furniſhed with divine authority as his peculiar Meſſenger. Mar. 11. 9. *Bleſſed be he that cometh in the Name of the Lord.*

To have a deſire to his Name] Inwardly to meditate of the truth, juſtice, and power of God, as alſo of his word and work, thereby to prop and ſtay their ſouls in patience and truſt, till their deliverance promiſed came. Iſa. 26. 8. *The deſire of our ſoul is to thy Name.* This their meditation in the nineth verſe is ſet forth two wayes:

1. By the earneſtneſſe of it, expreſſed in two tearms, Soul and Spirit.

2. By the continuance of it, Night and Morning; that is, all the day long.

To deſpiſe his Name] To contemne and cauſe to be ſet at nought, the outward true worſhip of God, as the Prieſts and Jews did, by offering corrupt Sacrifices, contrary to the Law. Mal. 1. 6. *Ye deſpiſe my Name.* See v. 7, 8.

For his Names ſake] The voluntary forſaking of Countrey and goods, for this end

and

and cauſe, that they might preach the Goſpel to the Gentiles, 3 Joh. 7.

In the name of a Prophet, Diſciple, righteous man] As a Prophet, as a Diſciple, as a righteous man, becauſe they be ſuch. Matth. 10. 41, 42. *He that receiveth a Prophet in the name of a Prophet, &c.*

My Name ſhall be in him] Chriſt to be very true God, coeſſentiall with his Father: alſo, his lively Image by whom he is known; and laſtly, his Vicegerent authorized to be Lord and Ruler over his people. Exod. 23. 21. *Becauſe my Name is in him.*

To give ought for the Name of Chriſt] To entertain one for the love and ſake of Chriſt, becauſe he honoureth him. Mar. 9. 41. *Whoſoever ſhall give a cup of cold water for my Name.*

To be named with ones name] To be taken and accounted for ones Childe, no leſſe then if he were born of him. Gen. 48. 19. *Let my Name be named upon them.*

Thus Gods Name is ſaid to be called on us, Deut. 28. 10. 2 Chr. 7. 14. Jer. 14. 9. that is, we are named the Sons of God, 1 Joh. 3. 1.

2. To be renowned by bearing the name of ſome moſt excellent, as Chriſtians are by bearing the Name of Chriſt, Eph. 3. 15.

3. To be accounted ones Wife, Iſa. 4. 1.

4. To have a new name put on him in Circumciſion or Baptiſme, thereby to be put in minde of our duties, as Iſa. 8. 3. Luk. 1, 59, 60, 61, 62. & 2. 21.

New name] The childe of God. Rev. 2. 17. *I will give unto him a new name.* See *New.*

Some others expound it of the ſpirituall benefits of Chriſt, and the dignity that follows them.

Not to name a thing] Not to ſpeak or make mention with pleaſure and liking, but with a loathing and deteſtation of the thing named. Eph. 5. 3. *As for Covetouſneſſe, let it not once be named.* Pſal. 16. 4. Exod. 23. 13.

Through thy Name] Through the true knowledge of himſelf: a Metonymie of the ſubject. Joh. 17. 11. *Keep them through thy Name.*

Others expound it of the power of God, whereby men are preſerved: both expoſitions may ſtand; for God by his might keeps ſuch as ſoundly know and fear him, and none other.

Naomi] *Fair, beautifull, comely*; or, *greatly moving.* The Wife of *Elimelech*, Ruth 1, v. 2.

Naphiſh] *A ſoul*; or *reſting*; or after the *Syrian, multiplying.* The Son of *Iſhmael*, Gen. 25. 15.

Naphtali] *My reſting, compariſon, likeneſſe*, or *crookedneſſe.* The Son of *Jacob* by *Rachel*, Gen. 30. 8. His poſterity, Judg. 5. 18.

Naphtuim] *Open*, or *an opening.* The Son of *Mizraim*, Gen. 10. 13.

Napkin] Taken *largely* for a linnen cloth, Luk. 19. 20. *ſtrictly*, for an handkerchief wherewith the ſweat is wiped off, as *ſudarium, a ſudore*, implyeth, Act. 19. 12. Or, for a cloth wherewith both men and women covered their faces, as the *Syrians* and *Hebrews* take the word; or a linnen cloth wherewith they covered the faces, and wrapt about the heads of the dead, Joh. 11. 44. & 20. 7.

Narciſſus] *Aſtonyed*, or *neglecting.* A mans name, whoſe friends *Paul* greeteth, Rom. 16. 11.

Narrow] Strait, cloſe, not wide, wanting room. Spoken of a place where there was no way to turn, Numb. 22. 26. of Mount *Ephraim*, as being too ſmall for the Children of *Joſeph*, Joſh. 17. 15. of a Pit (whereunto a ſtrange woman is compared) out of which a man cannot get, Prov. 23. 27. Land, Iſa. 49. 19. Windows, Ezek. 40. 16. The way which leadeth to life, Mat. 7. 14.

Nathan] *Given, giving*, or *rewarded.* The Son of *David*, 2 Sam. 5. 14. A Prophet, Ibid. 7. 2. The Father of *Igal*, 2 Sam. 23. 36. The Father of *Azariah*, 1 King. 4. 5. The Father of *Zabad*, 1 Chr. 2. 36. The Brother of *Joel*, 1 Chr. 11. 38. A chief man, and of underſtanding, Ezr. 8. 16. Of the Sons of *Baui*, Ibid. 10. 39.

Nathaneel] *The gift of God.* The fourth Son of *Jeſſe*, 1 Chron. 2. 14. One that did blow with a trumpet before the Ark of the Lord, 1 Chr. 15. 24. A Scribe, one of the Levites, Ibid. 24. 6. The Son of *Obed-Edom*, Ib. 26. 4. Alſo, the name of a true *Iſraelite*, Joh. 1. 45.

Nathan-melech] *The gift of the King*; or, *the King giving*, or *rewarding.* A Chamberlain, 2 King. 23. 11.

Nation] Either the Countrey or people which inhabit it. Pſal. 117. 1. *Prayſe him all ye Nations.* Rev. 7. 9. *Of all Nations, kindreds, and people.* Exod. 19. 6. *Ye ſhall be an holy Nation.*

2. The Authour and Head of a Nation or people. Gen. 25. *Two Nations are in thy wombe.* This is meant (by a Metonymie) of *Jacob* and *Eſau*, the two roots of the *Iſraelites* and *Edomites.*

3. The original or beginning of Nations, Gen. 25. 23.

4. Coun-

4. Countrey-men, natives of the ſame ſtock, Act. 26. 4. Gal. 1. 4.

5. A poſterity increaſing into a Kingdom, Gen. 12. 2. & 18. 18.

6. A people, Gen. 20. 4. Jews, Jer. 9. 9. Gentiles, or heathen people, Iſa. 2. 2, 4. Jer. 2. 11. Act. 13. 19.

A great Nation] A large poſterity, both for quantity and quality, for number and name; ſo was *Abraham's*, for of him came the *Iſmaelites* by *Agar*, the *Midianites* by *Keturah*, and the *Iſraelites*, which were great in multitude. Secondly, in renown. Thirdly, in laws. Fourthly, by the Covenant with God. Fifthly, becauſe great Kings, Prophets, and holy men came from him, Gen. 12. 2.

To increaſe a Nation] To heap upon the Jews being brought low, life and all good things more and more, Iſa. 26. 15.

Two Nations] Father of two people, Gen. 25. 23.

Nativity] that is, Birth, Ezek. 16. 4.

Nature] Our eſtate by birth, being born into the world corrupt and ſinful. Eph. 2. 3. *We are by Nature children of wrath*; that is, ſuch to whom the wrath and judgement of God is due, even for our birth, through the guilt of that corruption, which by ſin fell into our Nature. Rom. 11. 24 *Wilde by Nature*; that is, by impurity and uncleanneſſe of Nature.

2. Senſuality. 2 Pet. 2. 12. *As naturall brute beaſts.*

3. A prerogative gotten by birth, or naturall deſcent and generation. Gal. 2. 15. *We which are Jews by nature.*

4. Naturall reaſon or judgement, ſhewing men what is honeſt. Rom. 2. 14. *Gentiles doe by Nature things contained in the Law.*

5. A long continued, and commonly received cuſtome. 1 Cor. 11. 14. *Doth not Nature teach you, &c.* Some interpret Nature here to be the common inſtinct of Nature.

6. In truth, or in very deed. Gal. 4. 8. *Ye did ſervice to them which by nature were no Gods*; that is, no Gods indeed and truly, but by opinion and eſtimation of men.

7. Godly qualities, and good diſpoſitions put into our Nature by divine power. 2 Pet. 2. 4. *Partaker of the divine Nature*; that is, of righteouſneſſe and true holineſſe, wherein we reſemble God, as children their Father: bearing the Image of his wiſdome, purity.

8. Eſſence or ſubſtance. Heb. 2. 16. *He took not the Angels Nature.* Jam. 3. 7. *The whole Nation of birds and beaſts, hath been tamed by the Nature of man.*

9. Kinde, or kindred, Jam. 3. 7. marg.

10. Diſpoſition or inclination of any creature to ſomething agreeable to his being and converſation, Jam. 3. 7. Nature of birds.

11. Virtue, power, or wiſdome, or all theſe, Jam. 3. 7. Nature of man.

12. Mankinde, Jam. 3. 7. Nature of man, marg.

13. The whole life of man, Jam. 3. 6. The courſe of Nature.

14. The proper appetite to the own kind, Rom. 1. 26.

15. Naturall reaſon and judgement, informed in the Law, Rom. 2. 14. and enlightened by Chriſt, Joh. 1. 9.

16. That which is naturally, Rom. 2. 27.

17. Naturall apprehenſion agreeing with right reaſon; or (as we call it) common ſenſe, 1 Cor. 11. 14.

18. Birth, naturall deſcent, and generation, Gal. 2. 15.

Naturall body] A body quickened by the ſoul, and maintained in life by naturall and ordinary means, as meat, drink, ſleep, *&c.* and is ſubject to naturall affections and operations, as generation, nutrition, augmentation, motion, *&c.* Contrary to this is a ſpirituall body, which being endowed with the condition of immortality, is preſerved alive without ſuch means, by the immediate work of the Spirit. 1 Cor. 15. 44. *There is a naturall body, and there is a ſpirituall body.* The body when it is ſown and buryed, is not now a naturall body, but was while it lived.

As mens bodies in this earthly eſtate are ſaid to be animal (or natural) becauſe they are quickned by the ſoul, which doth vivifie or give them life. 2. Becauſe this animal life being weak, needeth many natural helps, as meat, air, reſt, phyſick, *&c.* And 3. are ſubject to natural or animal affections or operations, as generation, augmentation, nutrition, motion, mutation, corruption, *&c.* So after the reſurrection, the ſame bodies of the Saints are called Spiritual, not for that they be turned into ſpirit, (becauſe they remain ſtill bodies, without any change of ſubſtance) but in regard they ſhall be endowed perfectly with the condition, qualities, and gifts of the Spirit; as our Saviour ſaith, Matth. 22. *They ſhall be like the Angels in heaven*, which neither marry, nor are given in marriage. The bodies once raiſed ſhal be wholly moved and ruled by the Spirit of

of Christ their Head. 2. Be altogether subject to the Spirit, and shall intend none but spiritual actions. 3. Enfreed from all actions of naturall life: and 4. the Spirit shall immediately sustain them by his exceeding virtue, without any such helps as now our frail and animal life doth stand in need of. They therefore erred grosly, which taught, our bodies should be changed into spirits, and become unsensible, invisible, untouchable, &c. as one *Joannes Hierosolymitanus*, and after him M. *Stapleton* affirmeth, and as the Anabaptists doe hold: for the resurrection shall adde glory unto, but shall not destroy the nature of bodies, else could it not afford matter and cause either of comfort in the godly, or of terrour in the wicked, if the same bodies did not rise again.

Natural brute beasts] Persons caryed unto brutish lusts, being led not by any reason or counsell, nor by the Spirit of God, but by a blinde violence of Nature voyd of Judgement. 2 Pet. 2. 12. *As naturall brute beasts*. These are said here, vers. 12. to be made to be taken, by a speech borrowed from Beasts, framed to that end, to become a prey to others which consume them: so these devillish creatures willingly put themselves into the snares of sin, being vessels of wrath prepared to destruction, Rom. 9. 22.

Naturall care] True and faithfull care, voyd of counterfeiting and negligence. Phil. 2. 20. *Which hath a naturall care of your matters.*

Naturall use] A custome agreeable to the Law of Nature. Rom. 1.26. *Did change the naturall use into that which is unnaturall.*

Naturalnesse of Love] Truth and sincerity of Love. 2 Cor. 8. 8. *I prove the naturalnesse of your love.*

Naturall man] The unregenerate man, who still sticketh in the old corruption of Nature, his ignorance and obstinacy which he brought with him into the world. 1 Cor. 2. 14. *The naturall man perceiveth not the things which be of God.*

Naturall son] One truely and indeed begotten by the Gospel. Tit. 1. 3. *Titus my naturall Son*, or my own son. 1 Tim. 1. 2.

Naturally] By light and instinct of Nature. Jude v. 8. *What things they know naturally.*

Navill] That member and part of the body which is in the middle of the belly, Job 40. 16.

2. The extreme impurity and deformity of our corrupt nature. Ezek. 16. 4. *Thy Navill was not cut*; that is, thy impure and sinfull nature was not corrected and healed.

3. The middle part of any thing. Judg. 9. 37. *I see folk come down by the navill* (or *middle*) *of the land.* Metaphor.

4. The whole body. Job 40. 11. *His force is in the navill of his belly.* Synecdoche.

5. Both body and minde, and whatsoever is within or without a man. Prov. 3. 8. *So health shall be to thy navill.* An Allegory.

6. Means of spirituall nourishment in the Church, Cant. 7. 2. For as Infants in their Mothers wombe, by the navill take in nourishment from the Mother, to strengthen the most inward parts; so the godly in the Church are fed, strengthened, and put in good plight every way, through the true knowledge and reverence of God.

Naught] Unwholesome, 2 King. 2. 19. Not worth much, of small value, Prov. 20. 14.

Naughty] Wicked, Pro. 6. 12. A naughty tongue, Ib. 17. 4. Or, of naughtynesse; that is, most naughty. Naughtynesse must be laid apart, Jam. 1. 21. as wherein transgressors shall be taken, Prov. 11. 6.

Navy] A multitude of ships; as, of *Solomon*, 1 King. 9. 26. *Hiram*, Ib. 10. 11. *Jehosaphat* and *Ahaziah*, which were broken, Ibid. 22. 49, 50. *Tarshish*, Isa. 60. 6. Usefull for War, Dan. 11. 40. and for Merchandize, Pro. 31. 14. and to bring rich commodities from forrain Countreys, 1 King. 9. 28. and 10. 11.

Naum] *Comforted.* The Son of *Esli*, Luk. 3. 25.

Nay] A word of gain-saying, 1 Sam. 8. 19. & 12. 12. of denial, Mat. 5. 37. of imposing silence, Rom. 9. 20.

Nazarene] Matt. 2. 23. It's derived of נצר, which signifieth a *branch*; herein regard being had to the Prophesies, where our Saviour is so named; as Isa. 11. 1. Jer. 23. 3.

Nazareth] *Separated, crowned,* or *sanctified.* A City, wherein Christ dwelt, Mat. 2. 23.

Nazarite] He was a person which had made a vow of separating himselfe to the Lord in a speciall manner: the Law and order whereof is written, Numb. 6. 2, 3, 4, 5, 6, 7, 8, &c. untill v. 21. It signified sundry things.

1. The purity of Christ that was so perfectly separate from sinners, Heb. 7. 26.

2. That we should separate our selves from all evill things, and whatsoever hath a shew of evill, 2 Thess. 5. 22.

3. Whereas

3. Whereas the *Nazarite* was holy in a ſpeciall manner, this ſignified the perfection of holineſſe in Chriſt above other; and that at length he ſhould give the like holyneſſe to his Church, Eph. 5. 26, 27, 28.

4. A dweller in the City of *Nazareth*.

5. A profeſſor or follower of the vowes or ceremonies of a Sect called *Nazarites*.

6. Chriſt, as in the 1. and 3. ſenſe.

N E.

Neah] *Moved*, or *moving*. A City, Joſh. 29. 13.

Neapolis] *A new City*. A City, Act. 16. 11.

Neariah] *The childe of the Lord, the ſhaking of the Lord, the watch-man of the Lord*, or *the Lord watching*. The Son of *Shemajah*, 1 Chr. 3. 22. The Son of *Iſhi*, Ibid. 4. 42.

Nebai] *Fructifying*, or *budding forth*; *ſpeaking*, or *propheſying*. One that ſealed the Covenant, Neh. 10. 19.

Nebaioth] *Buds*, or *fruits*, or *propheſies*. The Son of *Iſhmael*, Gen. 25. 13. His poſterity, Iſa. 60. 7.

Nebalat] *Propheſie*, *cloaked talk*, *hidden*, or *budding forth*, or *propheſying cloakingly*. A City, Neh. 11. 34.

Nebat] *Beholding*. The Father of *Jeroboam*, 1 King. 11. 26.

Nebo] as *Nebai*. A City, Numb. 32. 38. and Mount, Deut. 32. 49.

Nebuchadnezzar] *The mourning of the generation*, or *wailing of judgement*, or *the ſorrows of poverty*. A King of *Babylon*, 2 King. 24. 1. called alſo *Nebuchadrezzar*, Jer. 21. 2.

Nebuſhazban] *Speech*, *propheſie*, *budding*, *ſpringing*, *flowing*; or, after the *Hebrew* and *Syrian*, *fruit*, or *budding forth of delivering*. A Prince of *Nebuchadnezzar's*, Jer. 39. 13.

Nebuzaradan] *A budding forth*, *propheſie of forain judgement*; or, *the budding forth of the foot of a pillar*. Captain of the guard, or chief Marſhall to the King of *Babel*, 2 King. 25. 8.

Neceſſity] 1. Want of good things temporal, Rom. 12. 13.

2. Any conſtraint or forcing cauſe, by authority, &c. 1 Cor. 9. 16. 2 Cor. 9. 7. & 6. 10.

3. The means or uſe of a thing, both in procuring good, and preventing evill, Heb. 7. 12.

Here note, that uſually unto this word, or ſuch as are equivalent hereunto, as *muſt*, *muſt needs*, and ſuch others; a reaſon thereof is either expreſſed or implyed, as Mat. 18. 7. *It muſt needs be that offences come*; namely, in reſpect of the power and malice of the devill, the weakneſſe and wickedneſſe of man. Luk. 23. 17. *Of neceſſity he muſt releaſe one unto them at the feaſt*; namely, becauſe of the continued cuſtome. Rom. 13. 5. *Te muſt needs be ſubject*; namely, not onely for wrath, but for conſcience ſake.

Neceſſity is twofold:

1. Abſolute, a force which we cannot reſiſt or avoyd it.

2. Conditionall, where we may do good as we are commanded, or muſt ſuffer evill and puniſhment as we are threatned: for if we chooſe to doe good, there is no neceſſity that we ſhall be puniſhed; and if we out of infidelity, will try the danger of puniſhment, there is no neceſſity of doing our duty, Rom. 13. 5.

Neceſſities] Such great wants and difficulties, which the godly meet withall, Act. 20. 34. 2 Cor. 6. 4. & 12. 10.

Necho] *Lame*, or *ſmitten*. The ſurname of *Pharaoh*, 2 King. 23. 29.

Neck] put for, 1. That part of the body between the head and ſhoulder, Gen. 27. 16. & 33. 4.

2. The head, Deut. 21. 4.

3. The hinder part of the head, or back, 1 Sam. 4. 18.

4. The whole man brought under ſubjection, Deut. 28. 48. Jer. 27. 8, 11.

5. The heart, Prov. 29. 1. Jer. 7. 26.

6. The hand or body, Neh. 3. 5.

7. Power over, Pſal. 18. 40.

8. Life, Rom. 16. 4.

9. The chief City in a body Politick, as *Jeruſalem*, Iſa. 8. 8.

Necromancer] One that ſeeketh to the dead, and enquireth of them, Deut. 18. 11. as *Saul*, 1 Sam. 28 11, 15.

Nedabiah] *The vow*, or *the Prince of the Lord*. The Son of *Jeconiah*, 1 Chr. 3. 17, 18.

Need] Want, Deut. 15. 8. 1 Sam. 21. 15. Phil. 4. 12. Affliction, diſtreſſe, Heb. 4. 16. Neceſſity, 1 Joh. 3. 17.

Needie] One that is deſtitute, poor, in want, and ſtandeth in need of help, Dan. 15. 11. Pſal. 82. 3.

Needle] The hanging for the dore of the tent, was to be wrought with needle-work, Exod. 26. 36. So *Aarons* girdle, Ibid. 29. 39. So the hanging for the gate of the Court, Ib. 38. 18. *Siſera's* Mother expected a prey of Needle-work, Judg. 5. 30. And of the Church it is ſaid, *She ſhall be brought unto the King in rayment of needle-work*, Pſal. 45. 14. That phraſe of *a Camel going through the eye of*

a needle, Mat. 19. 24. is a proverbial manner of ſpeaking, whereof this is the meaning, That there is nothing in the world more difficult, then for that man who hath ſet his heart upon his riches, to enter into the Kingdome of God.

Neer] The words annexed hereunto ſhew the meaning.

Neer to curſing] That the curſe and wrath of God is not by and by executed after the ſin againſt the holy Ghoſt is committed, but is often reſpited. Heb. 6. 8. See the like phraſe, Heb. 8. 13. *Neer to be done away*; [*to*] ſignifies that it was not far off to be done away.

To *have God* neer us, *and* to be neer God] God to be joyned to his people by a Covenant with them in Chriſt, Eph. 2. 13. and by readineſſe to ſuccour and ſave them, according to that Covenant when they ſeek him, Pſal. 145. 18. & 248. 14. On the other ſide, Gods people are ſaid to be neer God by their ſervice of him, Lev. 10. 3. and by ſpirituall alliance in Chriſt, Joh. 20. 17. 1 Joh. 3. 1. For this word *near* or *nigh*, is put for Kindred, Lev. 21. 3. Chriſt draweth neer to God for his people, Jer. 30. 21. and they by him.

Neeſe] This is an evident ſigne both of life and ſtrength, 2 King. 4. 35.

Neginoth] *Stringed inſtruments of muſick played on with the hand.* Pſa. 4. the Title. Hab. 3. 19. marg.

Neglect] Not to hear or regard what one ſaith; or, to diſſemble, or make as if he did not hear, Matt. 18. 17. To deſpiſe, ſlight, paſſe by, have no regard of, Act. 6. 1. To be cruel, not to ſpare, Col. 2. 23. To have no care of, 1 Tim. 4. 14. Heb. 2. 3.

Nehelamite] *A dreamer, a dream, a valley of waters*; or, *the inheritance of waters*. *Shemajah* thus named, Jer. 29. 24, 31.

Nehiloth] *Winde inſtruments which have hollowneſſe in them, to blow into.* Pſal. 5. the Title.

Nehemiah] *Comfort, the reſt of the Lord, penitent Lord*, or *direction of the Lord*. The Son of *Hachaliah*, Neh. 1. 1. *Artaxerxes* his Cup-bearer, Ibid. 11. The Son of *Azbuk*, Neh. 3. 16.

Nehuſhta] *Braſen, like the aire, ſoothſaying*, or *a ſerpent*. The Mother of *Jehoiachin*, 2 King. 24. 8.

Nehuſhtan] *Braſen, made of copper, a ſoothſaying, given to the ſerpent*, or *a gift*. The name that *Hezekiah* gave in contempt to the *braſen ſerpent*, 2 King. 18. 4.

Neiel] *Commotion*, or *moving of God*. A City, Joſh. 19. 27.

Neighbour] One that dwelleth nigh or neer to us, in the ſame borough or ſtreet, Ex. 12. 4. 2 King. 4. 3. Round about us, Pſal. 79. 4.

2. One that is neer unto us in kinde or blood: even every man and woman that come of *Adam*. Mat. 22. 39. *Love thy neighbour as thy ſelfe*: whoſoever is of our nature and kinde, and doth or may ſtand in need of us, is our neighbour.

3. Inhabitants dwelling in Cities, neer and among others, Joſh. 9. 16.

4. A fellow-labourer or companion of one people, Act. 7. 25.

5. Every one that doth us good, and is neer us in mercy and charity, though far diſtant in dwelling, Luk. 10. 36, 37.

6. *David*, 1 Sam. 28. 17.

7. *Abſalon*, 2 Sam. 12. 11.

8. One that ſtandeth in need of help and relief, whether by giving or lending, Prov. 3. 28.

9. A friend, Job 16. 21. marg.

Neigh] Spoken *properly* of Horſes, but *figuratively* of Adulterers, Jer. 5. 8. & 13. 27.

Neked] *A pipe.* A place, Joſh. 19. 33.

Nekoda] *Painted, divers, inconſtant, pointed, a ſhepherd*, or *made crooked*. A City, Ezr. 2. 48.

Nemuel] *God ſleeping*, or *the ſleeping of God*. (called *Jemuel*, Gen. 46. 10.) The Son of *Eliab*, Numb. 26. 9. The Son of *Simeon*. Of whom the *Nemuelites*, Numb. 26. 12.

Nepheg] *Weak*, or *ſlacked*. The Son of *Izzar*, Exod. 6. 21. The Son of *David*, 2 Sam. 5. 15.

Nephew] The Son of ones Son or Daughter, Judg. 12. 14. 1 Tim. 5. 4. It may be taken for off-ſpring, poſterity, Job 18. 9. Iſa. 14. 22.

Nephiſh] *A ſoul*, or *reſting*, &c. as *Naphiſh*. A people, 1 Chr. 5. 19.

Nephiſhesſhim] *Diminiſhed*, or *torn in pieces*. Neh. 7. 52.

Nephtoah] *Open*, or *an opening*. A fountain, Joſh. 15. 9.

Nephuſhim] *Diminiſhed*, or *torn in pieces*. Ezr. 2. 50.

Ner] *A candle, light*, or *land ſown every other yeer*. The Father of *Abner*, 1 Sam. 14. 51.

Nereus] *Great*, or of *νηὸς, humble*. One whom *Paul* ſaluteth, Rom. 16. 15.

Nergal] *Searching out, a foot-man, a candle covered*, or *land ſown every other yeer covered*. The Idol which the men of *Cuth* made for their God, 2 King. 17. 30. It was ſet out in the ſhape of a Woodcock.

Nergal-ſhareʒar] A Prince of the King of

of *Babylon*, Jeremiah chap. 39. verſ. 3. 13.

Neri] *A lamp.* The Son of *Melchi*, Luk. 3. 28.

Neriah] *The light* or *candle of the Lord*; or, *the lamp ſown every other yeer of the Lord.* The Father of *Baruch*, Jer. 32. 12. The Father of *Seraiah*, Jer. 51. 59.

A Neſt] A place where birds lay their eggs, and bring forth their young, Pſal. 84. 3.

2. The Birds in the Neſt. Iſa. 10. 14. *My hand hath found the neſt.* Thus the proud *Aſſyrians* eſteemed their enemies as ſilly contemptible birds.

3. A very high habitation, and free from aſſailing, as the Eagles neſt. Obad. 4. *Thy neſt among the ſtars.* Num. 24. 21.

Net] An inſtrument which Fiſher-men uſe to catch fiſh in, Eccl. 9. 12. or fowles, Prov. 1. 17. or wilde beaſts, Iſa. 51. 20,

2. The viſible Church, which is like a net that brings to land both fiſh and other things. Mat. 13. 47. *The Kingdome of God is like unto a net caſt into the ſea.*

3. Means and helps to live by. Hab. 1. 16. *He ſacrificed to his net.*

4. An artificial work wrought like a net, Exod. 27. 4, 5.

5. Cunningly deviſed miſchief, Pſal. 9. 15. & 10. 9. & 25. 15. Mic. 7. 2.

6. A fortreſſe, Prov. 12. 12. marg.

7. Means to catch unawares, Prov. 29. 5.

8. The means wherewith God uſeth in his diſpleaſure to afflict his people, Pſal. 66. 11. Lam. 1. 13. Ezek. 12. 13. & 17. 20. & 32. 3.

Nethaneel]] as *Nathaneel.* The Son of *Zuar*, Numb. 1. 8. One of *Jehoſaphat's* Princes, 2 Chr. 17. 7. One of the chief of the Levites, 2 Chr. 35. 9. Of the Sons of *Paſhur*, Ezr. 10. 22. A Prieſt, one of the chief of the Fathers, Nehem. 12. 21. A Muſician, Ibid. 36.

Nethaniah] *The gift of the Lord.* The Father of *Iſhmael*, 2 King. 25. 23. Of the Sons of *Aſaph*, 1 Chr. 25. 2. To whom the Fift lot, Ib. 12. A Levite, 2 Chr. 17. 8. The Father of *Jehudi*, Jer. 36. 14.

Nether] The under, lower, milſtone, parts, ſprings, *&c.*

Nethinims] The notation of this word intendeth ſuch as are given or dedicated unto God, and his ſervice, or who voluntarily ſubjected themſelves thereunto, though they were not naturall *Iſraelites.*

The *Gibeonites* who did voluntarily yeeld to be hewers of wood and drawers of water for the houſe of God, (Joſh. 9. 23, *&c.*) are eſpecially comprized under this title. *Annot.* on 1 Chr. 9. 2. Their office was vile, as appeareth by that proverbial ſpeech, *From the hewer of thy wood unto the drawer of thy water*, Deut. 29. 11.

Netophah] *A drop, dropping down from the head, gum that droppeth down from trees*, or *the bending of the mouth*, Ezr. 2. 22. Nehem. 7. 26.

Netophathites] The ſame. A certain family which had their poſſeſſions in the fields, 1 Chr. 2. 54. Neh. 12. 28.

Nettles] Their uſe and hurt are well known. They grow eſpecially in unhusbanded ground, Prov. 24. 31. In deſert and deſolate places, Iſa. 34. 13. Zeph. 2. 9. Job 30. 7. Therefore by *Nettles poſſeſſing pleaſant places*, Hoſ. 9. 6. deſolation is ſignified.

Never] put for, 1. Not at all, or, at no time, Mar. 2. 12. & 3. 29.

2. A long time, Lev. 6. 13. which is expreſſed by yeſterday, and the third day, Joſh. 3. 4. marg. and, Till the heavens be no more, Job 14. 12.

3. Without end, Mar. 9. 43. which is thus expreſſed, unto generation and generation, Pſal. 10. 6. marg.

New] That which is not old, and comes in ſtead of the old. 2 Cor. 5. 17. *All things new.*

2. Unwonted, never ſeen or heard before. Eccl. 1. 9. *No new thing under the Sun.*

3. Another, Exod. 1. 8. or that which cometh in ſtead of another, 2 Cor. 5. 17. or, Not in uſe before, Job 19. 41.

4. Alwayes freſh, renewed upon new occaſions, and ſo permanent, Pſal. 33. 3. Iſa. 42. 10.

5. Hidden things not known, Iſa. 48. 6.

6. Principall, Ezek. 47. 12. marg.

7. Raw, or unwrought, Mar. 2. 21. mar.

A thing in phraſe of Scripture is ſometime ſaid to be *new*, which is alwayes renewed upon *new* occaſions, and ſo permanent; as *Job* ſaith, *My glory was new with me.* So *love* is both an *old* and a *new* Commandement, 1 Joh. 2. 7, 8. Alſo, *new* Songs, Pſal. 33. 3. & 40. 3. & 96. 1. & 98. 1. & 144. 8. Iſa. 42. 10. Unleſſe we may ſay that theſe have reference to the ſtate of things under the Goſpel, where there is a *new* Covenant, Heb. 8. 8. *New heavens and new earth*, Rev. 21. 1. *A new man*, Eph. 2. 15. & 4. 24. *A new Jeruſalem*, Rev. 21. 2. *And all things new*, 2 Cor. 5. 17. Rev. 21. 5. & 8. 9. & 14. 3.

New birth] The begetting of thoſe new qualities by the work of the Spirit. Joh. 3. 3. *Except ye be born a new.*

New Covenant] The agreement which God hath made with his people for ſalvation by Chriſt. See *Covenant.*

New creature] One regenerate by the Spirit, or endewed with new qualities of righteouſneſſe and holineſſe. 2 Cor. 5. 17. *He that is in Chriſt, let him be a new creature.*

New doctrine] Every doctrine not heard of before. Act. 17. 19. *We will know what this new doctrine meaneth.* Alſo, every doctrine how ancient ſoever it be, if it be contrary to that which is taught in the Word, it may be called new.

New heart] A ſoul renewed and changed, not in ſubſtance and faculties of it, but in the qualities, being framed anew after God, in knowledge, righteouſneſſe, and true holineſſe. Ezek. 11. 19. *I will put a new heart in thee.* He who ſaid, I will give you a new heart, and a new ſpirit, hath elſewhere ſaid, *Make your ſelves a new heart*; how is it then that he who ſaith *Make*, ſaith, *I will give it*? Why doth he command us to make, if he be the giver? Why doth he give, if man himſelf be the maker and worker? The cauſe is, he giveth the thing which he commandeth us to make, and helpeth us whom he hath commanded, that we may do the thing commanded. For through his grace it commeth to paſſe that man is endowed with a good will, who before naturally had an evill will. *Auguſt. lib. de Grat. & libero arbitrio. c.* 16.

Or he commandeth us to ask of him,

1. That we may know him to be the giver of goodneſſe.
2. That we may acknowledge our want.
3. That we may ſhew our duty to him.
4. That he by our prayer may be moved to give what we do ask, Pſal. 10. 17.

New heavens, and new earth] The eſtate and condition of the world after the laſt judgement, when it ſhall be purged from vanity and corruption, and reſtored to ſuch glorious perfection and proportion, as if heaven and earth were created anew. 2 Pet. 3. 13. Rev. 21. 1. *I ſaw a new heaven, and a new earth.* Rom. 8. 20, 21.

2. The bleſſed eſtate of the elect under the New Teſtament, being quite altered and framed (as it were anew) by the Spirit and Goſpel of Chriſt. Iſa. 66. 22. *The new heavens and the new earth which I ſhall make, ſhall remain before me.*

New Jeruſalem] The City of God, or the heavenly City. Rev. 3. 12. *I will write upon him the name of the City of my God*; that is, the new *Hieruſalem.*

All beleevers of the Goſpel from the firſt preaching of it, are called *New Jeruſalem*, which is ſaid to be the Mother of us all, by a familiar ſpeech of the Prophets, who as they liken particular Churches to the daughters, ſo they compare the whole Church with the mother, Rev. 21. 2. & Gal. 4. 25.

New name. See *Name.*

New lump] The whole body and maſſe of the Church, renewed and purged from the old leaven of ſin and corruption. 1 Cor. 5. 7. *Purge out the old leaven that ye may be a new lump.*

New Song] A Song which doth not wax old and vaniſh, but is continually revived by the godly, by reaſon of Gods continuall freſh mercies and benefits towards them. Pſ. 33. 3. *Sing unto him a new Song.* Pſal. 96. 1. Pſal. 40. 3.

New tongues] Strange languages, which they had not known nor uſed before, being ſuddenly taught them by the ſingular gift of the Spirit. Mar. 16. 17. *And ſhall ſpeak with new tongues.* Theſe are called other tongues, Act. 2. 4.

New wine, and new cloth] Wine newly preſſed out of the Grape, and raw cloth before it be fulled.

2. Strict and ſevere Laws, about ceremonies and things indifferent. Mar. 2. 22. *No man puts new wine into old veſſels, &c.*

Newneſſe of life] A converſation pure and unblamable, ſuch as Gods children live after their new birth. Rom. 6. 4. *That we ſhould walk in newneſſe of life.*

News] The *Athenians* and ſtrangers there, ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing, Act. 17. 21. Good news are deſirable and comfortable, Prov. 25. 26. See *Tydings.*

Next] By the words annexed hereunto, relating to *Time*, as Yeer, Day, Sabbath, *&c. Place*, as Houſe, Town, City, *&c. Perſons*, whether in Age, Office, Order, Dignity, *&c.* the meaning may be plainly perceived.

Nezieh] *A conquerour, everlaſting*, or *ſtrong*, Ezr. 2. 54.

Nezib] *Standing, a ſtanding place, an advancing of any title* or *right*; or after the *Syrian, a plant.* A City, Joſh. 15. 43.

N I.

Nibhaz] *Fructifying, budding forth, a viſion, ſpeaking*, or *propheſying a viſion.* An Idol, 2 Kin. 17. 31.

Nibshan] *Speech, propheſie, the ſpringing forth of oft ſleeping*, or *changing*, or *ſpringing forth of a tooth*, or *ivory*. A City, Joſh. 15. 62.

Nicanor] *A conquerour*, or *victorious*. One of the ſeaven Deacons, Act 6. 5.

Nicodemus] *Innocent blood*; or after the *Greek*, *the victory of the people*. A ruler of the *Jews*, Joh. 3. 1.

Nicolaitans] Rev. 2. 6, 15. They held Wives to be common, as Eccleſiaſtical Hiſtories affirm.

Nicolas] *A victor*, or *overcomer*; or, *the victories of the common people*. A Deacon, Act. 6. 5. Of whom (as ſome think) the *Nicolaitans* are named.

Nicopolis] *A City of victory*, or *a victorious City*. A City of *Thracia*, Tit. 3. 12.

Niger] *Black*, *purple*, or *dark*. The ſurname of *Simon*, Act. 13. 1.

Niggard] A Churle who ſpareth more then is fit.

2. A wicked man, by a Synecdoche. Iſa. 32. 5. *A niggard ſhall be called no more liberall.*

Nigh] By the words annexed thereto the meaning is plain.

Nigh and far off] Not bodily alwayes and local, but ſometime ſpiritual neerneſſe, or diſtance. Eph. 2. 3. *Ye which ſometime were far off, are made nigh by the blood of Chriſt.* Neerneſſe and farneſſe, reſpect not place here, but condition or eſtate: the Gentiles in eſtate of unbeleef were far off, even enemies and ungodly; but the ſelf ſame being converted, and by faith ſet in the eſtate of grace, were ſo neer, as to become friends, members of Chriſt, children of God, and heirs of heaven.

Night] That ſpace of time wherein darkneſſe covereth the face of the earth, the Sun being abſent from us. 1 Cor. 11. 23. *The ſame night when he was betrayed.* Alſo ſuddenly, when it is leaſt lookt for, Iſa. 15. 1.

2. The time of ignorance and unbeleef. Rom. 13. 12. *The night is paſſed.* 1 Theſſ. 5. 7. *Sleep and be drunk in the night.*

3. Time after death, or death it ſelf. Joh. 9. 4. *Night will come when none can work.*

Night is the time of the Suns abſence from our Hemiſphere, as the day is the time of the Suns preſence therein: both they contain one whole revolution of the Suns motion to the ſame point of the Meridian in the twenty four hours.

4. A time of adverſity, Iſa. 21. 12.

5. A time wherein the opportunity of doing good, or receiving, is paſt, Joh. 9. 4.

6. The Old Teſtament which in compariſon of the New, was dark as the night, as clouded with ceremonies. So ſome expound Rom. 13. 12.

7. Death.

8. The ſecret manner or carriage of a buſineſſe, or

9. The ſuddenneſſe or unexpectedneſſe of a thing, Iſa. 15. 1.

Night cometh] As the *Idumæans* had their morning of proſperity and liberty, when they ſhook off the yoak of King *Joram*, ſo their calamity and miſery by *Senacherib* King of *Aſſyria* was coming and approaching, as a black night, upon them, Iſa. 21. 12.

Night is figuratively the time of trouble and dangers, Job 30. 20, 38. & 5. 2. Pſal. 31. 25.

Of the night] Blinde and ignorant perſons, overwhelm'd with the darkneſſe of ignorance and infidelity, having the Sun of the Goſpel hid from them. 1 Theſſ. 5. 8. *Ye are not of the night.*

Night-hawke] Lev. 11. 16. or *Night-owle*, as the *Greek* tranſlateth it. The *Hebrew* name *Tachmas* (ſaith *Aynſworth* on the place) ſignifieth *rapine*, or *violence*, which argueth the nature of this Bird. Some think it to be the *Night-raven*, others the *Harpie*.

It ſeeth better by night then by day, and (according to *Plin*) hath deadly war with the *Eagle*. This, with the other Night-birds, might be rather forbidden, to minde Gods people to avoyd deeds of darkneſſe, and to *walk as children of the light*, Eph. 5. 11.

Night-watches] Their night was divided into four quarters, or greater hours, tearmed four Watches, each watch containing three leſſer hours.

The I. tearmed, the beginning of the watches, Lam. 2. 19.

The II. the middle-watch, Judg. 7. 19. as which laſted till midnight.

The III. held till three of the clock in the morning, Luk. 12. 38.

The IV. The Morning-watch, Exod. 14. 24. which ended at ſix in the morning.

The 1. was tearmed the Even.

The 2. Midnight.

The 3. Cock-crowing.

The 4. the Dawning, Mar. 13. 35. *Goodwyn Moſes and Aaron*, p. 100.

David ſlept not all thoſe watches, but was religionſly exerciſed, Pſal. 63. 6. & 119. 148.

Nimrah] A City, or Countrey, Numb. 32. 3.

Nimrim] *A leopard, rebellion, bitterneſſe*; or, *a change*. A City, Iſa. 15. 6.

Nimrod] *A rebell, rebellious, a ſinner, tranſgreſſour*; or, *Apoſtate*. The Son of *Cuſh*, Gen. 10. 8, 9.

Nimſhi] The Father of *Jehu*, 1 King. 19. 16.

Nineveh] *Fair, beautifull*; oe, *a dwelling place*. A City builded by *Aſhur*, Gen. 10. 11. Hence *Ninevites*, to whom *Jonah* was ſent, Luk. 11. 30.

Niſan] *A banner, proving, trying, flight*; or after the *Syrian*, *a miracle*. A moneth anſwering to part of our *March* and *Aprill*.

Niſroch] *Flight, a tender*; or, *delicate trying, banner*; or after the *Syrian*, *thy rable*. An Idol, 2 King. 19. 37. Iſa. 37. 38.

Nitre] A matter much like ſalt, of colour light, ruddy, or white, with holes like a ſpunge. To this vineger ſometimes adds virtue, ſometime takes it away, and accordingly either way to make it operative and phyſicall, it muſt be tempered herewith, Pro. 25. 20. It's uſefull not onely for the ſcouring of apparel, and taking out of ſtains, and bloches from cloaths, but for the cleering of the skin, and taking away ſpots and freckles from the body, Jer. 2. 22. It is deemed by ſome to have its name from a word that ſignifieth to *looſe*, or *diſſolve*, Hab. 3. 6. becauſe, as vineger diſſolves it, Prov. 25. 20. ſo it diſſolveth and looſeth from cloaths and bodies any foul and filthy matter.

N O.

No] *Stirring up*, or *a forbidding*. A City, which moſt think to be *Alexandria*, Jer. 46. 25.

Noadiah] *The witneſſing*, or *teſtification of the light*; *the company*, or *congregation of the Lord*, *the decking of the Lord*, or *the Lord paſſing over*; or after the *Syrian* and *Hebrew*, *the taking away of the Lord*. The Son of *Binnui*, Ezr. 8. 33. A Propheteſſe, Neh. 6. 14.

Noah] (called *Noe*, 1 Pet. 3. 20.) *a ceaſſing*, or *reſt*. The Son of *Lamech*, Gen. 5. 29. The Daughter of *Zelophehad*, Numb. 26. 33.

Noahs Arke] did figure Chriſt his Church, whereinto they that enter by faith are ſaved from the flood of Gods wrath; of which grace Baptiſme (the anſwerable type) is the ſigne and ſeal. See 2 Pet. 3. 20, 21.

Nob] *Speech, propheſie, ſpeaking, propheſying, fructifying, ſpringing forth, barking*, or *barked at*. A City, 1 Sam. 22. 19.

Nobah] *Barking*, or *barked at*. A City, ſo called after *Nobah*, Numb. 32. 42.

Noble] A perſon advanced to honour by deſcent or merit. Dan. 3. 2. *He ſent forth to gather together the Nobles*.

2. One of excellent piety and virtue, renowned and ennobled for ſpeciall graces. Act. 17. 11. *Theſe were more noble then they of Theſſalonica*.

3. Renowned, famous, glorious. Pſ. 44. *Our Fathers have declared thy noble works*.

4. Men picked and ſingled out from others, choſen men to accompany *Moſes*. Ex. 24. 11. *Upon the Nobles of the children of Iſrael he laid not his hand*.

5. Barres, Iſa. 43. 14. marg.

6. Valiant ones, Nah. 3. 18. marg.

7. A Courtier or Ruler, Joh. 4. 46. marg.

Sons of Nobles] One well and duly educated, fitted for the government of a people, Eccl. 10. 17.

Nod] *Fugitive*. A Countrey, Gen. 4. 16.

Nodab] *Vowing of his own accord*, or *principall*. A people, 1 Chr. 5. 19.

Noga] *Brightneſſe*, or *cleerneſſe*. The Son of *David*, 1 Chr. 3. 7.

Nohah] *Reſting*; or, *a guide*. The Son of *Benjamin*, 1 Chr. 8. 2.

Noyſe] Of *one* alone, Pſal. 55. 2. and that from the heart, Jer. 4. 19. Of a *great* number, and that both *lawfull*, in a civill regard, 1 King. 41. 45. 2 King. 11. 13. 2 Chr. 23. 12. In a religious, 1 Chr. 15. 28. Pſal. 33. 3. & 66. 1. & 98. 6. as alſo when any calamity befals Gods people, 1 Sam. 4. 14. *Unlawfull*, as of an inſulting enemy, Judg. 5. 11. Iſa. 25. 5. Of Idolaters, Ex. 32. 17, 18. Of people confident and relying on the creature, 1 Sam. 4. 6. Of minſtrels in the houſe of mourning, Mat. 9. 23.

This word is applyed alſo unto Horſe, Horſe-men, Chariots, the Heavens, Kingdomes, Seas, Waves, Waters, *&c.*

Noyſome] Spoken of the peſtilence, Pſal. 91. 3. for that it is woefull and contagious. Of the beaſt, Ezek. 14. 21. for that it is harmfull and dangerous. Of a ſore, Rev. 16. 2. as being loathſome and offenſive.

None] All and every one univerſally. Pſal. 14. 3. *None doth good, no not one*.

2. A few, or a little number by a Synecdoche. Joh. 3. 32. *And none receiveth his teſtimony*.

3. The deniall of ſome perſon, action or matter, not abſolutely, but in ſome reſpect, Joh. 1. 18. & 5. 45.

Noon] Taken for 1. The mid-day between the morning and the night, 1 King. 18. 26, 27. & 20. 16.

2. The time of moſt cleer light, Job. 5. 14. & 11. 17.

3. The

3. The time of greateſt proſperity, Amos 8. v. 9.

4. Freely, and without delay or fear, or fainting in the heat of the day, at noon, Jer. 6. 4. & 15. 8. Zeph. 2. 4.

5. Cleerly, manifeſtly, Pſal. 37. 6.

Noph] *A honey combe, diſtilling from the head, lifting up*, or *a ſive*. A City, Iſa. 19. 13.

Nophah] *Fearfull*, or *binding*. A place, Numb. 21. 30.

North] That part of the heaven where the North-pole is ſeen, Job 26. 7. Created of God, Pſal. 89. 12. Out of which cold cometh, Job 37. 9. as alſo fair weather, or gold, Ib. 22. marg.

Hereby *Chaldea* and *Babylon* are to be underſtood, in Jer. 1. 14. as being ſituate North from *Jeruſalem*; from whence the Lord threatned that he would bring evill upon his people, Jer. 4. 6.

Noſe] put for 1. that part of the face properly ſo called, Prov. 30. 23. being for breathing and ſmelling, Gen. 7. 22. Pſal. 115. 6.

2. The mouth, Ezek. 39. 11.

3. The forehead to the noſe, Iſa. 3. 21.

4. Raging power, 2 King. 19. 28.

5. Anger or loathing, Iſa. 65. 5. mar.

Noſtrils] Spoken I. of *Man*, and ſo put 1. for thoſe two ſpaces of the noſe, receiving in and letting out the breath, Gen. 7. 22.

2. *The breath of the noſtrils* is put for a King, the Lords anointed, Lam. 4. 20.

II. Of *God*, being put *figuratively* for his wrath, Exod. 15. 8. Pſal. 18. 8, 15.

Not] An abſolute denial. Exod. 20. *Thou ſhalt not kill*. As in all prohibitions.

2. A conditionall denialI. 1 Cor. 6. 10. *Covetous, theeves ſhall not inherit*. As in many threatnings and comminations [*Not*] is a particle of denying, or forbidding.

3. A reſpective and comparative denial. 1 Cor. 1. 17. *Sent not to baptize, but to preach*. Pſal. 51. 16. *Sacrifices thou wouldſt not*. Pſal. 40. 6. Jer. 31. 34. *Every man ſhall not teach his neighbour*. Hoſ. 6. 6. *Deſired mercy, and not ſacrifice*. Likewiſe, in ſundry other ſpeeches of compariſon, where a thing is not ſimply denyed, but in ſome reſpect; alſo in Eph. 6. 6. Here by the particle [*Not*] other enemies, as wicked men and our owne luſts are not excluded; but the chief above all is noted and named; to wit, the devils.

Notable] Sightly, or of ſight, conſpicuous, Dan. 8. 5. Notorious, Matth. 27. 16. Terrible, Act. 2. 20. comp. with Joel 2. 31. Known, manifeſt, apparent, Act. 4. 16.

Note] To delineate, deſcribe, engroſſe, Iſa. 30. 8. To record, Dan. 10. 21. To ſignifie, ſet abroad upon, take and give notice of, 2 Theſſ. 3. 14. Some underſtand hereby Excommunication.

To note a man] To excommunicate him. 2 Theſſ. 5. 14. *Note that man, and have no company with him*. Theſe words ſhew what is meant by noting; as alſo the like in 1 Cor. 5. 9, 11. The end of Excommunication, is, to bring the party ſo noted, unto ſhame, which may lead to repentance. To make lucre and money the end of Excommunication is moſt filthy merchandize of holy things, yet too too commmon in the Court of *Rome*, where all things be vendible. Such as think the word Note to be no more but to ſignifie, neither obſerve the Greek word, which is not *Semainete*, nor the article put before [Epiſtle] to point out a certain Epiſtle, even this written to the *Theſſalonians*.

Of note among the Apoſtles, Rom. 16. 7. that is, eminent Evangeliſts or Preachers of the Goſpel.

Nothing] 1. No good work at all pleaſing to God, not ſo much as a good thought. Joh. 15. 5. *Ye can doe nothing without me*. 2 Cor. 3. 5.

2. No doctrine pertaining to ſalvation, or any authority to preach it. Gal. 2. 6. *They did add nothing to me*. 1 Cor. 2. 2.

3. No reward or wages for their labour. 3 Joh. 7. *Taking nothing of the Gentiles*.

4. No one word, ſpeech or ſentence, Matt. 27. 12, 14. *He anſwered nothing*.

5. Of no worth, value, uſe, or accompt for true godlineſſe. 1 Cor. 13. 2. *I am nothing*; that is, it profiteth me nothing, as verſ. 3.

6. No meat, nor no kind of eatable things; for of ſuch he ſpeaketh. Rom. 14. 1. *There is nothing unclean*. Theſe two words [*nothing*] and [*all things*] are to be expounded according to the ſubject or matter which is preſently entreated of.

7. No divinity, no godly power, 1 Cor. 8. v. 4.

8. Of no uſe, Mat. 5. 13. not to be reckoned of, Mat. 23. 16. No ſcruple to be made of it.

9. No power over, nor matter or cauſe againſt, Joh. 14. 30.

10. Any thing, Joh. 16. 23. & 21. 3. Act. 20. 20.

11. Very little, Mar. 8. 2.

12. No other means, Mar. 9. 29.

13. Falſe, Act. 21. 24.

14. Worſe then nothing, Iſa. 41. 24. marg.

15. No

15. No man, 1 Theſſ. 4. 12. marg.

Further: this word *nothing* is not to be taken affirmatively, materially, or inſtrumentally, but negatively and privatively of the abſence of all ſuch matter or means, Job 26. 7.

2. Abſolutely, as Job 26. 7. Pſal. 49. 17. & 76. 5.

3. Comparatively, as Iſa. 40. 17. Pſal. 39. 5. as much to ſay, as little, Joh. 18. 20.

4. Nothing in mine owne eſtimation of my ſelfe, 2 Cor. 12. 11.

5. Nothing not in matter, but in the manner (as truely and rightly) or uſe, as profitable, 1 Tim. 6. 4. 1 Cor. 7. 19.

6. Nothing in compariſon of that which a man ought to be, Gal. 6 3.

7. Nothing in compariſon of a greater or better thing, eſpecially of God, Iſa. 40. 17. Pſal. 39. 5.

8. Nothing in matter, or exiſtence and being, Pſal. 49. 17. & 76. 5.

Nothing in me] No power over me, no matter nor cauſe againſt me, being the innocent Lamb of God, and the eternall Son of God. Joh. 14 30. *And hath nothing in me.*

Nought] Freely, Gen. 29. 15. Mal. 1. 10. 2 Theſſ. 3. 8. No part, Deut. 13. 17. No relief, Deut. 15. 9. Ruine or miſery, Deut. 28. 63. Nothing, Neh. 4. 15. In vain, or to no purpoſe, Job 1. 9. Without a cauſe, or ground, Job 22. 6. Without riches, Pſa. 44. 12. marg. Iſa. 52. 3. Vain, or nothing worth, Amos 6. 13.

By the words prefixed hereunto the meaning hereof will further appear.

Novice] A young Scholar, one newly or lately planted into Chriſtianity. 1 Tim. 3. 6. *He may not be a Novice*, or *young Scholar*; that is, a childe in underſtanding.

Nourish] ſignifieth, 1. To feed with food, Gen. 47. 12.

2. To comfort, Ruth 4. 15.

3. To bring up, Iſa. 1. 3. Act. 7. 21.

4. To cauſe to grow, Iſa. 44. 14.

5. To maintain, Act. 12. 20.

6. To traine up, teach, and inſtruct, 1 Tim. 4. 6.

7. To cheriſh, Jam. 5. 5.

Now] To day, Jer. 34. 15. marg. From henceforth Joh. 13. 19. marg. Hitherto, Numb. 14. 19. marg.

It noteth eſpecially, the time preſent.

N U.

To number] *Referred to God*, ſignifieth,

1. To know and be able to ſet down the number, and place, and difference of things, Pſal. 147. 4.

2. To determine or appoint what ſhal befall any man hereafter; as length or ſhortneſſe of life and years. Job 14. 5. *He hath numbred my dayes.* This muſt not be taken abſolutely without reſpect to the means of life or death, but conditionally, as including the means of the one which he giveth to be uſed, and of the other which he permitteth: for *Hezekiah*'s life upon prayer and repentance was prolonged, and the *Ninivites* continued after the forty dayes, upon the condition which God required, and they performed. See Ecclus. 26. 1.

3. To finiſh, to bring to nought, or overthrow a State, Dan. 5. 26. Iſa. 65. 12.

To number] *Referred to Man*, ſignifieth,

1. To reckon the tale or number of things, Numb. 3. 40. Deut. 16. 19.

2. To conſider the ſtate of things, as the ſhortneſſe and ſmall number of our dayes, Pſal. 90. 13. which is done two wayes.

I. Arithmetically or artificially,

1. By addition of one day to another, dayes to weeks, the weeks to moneths, moneths to years. So we ſhall know how long we have lived, or the greateſt quantity of our naturall times, and ſo it is not much.

2. By deduction or abſtraction; for reckoning how many dayes, and how much time we have ſpent, 1 *Nihil agendo*, in idleneſſe and ſleep; 2 *Fruſtra agendo*, in doing that which yeeldeth no fruit nor furtherance to eternall life, as in eating, drinking, playing, and in all the cares and labours we uſed for the world; 3 *Male agendo*, in doing that which directly hindereth our paſſage to heaven, and prepareth us for hell, as all ſinners doe: the remainder is very little that is ſpent in goodneſſe: this is the numbring of our good time, which is but ſhort.

II. By proportion, or by the rule of proportion and compariſon of this preſent life or time, not onely with Gods eternity, *a parte ante, & parte poſt*; or *a priori & poſteriori*; but with our owne time to come, either in heaven or in hell, and ſo it is but a moment.

Teach us to number our dayes, Pſal. 90. 12.

1. He ſaith not, Teach us the number of our dayes, or how long we ſhall live.

2. Nor, Teach us to number other mens dayes.

3. Nor, Teach us to number our wealth, rents, revenues, poſſeſſions, &c.

4. Nor,

4. Nor, Teach us to number, this, that, or ſome one of our dayes, as our Birth-day, our Wedding-day, &c.

5. Nor, Teach us to number our weeks, moneths, yeers, but Teach us to number our dayes, implying

1. The brevity of mans life.

2. The certainty of mans death.

3. That the period of his time is ſet, and dayes determined, beyond which he cannot paſſe.

This numbering of our dayes conſiſteth in theſe particulars.

1. In a due conſideration of the uttermoſt time that we can hope to live here, which is but till we be 70 or 80 yeers of age.

2. In comparing the ſmallneſſe of this number (ſhould we live ſo long) with eternity.

3. In conſidering the uncertainty of this time, ſcarce one of many thouſands attaining hereunto.

4. In conſidering how many of thoſe 70 or 80 yeers are already expired.

5. In a narrow and ſtrict examination of our ſelves, how we have ſpent the time paſt.

6. In the daily examination of our ſelves, about our thoughts, words, actions.

7. In an holy indignation at our ſo much miſ-ſpending time.

8. In an holy and conſtant reſolution to redeem the time which we have ſpent.

Nun] *Son, poſterity, ſtock, everlaſting, remaining for ever*; or after the *Syrian, a fiſh*. The Father of *Joſhua*, Exod. 33. 11. called alſo *Non*, 1 Chr. 7. 27.

Nurſe] A godly Queen, Iſa. 49. 23. See *Nurſing mother*.

2. A Miniſter of the Word, loving and tender as a Nurſe. 1 Theſſ. 2. 7. *We were gentle among you, as a Nurſe cheriſheth her children.*

3. One that helpeth Mothers in the bringing up their children, Gen. 24. 59.

4. A woman giving ſuck, Exod. 2. 7. 2 Sam. 4. 4. 2 King. 11. 2.

5. A man bearing in his arms a ſucking childe, Numb. 11. 12.

Nuts] Taken *properly*, being a part of the preſent ſent unto *Joſeph*, Gen. 43. 11.

2. *Myſtically*, Cant. 6. 11.

N Y.

Nymphas] *A bride-roome*. A worthy man, whom *Paul* ſaluteth, Col. 4. 15.

O.

O, or Oh] The voyce of one Lamenting. Luk. 13. 34. *O Jeruſalem, Jeruſalem.* 2 Sam. 18. 33.

2. The voyce of one praying, and calling upon another. Matth. 6. 9. *O our Father.*

3. The voyce of one wondering and exclaiming with admiration, as at ſome ſtrange thing. Rom. 11. 33. *O the depth of his wiſdome.*

4. The voyce of one chiding or ſpeaking to another in way of reprehenſion. Gal. 3. *O ye fooliſh Galatians.* Luk. 24. 24. *O ye fooliſh and ſlow of heart.*

5. The voyce of one exhorting and encouraging to duty. Pſal. 95. 5. *O come let us ſing unto the Lord.*

One word, and ſyllable, leſſe then a word; a letter leſſe then a common ſyllable; a ſhort expreſſion of a long and longing affection. An interjection fit to caſt into the midſt of our inward thoughts, and outward affairs.

It's an Interjection ſetting forth the paſſion of the minde, as vehement deſire, Gen. 17. 18. Deut. 5. 29. Job 6. 8. Joy, Deut. 33. 29. Grief, Jer. 44. 4. Mat. 23. 37. Love, Pſal. 119. 97.

O A.

Oares] Made of the okes of *Baſhan*, Ezek. 27. 6. Uſed and handled by Sea-men or Mariners, Ibid. 29. for the rowing of galſies (or other veſſels, ſhips, or boats, great or ſmall, on the ſea, or rivers of freſh waters) that they may goe the more ſwiftly, Iſa. 33. 21.

Oath] A calling of the Name of God (the ſearcher of the heart) to witneſſe a needfull truth, for the ending of ſtrife and controverſies. Heb. 6. 16. *An oath for confirmation is the end of all ſtrife.*

The end and uſe of an Oath, is either for the ending of controverſies, or for the performing

forming of promiſes. An Oath may be taken either publickly or privately, if cauſe bee.

2. A wicked or falſe taking God to witneſſe, for ſome evill end; as either to doe ſome wickedneſſe, or to hinder ſome good thing. Mat. 14. 9. *For his oath ſake. Herod's* oath.

An oath is either lawfull or unlawfull.

I. *Lawfull*, as 1. of *God*, both to *Chriſt*, Pſal. 110. 4. Heb. 7. 21. and to *Man*; and that whether in *love* and *mercy*, as Gen. 22. 16. Iſa. 45. 23. Amos 6. 8. Heb. 6. 16. or in *wrath* and *diſpleaſure*, Numb. 32. 10, 11. Deut. 4. 21. Pſal. 95. 11. Ezek. 20. 15, 23. Heb. 3. 18. Who ſweareth by himſelfe, Heb. 6. 13. his holineſſe, Pſal. 89. 35. his right hand and arm of his ſtrength, Iſa. 62. 8. his great name, Jer. 44. 26. his ſoul, Jer. 51. 14. the excellency of *Jacob*, Amos 8. 7. his life, Iſa. 49. 18.

2. Of *Angels*; who ſwear by God, Dan. 12. 7. Rev. 10. 5, 6.

3. Of *Men*; who are to ſwear *religiouſly*, by *God* onely, Deut. 6. 13. & 10. 20. 1 King. 2. 8. *Reverently*, with fear, Eccl. 9. 2. *Cautelouſly*, Gen. 24. 5, 8. Joſh. 2. 17. *Lawfully*, namely, in things lawfull, and that in truth, in judgement, and in righteouſneſſe, Jer. 4. 2. For that an oath bindeth, Numb. 30. 3. Joſh. 9 19. Eccl. 8. 2. and is a part of Gods worſhip, Pſal. 63. 11. Iſa. 45. 23. & 48. 1. & 65. 16. which hath been required one of another, Gen. 24. 3, 37. & 25. 13. & 47. 31. 2 King. 11. 4. and uſed in mutuall Covenants, Gen. 21. 23. & 26. 31. & 31. 53. 1 Sam. 20. 3, 13, 17.

Theſe words being uſed in taking it:

As the Lord liveth, Judg. 8. 19. Ruth 3. 13. 1 Sam. 14. 45.

God is my witneſſe, Rom. 1. 9.

God is my record, Phil. 1. 8.

God is witneſſe, 1 Theſſ. 2. 5, 10.

God knoweth, 2 Cor. 11. 11, 31.

Behold, before God, I lie not, Gal. 1. 20.

I ſay the truth in Chriſt, I lie not, Rom. 9. 1.

As the truth of Chriſt is in me, 2 Cor. 11. 10.

I ſpeak the truth in Chriſt, and lye not, 1 Tim. 2. v. 7.

Verily I ſay unto you, Mat. 5. 13.

Verily, verily I ſay unto you, Joh. 1. 51.

The Lord forbid (a phraſe uſed in the denial of a thing) 1 Sam. 24. 6. 1 King. 21. 3.

God do ſo to me, and more alſo, 1 King. 2. 23. Where note, that the *Hebrews* in their forms of oaths, were wont to expreſſe the conditionall part, but not the imprecation of the evill, which was to ſeiſe on them, if knowingly they did deceive, or ſweare falſly.

II. *Unlawfull*, as to ſwear, 1. *Idolatrouſly*, by falſe gods, Joſh. 23. 7. Jer. 12. 16. Amos 8. 14. Zeph. 1. 5. or, by the *Creatures*, Gen. 42. 15, 16. 2 Sam. 11. 11. Matth. 5. 34, 36. & 23. 16, 18. Jam. 5. 12.

2. *Deceitfully*, Lev. 19. 12. Jer. 42. 5, 20.

3. *Falſely*, Lev. 6. 3. Eccl. 9. 2. Hoſ. 10. 4.

4. *Wickedly*, 1 Sam. 28. 10. & 25. 22. 2 Ki. 6. 31. Jer. 5. 2.

5. *Raſhly*, Lev. 5. 4. Eccl. 9. 2. 2 King. 5. 20. 2 Sam. 19. 7. Joſh. 9. 15, 18, 19. Judg. 21. 1, 18. Mar. 6. 26. Mat. 14. 7.

Oath of God] An oath which God exacteth of his people, and they willingly give unto God, for performance of obedience to him. Eccl. 8. 2. *I counſell thee to keep the Kings commandement, and that in regard of the oath of God.* They erre which deny unto Chriſtians the lawful uſe of an oath.

O B.

Obadiah] *Servant of the Lord.* The Governour of *Ahab's* houſe, 1 King. 18. 3. See 1 Chr. 3. 21. The Son of *Izrahiah*, Ibid. 7. 3. The Son of *Azel*, Ibid. 8. 38. The Son of *Shemajah*, Ibid. 9. 16. One of the Sons of *Gad*, Ib. 12. 9. The Father of *Iſhmajah*, Ibid. 27. 19. One of *Jehoſaphat's* Princes, 2 Chr. 17. 7. A Levite, Ibid. 34. 12. The Son of *Jehiel*, Ezr. 8. 9. One that ſealed the Covenant, Neh. 10. 5. A Porter keeping the Ward at the threſholds of the gate, Neh. 12. 25. A Prophet, Obad. v. 1.

Obal] *The frowardneſſe of antiquity*, or *flowing.* The Son of *Joktan*, Gen. 10. 28.

Obed] *A ſervant*, or *a work-man.* The Son of *Boaz*, Ruth 4. 17, 21. The Son of *Ephlal*, 1 Chron. 2. 37. One of *David's* worthies, 1 Chr. 11. 47. The Son of *Shemajah*, 1 Chr. 26. 7. The Father of *Azariah*, 2 Chron. 23. 1.

Obed-Edom] *The ſervant of Edom*, or *a ſervant Edomite.* A *Gittite*, 2 Sam. 6. 10. A Levite of the ſecond degree, a Porter, 1 Chr. 15. 18. With an harp, Ib. 21. A dore-keeper for the Ark, Ibid. 24. The Son of *Jeduthun*, Ibid. 16. 38. The Father of *Shemajah*, &c. Ib. 26. 4.

Obedience] A readineſſe to doe the will of God in things commanded or forbid by him, be they never ſo troubleſome, and never ſo much againſt our reaſon and liking. Rom. 5. 19. *As by the obedience of one man.* 1 Sam. 15. 22. *To obey is better*, &c. Exod. 24. 7. *We will doe it, and be obedient.*

2. Submiſſion

2. Submiſſion by the Goſpel, when it is beleeved of us, Rom. 1. 5. & 10. 17.

3. Rumour and fame of obedience, Rom. 16. 19. So Rom. 1. 8.

Obedience is twofold:

I. That which is due unto God; and that by the creatures:

1. *Irrational*; as, the Ravens, 1 Ki. 17. 4, 6. the Clouds, thunder, *&c.* Pſal. 77. 17, 18, 19. the Waters, *&c.* Pſal. 104. 7, 8. Flies, Lice, *&c.* Pſal. 105. 31, 34. Fire, Hail, *&c.* Pſal. 148. 8. the Earth and Heavens, Iſa. 48. 13. a Fiſh, Jon. 2. 10. the Winds and Sea, Matt. 8. 27.

2. *Rational*; and that either *unvoluntary*, and compelled, as both that of the devils, Mar. 1. 27. Luk. 4. 36. and that of wicked men, Exod. 11. 1. & 12. 31. 1 Sam. 6. 6. or *voluntary*, and free, as that of the Angels, Pſa. 103. 10. and Man. This laſt is commended, Exod. 23. 21. Deut. 13. 4. & 27. 10. Mat. 17. 5. Joh. 2. 7. as being moſt *profitable*, Gen. 26. 4, 5. Exod. 15. 26. & 19. 5. & 20. 6. Deut. 4. 40. & 28. 1, 12. Pſal. 81. 14, 15, *&c.* Prov. 1. 33. Iſa. 1. 19. *better then ſacrifice*, 1 Sam. 15. 22. Hoſ. 6. 6. Mat. 9. 13. and *to be preferred before all that we owe unto others, or they can require of us*, Act. 4. 19. & 5. 29. This is both *Evangelical*, whereby we beleeve the Goſpel, and ſubject our ſelves thereunto; whence it is that obedience is put for *faith*, or the *receiving of the Goſpel*, Rom. 16. 19. comp. with ch. 1. v. 8. and to *obey Chriſt*, for to *beleeve in Chriſt*, 2 Cor. 10. 5. and *obey the truth*, Heb. 5. 9. for to beleeve the doctrine of the Goſpel. See 1 Pet. 1. 22. Rom. 6. 17. and *legal*, and this either *particular*, having relation unto the execution of ſome particular and extraordinary command of God, Gen. 6. 22. & 7. 5. Heb. 11. 7. Gen. 12. 1, *&c.* & 17. 9, 13. & 22. 1, 3, 10. & 26. 5. Act. 7. 4. Heb. 11. 8, 17. Exod. 3. 13. & 4. 3. & 7. 6. & 40. 16. Job 41. 9. Mat. 1. 24. or *univerſall*, namely, a conformity of our affections and actions unto the will of God manifeſted in his Word, which is in the regenerate begun in this life, but to be perfected in heaven, Rom. 6. 16. 2 Cor. 10. 6. 1 Pet. 1. 14. This muſt proceed from love to God, and goodneſſe, not for ſervile ends, muſt be without diſtruſtfull care, about ſucceſſe in outward things, or a preſent reward of well-doing, and that with conſtancy, humility, and fear, faith, or ſome perſwaſion of acceptation in all things. *Byfield* on 1 Pet. 1. 14. p. 113.

II. That which is due, or performed unto *Man*; either by the *unreaſonable* creatures, Jam. 3. 3. or by *Inferiours* unto their Superiours; as, by *Wives* unto their Husbands, Eph. 5. 22, 24. Tit. 2. 5. 1 Pet. 3. 1. *Children* to their Parents, Eph. 6. 1. Col. 3. 20. *Servants* to their Maſters, Eph. 6. 5. Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18. *Subjects* to their Princes or Magiſtrates, Rom. 13. 1. Tit. 3. 1. 1 Pet. 2. 13. *People* to their Paſtors, Heb. 13. 7, 17. Or by any unto another, *adviſing* or counſelling him aright, Act. 27. 21.

There's alſo an *unlawful* or ſinful obedience, namely,

1. Unto the unlawful commands of men, 2 Sam. 11. 15, 16, 17. 1 King. 21. 11. 2 Ki. 16. 17. 1 Sam. 22. 18. 2 Sam. 13. 29. & 14. 30. Act. 5. 36. where the word ſignifies alſo to beleeve, marg.

2. Unto ſin, Rom. 6. 12, 16.

To obey the doctrine] To beleeve it, and live after it, when our reaſon, minde, conſcience, will, affections and members are brought under it, to ſtoop to it, and be governed by it. Rom. 6. 16. *Ye have obeyed from the heart the doctrine, &c.*

To obey the luſts of ſin] In will to conſent unto, and in works to practiſe the evill and ſinfull deſires of our hearts. Rom. 6. 12. *That ye ſhould obey the luſts of ſin.*

To obey Miniſters] To ſubmit with readineſſe to their authority, ſuffering their words of exhortation and rebukes to take place with us, for our reformation. Heb. 13. 17. *Obey them that have the overſight of you, and ſubmit your ſelves.*

To obey Parents, Magiſtrates, and Maſters] Willingly to perform their juſt commandements, and patiently to bear even their unjuſt corrections. Eph. 6. 1. *Ye children obey your parents.*

Obeyſance] Civill reverence, by bowing the body in token of the regard which we owe to ſome perſon of dignity and worſhip for his years, gifts, or place. Exod. 18. 7. *And did obeyſance.*

Obit] *Born, brought, led away, carryed, ſorrowfull*, or *waxing old*. An *Iſhmaelite*, 1 Chron. 27. 30.

Oblation] Some externall thing, offered and given unto God, to pacifie and appeaſe his anger againſt ſin, or to witneſſe thankfulneſſe for ſome benefit. Pſal. 51. 19. *Burnt offering, and oblation.*

The word in the *Hebrew* ſignifies generally a gift or preſent carried to any, Gen. 32. 13. Pſal. 54. 12. & 72. 10. and in ſpecial, a gift or oblation preſented to God, Gen. 4. 3, 4, 5. Pſal. 96. 8. moſt ſpecially the oblation of corn or flowre, called the Meat-offering, Lev.

Lev. 2. Numb. 29. There is then a *civil* offering, called a *preſent* or *gift* to men, for love and honour ſake; and a *ſacred* offering to *God* for gratulation or propitiation.

Note further, that it was provided by the Law, that things offered to God, were to be without blemiſh, neither blinde, broken, or maimed, or which had a wem, or was ſcurvy, or ſcabbed; by all which was ſignified the perfect ſacrifice of Chriſt, holy, harmleſſe, &c. Heb. 7. 27. 1 Pet. 1. 19. Secondly, our obedience, though unperfect, it as yet proceedeth from the holy Spirit, to be pure before God, being without all hypocriſie, as 1 Tim. 2. 8. 1 Joh. 3. 3. Malac. 3. 11. Thirdly, that in heaven no unclean perſon ſhall come, Cant. 4. 7, 8. & Eph. 5. 5.

Note further, that the ſalting of oblations or ſacrifices with ſalt, according to the Law, Lev. 2. 13. which is repeated Mar. 9. 49. ſignifies, that the Covenant of God made with us in Chriſt, ſhould dwell in us, and be rooted in our heart, Mark 9. 50. Secondly, the mortification of our luſts, as ſalt taketh and dryeth up freſh and unwholſome humours; to which purpoſe Chriſt applyeth it, Mar. 9. 42. Thirdly, that zeal and fervency ought to ſeaſon all our actions, joyned with care of mutuall peace, Mark 9. 50.

Note alſo, 1. that they were to be brought in a clean veſſel, Iſa. 66. 20. and into the Houſe of the Lord, 2 Chron. 31. 10. where praiſes were to be returned unto God, Jer. 33. 11.

2. They were not to be the hire of a whore, or the price of a dog, as being unlawfull and unclean, Deut. 23. 18.

3. That God accounted them robbers of him that kept back their tithes and offerings, whereby his Miniſters and the poor were to have been maintained, Mal. 3. 8.

Oboth] *Dragons, wombes, fathers*, or *deſires*. A place, Numb. 21. 10, 11.

Obſcurity] put 1. for groſſe ignorance, Iſa. 29. 18.

2. Adverſity, Ib. 59. 9.

3. Darkneſſe, Ib. 58. 10.

Obſervation] Luk. 17. 20. *The Kingdome of God cometh not with obſervation*; that is, outward ſhew, marg. Meaning, that it ſhould not be as they dreamed, a Kingdome temporall, and glorious, with external pomp and majeſty; but ſpiritual, and ſo not to be diſcovered or obſerved by the world; for otherwiſe it appeared to the faithfull, by many evident ſignes and demonſtrations, that *Jeſus* was indeed that long expected *Meſſias*, and King of *Iſrael*, Joh. 1. 49.

Obſerve] To take diligent notice of, or heedfully to mark, Gen. 37. 10. To keep both in remembrance, and in ſetting apart a day for that end, Exod. 12. 24. To attend, and yeeld obedience unto, Ibid 34. 11. To look narrowly unto, Job 13. 27. marg.

To obſerve dayes] To attribute holyneſſe and virtue to dayes, which belongs not to them; or to put Religion in difference of dayes. Gal. 4. 10. *Ye obſerve dayes and moneths, &c.*

To obſerve the tradition of men] To keep and hold ſuperſtitiouſly the rules and precepts delivered unto us by men. Mark 7. 8. *Ye obſerve the traditions of men.*

Obſerver of times] Deut. 18. 10. that is, ſuperſtitiouſly making difference of dayes and times, good or bad, as lucky and unlucky. A Sooth-ſayer, an obſerver of the clouds, and of the planets, a Planetary, an obſerver of the flying of fowles, an Augur. Such as were carryed by outward obſervations in the creatures. They were of eſteem among the *Philiſtins*, and other Heathens, Iſa. 2. 6. and the ſin crept into *Iſrael*, 2 King. 21. 6. though God forbad it, Lev. 19. 26. The *Hebrews* ſay, they were ſuch as did ſet times for the doing of things, ſaying, *Such a day is good, and ſuch a day is naught; ſuch a day is fit for to doe ſuch a work; ſuch a yeer* or *moneth is evill for ſuch a thing, &c. Aynſworth* on Deut. 18. 10.

Obſtinate] Such as are ſtiffe-necked, Deut. 9. 6. will no more be admoniſhed, Eccleſ. 4. 13. whoſe neck is as an iron ſinew, and their brow braſſe, Iſa. 48. 4. hard, Ibid. marg. whoſe faces are harder then a rock, they refuſing to return, Jer. 5. 3. who will not hearken, Jer. 6. 17. will certainly doe whatſoever thing goeth forth out of their owne mouth, Ib. 44. 17. are ſetled on their lees, Zeph. 1. 1.

Obtain] To requeſt, Neh. 13. 6. marg. To bring forth, Prov. 8. 35. marg. But by the words joyned herewith, as *children, joy, gladneſſe, kingdome, grace, &c.* the meaning hereof is plain.

To obtain mercy] To receive and get the gift of Faith by the mercy of God: A Metonymie of the cauſe for the effect. Rom. 11. 31. *Through your mercy they ſhall obtain mercy.* The meaning is more fully thus, that the mercy ſhewed to the Gentiles, in calling them to Chriſt after the Jews were caſt out, ſhould be an occaſion that the Jews by the mercy of God (being now in unbeleef) ſhould

ſhould hereafter beleeve, and be ſaved, for ſo much as the unbeleef of the Jews was occaſion of ſalvation to the Gentiles, v. 30. Me thinks the general calling of the Jews toward the ſecond coming of Chriſt, is plainly by *Paul* in this 11. to the *Romans* proved to be poſſible and probable in verſ. 24. by an argument from the leſſe to the more: alſo, from this power of God, verſ. 23. and then that it is infallible and certainly ſhall be, as agreeable to the will of God revealed to *Paul*, verſ. 25. confirmed by prophetical authority, foretelling it in two places out of Iſa. verſ. 26, 27. By the dignity of the Jews, being Gods elect people, verſ. 28. Alſo by the nature and condition of Gods calling and gifts, which are immutable, verſ. 29. By the compariſon of Jews and Gentiles, and the common end of their miſeries, verſ. 30, 31, 32. Laſtly, from the Covenant made to *Abraham*, and the Fathers of the Jews, verſ. 16. To all which may be added the Teſtimony as of the Lord, in Ezek. 37. 1, 2, 3, 4. and Rev. 7. 4, 5. & 21. 2, 3, 6, 7. Alſo of his ſervants, M. *Calvin*, *Beza*, *Junius*, *Piſcator*, *Paræus*, *Peter Martyr*, D. *Willet*; Fathers and Schoole-men, *Hilary*, *Chryſoſtome*, *Thomas Aquinas*.

O C.

Occaſion] A ſeaſon or opportunity of time; a meet, fit, and convenient time. This *Joſeph*'s Brethren thought that he would ſeek againſt them, Gen. 43. 18. This *Zebul* adviſed *Abimelech* to take againſt his enemies, Judg. 9. 33. This *Samſon* ſought againſt the *Philiſtins*, Judg. 14. 4. This *Samuel* adviſed *Saul* to embrace, 1 Sam. 10. 7. This the Princes ſought againſt *Daniel*, Dan. 6. 4, 5. In 2 Sam. 12. 14. it may be taken for *ground* or *cauſe*. In Ezr. 7. 20. for *need*. In Jer. 2. 24. for *luſt*. In 2 Cor. 8. 8. for *reaſon*, or *becauſe*. The originall word in Rom. 7. 8. is ἀφορμὴ, which is taken three wayes.

1. It properly ſignifieth the opportunity of doing a thing.

2. Any circumſtance or accident, whereby one is occaſioned to doe any thing.

3. That which draweth a man from doing that he intended: both theſe laſt wayes *ſin took an occaſion by the Law*; for both the pravity of our nature is more inflamed by the prohibition, and we wiſh it were removed as a rub or block out of our way.

It cometh (as ſome think) of ὁρμὴ *an aſſault*, becauſe if we give our ſelves but liberty, never ſo little, more then is fit, the fleſh will make an aſſault upon us. *Leigh Crit. ſac.*

In Rom. 14. 13. the word is προσκομμα, which ſignifieth *a ſtone* or *impediment in the way, againſt which a man daſheth* or *may daſh his foot*. In 1 Joh. 2. 10. the original word is σκανδαλον, which *Grammarians* ſay, is *the bridge in a trap, which when the Mouſe* or *any other vermin puts down, they are taken*. Both are together in Rom. 14. 13. The firſt ſignifying a *ſtone*, &c. the ſecond to *halt*, and this ſeems to follow upon the former; for when a man daſheth his foot againſt a thing, he halteth or falleth. *Leigh Crit. ſac.* in the word σκανδαλον.

Occupation] Trade, or kinde of life, Gen. 46. 33. & 47. 3. Jonah 1. 8. Art or ſcience, Act. 18. 3. Part or ſhare, Act. 19. 25.

Occupie] To uſe, Judg. 16. 11. To trade, as in buying and ſelling, Ezek. 27. 9, 16, & 22. 22, 27. To accuſtome, or exerciſe, Heb. 13. 9. To ſupply, 1 Cor. 14. 16.

Occurrent] 1 King. 5. 4. The originall word is tranſlated *chance*, Eccl. 9. 11. It ſignifieth any thing that a man meets with, ſtanding in his way, or hindring him in that which he is about.

Ocran] *Troublous*, or *troubling*. The Father of *Pagiel*, Numb. 1. 13.

O D.

Oded] *Suſtaining*, or *lifting up*. The Father of *Azariah*, 2 Chr. 15. 1. tearmed *Oded* the Prophet, verſ. 8. See ch. 28. 9.

Odious] To ſtink, 1 Chron. 19. 6. marg. One that hateth, or is hated, Pro. 30. 23.

Odour] The efficacy of Chriſts death, appeaſing the wrath of God, for the ſins of the elect, cauſing themſelves and their prayers to be acceptable to God. Rev. 3. 8. *Much odours was given unto him.* Eph. 5. 2. *A ſacrifice of ſweet ſmelling odour.*

2. The works of Charity, which being done in faith, are unto God (through Chriſt) as a pleaſant odour. Phil. 4. 18. *That which came from you was an odour that ſmelleth ſweet.*

3. Incenſe, (the prayers of the Saints) Rev. 5. 8. marg.

O F.

Of] Efficient cauſe, or author and chief worker of a thing. Mat. 1. 18. *And ſhe was found to be with childe of the holy Ghoſt.* Rom. 11, 36. *Of him are all things.* Joh. 1. 3. *But are born of God.*

In carnal generation, this particle [Of] ſo noteth the material cauſe of which we

doe come and be born, as it implyeth the efficient too, for parents be both first workers, and also the matter of generation. It is not so in our spiritual begetting, where God is onely efficient, the immortal seed of the Word hath the place and force of the matter.

2. The instrumental cause. Act. 19.11. *God wrought miracles by the hand of Paul.*

3. The material cause or matter, whereof any thing is made. Rom. 1. 4. *Born of the seed of David.*

4. In Gal. 2. 16. *By the faith of Jesus Christ.*

5. In, Eph. 4. 1. Rev. 3. 14.

6. For, Heb. 11. 26.

It's a particle noting 1. Possession, or appertaining to, or depending on, 1 Cor. 1. 12. & 3. 4.

2. Inward fellowship, 1 Joh. 2. 19.

3. Participation, 1 Joh. 4. 13.

4. The cause, Rom. 11. 36.

Of him, by him, or for him] That all persons, Angels and Men, also all creatures and works do take their beginning of God, as their first cause, to be by him sustained in regard of preservation; and for him in respect of their end and perfection. Rom. 11. 36. *For of him, by him, and for him, are all things*; that is, saith M. *Calvin*, of God himself alone, and none other moving him; by him, none other helping him; and for his owne glory, and not for any other cause.

Offence] A stone, block, or some other thing, whereat men may stumble.

2. Every occasion of sinning given to others. Mat. 18. 6. *Whosoever shall offend one of these little ones.* vers. 7. *Woe be to them by whom offences come.* Rom. 14. 21. 1 Cor. 8. 13. *Give no offence to the Church of God.* Every hinderance in the course of godlinesse, offered unto us by another is an offence; and (as it were) a stone cast in our way to make us stumble. This is an offence given.

3. Every hinderance and let in our course, not offered by others, but laid hold on by our selves, without just cause; as when the Jews were offended with Christs doctrine. Matth. 15. 12. *The Pharisees are offended in hearing this saying.* Joh. 6. 61. *Doth this offend you?* This is an offence taken.

4. Every sin or fault against God, or our neighbour, how secretly or privately soever done. Rom. 5. 15. *The gift is not so as is the offence.*

5. Knowledge of an offence. Rom. 5. 20. *The Law entred, that the offence might abound.* Rom. 2. *For by the Law comes the knowledge of sin.*

6. An occasion to fall to sin, Rom. 14. 13. and to pollute the conscience of another, 1 Cor. 8. 9, 10.

Without offence] Not one free from sin, but free from giving occasion of sin to others, in actions before men, as well as sincere before God in their mindes. Phil. 1. 10. *Without offence.*

To offend] To doe any sin in thought, word, or deed. Jam. 3. 2. *He that offends not with his tongue, is a perfect man.* Psal. 19. 12. *Who can tell how oft he offendeth?* Matth. 23. 13.

2. To minister or give occasion of sin, either by word or example. 1 Cor. 8. 13. *That I may not offend my Brother.*

3. To take occasion of sinning, when none is given, as the Pharisees at the Disciples, plucking the ears of Corn on the Sabbath. Mar. 2. 23. As before, Mat. 15. 12. *They were offended at that saying.*

4. To provoke God or any good man to anger (by some evill act or word of ours) whereby evill may come on us from them; this is the effect of sin on the good. 2 Passive, or to be offended.

5. To provoke or move any evil person to anger or discontent by some good word or deed, Joh. 6. 51.

6. To wrong, Psal. 73. 15.

7. To be guilty, injurious, Jer. 2. 3.

8. To cause to offend, Mat. 5. 29. marg.

9. To be a let or hinderance, Ibid. 30.

10. To doe unjustly, Act. 25. 11.

11. To stumble, Jam. 3. 2. (so the word is rendred, Rom. 11. 11.) or, to fall, as the word is rendred, 2 Pet. 1. 10.

Offer] To burn, Exod. 30. 9. To give, or present, Psal. 50. 23. Sacrifice, 1 King. 13. 2. To goe up, 1 King. 12. 32. marg. To stretch out, 1 Chr. 21. 16. marg. To bring unto, Mal. 1. 7. marg. To add to, Rev. 8. 3. marg. To pour out, Phil. 2. 17. marg.

Hereunto Burnt-offering, bullock, lambs, incense, silver, brasse, meat-offering, &c. being joyned, the meaning of such places is plainly perceived.

Offerings are 1. *Mosaicall*; Act. 21. 26. Heb. 10. 5, 8. Whereof there were Burnt-offerings, Numb. 28. 3. Free-will-offerings, Ezr. 7. 16. Sin-offerings, Ezek. 43. 25. & 44. 27, 29. Peace-offerings, Luk. 4. 10. Drink-offerings, Numb. 28. 7. Meat-offerings, Lev. 7. 37. Heave-offerings, Numb. 5. v. 9.

2. *Idolatrous*, Psal. 16. 4.

3. *Christian*

3. *Christian* and *spiritual*, both *Christ*, Isa 53.10. Eph. 5.2. Heb. 8.10. and *our selves* to *God*, Rom. 12.1. & 15.16.

Office] Some function or calling, which bindes to duty, Gen. 41.13. Exod. 1.16.

2. Some duty which is to be done in regard of some charge or function which we bear in Church, Common-wealth, or family. Rom. 12.7. *He that hath an office, let him wait on his office.*

3. Trust, 1 Chron. 9.22. marg. Ibid. 26. marg.

4. Station, 1 Chr. 23, 28. marg.

5. To be upon, Neh. 13.13. marg.

6. Observation, Ibid. 14. marg.

7. Charge, Psal. 109.8.

Officers] Servants and Ministers, which attend upon Magistrates, to execute their Commandement. Mat. 26. *The Officers of the High-priest.* Act. 5.22.

2. Eunuches, 1 Sam. 8.15. marg. 2 King. 8.6. marg.

3. Offices, 2 King. 11.18. marg. & 24.12. 15. marg.

4. Over the charge, 1 Chr. 26.30. marg.

5. Overseers, Gen. 41.34.

Off-scowring] 1 Cor. 4.13. See *Alciatus in Parergon Juris, lib. 9. c. 22. tom. 2.* who sheweth that this was the refuse person of the City, whom the people, first beating and disgracing him, afterwards killed and burned, and cast his ashes into the Sea, to make a lustration or expiation for all the multitude in time of plague, famine, or any other calamity.

Thou hast made us as the off-scowrings, Lam. 3.45. that is, Thou hast caused us to be had in as vile esteem as may be, as if we were no better then off-scowrings or scrapings; for from a *root* of that *notion*, Ezek. 26.4. cometh the word here used, and no where else found in Scripture; and the *Greek* word answering it, 1 Cor. 4.13. from the like. *We are made the off-scowring of all things unto this day.* The Apostle alludeth unto the expiation in use among the Heathens, saith *Budeus*. Certain condemned persons were brought forth with garlands upon their heads in manner of sacrifices: these they would tumble from some steep place into the sea, offering them up to *Neptune*, using this form of words, *Sis pro nobis peripsema*: Be thou a reconciliation or propitiation for us. As if the Apostle had said, We are as despicable and odious in the sight of the people, as those condemned persons, who were offered up by way of publick expiation.

Off-spring] Posterity, Job 31.8. Issue, race, sons, seed, Isa. 22.24. & 48.19. All mankinde, Act. 17.28. Jesus Christ, Rev. 22.16.

Oft, often, oftentimes] are in effect the same, importing the frequencie of speaking, acting, suffering, &c. frequently, diligently, continuedly, &c.

O G.

Og] *Rosted bread, a mock*; or after the *Syrian, holding down*, or *hindred*. The King of *Bashan*, Numb. 21.33.

O H.

Ohad] *Praising*, or *confessing*. The Son of *Simeon*, Gen. 46.10. Exod. 6.15.

Ohel] *A tabernacle, tent*; or *light*. The Son of *Zerubbabel*, 1 Chr. 3.20.

O K.

Oke] put 1. for the kinde of tree so called, Judg. 6.11. Which is strong, Amos 2.9. and thick with branches, 2 Sam. 18.9, 14.

2. The place of idolatrous worship, Isa. 1.29.

3. Men of proud, lofty, and unbendible spirits, Isa. 2.13.

Okes and Gardens] Properly a kinde of Tree (or Trees in general) and some enclosed ground for Hearbs, Plants, Flowers, Walks, and other pleasures: improperly, by a figure Metonymie, such Chappels, and Altars, as idolatrous Jewes erected under Okes, and in green Gardens, contrary to the prescript of God, who had sanctified the Temple and Altar at *Jerusalem*, for his Sacrifices and Oblations, as Psal. 132.8, 13. & Deut. 12.4, 5, 6. 1 King. 8.19. & 2 Chron. 7.12. Deut. 16.21. And by a Synecdoche of the part, these Altars thus erected, signifies, all voluntary service of God, Col. 3.23. and every invention of man in the publick worship of God. Isa. 1.29. *For ye shall be ashamed of the Okes and Gardens which ye have desired and chosen.* Where note from [*ye have desired and chosen*] that Idolatry hath original from men themselves, fervently coveting and chooſing it freely: whence it is, that Idol-servers are such hot persecuters of such as mislike their superstition, and be at such cost to uphold it.

As an oke without leaf] That Idolaters in the day of the Lords wrath, should be stript and spoyled of all their good and pleasant things, Rev. 18.14, 16, 17, 22, 23. Even as

an Oke in midſt of Winter, lacking greenneſſe of leaf and all viridity and vigour, or as a Garden in midſt of Summer withered by drought and lack of water. Iſa. 1. 29. *Thou ſhalt be as an oke without leaf.*

O L.

Old] One of great age, and many yeers, Gen. 15. 15. & 18. 12. One decayed in ſtrength, 1 King. 1. 15.

Old commandement] 1 Joh. 2. 7. that is, ſuch as was from the beginning.

Old leaven] 1 Cor. 5. 7. that is, Sinfull notorious perſons, as alſo the corruptions of our nature, as naughty opinions, luſts, vices, ill manners.

Old man] Our naturall diſpoſition to evill. See *Man.* Eph. 4. 22. Col. 3. 9.

2. In priority, or in compariſon of another thing or perſon ſucceeding it.

3. By weakneſſe, or decay.

Old man, 1. One old in years. 2. The corruption of mans nature called old in the three former reſpects. 1 As old as our own conception, or as *Adams* fall. 2 It muſt give place to the new man, and ſo be out of office. 3 In the godly it doth daily decay, like an old or ſick perſon, Rom. 6. 6.

Old ſerpent] Rev. 12. 9. that is, the Devill.

Old Teſtament] 2 Cor. 3. 14. that is, the Scriptures of *Moſes*, and the *Prophets*, without having an eye to Chriſt therein.

Old things] Natural corruption, and the fruits of it, 2 Cor. 5. 17. The ſame is meant by old leaven, 1 Cor. 5. 7.

Old veſſels] A minde nouriſhed in blind ſuperſtition, and idle ceremonies. Matth. 9. 17. *Neither do men put new wine into old veſſels.*

Old way] Job 22. 15. or, the way of old, that is, of the ungodly men before the flood, how wickedly they lived. The word עולם comes from a word that ſignifies *to hide*, becauſe the ages paſt or to come, are hidden from us. And 1. it ſignifies a time paſt, or of old, Iſa. 57. 11. Jer. 2. 20. & 28. 8.

2. A time to come, and laſting long, Num. 10. 8.

3. Eternity, properly ſo called, without beginning or ending, Pſal. 41. 13. *Annot.* on Job 22. 15.

Old world] 2 Pet. 2. 5. that is, The time before the flood.

Oldneſſe of the letter] Rom. 7. 6. that is, The old corruption which by the outward letter of the Law is more and more ſtirred and provoked in us, in as much as the Law, though it condemned the ſinner, yet it affordeth no power at all to aboliſh or deſtroy ſin, in which regard it is called a killing letter, and the adminiſtration of death, 2 Cor. 3. 7. And in the word *oldneſſe*, the aboliſhing of the Law is inſinuated, in regard of the unſufficiency thereof. *Annot.* Or, the opinion of the old man, life or ſtate, concerning the worſhip of God, touching ceremonies, or merits of vertues, in which *Jews* and *Gentiles* were occupyed. Or, it's the idle knowledge of the Law, or whatſoever outward diſcipline, without the true converſion of the heart to God. *Bernard.* The outward and faſhionable knowledge of the Law, without any true change of the heart. *Hall Paraph.*

Olive] Taken *properly* for a tree ſo called, which is full of fatneſſe, Judg. 9. 9. And hence it is ſaid, *Out of Aſher his bread ſhall be fat*, Gen. 49. 20. namely, through the oyl which cometh of the olive, Deut. 33. 24. and is alwayes green, Pſal. 52. 8. in which reſpect the godly are compared thereunto, Jer. 11. 16. Hoſ. 14. 6.

Figuratively, by a Synecdoche, a moſt choyce tree, Iſa. 41. 19. By a Metaphor, the Church of the Jews, Jer. 11. 16. As alſo the abundant graces of the holy Spirit, and the continual flowings thereof in the Church, Zec. 4. 3, 12. or, Thoſe two excellent ſervants of God, namely, *Zerubbabel* and *Jehoſhua*, which did repreſent the gifts of the holy Spirit; or, from whom flowed a great deal of good to the people of God, as oyl doth from the olive, whereby the lamp is nouriſhed and burneth: to whom alluſion is made, Rev. 11. 4. Where by the *two olive trees*, the *two witneſſes* are to be underſtood, that is, the *Doctors* and *Paſtors*, whom God in theſe laſt times was to raiſe up againſt Antichriſt, and by their labour and miniſtery ſet up his worſhip.

Olivet, or Mount of olives] A hill two miles on the Eaſt ſide from *Jeruſalem*, the brook *Cedron* running between, taking name of the plenty of olives growing thereupon, Matth. 21. 1. Mar. 11. 1. Luk. 22. 39. Joh. 8. 1.

Olive branches, or plants] Children which (as olive branches) are an ornament and delight to their Parents. Pſal. 128. 3. *As olive branches round about his table.*

Right olives] The Jews, which were the people of his Covenant, Rom. 11. 17, 24.

Wilde olives] Gentiles, which were ſtrangers from Gods Covenant.

Olympas]

Olympas] *Heavenly.* The name of a man, Rom. 16. 15. from ὄλυμπος, a moſt high mountain, ſo called, as ὅλος λαμπρὸς, *wholly ſhining*, whoſe top (they ſay) is never darkened with clouds, ſo that by a Metaphor it is put for heaven.

O M.

Omega] Rev. 1. 8. as *Alpha* is the firſt letter of the *Greek* Alphabet, and *Omega* the laſt, ſo Chriſt was before all creatures, and ſhall abide alwayes, though all creatures ſhould periſh. He from whom all creatures had their beginning, and to whom they are referred, as their uttermoſt end, Prov. 16. 4. Rom. 11. 36. Rev. 4. 11.

Omar] *Speaking*, or *exalting*. The Son of *Eliphaz*, Gen. 36. 11.

Omer] A meaſure containing one *Kab* and an half, and a fift part of a *Kab*; that is, *three pintes*, and an *halfe pinte*, and a fift part of an *halfe pinte*. It was the tenth part of an *Ephah*, Exod. 16. 36. *Goodwyn.*

Some conceive it contained a *pottle*. Some rate it by the proportion of 43 Hens egges, and a fift part. Which way ſoever it be taken, it is enough for the ſtrongeſt man, and the hotteſt ordinary ſtomach; wherein Gods bounty may be obſerved. *Annot.* & *Aynſworth* on Exod. 16. 16.

Omit] To forbear, neglect, paſſe over, as having no regard thereof, or minde thereunto, Mat. 23. 23.

Omnipotent] Rev. 19. 6. An Epithet, which can be applyed to no other, but unto God alone.

Omri] *A bundle, a rebellious* or *bitter people.* The Father of *Ahab*, 1 King. 16. 21. The Son of *Beſher*, 1 Chr. 7. 8. The Son of *Imri*, 1 Chr. 9. 4. The Son of *Michael*, 1 Chron. 27. 18.

The ſtatutes of Omri, Mic. 6. 16. that is, the Idolatry brought in by that wicked King, 1 Ki. 16. 25. And to excuſe your doings you alledge the Kings authority by his ſtatutes, and ſo pretend both power, and prudence, and counſell in the making of them.

O N.

On] *Sorrow, ſtrength*, or *iniquity*. A City of *Ægypt*, (called alſo *Aven*, Ezek. 30. 17.) in circuite about an hundred and forty furlongs, more uſually called by the *Greek* name, *Heliopolis*, which by interpretation, is, *the City of the Sun*; but in latter times, the more common name is *Damiata*. The Son of *Peleth*, Numb. 16. 1.

Onam] *Sorrow, ſtrength*; or, *iniquity thereof*. One of the children of *Shobal*, Gen. 36. 23. The Son of *Jerahmeel* by *Atarah*, 1 Chron. 2. 26.

Onan] *As on.* The Son of *Judah*, Gen. 46. 12.

Once] A thing which (being done) is not iterated or gone over again. Thus Chriſt is ſaid to be Once offered, to have dyed Once, to have ſuffered Once, Rom. 6. 20. Heb. 9. two laſt verſes. Heb. 10. 10. *Once and no more.* Therefore the ſacrifice of the Maſſe is abominable, charging Chriſts death with inſufficiencie, and the Word with untruth. Their diſtinction of bloody and unbloody Sacrifice, is alſo directly againſt the Scripture, which teacheth that there is no remiſſion without ſhedding of blood, Heb. 9. 22.

Once and twice] Often, or many times. Pſal. 62. 11. *God ſpake once or twice.*

One] One onely, ſo as there is no more of that kinde: as, one God, one Mediator, one oblation, &c. 1 Tim. 2. 5. 1 Cor. 8. 4. Heb. 10. 14.

2. United to Chriſt, and among themſelves by faith and love, Joh. 17. 21.

3. It ſignifieth Firſt, as Dan. 10 13. marg. Mar. 16. 2.

4. Inſeparable union, Gen. 2. 14. & 11. 6.

5. The ſelf-ſame, Gen. 11. 1. & 40. 5.

6. A portion, Gen. 24. 45. & 48. 22.

7. A very few, Deut. 32. 30. Joſh 23. 10.

8. Somewhat, 1 Sam. 2. 36. marg.

9. The like, 1 Sam. 6. 4. *One plague was on you all.*

10. Some time or other, 1 Sam. 27. 1.

11. Some body, any one, 2 Sam. 23. 15.

12. Part, Pſal. 10. 10. marg.

13. A ſhort ſpace, Dan. 4. 19. Rev. 18. 8.

14. Another, and a third, Luk. 9. 33.

15. The ſame, Phil. 2. 2.

16. The devill, 1 Joh. 5. 18.

One accord] Common agreement and unity of minde in Religion. Act. 2. 46. *And they continued daily with one accord.*

One body] 1. All the faithfull ſo compact and knit together like a body conſiſting of many members well joyned; therefore ſtand bound ſo to love and help one another, as members of a naturall body doe afford mutual ſuccour. Eph. 4. 4. Gal. 3. 15. *Ye are called to peace in one body.* See 1 Cor. 12. 26, 27.

2. The corporation or ſociety of Church Officers, who have the reſemblance of a naturall body with their gifts, modeſtly to ſerve and further the whole, not only lifted

up above others through pride and contempt, or deſpiſing others by diſdain. Rom. 12. 5. *So we being many are one body in Chriſt.* See verſ. 6, 7, 8.

Both one] Jews and Gentiles to be gathered and joyned into one people and Church of Chriſt, Eph. 2. 14.

One Church] See *Unity of the Church.*

One husband of one wife, 1 Tim. 3. 2. wife of one husband, 1 Tim. 5. 9. *viz.* at one time, for ſucceſſively each might have more.

One day] The firſt day, Gen. 1. 5. by an Hebraiſme uſuall in the Scripture, a cardinal number put for an ordinal. Gen. 8. 5. Mat. 28. 1. Gen. 2. 10. *The name of the one* (i. firſt) *is Piſon*, 1 Cor. 16. 1.

One Faith] One doctrine, not one gift of Faith, Eph. 4. 5. Faith is one, in reſpect of the object, but ſundry in reſpect of the ſubject.

One heart] Conſent in Religion and affection. Ezek. 11. 19. *I will give them one heart.*

One in Chriſt] To be as it were but one man. Gal. 3. 28. *Ye are all one in Chriſt Jeſus*; that is, moſt ſtraightly conjoyned under Chriſt your head, as if ye were all but one, quickned by one Spirit to God, as they are to the world by one ſoul.

To be perfect in one] To be firmly and for ever united and knit unto God the Father, through Chriſt our head and Mediator, by the Spirit and Faith, and among themſelves by conſent of mindes and wills. Joh. 17. 23. *That they may be perfect in one.* This ſentence leads our mindes to the conſideration of a threefold moſt bleſſed Union. The firſt is conſubſtantiall of the Father and the Son (*Thou in me:*) This is an Union coeſſential of perſons in one eſſence; and it is the ſoveraign cauſe of the two Unions following. 2. Union is the conjunction of Chriſt the head with the Church his true and myſtical body. This is an Union of two Natures in one Will. (*Inthem.*) The third Union is the Communion of the faithfull one with another, as fellow-members (made perfect in one:) This with the former Union, is not by mixture and tranſfuſion of ſubſtances, but by the ſpiritual bands of faith and love. Whence it cometh on the one ſide, that Chriſt with all his merits and gifts, are in common diſtributed to beleevers his members: and on the other ſide, the faithfull do mutually impart and beſtow all their good things inward and outward, unto the uſe and benefit of one another. And this is that Communion of Saints, whereof we make profeſſion in our Creed to beleeve it.

1. Of the eternall Son with the eternall Father, this is Union in Eſſence, which is but one in number. See *Number.*

2. Of the two Natures in Chriſt, Divine, and Humane; this is Union in Perſon.

3. Of Chriſt with his Church, this is Union in Nature as he is man, in affection as he is holy, in ſpiritual graces as he is God, 1 Cor. 6. 17.

4. Of Chriſtians among themſelves, 1 By nature, as men, Iſa. 58. 7. 2 In and by the Spirit, and ſpirituall graces, as good men, Eph. 2. 22. & 4. 3, 4, 5. 1 Joh. 1. 7. & 4. 15, 16. 3 In and by Chriſt, as happy men, Eph. 2. 20. & 4. 4, 5, 6.

One ſheepfold] One Catholick Church, conſiſting of beleeving Jews and Gentiles in all ages and places. Joh. 10. 16. *And one ſheepfold.*

One ſhepheard] Chriſt himſelf alone, the ſpring of Paſtors, Eccl. 12. 11, 12.

One Spirit] Spiritual Union, being knit to God by one Spirit. 1 Cor. 6. 7. *Is one Spirit.*

One thing is needfull] The ſound and ſaving knowledge of Chriſt by the Word preached. Luk. 10. 42. *There is one thing needfull.* Pſal. 27. 14. *One thing have I deſired.*

One way] The doctrine of godlineſſe, which is but one, as there is but one God. Jer. 32. 4. *I will give them one way.*

Onely] Separately, 1 Theſſ. 1. 5. 2 Tim. 4. 8. Alone, Jam. 2. 24. But, Job 2. 6. marg. Save, Deut. 4. 12. marg.

Onefimus] *Profitable.* A faithful and beloved Brother, Col. 4. 9. Philem. 10, 26.

Onefiphorus] *Bringing profit.* One for whoſe houſe *Paul* prayed, 2 Tim. 1. 16.

Onicha] is (as moſt agree) a ſweet kind of ſhell, white, like unto a mans nayl, found in the *Indian* lake, where ſhell-fiſhes feed of *ſpikenard*, Exod. 30. 34.

Onions] Roots well known, whereon (as on leeks, garlick, &c.) the poorer ſort in *Ægypt* fed, as did the *Iſraelites* when they were ſlaves there; which though groſſe food and naught (whereof a man ſhould eat but a very little, and in Winter dayes, not in Summer at all) the *Iſraelites* preferred before the *Manna* which God gave them from heaven, which was both pleaſant and wholſome. *Aynſworth* on Numb. 11. 5.

Onix] A precious ſtone of a white colour, like the white of a mans nail, whence it hath its name. Hereof there are divers kindes,

kindes, and of divers colours, with white ſpeckles in them. It's mentioned to be in the land of *Havilah*, Gen. 2. 12.

It's ſaid of one kinde of it, that it ſtirreth up ſadneſſe, multiplyeth fears, and ſtirreth up the minde unto ſtriſe and contention. *Geminian de lapid. fol. 62. col. 2.*

Ono] *Grief, ſtrength,* or *iniquity of him.* A City, 1 Chr. 8. 12.

O P.

To open] To unlock ſomething, ſhut up and lockt faſt from us, Act. 16. 26.

2. To give unto us what we deſire in prayer: Thus God openeth to us. Mat. 7. 7. *Knock, and it ſhall be opened.*

3. To let in and receive Chriſt, to dwell in our hearts by faith. Thus we open unto Chriſt. Rev. 3. 20. *I ſtand at the dore and knock, if any man open, &c.* Pſal. 24. 9.

4. To make, Exod. 21. 33.

5. To be born, Numb. 8. 16.

6. To reveal, or uncover, Job 33. 16. marg.

7. To dig, Pſal. 40. 6. marg.

8. To cleave, or rend, Mar. 1. 10.

9. To interpret, Luk. 24. 32.

Open] is all one with Manifeſt, evident, plain, cleer. It's put for whole, Iſa. 9. 12. marg. Face, Ezek. 29. 5. marg. Openings, 1 King. 6. 18, 29, 32.

To open the ear] To give power unto our ſoul to underſtand and obey what we hear of Gods will out of his Word, Pſal. 40. 6.

To open the eyes] To give light of Divine knowledge to ſuch as were wholly blinde before, through ignorance. Act. 26. 18. *To open the eyes of the blinde.*

2. To help and increaſe their knowledge which doe already ſee, that they may know the truth more fully then before. Pſ. 119. 18. *Open my eyes, that I may ſee the wonders of thy Law.* Luk. 24. 45. *He opened their underſtanding, &c.* See further for this phraſe in *Eyes.*

There is a double opening of the eyes, one *proper*, when the fleſhly eye of the body is made to ſee that which before was not ſeen. The other *improper*, or Metaphorical, which is the opening of the minde, by which it underſtandeth things which before lay hid. And this cometh two wayes: either of grace, when the holy Ghoſt enlighteneth the minde to ſee that which is good pertaining to happineſſe and perfection, by an illumination immediate and extraordinary, as Luk. 24. 45. and mediate and ordinary, to wit, by Doctrine, as Act. 26. 18. Or it cometh of Divine judgement, when one hath given him a ſenſe and conſcience of his own ſin, being preſented to his minde before by Satan blinded, as it hapned to *Adam*, Gen. 3. and *Judas*, Mat. 27. 5. This is ſometime done, as by the inward work of the Spirit in the ſoul, (as in the two former) ſo by affliction men are made to underſtand their fault, as *Joſeph's* brethren, Gen. 42. 21. and in the prodigall Son, Luk. 15. 17.

Opening the hand] The large bounty and rich liberality of God, diſtributing good things to all living creatures. Pſal. 104. 28. *Thou openeſt thy hand, and filleſt all things with thy bleſſing.*

To open the heart] To enable and give power unto the ſoul to behold, and through faith, to embrace as Chriſt our Saviour, with good feeling of his ſaving mercies. Act. 16. 14. *God opened the heart of Lydia.* Our hearts are lockt up by unbeleef, and opened by faith.

Opening of heaben] The parting of the firmament. Act. 7. 56. *He ſaw the Heavens open.*

To open the lips] To give ſufficient matter by bleſſings from God, and ability by the Spirit of God to utter the praiſes of God, Pſal. 51. 15. *Our wickedneſſe locks our lips, which are ſet open by grace.* This is one Key. The ſecond Key is Gods benefits.

To open the mouth] To begin to ſpeak after ſome deliberation, Mat. 5. 2. Act. 10. 34. *Then Peter opened his mouth.* And by a Metaphor, when life, and ſenſe, and motion is attributed unto things ſenſeleſſe and liveleſſe; as the earth, in Gen. 4. 10. to exaggerate and increaſe the inhumanity of *Cain* more ungentle and fierce then the brutiſh and unreaſonable earth, which kindly received in *Abel's* blood, to hide that from the eyes of men, which he had cruelly ſhed and ſpilled: *The earth opened her mouth.*

1. To ſpeak aloud.

2. To preach boldly, openly, and plainly the Word and Will of God, Pſa. 77. 2. Mat. 13. 35. & 5. 2. Act. 10. 34.

3. To pray to God with a loud voyce or cry, ſhewing the neceſſity of the wants, and the faith and fervour of the perſon, Pſal. 8. 1, 10.

4. To receive ſomething into the mouth, or into that which ſupplyeth the place of a mouth, Gen. 4. 10.

To open the Scriptures] To interpret and make plain the true meaning of the Scripture.

pture. Luk. 24. *He opened unto them the Scriptures.*

Openly] Before the ſun, 2 Sam. 12. 12. In the gates, Prov. 31. 31. Before all men, 1 Tim. 5. 20.

Operation] 1. Of *God*, Pſal. 28. 5. namely, Gods purpoſe and counſell to bring *David* to the Crown, manifeſted and brought about by many notable events, and particular providences and diſpenſations. This was in *mercy*, Iſa. 5. 12. His *judgements* either *incumbent* or *impendent*. Such may be ſaid not to *regard* nor conſider them, which oppoſe to the manifeſtation of Gods will, and clear demonſtration of his divine diſpenſation, the counſels of humane wit and policy; or, who being taken up with other cares, as the ambitious, and covetous; or excluding all care from themſelves, and therein pl - cing greateſt happineſſe, neither of what happens to themſelves, in the courſe of their lives, nor what happens to others, either publickly or privately, thereby to underſtand the wayes of God, and of his providence, make any obſervation at all; or, who are altogether for the preſent, and judge of men generally as good or bad, in favour, or out of favour with God, from their preſent condition, and what happens to them in this world.

This operation of God, is ſuch a working which hath efficacie to the bringing forth the being of that which it worketh; ſuch a working that notes the moſt lively activity that may be, as the original word ἐνέργεια, Col. 2. 12. importeth. This effectuall working manifeſts it ſelf in afflictions, temptations, the difficulties of an holy life, and in the uſe of his ordinances.

Hereof ſee *Byfield* on Col. 2. 12. p. 58.

2. Of *Man*, but through *God*. An inwrought work, a work wrought by us, ſo as in us alſo, 1 Cor. 12. 6. The Spirit of God manifeſted his divine power in the miraculous works which were wrought by his ſervants.

Ophel] *A tower, darkneſſe*, or *a little white cloud*. A City, or Town, 2 Chron. 27. 3. & 33. 14.

Ophir] *Aſhes*; or, *a fructifying*. The Son of *Joktan*, Gen. 10. 29. A Countrey abounding with gold, 1 King. 10. 11. which was very precious, Iſa. 13. 12. Hereupon the fineſt gold is ſtyled *Gold of Ophir*, Job 22. 24. & 28. 16. This is ſuppoſed to be in *Havilah*, Gen. 2. 11. It takes the name from *Ophir* the Son of *Joktan*, who dwelt in a part of *India*, ſaith Mr. *Aynſworth* on Pſa. 45. 10. Hereof ſee the *Annotations* on Iſa. 13. 12. & Sir *Water Raleigh* his *Hiſtory of the world. lib.* 1. *c.* 8. *ſect.* 5. *p.* 175.

Ophni] *Fleeing*, or *wearineſſe*; or after the *Syrian*, *a folding together*. A City, Joſh. 18. 24.

Ophrah] *Duſt, lead*; or, *a fawne*. A City, Joſh. 18. 23. The Son of *Meonothai*, 1 Chr. 4. 14.

Opinion] Thought, 1 King. 18. 21. marg. Minde, or judgement, Job 32. 6, 10, 17.

Opportunity] The fitteſt and moſt meet for the doing of any thing. Rom. 13. 11. *Conſidering the opportunity*, or *ſeaſon*. The time of preaching the Goſpel, is our opportunity or ſeaſon, wherein to ſeek our owne ſalvation.

The word in Mat. 26. 16. is, εὐκαιρία, which ſignifieth the opportunity both of time and place. The word in Gal. 6. 10. is καιρὸς, which is put for *mature* and *ſeaſonable* time.

Oppoſe] To reſiſt, or in order to ſet againſt, as in battel aray, Act. 18. 6. To lye againſt, as a ſouldier in a trench againſt a fort, 2 Theſſ. 2. 4. To be affected with a contrary minde, 2 Tim. 2. 25.

Oppoſitions of ſcience falſly ſo called, 1 Tim. 6. 20. that is, made againſt ſound doctrine, out of erroneous grounds and principles of ſciences, ſo tearmed, but falſly. The *Greek* Fathers conceive that in theſe words the Apoſtle pointeth at the *Gnoſticks*, a certain ſort of Hereticks, who have their name from *ſcience* and profound *knowledge*, which they arrogated to themſelves.

Oppreſſe] To afflict, trouble, Exod. 22. 21. To couſen, or defraud, Lev. 25. 14. To cruſh, Judg. 8. 10. marg. 2 Chr. 16. 10. marg. Violently to take away, Job 20. 19. To defraud, Mal. 3. 5. marg. To break, Iſa. 58. 6. marg. To terrifie, Pſal. 10. 18. marg. To waſte, Pſal. 17. 9. marg. To break in judgment, Hoſ. 5. 11. To ſubdue, or bring under ones power, Jam. 2. 6.

Oppreſſion] The wringing and cruſhing of others, when great ones of the world deal extremely and cruelly with the poor and needy; or when one over-reacheth another in bargains. Iſa. 5. 7. *Behold oppreſſion.* 1 Theſ. 4. 3. The word in *Iſaiah* is a *ſcab* in the original Text. Oppreſſors be like ſcabs, which do moleſt men.

2. Any violence offered, either to mens bodies, eſtates, or conſciences. 1 Tim. 1. 15. *Before I was an oppreſſor of them.*

3. The ſin of adultery or fornication, whereby the innocent is robbed of his right in his wife, daughter, *&c.* 1 Theſ. 4. 6.

4. The

4. The ſin of robbery, extortion, unjuſt war, &c.

It is properly the ſpoyling or taking away of mens goods or eſtates by conſtraining, terror, ſtrength, &c. without any right thereto; working on the ignorance, weakneſſe, wit, wealth, friends, &c. fearfulneſſe of them whom they oppreſſe; which is, as if one ſhould make one drunken, and then couſen him, or rob him being aſleep, or ſick, &c. or as Ravens fall on young Lambs or weak ſheep.

5. Deceit, Iſa. 33.15. marg. Ezek.22.29. marg.

Oppreſſour] A man of violence, Prov. 3.31. marg. A treader down, Iſa. 16. 4. marg.

O R.

Oracle] The anſwers of the Heatheniſh gods, delivered in proſe or verſe.

2. The anſwers of God, declared to his people by the mouth of *Moſes*, or by his owne mouth, even the whole covenant of the Law. Act. 7. 28. *Who received the lively oracles to give us.*

3. The whole word of the Law delivered to *Moſes* from Gods mouth; together with the promiſes concerning Chriſt, and ſalvation by him. Rom. 3. 2. *To them of credit were committed the Oracles of God.*

4. The moſt holy place, 1 King. 6. 20. & 8. 6. or, the place within it, whence God gave an anſwer, Ibid. 8. 2 Chro. 3. 10, 16. tearmed, *The oracle of Gods ſanctuary*, Pſal. 28. 2. marg.

5. Word, 2 Sam. 16. 23. marg.

6. The doctrine of the Law and the Goſpel delivered in the Scriptures, Heb. 5.12.

7. The truth of God, 1 Pet. 4. 11.

Lively oracle] Making alive, or giving life. Such the words of the Law are in their own nature; and alſo to ſuch as perfectly keep them, Act. 7. 38. Rom. 7. 10. *The commandement was ordained to life.* If it be occaſion of death to any, it is their owne fault.

Orator] One skilful of ſpeech, Iſa. 3.3. marg. One of that power and efficacy in ſpeech, that he is able by his perſwaſions, ſo to prevail with thoſe he ſpeaks to, that his words ſeem to be as a ſpell, and the perſons he ſpeaks to, to be as charmed by him. Such a one *Tertullus* was expected to have proved, Act. 24. 1.

Orchards] or, Paradiſes for trees of all ſorts; under which Forreſts, and Parks, or places for choyceſt cattel may be comprehended, Eccl. 2. 5. Cant. 4. 13, 14. Neh. 2. 8. which were places of great pleaſure and delight, Eſt. 1. 8.

Ordain] put for, 1. To found, 1 Chron. 9. 22. marg. Pſal. 8. 2. marg.

2. To give, Jer. 1. 5. marg.

3. To chuſe, Mar. 3. 12.

4. To fore-ordain, or appoint unto, Act. 10. 42. & 13. 48.

5. To make by votes, Act. 14. 23.

6. To decree, judge, Act. 16. 4.

7. To order, Rom. 13. 1. marg.

8. To command, 1 Cor. 9. 14.

9. To prepare, Epheſ. 2. 10. marg. Iſa. 30. 33.

10. To appoint and decree ſomething to ſome ſpecial end, Rom. 7. 10.

11. To truſt, 1 Tim. 2. 7.

12. To appoint, Tit. 1. 5.

Order] A mean of peace and of avoyding confuſion. 1 Cor. 14. verſ. laſt. *Let all things be done in order.* It is order for one to pray, and the reſt to ſay Amen. For one to ſpeak, and the reſt to hear. For many to ſing together.

2. Time, ſome being raiſed before, as Chriſt; ſome after, as Chriſtians, 1 Cor. 15. 23.

To order] 1. To binde or tye, 1 King. 20. 14. marg.

2. To eſtabliſh, Pſal. 37. 23. marg.

3. To diſpoſe, Pſal. 50. 23. marg.

4. To ordain, Rom. 13. 1. See marg.

In the ordered place, Judg. 6. 26. that is, In an orderly manner, marg.

Ordinance] Appointment, decree and determination, touching things to be, or to be done, or not to be done. Pſa. 119.91. *They continue to this day by thine Ordinance.* Ex. 18. 16. *And declare his Ordinances.* Thus Gods Decrees are his Ordinances, though unwritten.

2. Some function and eſtate of life appointed for the good of mankinde. Thus Magiſtracy, Miniſtery, and Marriage, be Gods Ordinances. Rom. 13. 1, 2. *The powers that are ordained of God; whoſoever reſiſteth power, reſiſteth Gods ordinance.*

Note, that the diſtribution and decrees of Magiſtrates, be of God as author, as well as the general dignity.

3. Any commandement of God appointed as a path for us to walk in. Deut. 6. 2. *That thou ſhouldſt keep all his Ordinances and Commandements.* Gen. 26. 5. Thus Gods written Precepts are his Ordinances.

4. Obſervation, Mal. 3. 14. marg.

5. Tradi-

5. Tradition, 1 Cor. 11. 2. marg.

6. Ceremony, Heb. 9. 1. marg. Rite, or ceremony, Ib. 10. marg.

To change the Ordinances] To alter or turn rites and ceremonies inſtituted of God, from the right uſe for which they were ordained, whileſt they ſee not Chriſt in them, the ſubſtance of theſe ſhadows: and diſanulling the Covenant founded in the Meſſiah. Iſa. 24. 5. *They have changed the Ordinances, and broken the everlaſting Covenant*, and Act. 6. 14.

Ordinances everlaſting] The Ceremonies and Types of Chriſt, which are called everlaſting, becauſe in Chriſt (the truth of ſuch types) they have a perpetuall continuance. Exod. 12. 14. *By an everlaſting ordinance.*

Ordinary] *I have diminiſhed thine ordinary food*, Ezek. 16. 27. that is, have weakened thy eſtate, and taken away the abundance of my bleſſings from thee.

Oreb] *A crow, pleaſant, a commander by faith, mingling together*; or, *the evening*. A Prince of the *Midianites*, ſlain on the rock *Oreb*, Judg. 7. 25. Iſa. 10. 26.

Oren] *A coffer, rejoycing*; or, *the ſlander of them*. The Son of *Jerahmeel*, 1 Chr. 2. 25.

Organ] It hath the name in *Hebrew*, of *lovelyneſſe* and *delight*, and was a lovely or delightful inſtrument. It is one of the ancienteſt of the world, invented by *Jubal*, Gen. 4. 21. and an inſtrument of joy, Job 21. 12. & 30. 31. wherewith God was to be praiſed, Pſal. 150. 4.

Originall ſin] That tranſgreſſion which hath in it,

1. *Adam*'s diſobedience imputed to us.
2. Want of his perfect righteouſneſſe.
3. Corruption of Nature.
4. Deſert of puniſhment, Pſa. 51. 5. Rom. 5. 12.

Orion] A ſtar, Job 9. 9. The Originall word ſignifies a *fool*, ſometimes; who as he is inconſtant, and one hour in one minde, and another hour in another, ſo this ſtar ariſing in the beginning of *December*, and beginning the Winter, produceth much variety of weather.

Orion is a *Greek* word, and comes from a verb that ſignifies to *ſtir*, or *trouble*, becauſe this ſtar troubles the air, and men alſo, by bringing alterations of weather by his great inconſtancie.

Ornament] A garniſhing, decking, or trimming.

Corporall, unlawfull, as the ornaments which were put upon molten images, Iſa. 30. 22. Alſo, which women wore, Iſa. 3. 18, 20. *Superfluous*, as the ornaments which were put upon the camels, Judg. 8. 22. *Lawfull*, as the ornaments uſed by the Bridegroome, Iſa. 61. 10. By the Bride, Jer. 2. 32.

Spirituall, Prov. 1. 9. & 4 9.

It's put for an adding, Prov. 1. 9. marg.

Ornan] (called alſo *Araunah*, 2 Sam. 24. 16.) *Rejoycing, the light of the Sun, light*; or, *ſlander remaining for ever*. A *Jebuſite*, 1 Chr. 21. 15.

Orphah] *A neck, hinder part of the neck, ſtiffe-necked*; *the raiſing of the mouth*, or *the making bare of the mouth*. The Daughter in law to *Naomi*, Ruth 1. 14.

Orphans] *We are orphans and fatherleſſe*, Lam. 5. 3. that is, are without King or Ruler, Hoſ. 3. 4. or, forſaken and left of God their Father, Deut. 32. 6. Iſa. 63. 16. & 64. 8.

O S.

Oſprey] Some take the *Oſprey* to be the ſame with the *Oſſifrage*; as if it were a changing of the word *Osbreak* into *Oſpray*. In *Greek* it ſignifieth a *Sea Eagle*, which is a bird of great bigneſſe, and of ſharp ſight, whereby diſcerning the prey in the water, he ſuddenly ſtriketh at it, and ſeiſeth on it. *Annot.* on Lev. 11. 13. *Aynſworth* on the ſame.

Oſtrich] Job 39. 13. A bird, which ſhews no pity to her young, verſ. 16. and maketh its neſts on tall and high trees, Pſalm 104. 17.

O T.

Other] Yet, Gen. 8. 10, 12. The ſecond, Dan. 8. 3. marg. The ſecond of the two, Gen. 32. 8. Divers, or of another ſort, Ib. 41. 4.

What other acceptations there are of this word, may be plainly perceived by the words going before and following after it.

Otherwiſe] Contrariwiſe. Gal. 1. 8. *If I or an Angel preach to you otherwiſe.*

Note, that there is nothing more contrary to free juſtification by faith, then to hold that we be juſtified by merit of works, yea ſuch works as be done by grace. See Rom. 11. 6. where Grace & Merit of works are oppoſed as contradictories, which cannot conſiſt, but the putting and affirming the one, is the denial of the other. Therefore both falſe Apoſtles in St. *Paul*'s time, and hereticall Popiſh Teachers now, doe directly (in joyning works with grace, in the juſtification of a ſinner before God) croſſe and fight againſt

againſt the doctrine of the Goſpel. It is worthy to be remembred and regarded what *Chryſoſtom* that golden-mouthed Doctor writ on theſe words of Gal. 1. 18. The Apoſtle (ſaith he) hath not thus written, if they preach contrary, or overthrow the whole Goſpel, but if they preach never ſo little as may be, otherwiſe then ye have received, yea if they corrupt or impair, let him be accurſed. Seeing all points of Chriſtian doctrine, which is neceſſary to ſalvation, be moſt fully and perfectly contained in the writings of Prophets and Apoſtles, it ſtrongly follows hereupon, that whatſoever is added thereunto, be it never ſo little, and under never ſo fair a pretence, that ſame is taught not onely beſide, but againſt them.

Othni] *My time*, or *my hour*. The Son of *Shemajah*, 1 Chr. 26. 7.

Othniel] *The time* or *hour of God*. The Son of *Kenaz*, Joſh. 15. 17.

O V.

Ouche] A circle of gold, wherein precious ſtones are ſo ſet, that they may be ſeen both above and beneath.

Ouches of gold, Exod. 28. 11. that is, hollow places, in which the ſtones were ſet faſt, as a Diamond in a Ring.

Oven] A place made to bake bread in, or to keep heat in, Lev. 2. 4. & 7. 9.

2. A place made to torment men in, Dan. 3. 15, 17.

3. A perſon filled with unnaturall luſt, as an Oven is with fire, Hoſ. 7. 4, 6.

4. A perſon filled with fire of Gods wrath, as an Oven with naturall fire, Pſal. 21. 9.

5. The day of Judgement (which is to be with fire, 2 Pet. 3. 10, 12.) Mal. 4. 1.

5. That which will eaſily conſume, Mat. 6. 30.

[*Oven*] The burning luſts of Adulterers. Hoſ. 7. 4. *The Adulterers are as an oven heated.* And verſ. 6. *Their heart is ready as an oven.*

2. The earneſt hot deſire of Innovation.

Fiery oven] Gods burning wrath, conſuming his enemies, Pſal. 21. 9.

Over] Upon, Gen. 1. 26, 28. To, or above, Ib. 27. 29. More, Exod. 16. 18. Of, Numb. 5. 30. Upon, 2 King. 5. 11. Could reſiſt, 1 Chr. 12. 14. marg. Fully, plentifully, abundantly, Pſal. 23. 5. Wholly, altogether, Pſal. 65. 13. Changed, or paſt away, Cant. 2. 11. For, Hoſ. 10. 5. More, Joh. 6. 13.

Overcharge] To burden, or load, Luk. 21. 34. Surfeiting, drunkenneſſe, and cares do commonly ſo overcharge, oppreſſe the drowſie ſoul, that it cannot look up to the things that concern the life to come.

To be chargeable unto, or to put one to charges, 2 Cor. 2. 5. 1 Theſſ. 2. 9. 2 Theſſ. 3. v. 8.

Overcome] Taken 1. *properly*, for, To ſubdue, vanquiſh, prevail againſt, Gen. 49. 19. Numb. 13. 30. Luk. 11. 22. Spoken of the evill Spirit, Act. 19. 16. And of the Beaſt, Rev. 11. 7. & 13. 7.

2. *Figuratively*, 1. for to weaken, Exod. 32. 18. marg.

2. To puffup, Cant. 6. 5. marg.

3. To break, Iſa. 28. 1. marg. and thus the drunkard is ſaid to be *overcome with wine*. See Jer. 23. 9.

4. Chriſts victory over all his enemies, Rev. 3. 21. Over the world, Joh. 16. 33. Over the ten horns, Rev. 17. 14.

5. The Saints victory, who overcome the devill by the blood of the Lamb, Rev. 12. 11. and evill with good, Rom. 12. 21. and the world by faith, 1 Joh. 5. 4.

Overflow] Spoken *properly*, of an inundation of waters, as of the water of the *Red Sea*, Deut. 11. 4. of *Jordan*, Joſh. 3. 15. of *Noah's* flood, 1 Pet. 3. 6. of the water that came out of the rock, Pſal. 78. 20.

Figuratively, 1. for the perſecutions of the wicked, Pſal. 69.

2. For deſtruction by the King of *Aſſyria*, Iſa. 8. 7, 8. & 10. 22. & Jer. 47. 2. or, Gods judgements, Iſa. 18. 2, 15, 17.

3. Great dangers, Iſa. 43. 2.

4. Prevailing, Dan. 11. 10. Over-running and overcoming, Ib. 26. Expelling and driving out, Ib. 40.

5. Plentifull bleſſings, Joel 2. 24.

The fats overflow, Joel 3. 13. that is, The malice of the world is grown to its height.

Overlay] Cover as with gold, Exod. 25. 11. Braſſe, Ib. 27. 2. Silver, Ib. 38. 17. Saphires, Cant. 5. 14.

Over-live] To live longer, or after, Joſh. 24. 31.

Over-much] More then is needfull, requiſite, or fitting, 2 Cor. 2. 7.

Be not righteous over-much, Eccl. 7. 16. that is, Be not thou too rigid and rigorous in exacting the extremity of juſtice upon every occaſion, neither do thou affect too much ſemblance and oſtentation of more juſtice and perfection then thou haſt, or canſt attain. Neither do thou arrogate more wiſdome to thy ſelf then is in thee; nor curiouſly ſeek

and

and ſearch into thoſe myſteries which God would not have revealed. Be not too much bent on a thing, juſt in thine own opinion, but temper thy zeal with godly wiſdome. Adviſe with others, lean not to thine owne underſtanding; make not thy ſelf over-wiſe, as if thy own private judgement were ground enough to regulate all thy behaviour by: Flatter not thy ſelfe in any opinionative confidence of thine own ability to judge of all that is fit to be done, but think ſoberly of thy ſelf, Rom. 12. 3.

Be not over-much wicked, Eccl. 7. 17. that is, though there is a wicked man that prolongeth his life in his wickedneſſe, do not thou thereupon take courage to let looſe the reins to all luſt, or to make the impunity of others an encouragement to any exceſſe of wickedneſſe in thy ſelf. Every degree of wickedneſſe is too much, do not let thy ſelf looſe to any evil.

Over-paſſe] To goe away, remove, Pſal. 57. 1. Iſa. 26. 20. To exceed, goe beyond, Jer. 5. 28.

Over-plus] Lev. 25. 27. He that enjoyed the land, abating the mony for the yeers paſt, he that redeemed it was to pay for the yeers to come, according to the ſum received at the former contract of alienation. The *Hebrews* explain it thus: *As if there remain unto the Jubile ten yeers, and he ſelleth him his field for an hundred crowns, and he that bought it, hath eaten of* (the fruits of) *it, three yeer, and then the ſeller would redeem it, he is to give 70 crowns, and the other is to reſtore him the field; thoſe 70 crowns being the overplus.*

Over-run] To run faſter, more ſwiftly, 2 Sam. 18. 23.

Overſee] Conſiderately to look to, take care of, 1 Chr. 9. 29. 2 Chro. 2. 2. Set forward, 1 Chr. 23. 4.

Overſeer] One that hath charge and office for any buſineſſe; *Civill*, as Gen. 39. 4. 2 Chr. 2. 18. or *Eccleſiaſticall*, as Nehem. 12. 42. Act. 20. 28. Thus are Biſhops and Paſtors named, *Overſeers* and *Super-intendents of the reſt*; ſo called of their watchfulneſſe, care, and labour in teaching the people.

Overſhadow] This word is uſed to ſet forth the extraordinary manner of Gods power and preſence (who ſaid, that *he would dwell in the thick darkneſſe*, 1 King. 8. 12.) Mat. 17. 5. Luk. 1. 35. & 9. 34. God worketh as ſecretly, ſo wonderfully.

Overſight] The charge of, Numb. 4. 16. 2 Ki. 12. 11. An error, or miſtake, Gen. 43. 12.

Overſpread] Gen. 9. 19. that is, Peopled, planted or encreaſed with people.

For the overſpreading of abominations, Dan. 9. 27. or, *with the abominable Armies*; or, *Wing of abominations*: (Wing being taken for Armies, as Iſa. 8. 8.) meaning the Armies of the Heathen *Romans*, abominable to the *Jews*, in themſelves, and in their doings againſt them. *Annot.* on the place.

Overtake] To come at, Gen. 44. 4. To take hold on, Deut. 28. 2. It meaneth *obtaining* of all bleſſings, and effectuall *applying* of them for their good and comfort.

The like is ſaid of the curſes, v. 15. & 45. To come upon, Judg. 20. 42. Jer. 42. 16. To finde favour and aid, Hoſ. 2. 7. To prevent, Amos 9. 10. To ſeiſe upon, 1 Theſſ. 5. v. 4.

If a man be overtaken in a fault, Gal. 6. 1. that is, Taken before he is aware, or to be preſumed to be an offender, or taken before you; that is, publickly convicted of ſome fault or miſcarriage.

One out-reached or prevented by the deceit and ſleight of ſin and Satan, Gal. 6. 1.

Overthrow] This word noteth a ſudden, inevitable, and perpetual deſtruction, Gen. 19. 25. Jer. 20. 16. Lam. 4. 6. 2 Pet. 2. 6.

It ſignifieth alſo to conſume, demoliſh, break in pieces, Deut. 12. 3. To make fall, Pſal. 106. 27. marg. To thruſt away, Pſal. 140. 4. To turn away, or ſubvert, Prov. 18. 5. To undoe, Act. 5. 39. To caſt down, or overturn, Mat. 21. 12. To ſubvert, 2 Tim. 2. 18. Tit. 1. 11.

Overturn] To turn over and ruine, Judg. 7. 13. To lay level, or pluck up by the roots, Job 9. 5. To turn or change the face of a thing, Job 12. 15. To pervert, or make perverted, Ezek. 21. 27. marg.

Overwhelm] To cauſe to fall upon, Job 6. 27. marg. To cover, Pſal. 55. 5. marg. To cover over, Pſal. 61. 2. *Aynſ.* To ſwallow up, Pſal. 124. 3, 4. To make deſolate, Pſal. 143. 4.

Over-wiſe] Eccl. 7. 16. See in *Over-much*, where is ſhewed what *over-wiſe* meaneth.

Ought] noteth both a neceſſity, Luk. 24. 26. and a duty, Luk. 18. 1. Act. 5. 29. & 20. 35. Eph. 5. 28.

It's put for 1. Guilty, Joh. 19. 7. Act. 25. 24.

2. Very meet and reaſonable, Luk. 13. 16. Act. 24. 29. 2 Cor. 12. 11.

3. Appertain to, or bound unto, Act. 26. 9.

4. Right matter and manner, Rom. 8. 26. 1 Cor. 8. 2. 1 Theſſ. 4. 5.

Our] Spoken of ſociety or fellowſhip, Luk. 24. 22. Of the ſame Religion or profeſſion

ſeſſion, Tit. 3. 14. Of temporall goods, or wealth, 2 Cor. 12. 14. Of internall, or ſpiritual riches, Luk. 16. 12. Of ſuch things as God hath appointed to ſerve for our edification and ſalvation, 1 Cor. 3. 22, 23.

Ours] that is, Belonging unto us, Gen. 26. 20. & 31. 16. 1 King. 22. 3. 1 Cor. 1. v. 2.

Out] From, 2 Sam. 7. 9. marg.

Put out, Numb. 16. 4. that is, bore out, marg.

Outcaſt] Pſal. 147. 2. or *driven out*; in *Greek*, *the diſperſions*, that is, the diſperſed, which word the Apoſtle uſeth, Jam. 1. 1. 1 Pet. 1. 1. comp. Deut. 30. 3, 4. Iſa. 11. 12. & 56. 8. Joh. 11. 52. Such as were driven out of their land for their ſins and exceſſes, Ezek. 11. 16. The people of God, whom their adverſaries conceited to be meer abjects, whom God had utterly caſt off and abandoned, whom neither God nor man regarded, Jer. 30. 17.

Out of] ſignifieth 1. The matter or ſubſtance borrowed or taken from another, Gen. 2. 23. or, borrowing of matter.

2. Separation or motion from ſome place, Mat. 2. 14. Joh. 13. 1. & 17. 15.

3. Separation or motion from ſome perſons, conditions, quality, or ſtate, Joh. 17. 6.

4. By, 2 Sam. 22. 9. marg. & Pſal. 18. 8. marg.

Out-goings] *Thou makeſt the out-goings of the morning and the evening to rejoyce*, Pſal. 65. 8. that is, Thou glorifieſt thy ſelf by the conſtant ſucceſſion of the day and night, and cauſeſt all the inhabitants of the earth, from the Sun-riſing to the ſetting of the Sun, to rejoyce and ſing unto thee, for the great works which thou haſt done.

Others by the *out-goings of the morning*, underſtand, men going with the morning light to labour, according to their ſeverall employments; and by the *out-goings of the evening*, wilde beaſts that wait for the darkneſſe, and then come abroad for prey, Pſal. 104. 20, 21, *&c.*

Others expound theſe *out-goings*, of the viciſſitude of day and night, and that admirable equipage of Sun and Moon, with other ſtars that belong unto them; wherein Gods great power and providence to men is ſeen as much as in any thing. See Jer. 31. 35. But why may not the *morning* and *evening* themſelves be ſaid to rejoyce? Pſal. 19. 5.

Out-landiſh] Born in another Countrey, not of the ſame Countrey, Neh. 13. 26.

Outſide] The outward part, that which is without, Judg. 7. 11. Mat. 23. 25, 26.

Out-ſtretched] Arm, hand, Jer. 21. 5. & 27. 5. For power exerciſed in a remarkable and conſpicuous manner. A tearm borrowed from the manner of ſtretching out the hand furniſhed with ſome offenſive weapon to ſtrike the enemy in fight, Exod. 6. 6. Pſal. 136. 12. Joſh. 8. 18, 19, 26. Iſa. 9. 12, 21.

Outragious] An overflowing, Prov. 27. 4. marg.

Outward] That of any thing which is viſible, conſpicuous, apparent, 1 Sam. 16. 7. 1 Pet. 3. 3.

O W.

Owe] To have right unto a thing, Lev. 14. 35. Act. 21. 11. To be bound unto the performance of a thing, or be in ones debt, Mat. 18. 28. Rom. 13. 8.

Owle] An unclean bird, Lev. 11. 16. It loveth to live in deſerts and ſolitary places, Job 30. 29. Pſal. 102. 6. Iſa. 34. 11, 13, 15. & 43. 20. It's of a cruell nature, Lam. 4. 3. and (as the name alſo implyes) makes a doleſull noyſe, Mic. 1. 8. (The word is rendred by ſome an *Oſtrich* (Job 30. 29. marg.) which is a great bird, of ſo heavy a body, that her wings will not bear her up in the air, and ſo they ſerve not for flying, but for flight, or running faſt on foot.) It's a night-bird, ſeldome ſeen in the day time, and then ſeeing but badly, being in the night of cleer ſight. It's an enemy to the Crow, whoſe eggs it deſtroyeth in the night, as the Crow doth the Owles eggs in the day time. When it flyeth abroad in the day, then doth other birds fly about it, to gaze at it, amongſt whom it uſeth ſo long ſo many divers and ridiculous geſtures, that in the mean time they are caught by the Fowler. When it's in danger of other birds, it's delivered by the Hawke. It's counted ominous, but falſly. The *Aſiatick Tartarians* have it in great eſteem, and judge it a lucky bird, for that their firſt Emperour *Cingis Cham*, being fled from his enemies, and hid under a buſh whereon an Owle ſat, his enemies not thinking that any lurked under it, he was preſerved.

Owne] Gods choſen in Chriſt, which *Paul* calls a peculiar people. Tit. 2. 14. Joh. 17. 10. *All things are mine.* Joh. 13. 1. *Forasmuch as he loved his owne.*

2. Such as bear the name of his people, to wit, the *Iſraelites*, with whom God had made a Covenant, and to whom he gave his

Word and Sacrifices. Joh. 1. 11. *He came unto his owne, and his owne received him not.*

Owne, in this one ſentence, is referred in the firſt place unto things; for *Judea*, *Jeruſalem*, and the Temple were his owne: and unto the perſons in the ſecond place, where his owne ſignifieth the Jews, by a ſingular priviledge called and adopted to be his houſhold, and as it were his ſacred ſheepfold, to whom the Oracles of God were committed, Rom. 3. 2. See Rom. 9. 4. hereupon tearmed his peculiar, his treaſure, an holy Nation, *&c.* The whole world, and all which dwell in it be his owne.

3. That which belongeth to one, 1 King. 1. 33. marg. That whereof one is the Owner, and to whom it is due, Prov. 3. 27. mar. and that which pertaineth to him.

4. That which may befall one, 2 Chron. 6. 29.

Owne Son] Referred to God the Father, ſignifieth that peculiar perſon onely that is called *Jeſus Chriſt*, Rom. 8. 32. who is ſo called, and is indeed ſo:

1. In reſpect of his eternall Deity or Divine nature, *viz.* concerning his eternall perſonality therein, Joh. 3. 16. & 8. 38. 41.

2. In reſpect alſo of his Humane nature.

1. For the miraculous conception of it without all means, and immediately by the power of God, Luk. 1. 35.

2. Becauſe of the miraculous and moſt perfect and perpetuall union of it with the Divine nature, Joh. 1. 14. & 3. 13. for this maketh the Sacrifice of his humane nature ſo precious and powerful to redeem us, Act. 20. 28. 1 Pet. 1. 19. and it ſelfe ſo glorious, Phil. 2. 9, 10, 11. Eph. 1. 21, 22. 1 Pet. 3. 22.

O X.

Oxe] is a beaſt well known, and knoweth his Owner, Iſa. 1. 3. Uſed for ſacrifice, Ex. 24. 5. for ploughing the ground, 1 Ki. 19. 19. for treading or threſhing out the corn, Deut. 25. 4. for food, 1 King. 4. 23. Neh. 5. 18. for draught, 1 Chr. 13. 9. Abuſed to idolatry, Pſal. 106. 20. Act. 14. 13. to profaneneſſe, unſeaſonable, and unlawfull mirth, 1 King. 1. 9. Iſa. 22. 13. to keep back from Gods ſervice, Luk. 14. 19. to covetous ends, Joh. 2. 15. Feedeth on fodder, Job 6. 5. Graſſe, Ib. 40. 15. Straw, Iſa. 11. 7. He hath a good memory, and will not forget the man that pricketh him, whereas he will not ſtir at another. If diſeaſed, he wil nfect the reſt, unleſſe he be removed. It's ſaid ſo to love its fellow with whom it draweth in yoke, that being wanting, it ſeeketh him out with mourning.

As fooliſh and undiſcreet men ſtir up the occaſions of their owne harms, ſo the Oxe by raiſing up duſt blindeth its owne eyes.

Oxe: The Miniſter of the Word which laboureth in the Word and Doctrine. 1 Cor. 9. 9. *Thou ſhalt not muzzle the mouth of the Oxe.* Hath God care of Oxen?

O Y.

Oyl] The juyce of the Olive, which is naturall oyl. Pſal. 104. 15. *And oyl to make the face of men to ſhine.*

2. That oyl confected and made (by Gods appointment) to anoint the Prieſts, their garments, and holy things about the Tabernacle. Exod. 30. 25, 26. *So thou ſhalt make of it the oyl of holy oyntment.* This was artificiall and typicall oyl: A figure of thoſe gifts with which Chriſt beyond meaſure, and by him, his members in meaſure were furniſhed.

3. The holy Ghoſt with his ſpirituall gifts, whereby the ſoul is refreſhed and cheered. Pſal. 45. 7. *Thou haſt anointed him with oyl of gladneſſe above his fellowes.* This is ſpiritual oyl, as Mat. 25. 4. *Oyle in their lamps.*

4. That oyle wherewith the ſick were anointed in the Primitive Church, for healths ſake. Jam. 5. 12. *Anoint them with holy oyl in the name of the Lord.* This was miraculous oyl, given for a ſigne of health, not as a medicine; and it laſted but for a time, till the gift of miracles ceaſed. Therefore the imitation hereof by the Papiſts is abſurd and impious. For the gift being ceaſed, there is no ſenſe to uſe the ſigne; eſpecially at point of death, when there is no more hope of health.

5. A perſon anointed with oyl, to wit, Chriſt, upon whom the Spirit of the Lord reſteth, becauſe he hath anointed him. Iſa. 10. 27. *The yoke ſhall be deſtroyed becauſe of the oyl,* or *anointing.*

6. Sweet alluring words. Prov. 5. 3. *Her mouth is ſofter than oyle.*

Carefull endeavour of a good life, and to be furniſhed with good works, the fruits of faith, and of true and ſound profeſſion, Mat. 25. 4.

8. Plenty, Deut. 33. 24. Job 29. 6. which is therefore mentioned with Wine, Deut. 11. 14. 1 Chron. 12. 40. Corne, Deut. 14. 24. Hoſ. 2. 8. Joel 2. 19. Honey, Ezek. 16. 9, 13.

16.9,13. Balme, Ezek. 27.17. Wool, Hoſ. 2.5. 9. Joy, Pſal. 23.5. Eccl. 9.8. Iſa. 61.3.

There's I. *Naturall oyl*, Deut. 7.13. which was uſed with food, 1 King. 17.12. wherewith they anointed their bodies, Eſt. 2.12. Ezek. 16.9. Mic. 6.15. which they poured on the heads of friends, Amos 6.6. Luk. 7.46. Joh. 12.1. was a ſaleable commodity, 2 King. 4.7. Hoſ. 12.1. to make the face ſhine, Pſal. 104.5. for lights, Exod 25.6. and for wounds, Luk. 10.34.

II. *Holy*, Exod. 30.25, 26. (Excellent, Pſal. 141.5. Ezek. 41.14. Good, Pſal. 133.2.) which was uſed,

1. In conſecrating a place, Gen. 28.18. & 35.14. or perſon, 1 Sam. 10.1. & 16.1. 1 King. 1.39. 2 King. 9.6.

2. Offerings, Lev. 2.7, 15. & 14.24. Except that of Numb. 5.16.

3. Cleanſing, Lev. 14.16, 17.

III. *Spirituall*, Pſal. 45.7.

Oyl of gladneſſe] The Spirit of God, enabling us to comfort the weak-hearted, making our ſelves and others glad with his grace, Pſal. 45.7.

To anoint with oyl] 1. To furniſh and beautifie one with the gifts of the Spirit, Pſal. 45.7. Act. 10.38. *God anointed Jeſus*, that is, beſtowed gifts upon him in all fulneſs.

2. To be called and ordained of God to do his will. Iſa. 45.1. *Cyrus my anointed.*

3. To be furniſhed unmeaſurably from heaven with the holy Ghoſt and with power, to do the whole work of a Mediator, between God and man, ſo is Jeſus onely, therefore called *Chriſt*, that is, Anointed. Pſal. 45.7. *God hath anoynted thee with oyl of gladneſſe, &c.* Act. 10.38. Iſa. 10.27.

The firſt that ever we read of, to have conſecrated his offering with Oyl, was *Jacob*, Gen. 28.18. It was afterward appointed by Law to be ſo done: See Exod. 29.2, 3, 4. Which Ceremony ſignified theſe two things: One, that Chriſt was anointed and conſecrated to his office of Mediator, with fulneſſe of the holy Ghoſt. See Pſal. 45.8. Iſa. 61.1, 2. Heb. 1.9. Secondly, that the anointing of the Spirit, is that which makes us and all our ſervice acceptable to *God*, 2 Cor. 1.21.

Note. The effuſion and ſpreading abroad of ſpiritual gifts in all fulneſſe and moſt admirable plenty upon Chriſt our head, who had the graces of the Spirit above meaſure, Joh. 3.34. and by meaſure according to the free gift of Chriſt upon his members, Eph. 4.7, 15. is tearmed in Scripture anointing, Iſa. 61.1. Pſal. 47.5. Act. 10.38. 1 Joh. 2.20, 27. Alſo called the reſting of the Spirie upon Chriſt, Iſa. 11.2. and upon the Prophet *Elias*, 2 King. 2.15. and upon *Eldad* and *Medad*, Numb. 26. and upon all the Saints, 1 Pet. 4.14. which reſting, *i.e.* the abiding and dwelling of the Spirit on Chriſt the chief ſeat of the Spirits reſidence, was ſomewhat ſhadowed and ſignified in the dove reſting upon him at his baptiſme by *John*, Mat. 3.16. And note further, that he reſteth upon the faithfull as is convenient for the members, but on Chriſt as the head of the Church, in a far more excellency, which ſtandeth in theſe three things; for it reſteth on our Saviour, 1 Originally, as touching his ſubſtance, proceeding, and ſent both from him and the Father, Joh. 14. 2 Repletively and effectively working in him all graces in all perfection. 3 Communicatively diſtributing his gifts to others, Joh. 1.16. Eph. 4.8. which his members cannot do.

Whereas by the Law, Exod. 30.31, 32. none might anoint any fleſh with the holy Oyl, upon Excommunication: this did figure, that the reprobate, though they might be adorned with moſt excellent graces, yet ſhould never be oinment with the holy anointed of Sons and Prieſts of God. See 1 Joh. 2.16, 20.

Note further, that the uſe of oyl and anointing both before and after *Moſes* Law, was for ſanctifying and conſecrating to holy uſes the perſons and things ſo anointed, as Gen. 28.18. & 35.14. Exod. 40.9, 10, 11. And alſo for repreſenting the gifts of the holy Ghoſt upon Chriſt and his people, Pſal. 45.8, 1. Joh. 2.20, 27.

Rivers of oyl] Earthly things of all ſorts in great abundance. Job 26.6. *The rock poured me out rivers of oyl*: In Mich. 6.7. it ſignifieth Plentiful ſtore of oyl, onely.

Oyl-tree] Iſa. 41.19. that is, The tree of oyl, the Olive tree, whoſe fruit yeelded oyl, Exod. 30.24. Judg. 9.9. Rom. 11.17. Hence the *ſucking of oyl out of the flinty rock*, that is, from thoſe rocky places on which the Olive trees grew, Deut. 32.13. As it's a fat tree, Judg. 9.9. ſo it's alwayes green, Pſal. 52.8. Wherein it reſembleth Beleevers, by which the Jewiſh Church was named, in reſpect of the great dignity whereunto the Lord promoted her, Jer. 11.16. and beautifull, Hoſ. 14.6. Of its root, ſee Rom. 11.17. its branches, Deut. 24.20. Neh. 8.15. Iſa. 17.6. its flowers, Job 15.33. its leaves, Gen. 8.11. its berries, or fruit, Iſa. 17.6. & 24.13. Hag. 2.19. tearmed, *the labour of the olive*, Hab. 3.17.

Though the fruit hereof be ſweet and

fat, and ſo uſefull both for food and phyſick, yet is its root and bark bitter. It's outward ſubſtance is hard, firm, and laſting, but inwardly it's full of moyſture. It loveth to grow in a temperate ſoil, neither too fat, nor too lean; too hot, nor too cold; and fructifieth beſt when the weather is fair and cleer. It needeth no pruning as the vine, but budding in the ſpring, yeeldeth its fruit towards the winter. In gathering the fruit, if the Olives be not pulled, but beat down, the tree proveth barren the next yeer. At one and the ſame time it beareth fruit unripe, which is green, ripe, being blackiſh, and between both, of a ruddy colour, but the blacker it appeareth outwardly, it is inwardly the riper, moyſter, and apter out of which to extract oyl. The fruit never ripeneth fully whilſt on the tree, but being gathered, & heaped together, doth. The fruit which is of a ruddy colour, is moſt wholſome and profitable for the ſtomach. The berries hereof whilſt they hang on the tree, conſume not, but are every day the better, and more hardly fall off. The leaves hereof were ſent by Ambaſſadors in ſigne of peace; and at *Athens* the Conquerours were crowned herewith. The Hart being ſick, feeding on the branches hereof, recovereth; as alſo do the Locuſts by the leaves.

Oyntment] The Spirit of illumination and diſcretion, enabling us to ſee and diſcern the truth of the Goſpel from all errors and lyes. 1 Joh. 2. 20. *Ye have an oyntment, &c.*

2. Chriſt, who is more ſweet to the ſoul than any oyntment can be to the ſenſes. Cant. 1. 3. *He is an oyntment poured out.*

The uſe hereof, as it was moſt profitable, ſo that Kings had their Confectioners, 1 Sam. 8. 13. and places wherein to keep their precious oyntment, 2 King. 20. 13. ſo it was,

1. *Civill*, or *common*, Eccl. 7. 1. Iſa. 57. 9. Mat. 26. 7.

2. *Sacred*, or *holy*; which was not uſed but for holy things, nor any ſuch to be made like it, Exod. 30. 25, 33.

3. *Myſticall*, Cant. 1. 3. & 4. 10.

The firſt ſort was abuſed, Amos 6. 6. Uſed by the Jews about their funerals, Luk. 23. 56. Reckoned amongſt the wares whereof myſticall *Babylon* ſhould be deprived, Rev. 18. 13.

O Z.

Ozem] *The haſting of them*, or *faſting*. The Son of *Jeſſe*, 1 Chr. 2. 15.

Ozen] The ſame. The Son of *Jerahmeel*, 1 Chr. 2. 25.

Ozni] *An ear, my hearkening*; or, *a Goldſmiths ballance*. The Son of *Gad* (called alſo *Ezbon*, Gen. 46. 16.) Of whom came the Family of the *Oznites*, Numb. 26. 16.

P A.

Paarai] *A gaping*, or *an opening*. An *Arbite*. One of *David's* Worthies, 2 Sam. 23. 35.

Pace] 2 Sam. 6. 13. A ſtep, the meaſure of two feet and an half, which is uſually the diſtance from the toes of the fore foot to the heel of the hinder foot.

Pacifie] To appeaſe, quiet, allay, make calme, milde, or gentle. This with relation to *God* may be brought to paſſe by repentance, Ezek. 16. 63. With relation to *Kings* and *Rulers*, by the execution of juſtice, Eſt. 7. 10. and by yeelding, Eccl. 10. 4. which a wiſe man will effect, Prov. 16. 14. and is often effected by gifts, Prov. 21. 14.

Padan] *Of the field*. A place, Gen. 48. 7. which was in *Syria*, called therefore *Padan-Aram*, Gen. 25. 20.

Paddle] An inſtrument of iron, wherewith to dig an hole in the earth, wherein to bury their excrements, Deut. 23. 13.

Padon] *His redemption*; or after the *Syrian*, *the yoke of an oxe*, Ezr. 2. 44.

Pagiel] *God hath met*; *the meeting*, or *the requiring pardon of God*. The Son of *Ocran*, Numb. 1. 13.

Pahath-moab] *A Duke of Moab*. The Father of *Haſhub*, Neh. 3. 11. See 7. 11. & 10. 14. Ezr. 2. 6. & 8. 4.

Pai] (called *Paul*, Geneſ. 36. 36.) *Howling*, *ſighing*, or *appearing*. A City, 1 Chron. 1. 50.

Pain] 1. Travell in childe-birth, 1 Sam. 4. 19.

2. Bodily pain, or marring or ſpoyling of the body through grief; which laſt agrees with the nature of a dead body, which is capable of corruption, but not of pain, Job 14. 22.

3. Care, ſorrows, and pains, like a woman in travell, Job 15. 20.

4. A bodily diſeaſe, with grief of minde ariſing thereupon, Job 33. 19.

5. Straits and difficulties, Jer. 12. 13.

6. A ſad and diſconſolate condition, without hope or expectation of any change and alteration thereof for the better, Jer. 15. 18.

7. Grief, Jer. 51. 8.

8. Fear, Ezek. 30. 4. marg.

9. Sorrow, Rom. 8. 22.

The pains of death, Act. 2. 24. that is, the power of death, and band of the grave.

The pains of hell gat hold on me, Pſal. 116. 3. that is, I was as it were given up unto the ſtate of death. The ſtate of death, or the grave came upon me.

There's *inward* pain, Jer. 4. 19. and *outward* pain, in the fleſh, Job 14. 22. loyns, Iſa. 21. 3. upon the head of the wicked, Jer. 30. 23. There's pain *perpetuall*, Jer. 15. 18. and pain but for a *while*, Joh. 16. 21.

Paint] as an Whore, 2 King. 9. 30. as an Idolater, Jer. 4. 30. Ezek. 23. 40. as an ambitious perſon, Jer. 22. 14.

Painted wall] An Hypocrite, who ſeems to be that which he is not; a Wall which is rough and rotten, yet the painting makes a fair ſhew. Act. 25. 5. *God will ſmite thee thou painted wall.*

A pair] Luk. 2. 24. The word ζεῦγος, in Luk. 14. 19. is rendred a *yoke*, as conſiſting of two.

It's ſpoken alſo of ballances, Rev. 6. 5.

Palace] 1. *Cæſar's* Court, that is, the Perſons which dwelt therein, Phil. 1. 13.

2. A Kings houſe, Iſa. 39. 7. Dan. 1. 4.

3. The Temple of the Lord, 1 Chron. 29. 1, 19.

4. Gods Tabernacle in *Shiloh*, Jer. 7. 12.

5. Pleaſant places, Iſa. 13. 22.

6. Stately buildings, 2 Chron. 36. 19. Amos 1. 12.

7. The High-prieſts houſe, Matth. 26. 3, 58.

Palal] *Thinking*, or *judging*. The Son of *Uzai*, Neh. 3. 25.

Pale] Iſa. 29. 22. Heb. *White*, for though the Verb be no where elſe read, yet the Nounes derived from it, are elſewhere found, and ſo ſignifie, Eſt. 1. 6. & 8. 15. Dan. 7. 9.

In Jer. 30. 6. the word properly implyeth the colour of *corn blaſted*, Deut. 28. 22.

The Old *Latine* rendreth it by a word that ſignifieth the diſeaſe commonly called the *Yellow jaundies*.

It comes eſpecially through the extremity of fear, Joel 2. 6.

Paleſtina] The Land of the *Philiſtins*, bordering upon *Judea*, and great adverſaries to *Iſrael*. Iſa. 14. 29. *Rejoyce not Paleſtina.*

It ſignifieth *ſtrowed* or *covered*, *viz.* with aſhes or duſt; or, *decay put to*, *a double decay*, or *the drink of decay*; or, *he fell drinking.*

Pallu] *Marvelous*, *wonderfull*, or *hidden*. The Son of *Reuben*, Gen. 46. 9. Of whom came the family of the *Palluites*, Numb. 26. 5.

Palm] The hollowneſſe of the hand, being halfe open, and halfe ſhut, Lev. 14. 15, 16.

Behold, I have graven thee upon the palms of my hands, Iſa. 49. 16. or, *I have drawn thee* (*pourtrayed thee*, as Ezek. 4. 1.) *on my hands*, as Pſal. 119. 48. Lam. 3. 41. An alluſion, as *ſome*, to the manner of thoſe that ſet ſome mark, or tye ſome ſtring upon their hand, or about ſome of their fingers, to minde them of ſome buſineſſe, that they may not forget it. See Exod. 13. 16. Prov. 6. 21. Or, as *others*, to the manner of builders, that uſe to draw models of thoſe ſtructures that they intend to erect.

It ſeems to point out Gods carefull providence.

In 1 Sam. 5. 4. & 2 King. 9. 35. it's taken for the whole hand, as in Joh. 18. 22. it may be for a rod, marg.

Palmer-worm] A noyſome worm, devouring the fruit of the earth, Joel 1. 4. Amos 4. 9. One of Gods great Army, Joel 2. 25. The originall גזם is by *Ab. Eſra* derived (ſaith *Buxtorf.*) of גזם, which ſignifieth, to *clip*, *bite off*, *cut*, or *crop*, for ſo doth the Palmer-worm, the vineyards, fig-trees, olive-trees, *&c.* Amos 4. 9. Their place of reſidence is uncertain, as alſo their food. They wander from place to place, and are therefore tearmed Palmer-worms, ſtill feeding on what's not their owne.

Palm-tree] It's upright and tall of ſtature, beareth ſweet fruits, and hath the leaves alwayes green and flouriſhing, being good for ſhadow, Pſal. 92. 12. Cant. 7. 7, 8. Jer. 10. 5. It groweth not but where ſweet waters are, and laſteth a long time. The

wood cannot be preſſed down or broken by any weight. The branches hereof were anciently taken as enſignes of victory. See Joh. 12.13. Rev. 7. 9. The Original תמר ſignifieth alſo a *Date-tree*, ſo that we may judge the *Palm* and the *Date* tree to be one & the ſame. In the *Greek* it is φοῖνιξ, Joh. 12.13. Rev. 7. 9. from the *Phœnix* (ſaith one) becauſe it liveth ſo long. Whence *Phœnicia*, from the abundance of *Palms* there growing. And it is thus named from the colour, for the Palm, and its juice, is *reddiſh*. Both its leaves, branches, and fruit are uſefull in Phyſick. (Of *artificiall* Palm-trees, ſee in 1 King. 6. 29, 32, 35. & 7. 36. 2 Chr. 3. 5. Ezek. 40. 16, 22, 26, 31, 34, 37. & 41. 18, 20, *&c.*) The Elephants do much love the fruit of this tree, but the bark hereof being very hard and prickly, the fruit is not got without difficulty. The leaves of the Palm are formed like a ſword, and ſet in manner of a Pyramis, long, ſmooth, thick ſet, flexible, joyned together, fit whereof to make baskets, bending upwards towards heaven. Its root is round, and groweth deep in the ground. Its fruit is ſweet, and the riper it is, it is the fuller of moyſture; and the more it hath of the Sun, the more ſavoury. It's fruitfull if it be ſet in a lean ſandy ſoyl, hot Countrey, and not be alone, but have another ſet by it. Of theſe, the one muſt be male, from whence the winde paſſing through the female, it fructifieth, which (if the male be cut down) waxeth barren within two dayes, but if the leaves or flowers of the male be ſprinkled about it, it again fructifieth. The older it is, the better is its fruit, nor is it fruitfull, till it be an hundred yeers old. If its fruit be not fully ripe, it's not fit to be eat, but is harmfull.

There is one kinde of Palm, whereof (as it's ſaid) there's but one onely in the world, which doth not multiply, as the others do, but when through age it's quite ſpent and gone, then doth it again revive and recover of it ſelf. Whence it's ſaid that the *Phœnix* (which in *Greek* is the ſame with the *Palm*) taketh its name.

Palſie] A diſeaſe wherein the one halfe of the body, either the right ſide or the left, doth loſe both ſenſe and moving; or, wherein ſome part of the body, as the hand, leg, tongue, *&c.* is deprived of feeling, or moving, or both.

Hereof our Saviour cured one that was diſeaſed, who kept his bed, Matt. 8. 6. as *Peter* alſo (through the power of Chriſt) did on one who had kept his bed eight yeers, Act. 9. 33.

Palti] *Deliverance*, or *baniſhment*. The Son of *Raphu*, Numb. 13. 9.

Paltiel] *Deliverance*, or *baniſhment of God*. The Son of *Azzan*, Numb. 34. 26.

Paltite] *Helez* thus named, 2 Sam. 23. 26. named alſo the *Pelonite*, 1 Chr. 11. 27.

Pamphylia] A Province of *Aſia*, Act. 2. 16. The *Greek* word is compounded of πᾶς *all*, and φυλὴ *a Tribe*. *A Nation made up of every Tribe.*

Pan] A veſſell of iron, Ezek. 4. 3. or braſſe, Exod. 27. 3. Whoſe uſe was both common, 2 Sam. 13. 9. and ſacred, whether for baking or boyling, 2 Chr. 35. 13.

The word is alſo rendred a flat plate, 1 Chr. 23. 19. or ſlice, 1 Chr. 9. 31. marg.

Pangs] Such as women in childe-birth have, Iſa. 13. 8. & 21. 3. & 26. 17. So in the other places of Scripture where this word is mentioned.

Pannag] *Roſen*, or *balſam*. Some take it for the name of a Countrey, Ezek. 27. 17.

Pant] 1. To throb or beat about, through trouble or diſtemper, Pſa. 38. 10.

2. To bray, Pſal. 42. 1. marg.

3. To be out of breath, Pſal. 119. 131. It imports his great zeal towards the Word, the Metaphor being taken from thoſe that run after a thing they earneſtly deſire, till they be out of breath.

4. To wander, Iſa. 21. 4. as 29. 24. & 53. 6. or ſtagger, ch. 28. 7. or flutter to and fro, as another word like for notion to this, and in the like caſe uſed, Pſal. 38. 10.

It's ſpoken of the heart, not able for fear to keep in its proper place, and poſture, Iſa. 21. 4.

5. Earneſtly to deſire, and by all means endevour for, Amos 2. 7.

Paper] That wherein uſually any thing is committed in writing, 2 Joh. 12. Till it was found out, the leaves and bark of trees were uſed, things alſo were in leaden volumes. Of old it was made of reed, cane, or bulruſh, Iſa. 19. 7.

Paphos] Act. 13. 6. A City of *Cyprus*, built by *Paphus*, and dedicated to *Venus*. Here the Maidens uſed before their marriage, in the honour of *Venus* to proſtrate themſelves on the Sea-ſhore. Here were *Elymas* the Sorcerer, and *Sergius Paulus*, Act. 13. 7, 8.

Paps] A womans teats or dugs, Luk. 11. 27. & 23. 29.

Girt about the paps, Rev. 1. 13. that is, about the middle. As their manner was to keep

keep their ſide garments from ſweeping the ground, and hindering them in going, Exod. 29. 9. Luk. 12. 35.

Parable] A ſimilitude or compariſon fetched from earthly things which be in common uſe, to help our underſtanding in ſpirituall things, Matth. 22. 21. Luk. 16. 3. *Then ſpake he this parable, &c.* And elſewhere often.

It ſignifies a ſong which is in the mouth of every one, Iſa. 14. 4. Numb. 21. 17.

A dark ſpeech, and (as it were) a riddle, when the truth is wrapt up in obſcure and hard words, or uttered in wiſe and Princely ſentences. Mat. 13. 13. *He ſpake to them in parables.* Pſal. 49. 4. *I will incline my ear to a parable, and utter my dark ſaying upon the Harp.* Joh. 16. 29. *Now ſpeakeſt thou plainly, and not in a Parable.* In good part.

A ſpeech may be a Parable or dark, either in the matter or in the manner thereof. And again, either by the ſpeakers purpoſe, or by the hearers fault; and this, either by his former ill deſert, as Matth. 13. 11, 12. or by his preſent defect and averſeneſſe, Mat. 13. 13, 14, 15.

3. Grave and ſhort ſentences and words, ſerving to direct our life and actions, Pro. 1. 1. *The Parables of Solomon the Son of David.*

4. Alſo, for a by-word, reproach, and fable, Pſal. 44. 14. & 69. 11. Job 17. 6. In evill part.

5. A proverb, Joh. 16. 29. See marg.

Paradiſe] That moſt pleaſant and fruitfull Garden, wherein *Adam* and *Eve* were placed in the Creation, Gen. 2. This is earthly Paradiſe.

2. The third heaven, which for the fulneſſe of pleaſure and joy, is called Paradiſe. 2 Cor. 12. 2, 4. *He was taken up into Paradiſe.* Luk. 23. 43. *This day thou ſhalt be with me in Paradiſe.* This is Celeſtial Paradiſe, Rev. 2. 7. Some to avoyd the paſſage of Chriſts ſoul with the Theeves immediately upon their death, going to heaven, have expounded (groſſely) Paradiſe to be Hell: Others have thought that Chriſt in his ſoul went firſt to heaven, and after to Hell, to triumph.

Parah] *A Cow, encreaſing,* or *ſtirring up.* A City, Joſh. 18. 23.

Paramours] Concubines, Ezek. 23. 20. Hereby are underſtood the neighbouring Nations adhering to the *Ægyptians*, and imitating their idolatry.

Paran] *Fairneſſe, praiſe,* or *off-ſprings.* A Wilderneſſe, Gen. 21. 21. A Mount, Deu. 33. 2.

Parbar] A place, 1 Chr. 26. 18.

Parcell] A part, piece, quantity, or portion, Gen. 33. 19. Ruth 4. 3.

Parched] Spoken of Corn, Ruth 2. 14. which was an uſuall food in thoſe Countreys, 1 Sam. 17. 17. 2 Sam. 17. 28. Spoken alſo of the ground, Iſa. 35. 7.

Parchments] 2 Tim. 4. 13. μεμβρανα (a *Latine* word) The outward skin which covereth the members, called from the place of its invention, *pergamena*; and from the materials thereof, being Sheep-skins, *membrana*; called in *Engliſh, parchment*, becauſe they are skins parched and dryed. It's like that *Paul* had writ ſome remarkable things in his parchments, for which he now ſent.

Pardon] Spoken of tranſgreſſion, Exod. 23. 21. Iniquity and ſin, Ib. 34. 9.

It's all one with to Forgive, acquit, doe away iniquity, cover, not impute ſin, heal, blot out, have mercy, remember ſin no more, *&c.*

Pare] To make, or dreſſe. Spoken of the nails, which being pared, are as it were fitly made, or dreſſed, Deut. 21. 12.

Parents] Father and Mother which beget and bring forth children. Eph. 6. 1. *Children obey your Parents.*

2. Forefathers, or Anceſtors, which were alive and are dead. Pſal. 45. 16. *In ſtead of Parents* (ſo *Tremelius* reads it) *thou ſhalt have Children*; that is, when Forefathers are dead, their poſterity ſhall come in their ſtead, and thus thou ſhalt alwayes continue.

Parlour] Judg. 3. 20. that is, a parlour of cooling, wherein uſually in thoſe hot Countreys they did refreſh themſelves, as we in our banqueting houſes.

Parmaſhta] *The breaking of a foundation*; or, after the *Hebrew* and *Syrian*, *a bull of one yeers age.* One of the Sons of *Haman*, Eſt. 9. v. 9.

Parnach] *A bull ſmiting,* or *ſmit,* or *broken.* The Father of *Elizaphan*, Numb. 34. 25.

Parosh] *A flea,* or *gnat.* The Father of *Pedaiah*, Neh. 3. 25. See Ezr. 2. 3. Neh. 7. 8. & 10. 14.

Parſhandatha] One of the Sons of *Haman*, Eſt. 9. 7.

Part] An inheritance parted, ſhared out, dealt unto one, Pſal. 16. 5. The word is generally uſed for Lands, Cities, Goods, Spoyls, that are ſhared out: it hath reference to the Law of the Prieſts which had no part among the people, for the Lord was their part and inheritance. Numb. 18. 20. *The Lord is his Prieſts part and ſhare.* Jer. 10. 16. & 51. 19.

2. And

2. And again, his people are called his Part, Deut. 32.6. It ſignifies alſo fellowſhip, Act. 8.21.

3. It ſignifieth Sect, Diviſion, or taking of parts, Act. 23. 9.

4. Any thing in generall, good or bad, which may be divided or diſtinguiſhed from another thing, Luk. 20. 42.

5. A company, or band, 2 King. 11.7. marg.

Fourth part] 1 King. 6. 33. that is, fourſquare, marg.

Greateſt part] 1 Chron. 12. 29. put for Multitude, marg.

In part] Not wholly nor perpetually, but partly, for a certain time, Rom. 11.25.

Lower parts of the earth] The earth which is the loweſt part of the world, being ſeated under the water as the heavyeſt and moſt maſſie Element. Eph. 4. 9. *He deſcended firſt into the loweſt parts of the earth.* Some expound this of the Virgins wombe, and of Chriſts incarnation therein, not amiſſe, for Chriſt is here commended for humbling himſelf in our fleſh.

Others do refer this to Chriſt his locall deſcenſion into hell, which they determine to be in the middle or belly of the earth: but the firſt expoſition is ſoundeſt, and fitteſt, as appeareth by the antitheſis or oppoſition between his aſcending on high, far above all heavens, and his deſcending into the lower parts of the earth; which plainly proveth that here is meant not the deſcenſion of his ſoul from the higher parts of the earth into hell, (as ſome would have it) but the debaſing of his Godhead for a time, from the higher parts of heaven into the earth, which is the nethermoſt part of the world, where he walked and lived amongſt men, being ſeen, felt, and heard, 1 Joh. 1.1. 2 Joh. 1. 24.

To part] 1. To deliver between, 2 Sam. 14. 6. marg.

2. To ſeparate, Ruth 1. 17.

3. To ſhare or divide into equall portions, 1 Sam. 30. 24. Pſal. 22. 18.

4. To disjoyn, Luk. 24. 51.

5. To diſtribute, Act. 2. 45.

Parting] Ezek. 21.21. Heb. *Mother*, marg.

Partaker] It's all one with To be united with, To eat of, To have fellowſhip with, or keep company with, to have ones portion with, Pſal. 50. 18. marg.

Partaker of other mens ſins] Either to make their ſins to be the ſins of *Timothy*, which ſhould by him be unworthily admitted into the function of Miniſters, whoſe faults in doctrine and life, in not teaching at all, or not teaching well and diligently, ſhall be communicated with ſuch as ordain them: or elſe it may be meant of ſuch Elders ſins, as were raſh in chooſing unworthy men, 1 Tim. 5. 22.

Parthians] *Flyers for fear*, or *baniſhed men.* The inhabitants or people of *Parthia*, Act. 2. 9.

Partial] One which raſhly preferreth one before another, as in Jam. 2. 4. and is not without wrangling, Jam. 3. 17. marg. and accepteth faces, Mal. 2. 9. marg.

In particular] Every one for himſelfe, according to the duty of his function. 1 Cor. 12.27. *You are members in particular.*

Parties] The Challenger, and whom he challengeth, Exod. 22. 9.

Partition] A wall which divided the Moſt holy place, from the Holy place, 1 King. 6. 21. or, between the outward Court of the Gentiles, and that of the people, which hindred all paſſage, ſight, and communion between them, Ezek. 43. 20. Hereunto alluſion is made by the Apoſtle, Eph. 2. 14. where it's ſaid, that *Chriſt hath broken down the middle wall of partition between us.*

By the Ceremonies and worſhip appointed by the Law, the Jews were divided from the Gentiles, which being taken away by Chriſt, he joyneth them both together, both in himſelf and between themſelves, and to God. Through him then the Gentiles have a free acceſſe now by the Goſpel, unto the Church, and the benefits thereof.

Partner] One in communion and fellowſhip in temporall things, lawfull, Luk. 5. 7, 10. Unlawfull, Prov. 29.24. In ſpirituall, 2 Cor. 8. 23. Philem. 17.

Partridge] A bird, whoſe fleſh ſtrengtheneth the ſtomach, and breedeth good blood, hunted after even in the mountaines, 1 Sam. 26. 20. The males in ſtead of the females do often couple together, he that hath vanquiſhed the other, thus againſt Nature abuſing his fellow. The male is ſo libidinous, that it breaketh the eggs which the female layeth, that he may ſtill enjoy her company, for the prevention whereof the female is very careful. Its own eggs being broken, ſhe taketh others out of other neſts, but the young ones which come thereof forſake her, her ſtolen goods for which ſhe hath cared ſo much, profit not, Jer. 17. 11. Its young ones being in danger of the Hunter, ſhe doth as it were offer her ſelf to be caught by him, her young ones in the mean time making an eſcape, as thereafter ſhe alſo doth. It cannot fly far from the earth, nor having few feathers,

feathers, and much flesh, can continue, but speedily lighteth again. Whilest it seeketh to escape the Spar-hawke, it becometh often a prey for the Hunter. By means of a tame Partridge, store of wilde Partridges may be caught, for by the voyce of the tame Partridge, the others are intangled in the net one after another.

Parbah] *Fresh*, or *flourishing*; or after the *Syrian*, *flying*. The Father of *Jehoshaphat*, 1 King. 4. 17.

Parbaim] The proper name of a Countrey, where the most precious gold was had, 2 Chr. 3. 6.

Parash] *Thy broken piece*, or *thy diminishing*. The Son of *Japhlet*, 1 Chr. 7. 33.

Pas-dammim] *A portion*, or *diminishing of blood*. A place, 1 Chr. 11. 13.

Paseah] *A passing over*, or *an halting*. The Son of *Eshton*, 1 Chr. 4. 12. See Ezr. 2. 49. The Father of *Jehojada*, Neh. 3. 6.

Pashur] *Encreasing liberty*, or *spreading out whiteneſſe*. The Son of *Malchijah*, 1 Chr. 9. 12. See Ezr. 2. 38. & 10. 22. Neh. 7. 42. & 10. 3. The Son of *Immer*, Jer. 20. 1. The Son of *Melchiah*, Jer. 21. 1. & 38. 1.

Passage] The direct and neereſt way whereby to go from place to place, whether by land, as the *Straits* between the Hills neer *Michmash*, 1 Sam. 13. 23. & 14. 1, 4, 5. or water, as the *Fords* of *Jordan*, Judg. 12. 6.

Passe] The words prefixed, *came*, *come*, *not*; and annexed hereunto, *away*, *by*, *from*, *not*, *over*, *toward*, *&c.* point out the meaning.

Passe away] Goe away, Est. 4. 17. marg. Turn away, Psal. 90. 9. marg.

Passenger] A traveller by the way, whether by sea or land. One that passeth from place to place, Ezek. 39. 15. One going on his way, Prov. 9. 15.

Passeover] The Lamb slain and eaten, which is called the Passeover, becauſe it was a signe of God his passing over the houses of the *Israelites*, when he slew the first born of *Ægypt*. Exod. 12. 11. *For it is the Lords Passeover.* 2 Chr. 5. 1. Exod. 12. 25, 26, 27. Deut. 16. 3. Mat. 26. 17, 18. *Christ eat the Passeover, &c.* This is the Typical and Sacramental Passeover.

2. Christ, by whose death we escape the wrath to come. 1 Cor. 5. 7. *Christ our Passeover is slain for us.* This is our Spirituall paschall Lamb, who was the substance of the Jewish Passeover, and of all other legall Sacraments and Types.

In the first Passeover, three things were extraordinary: First, the sprinkling of blood on the dore posts, signified the sprinkling of Christs blood, 1 Pet. 1.

Secondly, the eating with loynes girt, staves in their hands, signified, the leaving off all uncleanneſſe, 1 Pet. 1. 13, 14.

Thirdly, their tarrying in the house til the morning, whereunto *Isaiah* alludes, ch. 17.

Note further, touching the Passeover, that the first and last day was an holy convocation, to signifie, that all our life, from the beginning to the end, ought to be holy, 1 Cor. 5. 7.

The *Jewish Passeover* was an holy action ordained of God, in the killing and eating of a Lambe, partly to the end the Jewish Church might keep in memory the benefit which God did for them in the Land of *Ægypt*, when he passed over their houses, and slew the first born both of man and beast, of the *Ægyptians*. Also, to be a Testimony of Gods good will towards them, and to be a Type of Christ the true Paschal Lamb. Moreover to gather all the partakers thereof into the fellowship of one body: and finally, to put them in minde to be thankfull and innocent in their conversation.

1. It was called the Passeover; becauſe the destroying Angel passed over all their houses, whose dore-posts were stricken with the blood thereof, and wherein the same was eaten, Exod. 12. 27. So is Christ called, becauſe Gods wrath passes over all them whose souls are sprinkled with his blood, and truly by faith feed upon him, 1 Cor. 5. 7.

2. It was killed before *Israel* was delivered, Exod. 12. 6. So Christ behoved to suffer, before we could be redeemed, Act. 17. 2.

3. It was killed before *Moses* Law, or *Aaron's* Sacrifices were enjoyned, To shew that by none of them, but by the true Passeover, that Lamb of God killed from the beginning, deliverance comes to mankinde, Rom. 3. 25. Heb. 9. 14.

4. It was killed, and to be killed yeerly, the first moneth of the yeer, when the day lengthening, and the Sun ascending, every thing beginneth to revive, Exod. 12. 2. To shew that by the true Passeover, not onely is our time and all other things sanctified, but that also we should in recent remembrance of that benefit of our redemption, all our dayes and yeers be thankful to our gracious Redeemer, and that by his death true life and reviving came unto mankinde, Eph. 5. 4, 20.

5. It

5. It was ſlain the 14th. day, which was the fourth day after the ſeparation thereof, Exod. 12. 6. which was then full Moon, ſhadowing, that then Chriſt ſhould ſuffer, when the fulneſſe of Ceremoniall light was in him accompliſhed, and in his death, to make a full period, ever thereafter to decay; as alſo to ſhew,

1. That inſtantly after his birth, our Paſſeover ſhould not be ſacrificed, till the appointed hour; and,

2. That as thereby they were taught to prepare themſelves to the eating thereof, ſo ſhould we to the eating of our Lamb, by true faith and repentance, 1 Cor. 11. 28.

6. In the evening the Paſſeover was kill'd, Exod. 12. 18. ſhewing thereby, that in the latter time Chriſt ſhould ſuffer; and as at night there is darkneſſe, and all at reſt; ſo when all mankinde was ſitting in darkneſſe of minde and life, and all the world at a generall outward reſt of peace, then ſhould our Saviour come and ſuffer.

As alſo the killing thereof at Even, did ſhew, how that as at Even the Sun ſetteth, ſo it was the *Sun of righteouſneſſe* that was to ſuffer and dye, and at his Paſſion that univerſall darkneſſe ſhould be upon the whole earth, Luk. 23. 44.

There are ſeverall other particulars (the number of the whole being 34.) ſhewing the reſemblance between *Chriſt* and the *Paſſeover*; as alſo ſome others, ſhewing their diſparity or difference: Whereof ſee Mr. *Guild* in his *Moſes unvailed*, p. 58, 59, 60, 61, 62, 63, 64, 65, 66.

Whether Chriſt did celebrate the Paſſeover at the very ſame time, and on the very ſame day wherein the *Iews* did, is controverted between *Baronius*, who holdeth the Affirmative, and *Caſaubonus*, who holdeth the Negative; whereof ſee a little Tract, entituled, *Johannis Cloppenburch. Amſtelodamenſis Epiſtola, ad virum Cl. D. Ludovicum de Dieu*, printed 1634.

Paſſion, *or* **ſuffering**] A ſuffering, or any thing that is painful and grievous unto us.

2. The whole ſuffering and affliction of Chriſt in his body and ſoul, but eſpecially that which he ſuffered about the time of his death. 2 Pet. 1. 11. *Should declare the ſufferings* (or *paſſions*) *ſhould come to him. Pathema* in the Greek.

3. The ſufferings which Chriſts members endure for his ſake. Col. 1. 24. *To fulfill the reſt of the paſſions of Chriſt.* 1 Pet. 4. 13. *Ye are partakers of Chriſts paſſions*, or *ſufferings.*

4. Every motion of the minde being out of his due courſe, and every ſinfull affection; which are called Paſſions, becauſe they pierce the minde, and make it ſuffer grief. Rom. 7. 5. *The affections* (or *paſſions*) *of ſin, &c.* For the word in the Originall is *Pathemata.*

Paſſions] Both naturall and ſinfull infirmities. Jam. 5. 17. *Elias was a man ſubject to like paſſions as we be.* Act. 14. 15.

Paſt] Ecc. 3. 15. that is, Driven away. marg.

Paſtour, *or* **Shepheard**] A Shepheard, which keepeth watch over a flock of Sheep, to ſee them fed with good paſture, and kept ſafe from wilde beaſts, and all other evils, Luk. 2. 8. Gen. 47. 3. *Thy ſervants are Shepheards.*

2. Chriſt, the chiefe Shepheard of our ſouls, who having fed and taught his flock, in his owne perſon, did afterward give his life for his ſheep; and now being in heaven, doth continually feed them by his Miniſters, and protect them by his power. Joh. 10. 11. *That good Paſtour* (or *Shepheard*) *gives his life for his ſheep.* 1 Pet. 2. 25. *And returned to the Paſtour and Biſhop of our ſouls, Jeſus Chriſt.*

There be two works of worldly Shepheards to their flocks: 1. Feeding. 2. Cauſing them to lie down, or to reſt, Gen. 29 2. both theſe Chriſt performeth to his people, Cant. 1. 6. Pſal. 23. 1, 2. Ezek. 34. 15.

3 Every true Miniſter of Chriſt ſet over a particular flock, to rule and feed it with the healthfull Word of God, as with the green paſtures. Eph. 4. 11. *Some Paſtors and Teachers.* Act. 20. 20.

4. A King, that hath the overſight and government of a Kingdome, as a Shepheard of his flock. Iſa. 44. 28. *I ſaid to Cyrus, Thou art my Shepheard.* See Jer. 22. 22.

5. God himſelf caring for his people, and watching over them, as a Shepheard over his flock. Pſal. 23. 1. *The Lord is my Shepheard.*

6. The enemies of the Jews, Jer. 6. 3. & 12. 20.

7. Bad Miniſters, in name *Paſtors*, but not in truth, Iſa. 46. 11. Jer. 2. 8. Ezek. 34. 1, 5, 7, 8, 10. Zech. 10. 1. & 11. 8, 15, 16, 17.

Paſture] 1. The feeding place of cattel, whether the Mountains, Job 39. 8. Wilderneſſe, Pſal. 65. 12. Joel 2. 22. or elſewhere.

2. *Canaan*, where God placed his people, as ſheep in a paſture, Ezek. 34. 14. Hoſ. 3. 16. or, it may ſignifie his Church and ſpirituall Kingdom of Chriſt, Pſ. 74. 1. & 79. 13. & 95. 7.

3. Food, and ſupply of livelyhood corporl and ſpiritual, Pſal. 23. 2.

4. Spiritual nouriſhment under Chriſt, Joh. 10. 9.

Green

Green pasture] All things belonging to spirituall and bodily rest and refreshing Psal. 23. 2. *He makes me to rest in green pastures.* Spirituall good things and eternall.

Patara] *White-limed,* or *bringing death.* A City of *Lysia* a Province in *Asia.*

Pate] Psal. 7. 16. that is, crown, scalp, or top of the head.

Upon his pate, that is, abundantly and apparently in the view of all.

Pattern] 1. The form or fashion shewed of God to *Moses* in the Mount, after which he must make all things, as well the Tabernacle as the Instruments. Exod. 25. 9. *After the pattern of the Tabernacle, so ye shall make all things.* The perpetuall equity of this Law was, that there be no part of Gods worship and service taken up in the Church, but by Gods appointment. All will-worship and mens inventions are hereby condemned.

Accordingly *David* gave to *Solomon* his Son the pattern of all that he had by the Spirit, touching the building of the Temple, 1 Chr. 28. 11, 12, 13, *&c.* Against this, both *Ahaz* transgressed, and *Urijah* the Priest, 2 King. 16. 10.

2. The sum or number, Ezek 43. 10. marg.

3. So cleer and evident an information or demonstration of some thing or doctrine, as if it were by the pencill expressed in colours. A Metaphor taken from Painters, who first draw after a pattern; or, from a Carpenter that works by rule: Or, a form of teaching prescribed by *Paul,* and followed by *Timothy,* both in doctrine and practise, in word and deed, 2 Tim. 1. 13. 1 Tim. 1. 16.

4. Such a mark as men use in printing: a form made by ingraving, impression, or any kinde of beating, such as we see in stamps, seals, or signets. A minister must be a pattern, that is, such a thing as makes the stamp on the coyn; *a pattern of good works,* Tit. 2. 7.

Path] Spoken I. of *God,* being put for,

1. The order of life, wayes, and manners, which God prescribeth in his Word, his precepts, Psa. 25. 4. & 17. 5. & 119. 35.

2. His mercy and truth, Psal. 25. 10.

3. The clouds holding rain, Psa. 65. 11.

4. Eternall life, Psal. 16. 11.

5. The works of his providence, Psal. 77. 19.

II. Of *godly men,* being put for,

1. Their doing & conversation, Pr. 2. 20.

2. Their works, Job 13. 27.

3. Countenance, Job 19. 8.

4. Matters taken in hand, Pro. 3. 6.

5. Course of life, Job 33. 11.

6. Room and place to dwell in, Isa. 58. 12.

7. Their thoughts, words and deeds, Psa. 119. 105. A light to my paths.

III. *Of the wicked,* being put for, Their sinfull practises, Isa. 59. 7. and works, Psal. 17. 4. Prov. 7. 25.

To shew the path of life] To raise or stir up one out of the darknesse of death, that Christ by faith may live in them, who before were dead in trespasses and sins. Ps. 16. v. last. *Thou shewest* (or *makest known*) *to me the paths of life.*

Straight paths] Either his doctrine and Precepts wherein we walk and come to him; or his providence and works of mercy and justice, wherein he comes to us. Mar. 1. 3. *Make his paths straight.*

To weigh the paths of the just] To temper all things which happen to the just, well or ill, in a most just and equall sort, more evenly then with any weight or ballance. Isa. 26. 7. *Thou dost weigh the paths of the just.*

Pathros] *A morsell of dough; a perswasion of decay;* or *an inlarging of distilling from the head.* A Countrey, Jer. 44. 1.

Pathrusim] The same. The Son of *Mizraim,* Gen. 10. 14.

Patience, or forbearance] A suffering and bearing long with such as doe provoke us, waiting till they amend. Mat. 18. 29. *Have patience with me and I will pay thee all.*

2. The slowness of God to anger, bearing with, and sparing sinners, that they may have space of repentance. Rom. 2. 4. *Despisest thou the riches of his patience?* Rom. 3. 26. *Through the patience of God.* Psa. 103. 8, 9. 2 Pet. 3. 9.

3. Quiet and constant suffering afflictions for goodnesse. Jam. 1. 3. *Let patience have her work,* Heb. 10. 36. *Ye have need of patience,* 2 Pet. 1. 6. Luk. 8. 15.

4. Hope, expectation, or waiting, Rom. 8. 25. *We doe with patience abide for it,* Heb. 6. 12. 15.

5. Perseverance in wel-doing unto the end. Jam. 5. 7, 9. *Be patient unto the coming of our Lord.*

Patience hath these parts:

1. A receiving and sustaining of evils offered, deserved or not deserved.

2. In bearing them, to forbear to use any word or action, without any thought or affection within, tending to revenging or resisting of the evill or doer thereof: but all these are not necessary in all cases.

3. To

3. To continue this forbearing or ceſſation from revenge or puniſhment, till either the party offending doe relent, and make amends for the wrong; or elſe ſecondly, in want thereof, God ſhall by an ordinary or extraordinary means puniſh our adverſary, and remedy our wrong.

Either of which wayes ought to content us when they happen, and the hope of them to keep us in patience untill they come; for one of them will ſurely be.

Patience or forbearance is not forgiving, or acquittance: it is deferring of our right of redreſſe to another time, or referring of our revenge to another perſon, or place. It is not ſo ſtrict as juſtice, nor ſo milde as mercy; but a middle eſtate between both.

Patience in God, and in the godly, is towards ſinners, but pardon and forgiveneſſe toward repenters, who as ſinners need it, but as repenters deſire it, and ſue for it.

Patience is but a ſuſpending of anger, leſt it ſhould hurt us our ſelves, not a releaſing of the offence, where there is no repentance thereof.

Patience is that gift of God, which enableth the Chriſtian ſoul to endure croſſes quietly, and with ready ſubmiſſion to the Will of God, becauſe it is his pleaſure to have it ſo, for our tryall or chaſtiſement; and for the manifeſtation of his own power and goodneſſe, to the prayſe of his glory; and finally, for a teſtimony againſt thoſe that do trouble and vex his children.

Patience is ſpoken 1. of *God*, Exod. 34.6. Numb. 14. 18. Pſal. 86. 15. tearmed, *The God of patience*, Rom. 15.5.

2. Of *Chriſt*, Rev. 1. 9. & 3.10.

3. Of *Men*, 1. towards *God*, Jam. 5. 11. and 2. towards men, Rev. 2. 2, 3, 19.

Patient minde, *or* moderation] Quiet and ſetled minde, waiting for help from God, in due time. Phil. 4. 5. *Let your patient minde be known to all men.*

Be patient, Jam. 5. 7. or, *be long patient*, or *ſuffer with long patience*, marg. *Forbearing*, 2 Tim. 2. 24. marg.

Patmos] *Deadly*, or *bringing death*. An Iſle whereunto *John* was baniſhed, Rev. 1. 9.

Patriarch] *The chief of the Fathers*, or *chief head*, *Prince of the family*. Such was *Abraham*, Heb. 7. 4. The twelve ſons of *Jacob*, Act. 7. 8, 9. *David*, Act. 2. 29.

Patrimony] The goods or inheritance which a Father doth leave to his children after his death, Deut. 18. 8.

Patrobas] *Pertaining to the Father*; or (being derived of πατὴρ & βάς) *who goeth in his Fathers ſteps*. One whom *Paul* ſaluteth, Rom. 16. 14.

Pau] *Howling*, *ſighing*; or, *appearing*. A City, Gen. 36. 39

Pavement] A floore, 2 Chro. 7. 3. Of ſtones, 2 King. 16. 17. Of Saphires, Exod. 24. 10. Of red, blue, white, and black marble, Eſt. 1. 6. Or porphyrie and marble, and alablaſter, and ſtone of blue colour, marg. Of love, Cant. 3. 10. The Original word uſed in Joh. 19. 13. is, λιθόστρωτον, compounded of λίθος *a ſtone*, and στρώννυμι *to ſtrew*, or *pave*, importing a place raiſed, (as *Tribunals* uſed to be, that the Judges might with convenience ſee and hear, be ſeen and heard) and curiouſly paved with ſtone.

Pavilion] *or* Covert, Tabernacle, Pſal. 18. 11. Tent, 2 King. 20. 12. marg. Jer. 43. 10.

Paul] Hebr. *Marvellous*, or *marvellouſly*. Heb. and Greek, *the entry into a flock*. The Greek word ſignifieth, *reſt*, or *he that hath reſt*; the Latine word, *little*. Called to be an Apoſtle, Rom. 1. 1. who was alſo named *Saul*, Act. 13. 9.

Paulus] The ſame. The ſurname of *Sergius*, Deputy of the Countrey, Act. 13. 7.

Paw] 1 Sam. 17. 37. Heb. *Hand*, as which the Lyon and Bear uſe like hands. See Lev. 17. 27.

To paw, Job 39. 21. or *dig*, marg.

Pay] 1. To recompence, give ſatisfaction, Exod. 21. 19.

2. Render, give, Exod. 22. 7.

3. Give a juſt price, Numb. 20. 19.

4. Weigh, Eſt. 3. 9. marg.

5. Give, Ezr. 4. 13. marg.

P E.

Peace] Atonement with God by Chriſt, through whom God and the elect are of enemies made friends. Hence is Chriſt called *Prince of peace*, Iſa. 9. 6. and *Our Peace-maker*, Eph. 2. 14. and *to have made peace by his blood*, Col. 1. 20. Rom. 5. 1. Iſa. 27. 5.

There is a diverſe peace in reſpect of the object or perſons with which, the matters in which, and the means by which peace is made and kept.

1. There is peace with God, 1 By ſatisfaction for ſins done againſt him; this is done by the ſuffering and merits of Chriſt, Eph. 2. 14. 2 By ſanctification, 1 Joh. 3. 19, 20. This is done by his holy Spirit.

2. Peace with our ſelves, or our conſciences. This is wrought by the former means.

3. Peace

3. Peace with men. 1 Agreement with the good. 2 Deliverance or ſafety from the evill.

4. That ſweet and comfortable quietneſſe and tranquillity of Conſcience, which is the immediate fruit of our atonement with God. Rom. 14. 17. *The Kingdome of God is Peace, Joy, &c.* Phil. 4. 7. *Peace of God that paſſeth all underſtanding.*

5. The mutuall concord and agreement of Chriſtian brethren. Gal. 5. 22. *The fruit of the Spirit is peace.* Pſal. 34. 14. *Seek peace, and purſue it.*

6. Proſperous and happy ſucceſſe of things, when they fall out well and bleſſedly for the beſt to us. In this ſenſe, *Paul* in his Apoſtolicall ſalutations, wiſheth peace unto the Churches: and the Jews one to another in their ordinary greetings. Matth. 10. 13. *And let your peace come upon it.* 1 Cor. 1. 3. *Grace and peace.* Eph. 6. 23. And often elſewhere, it is uſed in the ſame ſignification.

Note. When the Hebrews ſaluted one another, wiſhing proſperity, or asking of the welfare of others, their manner was to ſay, Is there peace? or, Peace be to you. Gen. 29. 6. & 43. 27, 28. 1 Sam. 25. 5, 6. 2 Sam. 20. 9.

7. Perfect reſt and joy, which elect ſouls ſhall have in heaven, this life being ended. Iſa. 57. 2. *Peace ſhall come.* Rom. 8. 6.

8. The publick tranquillity and quiet ſtate of the Church, when it is not troubled within by Schiſmes and Hereſies; or without by perſecuting Tyrants, filling all with tumults, ſlaughters, and bloody wars. Rev. 6. 4. Pſal. 122. 6. *Pray for the peace of Hieruſalem.* Act. 9. 31. *The Churches had reſt throughout all Judea and Galilee.*

9. The tranquillity of the publick weal, or politick State, when it is free from forrain and civill wars. 2 King. 20. 19. *Is it not good there ſhall be peace in my dayes?* Jer. 29. 7. *In the peace thereof, ſhall you have peace.*

10. The private agreement with all ſorts of men, good and bad; Chriſtians and Infidels. Rom. 12. 18. *Have peace with all men, as much as in you is.*

11. Security, when the heart free from the fear of dangers, doth falſely promiſe ſafety to it ſelf. 1 Theſſ. 5. 3. *When they ſhall ſay, Peace, &c.*

12. True ſafety, wealth, proſperity, and earthly felicity. 1 Sam. 25. 6. *Be in peace, wealth, and proſperity.* 1 Sam. 29. 7. *Go in peace,* Gen. 26. 29, 31.

13. A ſolemn Covenant and Society between Prince and Prince, Perſon and Perſon. Judg. 4. 17. *For peace was between Jabin the King of Hazor, and between the houſe of Heber.* Pſal. 41. 9. *Yea, the man of my peace*; that is, my familiar friend which had made a Covenant of ſociety with me.

14. Silence, by meanes whereof, many times quietneſſe and peace is procured. Prov. 17. 28. *A fool when he holds his peace, is thought wiſe.* Gen. 34. 5.

15. Mutuall agreement of wicked men in evill things. 2 King. 9. 22. *Is all peace Jehu? What peace?* Peace cometh of a word which betokeneth Perfection, and is oppoſed unto War and Sword, Pſal. 120. 7. Mat. 10. 34. Alſo unto diviſion, confuſion, and tumultuous diſorder, Luk. 12. 51. 1 Cor. 14. 33. and it denoteth generally, all proſperity, ſafety, and welfare of ſoul and body: and namely, that ſpoken of, Epheſ. 2. 14, 15.

16. All is well, 2 Sam. 18. 28. marg.

17. How one doth, Eſt. 2. 11. marg.

18. Loving kindneſſe, and mercies, Jer. 16. 5.

19. No evill to come upon one, Jerem. 23. 17.

20. Proſperity, Dan. 8. 25. marg.

Peace, peace] All manner of good things ſo far as is for the good of his people, both abundantly and conſtantly laid up, and ſurely kept for them, Iſa. 26. 3.

To anſwer peace] To accept the conditions of peace offered, and to promiſe the keeping of them. Deut. 20. 11. *Offer it peace, and if it anſwer thee peace again, &c.*

Chaſtiſement of peace] The ſufferings of Chriſt, procuring and meriting atonement and friendſhip with God his Father for elect ſinners. Iſa. 53. 5. *The chaſtiſement of our peace was upon him.*

God of peace] God to be the author and giver of peace, and the rewarder of ſuch as live in peace. Phil. 4. 7. *The God of peace ſhall be with you.* He is called the God of peace, both paſſively, that they may finde peace with God, and have God at peace with them; and actively, that God would preſerve them at peace and unity among themſelves. And he ſimply wiſheth not unto them peace, but the peace of God, even true peace. Laſtly, were it in mans power to attain unto peace, joy, faith, *&c.* then were it ſuperfluous to beg them of God by daily prayer.

To be found in peace] Either to their good, finding God moſt gentle and pacified towards them; or elſe with a peaceable and

quiet conſcience waiting for his appearing, 2 Pet. 3. 14.

To goe, *or* return in peace] With good ſafety to paſſe to and fro: alſo, to be quiet and well, 1 Sam. 1. 17. 1 Sam. 29. 7.

Goe in peace] 1. It's a form of ſpeech uſed, when one giveth leave to another to depart, Exod. 4. 18. Judg. 18. 6. 1 Sam. 1. 17. & 20. 42. A cheerfull farewell, with well-wiſhing for proſperity, Mar. 5. 34. Act. 16. 36.

2. It's for Quietly depart, 1 Sam. 29. 7. Act. 15. 33.

3. It's for, Be thankfull with joy, Luk. 8. 48.

In 2 King. 5. 19. it doth not imply an approbation of any ſinfull intention, but onely a friendly diſmiſſion, without any reference to that which *Naaman* had ſaid; or, if it have relation thereunto, what can it imply but an abſolution, ſignifying, that God had pardoned his former idolatry; or a conſolation, intimating that God will bear with his frailty; or a direction, adviſing him not to trouble himſelf about bowing before an idol, but to remember his promiſe of worſhipping the Lord? *Annot.* Or, Grant thee thy requeſt to pardon thee; *Bernard.* Or, (if the words in verſ. 18. be read in the *preter-tenſe*) When my Maſter *went* into the houſe of *Rimmon*, the ſenſe appears to be a pardon craved for ſins *paſt*, not *afterward* to be committed. The ſame word בָּא *came*, is put to expreſſe the time *paſt*, in the Titles of the 51 & 52 Pſalms. *Goodwyn* in his *Moſes and Aaron*, p. 200.

Goſpel of peace] The word of reconciliation and atonement. Epheſ. 6. 15. *Your feet ſhod with the preparation of the Goſpel of peace.* Thus it is called, becauſe it worketh (as an inſtrument) atonement with God, peace with our brethren, and our owne Conſciences.

To hold peace] To reſt in the will of God. Luk. 10. 3. *And he held his peace.* It is uſed for concealing of grief and aſſwaging it with conſideration of Gods chaſtiſement, Gen. 34. 5. Pſal. 39. 16.

To be ſilent, Job 13. 13. marg. To be as one deaf, 1 Sam. 10. 27. marg. The voyce to be hid, Job 29. 10. marg.

Multitude of peace] Great good ſucceſſe, and abundance of proſperity. Pſ. 37. 11. *They ſhall delight in the multitude of peace.*

To ordain peace] To be author of peace, and of all the means whereby it is to be procured. Iſa. 26. 12. *Lord thou wilt ordain peace for us.*

Peace-offerings] Sacrifices of retribution or of thankſgiving. 1 Chr. 16. 1, 2. *They offered Peace-offerings.* Theſe reſemble that part of our ſpiritual ſervice under the Goſpel, which is called Thankſgiving or praiſe. See Heb. 13. 15.

Peace to you] Be of good comfort. Gen. 43. 23. Job 21. 9. In theſe two places Peace is oppoſed to fear.

Prince of peace] The worker and author of peace or reconcilement between God and us. Iſa. 9. 6. *Prince of peace.* Thus is Chriſt alone.

Son of peace] One that favoureth and embraceth the Goſpel of peace, and the reconciliation by Chriſt, loving and living in peace with others. Luk. 10. 6. *If the Son of peace be there.*

Sown in peace] That ſuch as being godly wiſe, doe love and live in peace, they ſhall have fruit, or profit ſutable to their juſt life, which they ſhall at laſt in the end of the world (as it were in harveſt) reap, being ever bleſſed. Jam. 3. 18. *Fruit of righteouſneſſe is ſown in peace of them which make peace.*

To ſpeak peace] To promiſe tranquillity, reſt, and happineſſe to ſoul and body, and to perform it. Pſal. 85. 8. *He ſhall ſpeak peace to his people, and to his Saints.*

2. To ſpeak and talk with one lovingly and kindely. Gen. 37. 4. *They could not ſpeak peace unto him.*

Way of peace] The doctrine that leads to eternall ſalvation, alſo faith it ſelf, remiſſion of ſins and repentance: by the which we are at length brought unto heaven. Luk. 1. 29. *And to guide our feet in the way of peace.*

2. A quiet and peaceable life, free from quarrels and contention, full of unity and good agreement. Rom. 3. 17. *The way of peace they have not known.*

Peaceable] Sure, quiet, Iſa. 32. 18. Faithfull, 2 Sam. 20. 19. A man of reſt, 1 Chro. 22. 9.

Peace-maker] Mat. 5. 9. One that every way indevoureth, by himſelfe, others, by word, actions, by prayer unto God, entreaty unto men, to procure peace amongſt others; who hunteth as it were after occaſions, whereby to bring it to paſſe.

Peacock] Hereof mention is made, 1 Ki. 10. 22. 2 Chr. 9. 21. & Job 39. 13. It's a Bird of divers colours, full of feathers, and moſt beautifull. It's not ignorant of the beauty of its feathers, and therefore doth often ſpread them out in the manner of a wheel, adding thereto a majeſtick and ſtately gate.

gate. This it doth upon the view of the female, and to be ſeen and praiſed; and thus alſo it preſerveth it ſelfe as under a ſhadow and covering from the Sun-beams. Herein there's like unto that which ſhineth in the moſt excellent pictures, gems and ſtars, yet more colours appear to the view of the beholder (by reaſon of the reflexion of the Sun-beams, mixt with the colours of the Peacocks feathers, and the ſhadow thereof) then indeed there are. As children when they breed teeth, ſo it languiſheth whileſt its combe is breeding. Its dung is profitable in phyſick, eſpecially againſt the Gout, but is ſeldome found, being (as it's ſaid) made away by it, out of its envy towards man: yet doth it love man, reverence him, and helpeth him when it ſeeth him hurt by other beaſts. That it may ſtill enjoy the company of the female, it ſeeketh diligently for its eggs, and having found them, deſtroyes them, which the female indevours to prevent. Others ſay, that he being more heavy then the female, ſitting on the eggs, by his weight breaks them. It's very watchfull, bewraying theeves, or any extraordinary fire. It's ſatd to have the voyce of the Devill, (its voyce is terrible) the head of a Serpent (which being combed and weak, it reſembleth) and the pace of a theef, being ſtill and without noyſe. As the trees their leaves, ſo it caſteth its feathers (whereat it's much ſadded) but as in the Spring they recover their leaves, ſo its feathers grow again. As upon the view of its feathers it's much exalted, ſo upon the view of its black feet, it's caſt down. Its fleſh can ſcarcely be boyled, nor in a long time will putrefie. Hereof tryall hath been made for above a yeer. If their young ones touch nettles, they die. It loveth the young ones, and is carefull to preſerve them from the Fox. When it aſcendeth higher then uſuall, it preſageth rain. The more females the male hath, the more increaſe ariſeth by each, which yet is but ſmall in compariſon of other fowles; whereas if there be but one, its fruit ſeldome cometh to good. Then eſpecially beginneth it to love its young ones, when it ſeeth them combed as it ſelf.

Pearl] A thing of great value and price, and called a pearl for the orient brightneſſe of it, Job 28. 18.

2. The precious Doctrine of ſalvation, or any godly admonition. Matt. 7. 6. *Caſt not your pearls before ſwine.*

3. The glorious and moſt happy eſtate of the Saints in heaven. Revel. ch. 21. v. 29. *The twelve gates were twelve pearls.*

4. Outward coſtly things, Rev. 17. 4. & 18. 12, 16.

Peculiar] The choyceſt of, and moſt precious part of a mans ſubſtance, ſevered from the reſt, and laid up for a mans ſelf, Eccl. 2. 8.

2. Gods choſen and faithfull People, ſingled from all other Nations, precious in his ſight. Tit. 2. 14. *And purge us to be a peculiar people.* A purchaſed people, 1 Pet. 2. 9. marg.

It is one thing to be a people, (as *Turks*, *Indians*, *Perſians*, and *Jews* be) another thing to be Gods people, or his people, Mat. 1. 21. *A peculiar people*, Tit. 2. 14. *An holy people*, 1 Pet. 2. 9. Some be ſuch by profeſſion onely, and in regard of a general vocation, whereby they are ſanctified to God, and ſeparate from Heathens which doe not ſo profeſſe. Thus in the Prophets the *Iſraelites* are often call'd Gods people, among whom there were many hypocrites, Iſa. 1. 3, 4, 5. But others be his people in truth, by his eſpecial calling, according to Gods purpoſe, giving them to his Son, and giving his Son for them, and to them, Joh. 6. 3. & 17. 12. We are by the judgement of charity to judge all members of the viſible Church, which yeeld externall obedience to that which they profeſſe, to be truely his children, and people of his love, 2 Theſſ. 2. 13. leaving the judgement of certainty to God alone, who knoweth his own; to whom it belongs to ſeparate the Goats from the Sheep in the end of the world.

Pedahel] *The redemption of God.* The Son of *Ammihud*, Numb. 34. 28.

Pedahzur] *A ſtrong Redeemer*, or *a ſtone redeeming.* The Father of *Gamaliel*, Numb. 1. 10.

Pedajah] *The Lords redeeming.* The Son of *Jeconiah*, 1 Chro. 3. 18. The Father of *Joel*, 1 Chr. 27. 20. The Son of *Paroſh*, Neh. 3. 25. One who ſtood on *Ezra*'s left hand, Neh. 8. 4. The Son of *Kolaiah*, Ibid. 11. 7. A Levite, Neh. 13. 13.

Pedegree] Numb. 1. 18. Genealogie, of what Tribe, Family, Anceſtours, they came.

Peeled] Iſa. 18. 2. that is, Stripped of all. A Metaphor taken from the pulling off hair, either from head or beard, Ezr. 9. 30. Neh. 13. 25. Iſa. 50. 6.

It may be underſtood of the *Æthiopians*, being a peeled and beardleſſe people; for the word imports a want of hair, Lev. 13. 40, 41. little whereof is found on *Æthiopian* bodies, by reaſon of the heat of their Countrey.

To peep and mutter] To ſpeak with a ſlender voyce in a whiſpering ſort, as they can ſcarce be heard, not plainly aloud, and roundly, as the Lords Prophets denounced Gods minde. Iſa. 8. 19. *Unto Wizzards which peep and mutter.* It is a Metaphor or ſpeech borrowed from Chickens, now beginning to come out of the ſhell, and to chirp weakly; ſo the Soothſayers, as it were with an hollow voyce out of the belly, and from within their jawes, uttered, or muttered rather their Divinations.

Pekah] *Opening.* The Son of *Remaliah*, 2 King. 15. 25.

Pekahiah] *The Lords opening.* The Son of *Manahem.* Ib. 22.

Pekod] *Noble*, or *Rulers.* A Countrey, Ezek. 23. 23. Alſo, *viſitation*, Jer. 50. 21. marg.

Pelaiah] *The miracle*, or *ſecret of the Lord.* The Father of *Zebadiah*, 2 King. 23. 36. The Son of *Elioenai*, 1 Chr. 3. 24. One that cauſed the people to underſtand the Law, Neh. 8. 7. One that ſealed the Covenant, Ib. 10. 10.

Pelaliah] *Thinking on the Lord, entreating the Lord*, or *the judgement of the Lord.* The Son of *Amzi*, Neh. 11. 12.

Pelatiah] *The deliverance, ſetting free*, or *baniſhment of the Lord.* The Son of *Hananiah*, 1 Chron. 3. 21. The Son of *Iſhi*, Ib. 4. 42. One that ſealed the Covenant, Neh. 10. 22. The Son of *Benajah*, Ezek. 11. 1, 13.

Peleg] *A diviſion.* The Son of *Eber*, Gen. 10. 25. 1 Chr. 1. 19.

Pelet] *Deliverance*, or *baniſhment.* The Son of *Azmaveth*, 1 Chr. 12. 3. The Son of *Jahdai*, 1 Chr. 2. 47.

Peleth] *Decay*, or *judging.* The Father of *On*, Numb. 16. 1. The Son of *Jonathan*, 1 Chr. 2. 33.

Pelethites] The ſame. They with the *Cherethites*, were old, expert, ſtrong, and valiant men, which *David* choſe for his guard, 2 Sam. 8. 18. & 15. 18. & 20. 7. 1 King. 1. 28, 44.

Some derive them from the word *Palat*, which ſignifieth either *to defend*, or *ſuch as were excellent*, becauſe they were excellent men that defended the Kings perſon. But others think they were thus named, rather from their Countrey, then from their Office, and that they were Garriſon-ſouldiers, living among the *Japhlethites*, in the Lot of the Children of *Joſeph*, Joſh. 16. 3. from which (being valiant and expert ſouldiers) the King choſe his guard to attend his perſon, who thereupon gave their attendance by courſe, 2 Sam. 15. 18.

Pelican] Reckoned amongſt the unclean fowles, Lev. 11. 18. Deut. 14. 17 dwelleth in the wilderneſſe, Pſal. 102. 6. It is named *Kaath*, of *vomiting*; nor doth the name differ from the cuſtome thereof, which is to vomit up the meat, as Shel-fiſhes, by it before devoured. Some take it to be a Shovelar, which is a bird following Water-fowles that take fiſhes, holding and picking them by the heads, untill they have let go their prey. Some derive it from πελεκάω, which is to *gnaw*, for that it uſeth with its beak to ſtrike at and gnaw trees. In greatneſſe it is like unto the Swan, and hath great wings, but a lean body, for that its intrails are ſlippery, not retaining the food which it eateth, but quickly caſting them forth without concoction. One kinde frequenteth the waters, feeding on fiſhes; another wilderneſſes, feeding on ſerpents, *&c.* both delighting in ſolitary places: It's ſaid of the former, that it ſwalloweth Shel-fiſhes, which being ſodden as it were in her intrails, ſhe caſteth forth, and the ſhell opening, ſhe eateth the fiſh, letteth the ſhell alone. The latter might be therefore reputed unclean, for that it fed on venemous things. Between it and the Serpent there's a naturall antipathy, and therefore in its abſence the Serpent climbeth up into its neſt, and by its breath and biting killeth the young Pelicans; for the recovery whereof, their Dam having lamented them three dayes, with its bill pierceth its owne breaſt, and with the blood iſſuing therefrom ſprinkleth them, whereby they live again. By this means the Dam becometh ſo weak, that ſhe can neither provide for her ſelf, nor them, which they finding, are forced to fly abroad, and provide for themſelves. Of them ſome prove unthankfull, wholly neglecting their Dam; others thankful, bringing her food, who when ſtrengthened, accordingly dealeth with either ſort (as Writers affirm.) If in its abſence the Shepherds fire its neſt, it flyeth thereon, thinking by its wings to quench it; nor ceaſeth to doe thus, notwithſtanding of the heat of the fire, till it ſelf be quite burnt up therewith. One kinde of them will not feed on any thing, till it be firſt dipped or waſhed in water, and when it drinketh, doth as it were bite the water.

Pelonite] *Falling*, *hid*, or *ſecret.* *Helez* and *Ahijah* thus named, 1 Chron. 11. 27, 36.

Pen] Either of quill, cane, or reed, for ſuch

ſuch alſo were the pens anciently in uſe, Iſa. 8. 1. Uſed by ſuch as were skilfull and ready in writing, Judg. 5. 14. Pſal. 45. 1. 3 Joh. 13. In Job 19. 24. there's mention of an iron pen, & Jer. 17. 1.

A mans pen, Iſa. 8. 1. Some underſtand this of the *letter*, that it ſhould not be written in ſome ſtrange *character*, that few could read, as that doom paſſed upon *Baltaſar*, Dan. 5. 8, 15. but in a *plain* familiar *letter*, in an ordinary hand, ſuch as any one might eaſily read, and that alſo ſo fair and large, that it might be read aloof off, and without any long ſtay, Hab. 2. 2. Some, of the ſtyle, to wit, that it ſhould be conceived and delivered, not in an obſcure and dark enigmatical or ſymbolical manner, as that few capacities ſhould reach it.

Penie] There were two ſorts of *pence* in uſe amongſt them, the *common penie*, which valued of ours, 7 *d. ob.* and the *penie* of the *Sanctuary*, which valued 1 *s.* 3 *d.* for it was anſwerable to their *didrachmum*, and of this laſt was the Tribute-money, Matth. 22. 19. This *Didrachmum*, or *Half-ſhekel*, was formerly paid by the *Iſraelites* every yeer after they were twenty yeers old, towards their Temple, Exod. 30. 13. *Cæſar* by taking away this money from the Temple, and changing it into a tribute for his owne coffers, did in truth take away from God that which was Gods. Hence in that queſtion propoſed unto Chriſt, *Is it lawfull to give tribute unto Cæſar, or not?* Chriſt anſwereth, *Render unto Cæſar the things are Cæſars, and unto God the things that are Gods*, Mar. 12. 16. *Goodwyn*, p. 326. Of the *common penie*, that it valued 7 *d. ob.* See Mat. 18. 28. marg.

Peniel] *Seeing God*, or *the face of God*. A place neer the ford *Jabbok*, Gen. 32. 30.

Peninnah] *A precious ſtone*, or *our face*. One of the Wives of *Elkanah*, 1 Sam. 1. 1, 2.

Pentecoſt] *The fifieth*, viz. *day from the Paſſeover*. A feaſt of the *Jews*, Act. 2. 1. & 20. 16. 1 Cor. 16. 8. called *the feaſt of weeks*, Deut. 16. 10. See Lev. 23. 15.

Penuel] *Seeing God*, or *the face of God*. A place, Judg. 8. 8. 1 King. 12. 25. The Father of *Gedor*, 1 Chr. 4. 4. The Son of *Shaſhak*, 1 Chr. 8. 25.

Penury] Poverty, need, ſcarcity, want, Prov. 14. 23. Luk. 21. 4.

People] The Elect given to Chriſt. Matth. 1. 21. *He ſhall ſave his people from their ſins.*

2. Pillars, which reſembled the people, Metonymie of the ſigne. Lev. 24. 8. *Sprinkled on the people.*

3. Holy Fathers, Gen. 49. 29.

4. A multitude or company of men and women, of one City, Common-wealth, Monarchy, joyned together by law, right, and communion of benefits each to other, and good turns one from another, and governed by a certain Magiſtrate. Hence, *not to be a people*, ſignifieth, *to have no Republick*, Iſa. 7. 8. and Subjects are called, *The people of the King who ruleth them*, Gen. 41. 40. Exo. 5. 16. 1 Sam. 15. 30. The inhabitants of a City are called *the people thereof*, Gen. 17. 14. & 23. 11. Exod. 22. 28. Ruth 1. 10, 15, 16. *A people which we knew not before*; that is, a ſtrange people, Ruth 2. 11. *Every people*, that is, of what ever people, Rev. 5. 9.

5. Men and women, Numb. 21. 6. 2 Sam. 22. 28. tearmed, *All people*, Pſal. 49. 1. and *People upon the earth*, Iſa. 42. 5.

6. Such as are of one family, Gen. 32. 7. & 35. 6. Hence, *To be gathered unto his people*, is, To be buried in the ſame Sepulchre with them of the family already dead, Gen. 25. 8.

7. Souldiers, Numb. 20. 20. Judg. 8. 5. & 9. 32, 33.

8. A multitude, Iſa. 13. 4. & 17. 12. Hence, *To become a people*, is, To have a numerous off-ſpring. Gen. 48. 19. *He ſhall alſo become a people.*

9. The Elders of the people, 1 Sam 8. 10. compared with verſ. 4. Alſo, inferiours, Iſa. 24. 2.

10. The *Iſraelites* or *Jews*, Pſal. 62. 8. Act. 7. 17.

11. The Nation of the *Jews*, Joh. 11. 50. & 18. 14.

12. All nations and people ſaving the *Jews*, or the *Gentiles*, Pſal. 18. 43. Ezek. 3. 6. Rom. 15. 11.

13. The people of God, Iſa. 19. 25. & 51. 16. Ezek. 36. 9. Zech. 13. 9. Heb. 4. 9. & 11. 25. which are either abſolutely tearmed, *people*, Luk. 2. 10. or, *Gods people*, Ex. 3. 7, 10. *The Lords people*, 2 King. 11. 17. *The people of the Lord of hoſts*, Zeph. 2. 10. *The people of his holineſſe*, Iſa. 63. 18. *A people whoſe God is the Lord*, Pſal. 144. 15. *A willing people*, Pſal. 110. 3. *A peculiar people*, 1 Pet. 2. v. 9.

14. The dead, or they that are departed this life, Geneſ. 25. 8, 17. & 35. 29. & 49. 33.

15. Kindred, neighbours, friends, 2 Kin. 4. 13.

16. The *Romans*, Dan. 9. 26.

17. The children of one parent, Deut. 9. v. 2.

18. They that one hath a ſpeciall care of, Eſt. 3. 6.

19. Dumb creatures, Prov. 30. 25.

Ye are the people, Job 12. 1. that is, ye conceive that ye are a wiſe people, and more excellent then others for knowledge, Deut. 4.6. and others are but beaſts in compariſon of you, ye think ye are a ſelect people; or, ye imagine that you three are as an whole Nation, and all the wit in the Nation is in your heads. *Annot.*

Gathering of the people] Obedience of both Jews and Gentiles, which ſhould be gathered to Chriſt, Gen. 49. 10.

People of heavyneſſe] ſignifies a people laden with ſin, which they heaped up by multiplying faults of all ſorts, till as an horſe under the burden, ſo they ſunk under the weight of ſin, and Gods anger procured thereby. Iſa. 1. 4. *People of heavyneſſe.* Pſal. 38. 4. Sin is like an heavy burthen, which preſſeth ſore, and ſuch as be covered with ſins, be a people of heavyneſſe.

Mighty people] The *Jews* a valiant Nation deſtroyed by *Antiochus Epiphanes*, Dan. 2. 24.

No people] Either to be ſtrangers from God, without a calling by the Goſpell; or to want a Kingdome and policy of their owne, being led captive, Iſa. 7. 8.

Unmercifull people] The ſervants and officers of *Saul*, men voyd of humanity, mercy, and kindeneſſe, yea filled with cruelty againſt *David*, as *Saul* the King and their Maſter was, (like Maſter like men) ſeeking maliciouſly, unjuſtly, and violently to oppoſe righteous and innocent *David.* Pſal. 43. 1. *Defend my cauſe againſt the unmercifull people.*

Peor] *A gaping*, or *opening.* A hill, Num. 23. 28.

Peradventure] If ſo be, or, It may be. It is a word that intimateth difficulty, and yet with ſome hope of poſſibility, Gen. 18. 24. Exod. 32. 30. 2 Tim. 2. 25.

Perazim] *Breaches*, or *diviſions.* A Mount, Iſa. 28. 21.

Perceive] Spiritually to apprehend, Deu. 29. 4. Experimentally to finde, 2 King. 4. 7. To diſcern, underſtand, Job 9. 11. & 23. 8. To have knowledge, or take notice of, Gen. 19. 33. To taſte, Prov. 13. 18. marg. To know, Joſh. 22. 31. To ſee, Joh. 4. 19. & 12. 19. Act. 8. 23. To have ſure knowledge of, Act. 10. 34. Upon due obſervation and conſideration, to take notice of, Act. 17. 22.

Perdition] Deſtruction or eternal puniſhment in hell fire. Joh. 17. 12. *Childe of perdition.* Here Perdition is uſed paſſively, for one deſtroyed, ſuffering Perdition to which he was appointed of God from everlaſting, to declare his Juſtice.

2. Deſtruction or downfall of other men, both in body and ſoul. 2 Theſſ. 2. 3. *Even the Son of perdition.* Here the word is uſed actively, for a deſtroyer, who worketh perdition to his followers, being alſo himſelfe ordained to deſtruction.

Son of perdition, man of ſin] A man that is a notorious ſinner, and ſuch an one as is markt out to perdition; as a bloody man is in Scripture named, A man of blood; and they which be markt out for hell, are called, the children of hell.

Peres] *Divided*, Dan. 5. 28.

Pereſh] *A horſe-man, caſting out to be ſlain*, or *declaring.* The Son of *Machir* by *Maacah* his Wife, 1 Chr. 7. 16.

Perez] *A diviſion.* The ſame with *Pharez* the Son of *Judah*, Gen. 38. 21. See 1 Chr. 27. 3. & Neh. 11. 4, 6.

Perez-uzzah] *The diviſion* or *breach of Uzzah*, or *the diviſion of ſtrength*, or *of a goat.* A place ſo named upon the death of *Uzzah*, 2 Sam. 6. 8.

Perfect] One that hath an abſolute fulneſſe of grace, when there is not the leaſt want. Phil. 3. 12. *I am not already perfect.* 1 Cor. 13. 10. *When that which is perfect is come.* Matth. 19. 21. *If thou wilt be perfect.* Such as have taught an abſolute perfection of an inherent grace in this life, as if men could be without ſins, as Familiſts, or keep the whole Law, as Papiſts avow, they riſe up againſt the light both of Scriptures, and their owne Conſcience, which doth witneſſe the contrary to every man.

2. One that hath a good degree of perfection in grace, and a ſtriving towards the abſolute fulneſſe of it, though ſtill there be many wants. Phil. 3. 15. *Let us therefore as many as be perfect.* 1 Cor. 2. 6. *We ſpeak wiſdome amongſt thoſe which be perfect.* Heb. 5. 5, 14. In theſe places perfection is ſet againſt weakneſs and rudeneſs; & ſignifies no more but a good meaſure of preſent profiting in the knowledge of God, in Faith, Wiſdome, Repentance and Obedience, and a tending or ſtriving to further perfection, in theſe graces of regeneration. Some men are perfect comparatively in reſpect of others, but not abſolutely. There is a degree of humane perfection to be attained unto in this life, and there is an high point of celeſtiall perfection

fection, which none can reach, Phil. 3. 12. 15.

3. One that hath uprightneſſe and ſincerity, (as when perfection is ſet againſt hypocriſie) 2 King. 20.3. *Hezekiah ſerved God with a perfect heart.* 1 Chr. 28. 9. *My ſon ſerve God with a perfect heart*; that is, ſincerely, and in truth, Gen. 6.9. marg. Deut. 18.13. marg.

4. One well furniſhed with knowledge of the Word, how to perform all parts of his function in the Miniſtery. 2 Tim. 3.17. *That the man of God* (that is, the Miniſter) *may be abſolute, being made perfect, &c.*

5. One which ſo governeth his words, as no fault may be found with his ſpeech. Jam. 3. 2. *If any man ſin not in word, he is a perfect man.*

6. Of full age, Heb. 5. 14. marg.

7. Conſecrated, Heb. 7. 28. marg.

It's ſpoken of, and applyed, I. unto *God*, Mat. 5. 48. His way, Pſal. 18.30. Law, Pſa. 19.7. Will, Rom. 12. 2. Gift, Jam. 1.17. Work, Deut. 32. 4.

II. Unto *things*, as Weights, Deut. 25.15. Lot, 1 Sam. 14. 41. Way, Pſal. 101.2. Day, Prov. 4.18. Peace, Iſa. 26. 3. Beauty, Ezek. 16.14. and unto divers other things.

III. Unto *Man*, a Beleever, who is underſtood to be ſo:

1. By Chriſt, *imputatively*, Col. 2. 28.

2. *Comparatively* with wicked men, as who endevoureth to fear God, and eſchew evill, Job 1. 8. & 8. 20. & 9. 22.

3. As wanting nothing that is *abſolutely* neceſſary for ſalvation.

4. As being *perfectly* juſtified.

5. As whoſe ſanctification is accepted with God for *perfection*, by the benefit of the Covenant of grace, and the interceſſion of Chriſt, 1 Cor. 2. 6. Phil. 3. 15.

6. As being upright, ſincere, ſimple and plain-hearted in his life and converſation, Gen. 6. 9. & 17. 1. Deut. 18. 13. Pſal. 37. 37.

7. As carrying himſelf harmleſly towards his enemies, Pſal. 64. 4.

8. As imitating God in doing good, Mat. 5. 48.

9. As indevouring to fulfill what is wanting, and to be going forward, 2 Cor. 13. 11. Col. 4. 20.

10. As who underſtandeth the excellency of the doctrine of ſalvation in Chriſt, by the Goſpel, 1 Cor. 2. 6.

To perfect, Pſal. 138. 8. that is, Bring to paſſe.

To be perfected, Luk. 13. 32. that is, Offered for a ſacrifice. So Heb. 2. 10.

Perfect charity] That love which is unfaigned, accompliſhed in the effects and fruits of love, being [not equall] but like to that love wherewith God loveth us; which he ſhewed indeed, by giving his Son for us. 1 Joh. 4. 18 *Perfect charity caſts out fear.*

Faith perfect by works] Not that any mans faith is ſo abſolute and full, as hath no want, no not *Abraham's*, 1 Cor. 13. 9. Or that the vigour and perfection of faith did hang upon works, which fetcheth all their force and prayſe from faith: but it noteth that the declaration of faith dependeth upon works, which the more and the better they be, doe ſhew faith to be more perfect and effectuall, as a Tree is witneſſed to be the more perfect and good, when it beareth moſt excellent and ſtore of fruit. James 2. 22. *By works was faith made perfect.*

Perfect Law] Such a doctrine as teacheth not ſome things onely which may leave men without excuſe, as the works of God doe, Rom. 1. 20. but all things neceſſary to be known of God or our ſelves, for faith or obedience to ſalvation, Pſal. 19. 7.

Made perfect in one, Joh. 17. 23. that is, United ſincerely and truly, by our union with Chriſt, and he with his Father, as Mediatour.

Man of God made perfect, 2 Tim. 3.17. that is, be furniſhed ſo with knowledge of the Word, as he becometh able to perform all the parts of the Miniſtery.

Might perfect that which is lacking, 1 Theſſ. 3.10. that is, Supply help to make up.

Unto a perfect man, Eph. 4.13. that is, To ripe judgement (as of a full and complete man) in the knowledge of Chriſt.

Perfection] 1. That good order which by the Word of God is ſetled in any Church, when all the members thereof keep their due place and ſtanding, and perform their function duely. 2 Cor. 13. 9. *This we wiſh, even your perfection.*

2. The things of this world, which be moſt glorious and excellent. Pſal. 119.96. *I have ſeen an end of all perfection.*

3. Multitude, or full ripeneſſe, Iſa. 47. 9. *They ſhall come upon thee in their perfection.*

4. More knowledge of doctrine tending to perfection. Heb. 6. 1. *Let us go on unto perfection.*

5. Free from blame, or that all things might be in good order amongſt them, and the

the members of the Church reſtored, which had been ſhaken and put out of their places. 2 Cor. 13. 9. *And this alſo we wiſh, even your perfection.*

6. The height or greateſt accompliſhment of a thing. Job 11. 7. *Canſt thou finde out the Almighty unto perfection? Canſt thou know him and his counſels perfectly? Canſt thou tell the utmoſt he aims at in afflicting thee?*

7. The moſt excellent and perfect metals. Job 28. 3. *And ſearcheth out all perfection.*

8. Full growth, maturity, ripeneſſe. Luk. 8. 14. *And bring no fruit to perfection.*

9. Juſtification, ſanctification, and conſequently ſalvation. Heb. 7. 11. *If therefore perfection were by the Levitical prieſthood, &c.*

There is perfection in Doctrine, Heb. 6. 1. in Faith, Jam. 2. 22. in Hope, 1 Pet. 1. 13. in Love, 1 Joh. 4. 18. in Underſtanding, 1 Cor. 14. 20. marg.

All perfection] All things or creatures, viſible, which were perfected and conſummated of God at the Creation; and which ſeem to men to have chiefeſt excellency and uſe, yet they are of ſhorteſt continuance. Pſalm 119. 96. *I have ſeen an end of all perfections.*

The perfection which Scripture attributeth unto the Saints, is to be underſtood 3 wayes.

1. Either of the perfection of the parts of holineſſe, the Saints being ſanctified, as in every part and power of ſoul and body, ſo to every duty concerning them in a meaſure.

2. Or elſe of ſincerity and uprightneſſe, as a perfect heart noteth a ſingle and upright heart.

3. Or comparative, with reference to ſuch as be weak.

Perform] 1. To make good, Deut. 9. 5.

2. To ſeparate, Numb. 15. 3. marg.

3. To doe, Deut. 25. 5. Pſal. 119. 112. marg.

4. To bring to paſſe, 1 Sam. 3. 12. Job 5. 12.

5. To grant and yeeld to, Eſt. 5. 8.

6. To finiſh, Phil. 1. 6. marg.

Perfume] Incenſe, Exod. 30. 35. This ſignified our prayers, as it is written, *They had golden cups full of incenſe* (or *perfumes*) *which are the prayers of the Saints*, Rev. 5. 8. *Perfume rejoyceth the heart*, Prov. 27. 9.

It was made of myrrhe, frankincenſe, and powders of the Merchant, Cant. 3. 6. or myrrhe, aloes, and cinnamon (though to an unlawfull end) Prov. 7. 17.

Didſt increaſe thy perfumes, Iſa. 7. 59. or, Haſt multiplyed thy confections, that is, Either thou haſt uſed abundance of them to prepare and fit thy ſelfe for them, or ſent abundance thereof to them, to woo and win them to thee.

Perga] *Very earthly*, or *neer the earth.* A City of *Pamphilia*, Act. 13. 13.

Pergamus] *Height.* A famous City of *Aſia*, to the Church whereof *John* wrote, Revel. 1. 11. & chap. 2. verſ. 12.

Perhaps] Act. 8. 22. 2 Cor. 2. 7. Philem. 15. See *Peradventure.*

Peria] *A ſeparation*, or *diviſion*, Nehem. 7. 57.

Perill] Danger or hazard, Rom. 8. 35. 2 Cor. 11. 26. as *Paul* was thus, ſo was the Church long before, Lam. 5. 9. κίνδυνος *peril*, ἀπὸ τῆς καρδίας τῶν ὀδύνων, for that *it moveth grief.*

Perilous times] Such times wherein it ſhall be very hard to perceive what counſel to take, and how to behave our ſelves among ſuch monſtrous men as ſhall ariſe out of the viſible Church. 2 Tim. 3. 1. *Shall be perilous times.*

Periſh] 1. To be conſumed, 1 Sam. 27. 1. marg.

2. To be rooted out, 2 King. 9. 6. Pſal. 10. 16.

3. To be cut off, Gen. 41. 36. marg.

4. To be ended, Eſt. 9. 28. marg.

5. To paſſe, Job 33. 18. marg. Paſſe away, Job 36. 12. marg.

6. To be made naked, Prov. 29. 18. marg.

7. To be deſtroyed, Iſa. 41. 11. Utterly waſted, Iſa. 60. 12.

8. To loſe ones life, Jonah 1. 6. Mar. 4. 38.

9. To be taken away by death, Iſa. 57. 1. Mic. 7. 2.

10. To ſtarve. Luk. 15. 7. *I periſh with hunger.*

11. To be damned, Rom. 2. 12. 1 Cor. 1. 18.

12. To be without being, 1 Cor. 15. 18.

Note, that this word is diverſly applyed, and ſo diverſly taken, the meaning whereof unto the conſiderate Reader will plainly appear.

Perjury] Forſwearing, or a falſe oath, when the party that ſweareth, either knoweth the matter to be falſe, or thinketh it ſo to be. 1 Tim. 1. 10. *To the perjured.* Matt. 5. 33. Though the matter be true, yet if he that ſweareth doe think it be falſe, or not know it certainly to be true: Perjury is committed in the Court of Conſcience. He that ſweareth by the name of God

God falſely, or doubtfully, he forſweareth.

Perizzites] *Rurall*, or *dwelling in unwalled villages*. A people, Gen. 13. 7. which God commanded to be deſtroyed, Deut. 20 12.

Permenas] *Continuing*. One of the ſeaven Deacons, Act. 6. 5.

To permit] To ſuffer, and not to let a thing when one might hinder it. Heb. 6. 3 *If God permit*. Permiſſion in God, hath two things:

1. Patience or ſuffering.
2. Might or efficacy.

God willeth whatſoever he permitteth, becauſe nothing can be, unleſſe he will have it to be. The dotage of an unwilling permiſſion is to be avoyded.

That the wicked acts of ungodly men and others are done rather by the power, then by the permiſſion of God, *Auguſtine* proveth both by Teſtimony of Scripture, Rom. 9. 22. Alſo, by innumerable examples, as by delivering up *Achab* to beleeve a lie, 1 King. 22. By driving *Rehoboam* to hearken to bad counſell, it came of the Lord, 1 King. 12. 15. By ſtirring up *David* the King to number the people, 1 Chron. 24. 2 Sam. 24. By ſpoyling *Job*, &c. Job 1. v. laſt. To which may be added the example of *Amaziah*, 2 Chr. 25. Alſo, Iſa. 63. & Ezek. 14. All which do teach, that in evill and ſinfull works, there is to be ſeen not onely Gods ſufferance in withdrawing grace, but his power, in working, directing, and ruling mens wils and actions: eſpecially beholding this in the death and paſſion of our Lord, who is ſaid to be delivered to the death by his Father, according to his decree and determinate counſell, Act. 2. & 4. Therefore he did more then ſuffer and leave the Jews to their own free-will and Satans malice, for himſelf was ſoveraigne and principall cauſe: that thereby mans redemption might be wrought. *Iudas* delivered *Ieſus* to the *Iews*, the *Jews* delivered him to *Pilate*, & God delivered him unto death; yet in this action, God onely without ſin, becauſe he had a good end.

Pernicious wayes] 2 Pet. 2. 2. or *laſcivious*, marg. Gr. *Their deſtruction*, that is, their doctrines that bring deſtruction, as vers. 1.

Perpetuall] 1. The duration of time to the worlds end. Gen. 9. 12. *For perpetual generations*.

2. Continuation of a thing ſo long as it is to be done. Exod. 30. 8. *A perpetual incenſe before the Lord, throughout your generations*.

3. For ever and ever. Pſal. 9. 6. *Deſtructions are come to a perpetuall end*.

4. A ſet ſpace of time. *Perpetual deſolations*, namely, for 70. yeers, Jer. 25. 9, 11.

5. Durable, without intermiſſion, or old, Ezek. 35. 5. *Thou haſt had a perpetuall hatred*, marg.

Perplexed] Doubtfull what to doe, at a ſtand, (ſtanding in doubt, Gal. 4. 20. marg.) One brought into ſuch ſtraits, out of which he knoweth not how to rid himſelfe, wondering, admiring, doubting, being in diſtreſſe of minde, and aſtoniſhed at his condition, Eſt. 3. 15. Luk. 9. 7.

It's ſpoken alſo *metaphorically*, of the herds of cattel having no paſture, Joel 1. 18.

Perplexity] Grievous judgements, wherewith men through the juſt judgement of God are intangled; great afflictions and calamities, Iſa. 22. 5. Mic. 7. 4. It is a Metaphor from man or beaſt intangled in a thicket. See Exod. 14. 3.

Perſecute] It's ſpoken I. of *God*, with relation 1. unto the wicked, and ſo put for perſue and overtake. Pſal. 83. 15. *So perſecute them with thy tempeſt*. And for to proceed againſt. Lam. 3. 66. *Perſecute and deſtroy them in anger*.

2. Unto the Church, and ſo put for to afflict them. Lam. 3. 43. *Thou haſt perſecuted us*.

II. Of *the Angel of the Lord*. Pſal. 35. 6. *Let the Angel of the Lord perſecute them*; that is, chaſe, drive, perſue them.

III. Of *Man*, ſignifying,

1. Eagerly to perſue and follow, not reſting, leaving, or giving over till he obtain his prey. Pſal. 7. 1. *Save me from all them that perſecute me*. Mat. 5. 11. *Bleſſed are ye when men ſhall perſecute you*.

2. To chaſe out, 1 Theſſ 2, 15. marg.

The *objects* of the ungodlies perſecution, are,

1. *Jeſus Chriſt*, both in his perſon, Joh. 5. 16. and in his members, Act. 9. 4, 5.

2. The *Church of God*, 1 Cor. 15. 9. Gal. 1. 13. The godly, 2 Tim. 3. 12. Whether Prophets, Mat. 5. 12. Act. 7. 52. Apoſtles, 1 Cor. 4 12. or other Saints, Act. 26. 11.

3. *The way of ſalvation*, and *profeſſion of Chriſt*. Act. 22. 4. *I perſecuted this way to the death*.

4. *The Word of the Lord*, Jer. 20. 8.

Perſecution] An obſtinate purſuing others, to hurt or deſtroy them, without giving reſt, or quietneſſe. Mat. 5. 10. *Bleſſed are they which ſuffer perſecution*. Gal. 4. 19. It is either by word or ſword, by deceit or violence; open or diſguiſed; for Religion or for

for righteousnesse; from false Brethren, or professed enemies.

The first persecution of the Christian Church, was violent, by the Princes of the world, under divers Emperours of *Rome*: the second was fraudulent, by Hereticks, as *Arius*, *Nestorius*, &c. The third, both by force and fraud, to wit, when both temporall and spirituall power (as in the Pope) did meet together, against the Lord and his Christ: *Augustine*. Such is the nature of the Church, as it increaseth by adversities, and decreaseth by prosperity: and (as *Luther* writes) it multiplies by being minished, overcometh when it is overcome; being like to Christ the head, who being slain, yet was Conquerour. Add this as a second comfort to the faithfull under persecution, that Christ is persecuted in his members; who toucheth them, doth touch the apple of his eye. Christ makes the afflictions of the Church to be his owne, as the head is sensible of the pains felt by the foot.

Perseverance] The continuing in grace to the end. Perseverance may stand with many deep fals, but it keeps from falling away. Mat. 10. 22. *He that persevereth* (or *endureth*) *to the end, he shall be saved.* See *Confirmation*.

It is an errour, to hold that true beleevers may fall from saving grace, either wholly for a time, or for ever.

Persia] *Breaking, dividing, a horse-hoof*, or *a crooked nose*. A Countrey, 2 Chr. 36. 20, 22. Hence *Persian*, Neh. 12. 22. *Persians*, Est. 1. 19. The natives or inhabitants thereof.

Persis] The same. A faithfull woman, Rom. 16. 12.

Person] Some particular man or woman, Gen. 14. 21. *Give me the persons*, &c. Dan. 11. 2. *Antiochus Epiphanes* is called a vile person, for his base and furious behaviour, *Epimanes* rather then *Epiphanes*. In Gen. 36. 6. & Exod. 16. 16. For the Persons the marg. hath souls.

2. The divine essence, subsisting by it self. Heb. 1. 3. *The ingraved form of his Person.*

3. Outward qualities, of country, riches, friends, poverty, and such like externall circumstances. Rom. 2. 11. *God is no respecter of persons.* Act. 10. 34. Luk. 20. 21. God doth not measure and accept men by their riches, worship, poverty, nation, or such things: inward or outward, of body or goods.

Note. These qualities are no further blamed, then they do darken the truth, and hinder right.

4. Sight, 2 Cor. 2. 10. In the person of Christ, or in the sight of Christ, marg.

Perswade] 1. To deceive, 1 King. 22. 20. marg. *Who shall perswade* (or *deceive*) *Ahab?*

2. To assure. Rom. 14. 5. *Let every man be fully perswaded*, or *fully assured*, marg.

3. To seduce, or incite, 2 Chron. 32. 11. & 18. 2.

4. To pacifie. Prov. 25. 15. *By long forbearing a Prince is perswaded.*

5. To provoke, move, or stir up, Act. 14. 19.

6. To trust or hope for. Heb. 6. 9. *We are perswaded better things of you.*

7. To be fully assured, sure of, Luk. 20. 6. Rom. 8. 37.

To perswade men] To advise the hearers in Sermons, by authority of men, to beleeve men, and things which come from men, as false Apostles did, abusing the names of the true Apostles to discredit *Paul*, as if he had taught contrary unto them. Gal. 1. 10. *Doe I perswade men?*

To be perswaded] To be infallibly assured of a thing by demonstrative certainty. Rom. 8. 37. *I am perswaded.* This is the perswasion and certainty of faith.

2. To be probably assured of a thing, by conjecturall certainty. Heb. 6. 9. *We have perswaded our selves better things of you.* This is perswasion of charity, Rom. 14. 14. There is an infallible perswasion which the faithful have of themselves, and probable perswasion which they have of others.

Note. The Greek word, which is englished, *I am perswaded*, or *I am sure*, is used of things which lie in conjecturall and no certain knowledge, as well as of things whereof there is infallible and undoubted knowledge. See Rom. 15. 14. 2 Tim. 1. 5, &c. It is the argument wherewith the word is joyned, and which is added to declare the signification thereof, which restraineth the meaning to an assured knowledge, as Rom. 8. 30. For it is most true, that the faithful being justified of God, cannot be condemned.

To be fully perswaded] To do nothing with a doubtfull conscience, and staggering minde, but to be certainly within his owne minde assured, that his person doth please God, and that the thing which he doth, doth not displease God, being not contrary to his Word. Rom. 14. 5. *Let every one be fully perswaded in his own minde.* This full perswasion of the minde, must be had even in actions indifferent, and of a middle nature; of these one is surely to know, that whether he doth them, *or* omitteth them, yet his deed or omission doth not offend God. Much more ought there to be this assurance in necessary actions

comman-

commanded or forbidden, moſt of all it is required in the Doctrines of Faith. What then ſhall we think of that Implicit faith of the Church of *Rome*, where it is held for good Chriſtian beleef, to aſſent only to that which the Church teacheth, though one be utterly ignorant what it is wch is taught of the Church? Is this to be fully perſwaded in our own minde? Alſo, how do they ſin, which for deſire of victory will defend matters, whereof they are not reſolved in their heart?

Pertain] To belong unto one, or be ones right. Thus *Ziglag* pertained to the Kings of *Judah*, 1 Sam. 27. 6. The adoption unto the *Iſraelites*, Rom. 9. 4. The Peace-offerings to the *Lord*, Lev. 7. 20. Thus ſome matters pertained to God (were accounted Eccleſiaſticall and appertaining to the Houſe of the Lord) Some things of the King, 1 Chr. 26. 30. Thus ſome things pertain to the Kingdome of God, Act. 1. 3. unto life and godlineſſe, 2 Pet. 1. 3. to this life, 1 Cor. 6. 4.

Peruda] *A ſeparation*, or *diviſion*, Ezr. 2. 55.

Perverſe] One whoſe heart is turned from the wiſdome of the Word, to follow crooked and evill counſels and wayes.

Spoken of Way, Num. 22 32. Generation, Deut. 32. 5. Rebellious woman, 1 Sam. 20. 30. Things, Job 6. 30. The perſon of a man, Job 9. 20. Lips, Prov. 4. 24. Heart, Prov. 12. 8. Tongue, Ibid. 17. 20. Spirit, Iſa. 19. 14. Nation, Phil. 2. 15. Diſputings, 1 Tim. 6. 5.

Perverſe ſpirit] A perverſe and froward minde, Iſa. 19. 14.

A ſpirit of error, or *ſeducement*, as the *Chaldee* and *Greek* render it; or, *of giddineſſe*, as the *Latine*. The word is *plurall*, and of a *duplicate* form, as if he had ſaid, *A ſpirit of extreme perverſities*. *Annot.*

To pervert] To put out of order, to turn upſide-down, to bring in that which ſhould be kept out. Prov. 10. 9. *He that perverteth his way ſhall be known*. To alter, Prov. 31. 5. marg. To reſt, Ezek. 9. 9. marg.

Peſtell] עלי, from *lifting up*, is *properly* that wherewith to pound or bray in a mortar, but thereby *figuratively* the harſheſt courſe which can be taken with one may be underſtood. Prov. 27. 22. *Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtell, yet will not his fooliſhneſſe depart from him.* A fool will be beaten to death before he will leave his folly, Jer. 6. 29.

Peſtilence] An infection and deadly diſeaſe, ſent of God upon men for their ſins. Lev. 26. 25. *I will ſend the Peſtilence among you.* Deut. 28. 21.

A deadly inſtrument whereby God executeth his fearfull judgements, or ſigne of his moſt heavy wrath and indignation, Hab. 3. 5. It's *metaphorically* put for Deſtruction, Hoſ. 13. 14. Or, a deadly evil, Pſal. 91. 6. Alſo, for a moſt pernicious and wicked man, Act. 24. 5. Obſtinacy, Exod. 9. 15. Unbeleef and rebellion, Numb. 14. 2, 4, 12. Apoſtaſie, Deut. 28. 21. Contempt of the Word, Jer. 29. 15--19. Idolatry, Ezek. 5. 11, 12. (with ſuch other ſins) are the procurers hereof.

Peter] *A ſtone*, or *rock*. The ſurname of one of the Apoſtles, 1 Pet. 1. 1. 2 Pet. 1. v. 1.

Pethahiah] *The Lord opening, the Lord openeth*, or *the gate of the Lord*. To him befell the nineteenth lot, 1 Chr. 24. 16. A Levite, Ezr. 10. 23. Neh. 9. 5. The Son of *Meſhezabel*, Neh. 11. 24.

Pethor] *A table*, after the *Syriack*. A City of *Meſopotamia* or *Aram*, Numb. 22. 5. & 23. 7. Deut. 23. 4.

Pethuel] *A morſell of God, a perſwaſion of God*, or *the enlarging of God*. The Father of *Joel*, Joel 1. 1.

Petition] An humble ſuit or requeſt put up, whether unto *Man* (as *Bathſhebas* on the behalf of *Adonijah*, 1 King. 2. 20. and *Eſters* in the behalf of her *ſelf* and *people*, Eſt. 7. 3.) or unto *God* by prayer, as by *Hannah*, 1 Sam. 1. 17, 27. and *Daniel*, Dan. 6. 13. See Pſal. 20. 5. 1 Joh. 5. 15.

Peulthai] *My work* or *works*. The Son of *Obed-Edom*, 1 Chr. 26. 5.

P H.

Phaleg] *A diviſion*. (It cometh of פלג, *he divided*, whence פלג, *a river*, or *water divided*, and פילגש, *a concubine*, compounded of פלג, *he divided*, & איש *a Husband*, as alienating the Husband from the Wife, and dividing him as it were into two parts, whereof ſhe challengeth one for her ſelfe.) The Son of *Heber*, Luk. 3. 35.

Phallu] See *Pallu*.

Phaltı] *Deliverance*, or *baniſhment*. The Son of *Laiſh*, 1 Sam. 25. 44. called *Phaltiel*, 2 Sam. 3. 15.

Phanuel] *Seeing God*, or *the face of God*. The Father of *Anna* the Propheteſſe, Luk. 2. 36.

Pharaoh] A name common to all the Kings of *Ægypt*, till the beginning of the

Greek

Greek Monarchy, as *Ptolemy* was afterward: It ſignifies *free*, and *an avenger*; the former in reſpect of himſelfe, the latter in reſpect of his Subjects, whom Kings ought to judge, & to take vengeance of evil doers, Rom. 3. 4.

It ſignifieth alſo *ſpreading abroad, uncovering*, or *making bare*; or after the *Syrian, vengeance*, or *revenging*; and in the *Ægyptian, a King*.

There were divers of this name.

1. Gen. 12. 17.
2. Gen. 41. 1.
3. Exod. 1. 8.
4. Exod. 5. 1.
5. 1 King. 7. 8.
6. Surnamed *Necho*, 2 King. 23. 29.
7. Surnamed *Hophra*, Jer. 44. 30.

Phareż] *A diviſion.* The Son of *Juda*, Luk. 3. 33. Gen. 46. 12. Of him was the Family of the *Pharezites*, Numb. 26. 20.

Phariſee] There are three opinions concerning the Etymologie of this word.

The 1. of thoſe who derive it from פרש, *Paraſh, expandere, explicare*; either from the *enlarging* and *laying open* their *Phylacteries*; or from their *open* performance of good works in publick view of the people, as being ambitious of mans praiſe.

The 2. of them who derive it from פרש, *exponere, explanare*; becauſe they were of chief repute, and counted the profoundeſt Doctors for the expoſition of the Law, ſo that they were tearmed *Peruſchim, quia Poreſchim, Phariſees, becauſe they were Expounders of the Law.*

The 3. of ſuch as derive the name from the ſame Verb, but in the Conjugation *Piel*, where it ſignifieth *dividere, ſeparare, to ſeparate.* In this acception by the *Greeks* they were tearmed ἀφωρισμένοι, we may *Engliſh* them *Separatiſts.*

The particulars unto which they ſeparated, were,

1. To the ſtudy of the Law, in which reſpect they might be called ἀφωρισμένοι εἰς τὸν νόμον, *ſeparated unto the Law.* In alluſion unto this, the Apoſtle is thought to have ſtyled himſelfe, Rom. 1. 11. ἀφωρισμένον εἰς εὐαγγέλιον, *ſeparated unto the Goſpel*, when he was called from being a *Phariſee*, to be a *Preacher of the Goſpel*, and now not *ſeparated to the Law*, but to the *Goſpel.*

2. To an extraordinary ſanctity of life above other men, Luk. 18. 11.

The particulars from which they ſeparated, were,

1. Commerce with other people, Joh. 7. 49.
2. The apparell and habit of other men.
3. The cuſtomes and manners of the world.

Touching their opinions.

1. They aſcribed ſome things to fate, or deſtiny, and ſome things to mans free will.
2. They confeſſed that there were Angels and Spirits, Act. 23. 8.
3. Concerning the reſurrection of the dead, they acknowledged it, and taught, that the ſouls of evill men deceaſed, preſently departed into everlaſting puniſhment; but that the ſouls of good men paſſed by a kinde of *Pythagorean* μετεμψύχωσις into other good mens bodies. Hence it is thought that the different opinions concerning our *Saviour* did ariſe, Mat. 16. 14. as if his body had been animated by the ſoul either of *John, Elias*, or *Jeremias.*
4. They did ſtifly maintain the traditions of their Elders; namely,
   1. They would not eat untill they waſhed their hands, Mat. 15. 2.
   2. When they came from the Market they waſht, Mar. 7. 4. Luk. 11. 38.
   3. They waſhed their cups, and pots, and braſen veſſels, and tables, Mar. 7. 4.
   4. They faſted twice in the week, Luk. 18. 12.
   5. They held it unlawfull to eat with ſinners, Mat. 9. 11.
   6. They made broad their *Phylacteries*, and enlarged the borders of their garments, Mat. 23. 5.

Of them there were ſeaven ſorts.

1. *Sichemita.*
2. *Truncatus.*
3. *Impingens.*
4. *Quid debeo facere, & faciam illud.*
5. *Mortarius.*
6. *Ex amore.*
7. *Ex timore.*

Of all which, ſee *Goodwyn* his *Moſes and Aaron, lib.* 1. *cap.* 10. *p.* 44--56.

Pharoſh] Ezr. 8. 3.

Pharpar] *Diminiſhed, the fructifying of fruit*; or, *a bull of a bull.* A River of *Damaſcus*, 2 King. 5. 12.

Phaſeah] Neh. 7. 52.

Phebe] *Cleer*, or *bright*, or *the moon.* The name of a godly woman, Rom. 16. 1.

Phenice] *Red, purple*, or *palm.* A Countrey of *Syria*, where *Tyre* and *Sidon* are placed, Act. 11. 19. Alſo, an Haven of *Candie*, Act. 27. 12.

Phenicia] The ſame. Act. 21. 2.

Phibeſeth] *The mouth of treading under foot, deſpite*, or *from the mouth.* A City in *Ægypt*, Ezek. 30. 17.

Phicol]

Phicol] *The mouth of all*, or *the perfection of the mouth*. Chief Captain to *Abimelech*, Gen. 21. 22, 32.

Philadelphia] *The love of the brother*, or *of brotherhood*. A City, to the Church whereof *John* wrote, Rev. 1. 11. & 3. 7.

Philemon] *Kissing with God*. One to whom *Paul* wrote an Epistle, Philem. 1.

Philetus] *Beloved*, or *amiable*. An Apostate, or back-slider, 2 Tim. 2. 17.

Philip] *A warriour*, or *warlike*, or *a lover of horses*. An Apostle, Mat. 10. 3. Also one of the seaven Deacons, Act. 6. 5. The Evangelist, Act. 21. 8, 9. Also, the Brother of *Herod* the Tetrarch, Matth. 14. 3. Luk. 3. 19.

Philippi] *Warlike men*, or *lovers of horses*. A City, (so named by *Philip*, the Father of *Alexander* the great) Act. 16. 12. To the inhabitants whereof *Paul* wrote an Epistle, Phil. 1. 1. Who are tearmed *Philippians*, Phil. 4. 15.

Philistia] *Palestina*, the *Philistines*, Psal. 60. 8. & 87. 4. & 108. 9.

Philistim] Of פלש & מל, *making ruine*. The Son of *Casluhim*, the Son of *Mizraim*, the Son of *Ham*, the Son of *Noah*, Gen. 10. 1, 6, 14. Hence the *Philistins*, *covered*, to wit, with ashes or dust, Gen. 21. 32, 33. & 26. 1, 14, 15, 18.

Philologus] *A lover of learning*; or, *a lover of the Word*. A godly man, Rom. 16. 15.

Philosophers] *Lovers of wisdome*, Act. 17. 18. The learned among the *Greeks* were thus named. *Pythagoras* was the first who devised the name, because he thought that no man (but God onely) was *wise*.

Philosophy] *The love or study of wisdome*, Col. 2. 8. Where it is not simply condemned, but in some respects, namely, as it doth not contain it self within his bounds, or is not to the glory of God, or as it is vain deceit; and that,

1. When it propoundeth and teacheth devillish things, as the Philosophy of the Pagans did, as in their Magicks, when they taught the divers kinds of soothsayings, conjurings, casting of nativities, and a great part of Judicial Astrolgie.

2. When the placets and opinions of Philosophers that are false, are justified as true: as, their doctrine of the Worlds Eternity, of the Souls Mortality, the Worship of Angels.

3. When the principles of Philosophy, that in the ordinary course of Nature, are in themselves true, are abused to deny things propounded in the Gospel above Nature; as those Maximes, that *Of nothing, nothing is made*; and that *Of privation to a habit there is no regression*; and that *A virgin cannot conceive*, &c.

4. When the truest and best things in Philosophy are urged as necessary to salvation, and imposed as meet to be joyned with the Gospel.

Philosophy may be used not as a Mistresse, but as an Hand-maid unto Divinity. *Byfield* on Col. 2. 8. p. 30

Phinehas] *A bold countenance*. The Son of *Eleazer*, Exod. 6. 25. One of the Sons of *Eli*, 1 Sam. 1. 3.

Phlegon] *Burning*. The name of a man, Rom. 16. 14.

Phrygia] Of φρυγειν, *broiling*, or *scorching by fire*, or *heat of the Sun*. A large Countrey of the Lesser *Asia*, Act. 2. 10. & 16. 6.

Phurah] The Servant of *Gideon*, Joh. 7. 10, 11.

Phut] *Africa*, or *Lybia*. The Son of *Ham*, Gen. 10. 6. A Countrey, Ezek. 27. 10.

Phuvah] *A pair of bellows*. The Son of *Issachar*, Gen. 46. 13.

Phygellus] *Fugitive*. One that turned away from *Paul*, 2 Tim. 1. 15.

Phylacteries] A threed or band of blew silk in the fringes of a garment, by the beholding whereof, the memory of Gods precepts were kept and preserved; or frontlets of parchment between the eyes, as signes of remembrance. Mat. 23. 5. *Make their phylacteries broad*. Deut. 6. 8. *They shall be as frontlets between their eyes*.

In the Gospel they are called φυλακτήρια, from φυλάσσω, *to conserve* or *keep*, for by the use of them the Law was kept and preserved in memory. Hereof see *Goodwyn* his *Moses and Aaron*, p. 51, 52, 53, 54. where is shewed,

1. What they were.
2. What was written in them.
3. Whence they were so called.

Physician] One that by Art helpeth the decayes and defects of nature, curing bodily diseases by bodily medicines, Mar. 7. 26.

2. Christ Jesus, the onely Soveraign soul-Physitian, who by his blood and Spirit cureth all our spiritual sicknesses. Mat. 9. 12. *The whole need not the Physician, but the sick; I come not to call the righteous*, &c.

3. Embalmers of dead bodies, Genesis 50. 2.

4. Healers by words and counsell, Job 13. 3.

5. The means of help against destruction, Jer. 8. 22.

6. The Phyſicians counſell and phyſick, Mat. 9. 12. Mar. 2. 17. Luk. 5. 31.

P I.

Pick] Prov. 30. 17. Such children ſhall come to an untimely end, and be denyed buriall. See verſ. 11.

Pictures] Iſa. 2. 17. *Pleaſant pictures*, Heb. *Pictures of deſire* or *delight*. Hereby may be underſtood all ſuch curious pictures, as being either for ſuperſtitious uſes, or civil ornament intended, they were taken with, and took much delight in.

Or, Images framed with ſingular wit and skill, giving great delight and pleaſure to the beholders. Here by a Synecdoche, either ſhips or houſhold furniture, adorned and ſet forth with pictures is underſtood.

Piece] Part, Gen. 15. 10. An intire and ſufficient parcel, which might need no piecing, Exod. 37. 7. Numb. 10. 2. Meaſure, Neh. 3. 11. marg. This is ſpoken of a milſtone, ſilver, bread, fleſh, land, bullock, cloth, and of divers other things, eaſie to be underſtood.

To pierce] To offer violence to the body, by digging through, or opening ſome part of it. Joh. 19. 34. *One of the ſouldiers pierced his ſide.* Zach. 12. 10.

The Prophet *Zachary* in this ſpeech doth note two things; firſt, the horrible impiety of the Jews, which by their contumacy grieved God exceedingly a long time (as if they would pierce his ſoule with the arrows of their rebellions) and at length in the perſon of his Son incarnate (or made fleſh) ſpared not his ſide, but moſt cruelly pierced his very heart. Secondly, the true and ſerious repentance of many Jews (all elect ones) whoſe eyes being opened by the gracious Spirit of God, they ſhould conceive and hope well of the mercies of that God whom they had ſo grievouſly offended; being much diſpleaſed with themſelves for ſuch execrable contempt of God himſelf, with great and continuall ſorrow bewailing their ſins, and ſtriving to amendment: the accompliſhment lee in part, in Act. 2. 38.

2. To cauſe or work any extremity whatſoever. Pſal. 22. 16. *They pierced my hands and my feet.*

Piety] A true worſhipping of God, ſoundneſſe of doctrine, and a pure life: which things doe follow faith and hope. 1 Tim. 4. 8. *Piety* (or godlineſſe) *is profitable to all things.*

2. Naturall love towards parents and kinſfolks. 1 Tim. 5. 4. *Let them learn to ſhew piety* (or *kindneſſe*) *towards their owne houſe, and to recompenſe their kindred.* See *Godlineſſe.*

Pigeon] Lev. 12. 6. Heb. *Son of a dove. Baal hatturim* here noteth, that in every place he mentioneth the Turtles before the Pigeons, ſave here, the reaſon whereof he ſaith is this, becauſe ſhe brought but *one.* And if ſhe could finde a Dove, ſhe would not take a Turtle, becauſe the fellow of the Turtle would mourn for her mate, and would not couple her ſelf with another. *Aynſworth.* See *Dove.*

Pi-hahiroth] Exod. 14. 2. or, *the mouth of Hiroth*; that is, the ſtraight or paſſage between the Mountains of *Hiroth*, for in Num. 33. 8. the word *Pi*, that is, *mouth*, is left out of the name.

Pilate] *Armed with a dart*, or *hair.* The Governour of *Judea*, Matth. 27. 2. Mar. 15. 1.

Pildash] The Son of *Nahor*, Gen. 22. 22.

Pile] An heap of wood made for the burning of a dead body, Iſa. 30. 33. Ezek. 24. 9. He ſeems to allude to thoſe piles of wood that were uſed and ſpent there, in their cruel and inhumane Sacrifices, or in the burning of bodies, and other abominable things there, when it came to be for other purpoſes employed. *Amot.*

Phileha] One that ſealed the Covenant, Neh. 10. 24.

Pilgrim] One that travelleth far from home in forain Countreys, without any certain or ſetled dwelling place. Gen. 47. 9. *The whole time of my pilgrimage, &c.*

The Patriarchs ſad dayes of their Pilgrimages, rather then of their life, becauſe of their many removings from place to place on earth, and for that we have no abiding City here, Heb. 11. 9, 13. & 13. 14.

2. Every godly perſon, which dwelleth here on earth, as touching his body, hath his deſire, love, and hope fixed in heaven, as in his proper Countrey. Heb. 11. 13. *They confeſſed that they were ſtrangers and Pilgrims on the earth,* Pſal. 39. 12. For Popiſh Pilgrims and Pilgrimage there is no ground and ſooting in all the Scriptures.

Pillar] Some ſtrong poſt or frame of ſtones made to ſupport and uphold ſome houſe or building; as the pillars in the Temple, and in *Solomon*s Houſe. There be pillars ſet up for monuments and remembrances, either of Gods judgements, or mens fame; as the Pillar of Salt, into which *Lot*'s Wife was turned, and *Abſalon*'s Pillar.

2. Teachers

2. Teachers or Miniſters of the Word, of great authority, upon whom the Church leaneth and ſtayeth for their ſound doctrine, as an houſe upon pillars. In this ſpeech *Paul* had regard to the building of the Temple, the weight whereof ſtood upon pillars, Gal. 2.

3. One perſon or Church, firmly and ſtedfaſtly ſetled in the eſtate of grace. Rev. 3.12. See *Dict.* on Revel.

4. A good Prince, and righteous Magiſtrates, as the ſtayes and ſupporters of a Common-wealth, Pſal. 75.3.

5. The pole, end, or point of the Axle-tree, whereon heaven is moved, (as the Aſtronomers teach) there be two of them. 1 Sam. 2. 8. *The pillars of the earth are the Lords.*

6. The reſemblance of a pillar, Gen. 19.26. That which riſeth up like a pillar, as of the Cloud, Numb. 12.3. Smoak, Judg. 20.40. Fire, Exod. 13. 21, 22.

7. Standing Images, Deut. 12.3. called Images, Exod. 23. 24. Standing Images, Lev. 26. 1.

8. The high mountains, called *The pillars of heaven*, Job 26. 11. becauſe they ſeem by their height to uphold the very heavens.

9. The loweſt parts of the earth, which are as the pillars to uphold the reſt, Job 9.6. 1 Sam. 2. 8. Pſal. 75. 3.

10. Very uncertaine and undoubted grounds, Prov. 9. 1.

Note. Pillars of ancient were either for a religious ſigne, as alſo Altars were, Gen. 28.18. & 25.14. Iſa. 19.19. But when the Law was given by *Moſes*, no Pillars might any more be ſet up, Lev. 26.1. Hoſ. 10.1. but all ſuch as Heathens had ſet up muſt be broken down, Deut. 7.5. & 12.3. Or ſometime pillars were for civill monuments, Gen. 35 20. 2 Sam. 18. 18.

Pillar of truth] The Church of Chriſt on earth. 1 Tim. 3. 15. *The pillar and ground of truth, which is the Church of the living God.* In this Metaphor, he borroweth his ſpeech from an old cuſtome of the Gentiles, who were wont to write their Laws in Tables, and ſo to hang them upon Pillars (as we do Proclamations on poſts) that they might be read: Hereby to teach us, that the Church is but a witneſſe and preſerver, and no rule of truth, (as Papiſts ſay) as the Pillar was not the Law, but that whereon the Law hung; ſo the true Church (leſſe the falſe *Romiſh* Church) is that which ſhews the truth, and upholds it by her Miniſtery, but it ſelf is not the rule of truth, for that is the holy Scriptures, which are faithfully kept by the Church, as a pillar upholdeth a building.

Pillars are for Supporters and for Monuments.

1. The Church upholdeth and maintaineth the truth.

2. Keepeth it in remembrance, by teaching it to all poſterities.

Pilled] Pulled off the bark in ſome places of the rods, Gen. 30. 37, 38.

Pillow] 1. *Properly*, that on which we lay our heads to ſleep, Gen. 28. 11, 18. 1 Sam. 19. 13.

2. *Figuratively*, A token of conſtant quietneſſe and reſt, ſuch the falſe Prophetеſſes made, to ſignifie peace and reſt to the people, Ezek. 13. 18, 19, 20.

Pilot] The Stern-man, or Governour of a ſhip, Ezek. 27. 8.

Piltai] Neh. 12. 17.

Pinacle] A turret, ſpire, or battlement of a Temple, Mat. 4. 5.

Pine away] Lev. 26. 39. or, melt away. *To pine in iniquity*, is, To conſume and periſh in the puniſhment for iniquity, Ezek. 33. 10. To flow out, Lam. 4.9. marg. To wither, decay, wear away, Mar. 9. 18.

Pine-tree] The *Jews* took of the branches hereof to make Boothes, when they kept the Feaſt of *Tabernacles*, Neh. 8. 15. It's in the Originall תרזה, Iſa. 41. 19. which ſome gueſſe to be ſo called from the noyſe which the branches hereof make, when they are ſhaken with the winde; and the root רזה, whence it ſeemeth to ſpring, is uſed of ſuch a noyſe as Horſes uſe to make, trampling or prancing with their feet, Judg. 5. 22. Nah. 3. 2. Others derive it from an *Arabick* word, that ſignifieth eternity, either becauſe it holdeth his verdure all the yeer long, or becauſe the wood or timber thereof is of long continuance, *Annot.* The middle or heart hereof, when it is grown fat and full of liquor, being kindled, burneth like a torch, being therefore by Interpreters rendred *Tæda.* There are ſeverall kindes hereof, whence cometh Roſen and Pitch, both liquid and hard. When the tree groweth over fat and oylie, it dyeth, even like to a man or beaſt that is ſtuffed or rather ſtifled in greaſe and fat. Both the leaves, bark, and fruit of this tree are uſefull in phyſick. Though it be a fat tree, yet doth it grow and thrive beſt in Mountains, and ſandy places, and groweth up the higher the more its boughs are cut off below. Through the abundance of moyſture, worms are bred betwixt the bark

and the wood, which would ſoon ſpoyl the tree, if the Husband-man for the preſervation thereof did not pull off the bark. It beareth its fruit in the Winter, not in the Summer. Whileſt it is young, it muſt be often watered, elſe doth it not proſper; and its abundance of moyſture hindereth its ſpeedy growth. The longer it is kept from the rain, the longer it laſteth, yet if it be laid alwayes under water, its ſoundneſſe abideth a long time.

Pinon] *A precious ſtone*; or, *beholding*; or, *the mouth of everlaſting*, or *the mouth of the Sun*; or, after the *Hebrew* and *Syrian*, *the mouth of a fiſh*. A Duke, Gen. 36.41.

Pins] Exod.27.19. or, ſtakes, wherewith the hangings were faſtened to the ground, that they might not be waved to and fro with the wind; Nails which were to faſten it and the parts thereof, that it might ſtand ſure. Theſe ſignified the *ſtability* of the Church, and the *Miniſtery* of Gods Word faſtening the ſame. Ezr 9.8. Iſa. 33. 20. & 20. 23. Zech. 10. 4. *Aynſworth*.

A Pipe] 1. A muſicall inſtrument made to ſound by help of wind, 2 Cor. 14.7.

2. A Preacher of Gods Word blown and inſpired with the power and wiſdome of God, to call men to repentance and ſalvation: So St. *Baſil* interprets Matth. 11. 17. Conc. 7. in Pſal. 25.30.

Piram] *A wilde Aſſe of them*, *the cruelty of them*; or, *the bull of the Mother*. The King of *Jarmuth*, Joſh. 10. 3.

Pirathon] *His breaking*, or *making bare*; or after the *Syrian*, *his revengements*. A City, Judg. 12.15. Whence *Pirathonite*, an inhabitant thereof, Judg. 12. 13, 15.

Piſgah] *A hill*, *height*, or *proviſion*. A Mountain, Numb. 21. 20.

Piſidia] *A pitch-tree*, or *black with pitch*. A Province of *Aſia* the leſſe, Act. 13. 14.

Piſon] *The changing greatneſſe of the mouth*, or *an inlarging*. A River, ſo called (ſaith *Aynſworth*) of the *multitude* or *increaſe* of waters, Gen. 2, 11. The main river being ſuppoſed to be *Euphrates*, the firſt channell here noted is *Piſon*, or *Piſchon*, which the *Greeks* call by the name of a *Kingly river*. This falls into *Tigris*, and gives the name of *Paſitigris*, or *Piſotigris* to the concurrent ſtreams, *Annot.* alſo *Hiſt. of the World*, *lib.* 1. *c.* 3. *ſect.* 13. p. 58.

Piſpah] *The diminiſhing of the mouth*, or *a mouth diminiſhed*. The Son of *Jether*, 1 Chr. 7. 38.

Piſſe] *Any that piſſeth againſt the wall*, 1 Sam. 25. 22. A proverbiall ſpeech uſed by the *Hebrews*, ſignifying a totall extermination of an houſe, ſo as not ſo much as a dog ſhould eſcape unkilled, (1 King. 14.10. & 16.11. & 21.21. 2 King. 9.8.) Some think that by this phraſe is implyed, that he onely intended to deſtroy all the Males, but that he extended it to all Males and Females, it plainly appeareth, verſ. 34. where he ſaith that *God had kept him back from hurting Abigail her ſelfe*, by her wiſe and ſeaſonable counſell.

Their owne piſſe, 2 King. 18. 27. Heb. *The water of their feet*.

Pit] 1. Any miſchief or affliction, either ſpirituall or bodily; temporall or eternall. Pſal. 7. 15. *They digged a pit, and themſelves are faln into it*. Matt. 15. 14. *If the blinde lead the blinde, they ſhall both fall into the pit*, or *ditch*.

2. Any hollowneſſe in the ground, either naturall or artificiall, Iſa. 30. 14.

3. The grave or place of buriall for all dead bodies, Pſal. 30. 3.

4. Hell, the bottomleſſe pit, Rev. 20.1.

5. An originall or firſt beginning. Iſa. 51. 1. *To the hole of the pit whence ye are digged*, or *to the hollow of the ciſtern*, Jer. 2.13. to *Sarah*, and to her wombe, deemed as dead, and utterly diſabled from iſſue, Gen. 11. 30. & 16. 1. & 18. 11, 12. Rom. 4. 19. (for from the word here uſed hath a Woman her name in *Heb.* and to a Well or Ciſtern is the Wife compared, Prov. 5. 15.) untill God beyond the courſe or power of Nature, opened her wombe, as he did that hollow place in *Lebi*, Judg. 15. 19. and gave her power to conceive iſſue, Heb. 11. 11. *Annot.*

Pitch] Herewith was *Noah's* Ark pitched, Gen. 6. 14. Herewith the Ark, wherein *Moſes* was put, Exod. 2. 3. and that not only for *cloſeneſſe*, but for *better* and *wholſomer* ſent. This was a kinde of naturall lime or clay, faſt and clammy, like pitch.

And the ſtreams thereof ſhall be turned into pitch, &c. Iſa. 34. 9. A Rhetoricall deſcription of extreme devaſtation in way of alluſion to the deſtruction of *Sodom* and *Gomorrah*, Gen. 19. 24. Deut. 29. 23.

To pitch a tent] Reſiding, or quiet ſitting, Gen. 26. 17. It is a word uſed for pitching of a Camp or Army, Exod. 1. 9. & 18. 27. It is oppoſed to removing or journeying, Num. 1. 50, 52. *Pitched*, 2 Sam. 6. 17. Heb. *ſtretched*, marg.

Pitcher] 1. An earthen veſſel, wherewith to take up, and wherein to carry water, Gen. 24. 14, 15, 16, 17, 18, 20, 43, 45, 46. which being of a brittle ſubſtance, the work of the

Potter

Potter is not much regarded, and therefore the Church complaineth, that *the precious Sons of Zion comparable to fine gold, were esteemed as earthen pitchers*, Lam. 4. 2. as bottles of sherd, or earthen stuff, so Jer. 19. 1, 10. as things of no repute or worth, 2 Cor. 4. 7. See Jer. 22. 28.

2. The vein in which the blood is, Eccl. 12. 6. or, *the pitcher be broken at the fountain.*

Pithom] *A mouthfull of them, a perfection of the mouth,* or *the perswasion of them.* A City, Exod. 1. 11.

Pithon] *A mouthfull of him, the perswasion of him,* or *a gift of the mouth.* The Son of *Micah*, 1 Chr. 8. 35. & 9. 41.

To pity] To lament, Psal. 69. 20. marg. To have compassion, Ezek. 16. 5. To spare, have mercy, Jer. 13. 14. To spare, Jonah 4. 10. marg.

Pitifull] God is said to be *very pitifull*, πολύσπλαγχνος, Jam. 5. 11. that is, *of many bowels*, even as a tender Mother hath her bowels moved, when her childe is to suffer. See 1 King. 3. 26. Luk. 1. 78. Christians are required to be *pitifull*, εὔσπλαγχνοι, 1 Pet. 3. 8. *Well of bowels*, or *rightly bowelled*, when the heart is moved to compassion.

What things *bowels of mercy* import, and how to know when our *bowels of mercy* are right, See *Byfield* on 1 Pet. 3. 9. p. 683, 684.

P L.

Place] A portion of joy in the Kingdom of heaven, or a room in that Kingdome. Joh. 14. 3. *I go to prepare a place for you.* An Office, Gen. 40. 13. & 41. 13.

2. A portion of torment in the Kingdom of Hell, or a room there. Act. 1. 25. *That he might go into his own place.*

3. A Tent, House, City, or Dwelling. Gen. 18. 33. *Abraham returned to his place.* Gen. 19. 14.

4. Any part or portion of Land, wherein any person or other thing is resident and abiding, Gen. 13. 14.

5. Lot, state, condition, Isa. 22. 23, 25. Miserable, Job 18. 21. Psal. 37. 10. Happy, Psal. 118. 5.

6. Room or stead, Gen. 50. 19.

7. The manner and way of the grace of God to be made known under the New Covenant, Heb. 8. 7.

8. Estimation, account, Joh. 8. 37.

9. A portion or Text of Scripture, Act. 8. 32.

10. Occasion, opportunity, Eph. 4. 27.

It's also put for Standing, 2 Chr. 30. 16. marg. Stead, Hos. 1. 10. marg. A walk, Zec. 3. 7. marg. Hole, Jam. 3. 11. marg. An office, Gen. 40. 13. Seat, 1 Sam. 9. 22. Jam. 2. 3. Station, 2 Sam. 12. 16. Border, Isa. 28. 25. A City with the Countrey about, Judg. 18. 10. Way, Heb. 12. 17. marg. Thing, Eph. 1. 3. marg.

Burying place] A Sepulchre or Grave, which is in the Hebrew called *Cabar*, in the Germane tongue *Grab*, and our English *Graubar*, derived from it, Gen. 23. 4. A Sepulchre of ones owne was signe of right and firm possession, Isa. 22. 16. In that *Abraham* bought a place of buriall in the land promised him, it sheweth his faith, not only of the generall resurrection, but of his speciall possession of that Land, for which cause *Jacob* and *Joseph* would be brought thither, to be buried, Gen. 47. 28, 30. Gen. 50. 24, 25.

High places] The third heavens, the seat of the blessed, Luk. 2. 14.

2. Airy Region which is next us, where birds flie, and devils walk and range till the judgement, Eph. 6. 12. & 2. 2.

3. Places set up to worship God, contrary to the commandement, 1 King. 15. 14.

These high places were high hils, or close places shaded with trees. See Deut. 12. 3.

The places of publick assemblies for the worship of God under the Law, were at the first, onely those whersoever God by any symbole, or signification of his presence did shew, that there he would be worshipped; whereupon, such places were called The face and presence of God, Gen. 4. 14, 16. The house of God, Gen. 28. 17. and, The gate of heaven. The first setled place after the coming out of *Ægypt*, was the Cloud, where God shewed forth his glory visibly and sensibly, Exod. 33. 3, 7, 9. & 33. 8, 10, 11. The fixed places which God did chuse afterward, were, the Tabernacle, and *Solomon's* Temple; the two visible Testimonies of his presence, as it is said of the one, 1 King. 9. 3. and of the other, 1 Chro. 8. 6. Which holy places did all of them represent,

1. Christ, in whom bodily (that is, personally and substantially) the fulnesse of the Godhead dwelled, Col. 2. 9. By whom, sitting in heaven, we may go to God to worship him.

2. The whole Catholick Church of God, Eph. 2. 21. Rev. 21. 3.

3. Every particular Church, as Psalm 15. 1.

4. Every particular member; even every true Christian, as 1 Pet. 2. 5. 2 Cor. 6. 16. 2 Cor. 12. 9.

5. Even the Temple of our body thereby was figured.

Not to leave his place] To contain himself in his duty and charge, studying by all means to pacifie his offended Prince, especially by yeelding and modest submission. Eccl. 10. 4. *Leave not thy place.*

Plague] Any great judgement of God, sent for sin; as Famine, War, Sword, Sickneſſe, or any other judgement of God. Psal. 38. 11. *My friends stand aside from my plague* In this sense the ten judgements of *Ægypt* are called Plagues.

2. That infectious disease, commonly called the Pestilence, 2 Sam. 24. 15, 25.

Plain] A downe, or levell ground, a dale, or valley, as was that of *Shinar*, Gen. 11. 2. *Moreh*, Gen. 12. 6. *Mamre*, Gen. 14. 13. *Jordan*, *Tabor*, &c.

Plain] One disposed to civill society and benignity, Gen. 25. 27. It's spoken also of Places, Deut. 4. 43. Nehem. 12. 28. Path, Psal. 27. 11. The way of the righteous, Prov. 15. 19. Speeches, Mar. 7. 35.

Plainly] or, *Elegantly*, Isa. 32. 4. marg. or, *not in proverbs*, or *parables*, Joh. 16. 25. marg. Ib. 29. marg.

Plainneſſe] *Boldneſſe*, 2 Cor. 3. 12. marg.

Plaiſter] Deut. 27. 2. or, with *lime* or *whiting*, that the words of the Law might be written thereon; a memoriall of Gods benefits unto them. This word is used to signifie *hypocriſie*, as *Paul* called *Ananias*, a *plaiſtered* (or *whited*) *wall*, Act. 23. 3. and the *Pharisees* are likened to *whited* (or *plaiſtered*) *sepulchres*, wch appear beautiful outward, &c. Mat. 23. 27. See *Aynsworth* on Deut. 27. 2.

Plaiſter] Isa. 38. 21. *Lay it for a plaiſter on the boyl*, Heb. *Bruiſe it upon the boil*; *bruiſe it upon the boil*, for *bruiſe it*, and lay it, or lay it *bruiſed upon the boyl.*

Plaiting the hair] 1 Pet. 3. 3. This is by Interpreters conceived to mean all that artificiall dreſſing of the head, that imployes the hair beyond the naturall use of it, onely for vain shew. The naturall use of the hair is to be a covering; now when the hair is with curiosity, and by vain inventions turned into vain forms, by plaiting, curling, or other wayes, which we cannot name, or to fall into dangling locks, like the hair of Ruffians, the dreſſing is then vicious. *Byfield* on 1 Pet. 3. 3. p. 605.

Planes] Isa. 44. 13. Carpenters tooles, here used in the plurall number, because they used two sorts of Planes, a bigger and stronger, to fetch off the rugged and more rough matter first; and a leſſe and finer afterward, to smooth and poliſh the more exactly the remainder. The word cometh from a root that signifies to *scrape*, or *pare away*, Lev. 14. 41.

Planets] 2 King. 23. 5. or *twelve signes*, or *conſtellations*, marg. The *Planets* are those which in English are called *the seaven wandring stars*; because they are not so set in their orbes, as the multitude of stars are, which we commonly call *fixed stars*. The *Hebrew* word importeth *such things as send down an influence*, and this the seaven Planets are supposed to do most effectually. *Annot.* The word πλανάω, (of which word come the Planets) signifieth *to seduce*, or *cauſe to erre*, Mat. 24. 4. Mar. 13. 5. Joh. 7. 12. 1 Joh. 1. 8. & 3. 7. μὴ πλανᾶσθε, Jam. 1. 16. *Wander not, after the manner of wandring stars.* Now many wander so much after them, that they wander far from God.

Planks] 1 King. 6. 15. It was requiſite that the boards of the floor should be much thicker then the seiling of the walls; wherefore he provided planks for the floor.

A Plant] The people of *Iſrael*, which were as plants sown and set in the vineyard of the Church. Isa. 5. 2. *And planted it with the best plants.*

2. Any false calling, false doctrine, or worship. Matth. 15. 13. *Every plant that my heavenly Father hath not planted, shall be rooted out.*

3. Children. Psal. 144. 12. *Thy Sons shal be as plants.*

4. The plant of an hearb, or tree, Gen. 2. v. 5.

To plant] To remove and tranſlate young trees from one earth to another, that they may increaſe and fructifie. Also to create, by an Almighty commandement to cause that to be which was not before, Gen. 2. 8. To plant seed, for Put in, Ezek. 17. 5. mar.

2. To bring a people from one Countrey into another Countrey, there to place and settle them, that they may encreaſe and multiply. Psal. 44. 2. *Thou hast planted them.* Psa. 80. 8. *Thou hast planted it.* This is a terreſtriall and earthly planting.

3. To unite and joyn the elect (being taken out of the rotten stock of old *Adam*) unto Christ and his Church by his Spirit. Psal. 92. 13. *Such as be planted in the House of the Lord.* Rom. 6. 5. *For if we be planted with him into the ſimilitude of his death.* This is a spirituall inward planting of God himself.

4. To

4. To preach the Word plainly and easily, for the entrance of the ignorant into the knowledge of Christ. 1 Cor. 3. 6. *I have planted, and Apollos hath watered.* This is an outward planting, by the Ministers of God.

5. To denounce and foretell the will of God, for the continuance and prosperity of Kingdomes and people. Jer. 1. 10. *I have set thee over Nations to build and to plant.*

Naturall and spirituall planting or graffing agree in two things, and in other two they disagree.

1. They are alike in this, that as a cions or branch can do nothing at all toward the planting of it self; so the elect sinner can bring nothing to the incorporating himself into Christ, and toward his owne justification.

2. As the branch becomes one with the stock into which it is planted, and liveth by the same juyce or sap: so a sinner once graffed by the Spirit and faith into Christ, becomes one with him, and lives by his grace. Therefore, both Christ and his Church planted into him, are called by one name, 1 Cor. 12. 12.

But on the other side, as we graffe a good branch into a sowre barren stock: so evill branches, wicked men (being as wild olives) are planted into the body of Christ his Church, which is like a good tree.

Again, in the naturall planting, there the good branch or grist giveth sap unto the tree, which is turned into the nature of the sweet plant: but in the spirituall, the branch receiveth from the root Christ, whose grace altereth them, and makes them like himself, partakers of his godly nature.

Planted by the rivers of waters] One rooted into Christ by the grace of regeneration, that drawing from him lively juyce, and continuall moysture of the Spirit, he may be abundantly fruitfull in good works. Psal. 1. 3. *He shall be like a tree planted by the rivers of waters.*

Plat] 2 King. 9. 26. Portion, marg.

Plate] A thin leaf of Gold, Exo. 39. 3. Silver, Jer. 10. 9. Brasse, 1 King. 7. 30. employed to an holy use, Exod. 28. 36. & 39. 30. To an idolatrous use, Jer. 10. 9.

Platter] A kinde of large vessel, wherein they both sod meat, and brought it to the Table, (the *Romans* had some of incredible bignesse, as Dr. *Hackwell* sheweth at large in his *Apologie*) about the outside whereof, that it might be very clean, the Pharisees were very carefull, Mat. 23. 25. Luk. 11. 39. Thus Hypocrites make much doe about ceremonies, their own traditions, or things externall, and indifferent, but for the inward and most necessary parts of Gods worship, they are very careless. *Annot.* on Mat. 23. 25.

Play] *Unlawfull*, Idolatrously, Ex. 32. 6. 1 Cor. 10. 7.

Lawfull, 1. Civilly, as children in the streets, Zech. 8. 5. or as one on an instrument, 1 Sam. 16. 23. 2 King. 3. 13.

2. Religiously, 1 Sam. 18. 7. 1 Chr. 15. 29. Psal. 33. 3. & 68. 29.

It's put for,

1. Sporting, as children doe, Zech. 8. 5. and beasts, Job 40. 20.

2. Cheerfull moving of the body, 1 Chr. 15. 29.

3. Using a musicall instrument, 1 Sam. 16. 17.

4. To make sport with, Job 41. 5.

5. To behave ones selfe as mad, 1 Sam. 21. 15.

6. To fight, 2 Sam. 2. 14.

Plea and plea] Deut. 17. 18. that is, between judgement and judgement, cause and cause, as in 1 King. 3. 16, 17---28. or, Pleading for and against in the same cause, some accusing, and some denying.

To plead] To expostulate or quarrell, or contend and stand in strife against one. Rom. 9. 21. *O man, who art thou that pleadest with God?* Mich. 6. 2. *He will plead with Israel.* To debate a matter in many words. This is properly pleading. God pleadeth against man, but this is often time in action, as when he pleaded *Davids* cause against *Nabal*, by slaying him, 1 Sam. 25. 39. Isa. 49. 25. Psal. 35. 1. *Man pleadeth against God*; and this is always a contending in words.

To plead ones cause] To undertake the defence of ones cause against his enemy. Psal. 35. 1. *Plead thou my cause, O Lord, &c.*

Pleasant] 1. Desirable, goodly, tall, excellent, as Cedars, and the like. See Eze. 31. 8, 9, 18.

2. A desire, or lust, that is, to be desired, Gen. 3. 9.

3. Sweet, 2 Sam. 1. 23. marg.

4. A desire, Gen. 3. 6.

5. Desirable, Lam. 1. 7, 10. marg.

It's spoken of *Persons*, 2 Sam. 1. 23. *Places*, Psal. 16. 6. *Things*, as Land, Gen. 49. 15. Bread, Dan. 10. 3. The harp, Psal. 81. 2. Trees, Gen. 2. 9. Knowledge, Prov. 2. 10. Beasts, as the Roe, Prov. 5. 19. Words, Proverbs chap. 15. vers. 26. So of many other Things, Fields, Plants, Vessels, Houses, &c.

To please] To frame (as much as we may) our thoughts, words, and deeds, to Gods will. Col. 1. 9. *That you please God in all things.* When we allow that which God allowes, and hate that which God hateth; this is to please God.

2. To purpose and will to doe some things, or not to do other things. Psal. 115. 3. *Our God is in heaven, he doth whatsoever he pleaseth.* Psal. 135. 6. *Whatsoever pleaseth the Lord, &c.*

3. To seek to satisfie, and profit our selves, with a neglect of our neighbour, Rom. 15. 1.

It's spoken 1. of *God*, pleasing himselfe, and is put both for his Will, Isa. 55. 11. 1 Cor. 1. 21. and for his decree and purpose, Psal. 115. 3. & 135. 6.

2. Of *Christ* pleasing *God*, and is put for acceptable, Joh. 8. 29. Satisfied and fully pacified, Mat. 3. 17. & 17. 5. Luk. 3. 22.

3. Of *Man*, who pleaseth,

1. *Himselfe*, in things *unlawfull*, Isa. 2. 6. *Lawfull*, 1 Sam. 18. 20. Act. 15. 34.

2. *God*, 1 King. 3. 10. Prov. 16. 7. Eccl. 7. 26. which is to accept and approve, Heb. 13. 16. To be accepted and approved, Col. 1. 9. Heb. 11. 5. To be contented and satisfied, Mic. 6. 7. Mal. 1. 8. Psal. 69. 31.

3. His *neighbour*, and this is both *unlawfull*, as to flatter, and humour, Gal. 1. 10. and *lawfull*,

1. For to endevour to apply our selves to others weaknesses, in things lawfull, for their salvation, 1 Cor. 10. 33.

2. For to seek his good and profit, Rom. 15. 2.

To please men] To study and seek to flatter men in publick doctrine, and private actions, making this the mark and end thereof, how to claw and content men, as *Paul* did toward the Pharisees before his conversion: but after his calling to Christ, would not doe it, studying thence-forward, how to please God principally, or men for Gods sake. Gal. 1. 10. *Or do I seek to please men?*

2. To accommodate ones selfe in things indifferent, to the desire of men, observing persons, time, and place: this is charitable in the doer, and profitable to the receiver, to win him to true godlinesse, 1 Cor. 9. 19, 20, 21, 22.

3. To please truely and lawfully by the way of godlinesse, Rom. 14. 18. 1 Thess. 4. 4. Act. 6. 5. Rom. 15. 2.

To please our neighbour] To doe him a pleasure, seeking his commodity so far as may further his salvation, Rom. 15. 2.

To be pleased] To accept and approve in mercy, such duties as are done to God. Heb. 13. 16. *With such sacrifices God is pleased.*

To be well pleased] To be throughly satisfied, and fully pacified, in respect of a price paid unto justice for sin. Matt. 3. 17. *This is my beloved Son, in whom I am well pleased.* God looking upon Christ crucified and us in him, layeth aside his whole displeasure and wrath, conceived against us for sin.

Pleasure, *referred to God*] The most free and just decree and determination of God, touching all things. Matt. 11. 26. *Even so Father, because it was thy pleasure*; and not because men were worthy. All merit of works is shut out by the Doctrine of grace, rightly understood.

Pleasure, *referred to men*] Any manner of sinfull delight, agreeable to our corrupt nature. 2 Tim. 3. 4. *Lovers of pleasure, more then of godlinesse.* See 1 Tim. 5. 6.

2. Honest delights, serving for the solace and comforts of mans life. Gen. 49. 20. *He shall give pleasures for a King.*

Pleasure is taken diversly.

3. For a delightsome quality, in some outward object, as the cause active and conferring it, and so is without us.

4. For an inward faculty in man or other creature, apprehending or delighting in that outward object or pleasure thereof, and this is within us, but yet in the will above, and sensuall appetite beneath, *&c.*

5. The intention of the minde, Ezr. 5. 17.

6. Command. Psal. 103. 21. *That doe his pleasure.*

7. Merryment, banquets, Prov. 21. 17.

8. Kindenesse, or benefit, Act. 24. 27. & 25. 9.

Good pleasure] The free and loving purpose of God for the salvation of the elect, Eph. 1. 5. *According to the good pleasure of his will.* The high and first moving cause of election, to wit, his Free-love, concerning which God doth much please himself.

2. The delight and contentment which God taketh in the work of his purpose, regenerating and creating faith in his elect. 2 Thess. 1. 11. *Our God fulfill all the pleasure of his goodnesse, and the work of faith, with power.*

Pleasures of Gods house] Every spirituall blessing. Psal. 65. 4. *Satisfied with the pleasures of thine house.*

Pleasures of sin] Such delights, benefits, and commodities of this life, as be gotten and

and held with ſinfull conditions. Heb. 11. 25. *To enjoy the pleaſures of ſin.*

Pledge] A gage or pawn whereupon ſome thing is lent, to aſſure the lender, that what he hath lent, or is by the borrower promiſed unto him, ſhall be returned and given. About this there are certain rules laid down, Exod. 22. 26. Deut. 24. 10, 11, 12, 13, 17. Complaints, Job 22. 6. & 24. 3, 9. Amos 2. 8. This was to be reſtored, Ezek. 18. 7. Upon the performance whereof bleſſings are promiſed, Ib. 9. & 33. 15. Upon the non-performance, judgements, 12, 13. But of him that would be ſurety for a ſtranger, a pledge might be taken, Prov. 20. 16. Where the words may be either thus underſtood, *Truſt him not without a pawn, that cares not whom he be ſurety for*; or (proverbially) *Truſt him by no means, make no account of him as of a ſober man, or of credit, &c.*

2. A pawn or earneſt, whereby the giver bound himſelfe to perform what he promiſed, Gen. 38. 17.

3. A token whereby to know that one is well, or pawn for victuals, and other neceſſaries, or token whereby *David* might goe out and in to his Brethren in the Army, without ſuſpicion of coming as a Spie, 1 Sam. 17. 18.

4. Hoſtages, Iſa. 36. 8.

Pleiades] *The ſeaven ſtars*, ariſing in the beginning of *March*, and giving the beginning to the Spring, for here in Job 9. 9. they are ſet between thoſe ſtars that begin the Winter, and thoſe that begin the Summer, & ch. 38. 31. oppoſed to *Orion*, that by his froſty bands bindes up the earth, as on the contrary, they ſet it at liberty to bring forth delicate fruits. The *Greek* word is taken ἀπὸ τῦ πλέω, from a word that ſignifies to *ſail*, becauſe after the rough Winter paſt, in the beginning of the Spring, Sailers uſe to put forth to ſea. *Annot.*

Plenteous] Spoken of yeers, Gen. 41. 34, 47. Of man abounding and multiplyed, Deut. 28. 11. & 30. 9. Gold and ſtones, 2 Chr. 1. 15. Gods mercy, Pſal. 86. 5. His redemption, Pſ. 130. 7. The ground or earth, Iſa. 30. 23. Meat, Hab. 1. 16. Harveſt, Mat. 9. 37.

Plenty] Fulneſſe, abundance, ſufficiency, no lack of any things, no ſcarceneſſe, *&c.* Strength, Job 22. 25. marg.

Plenty of the Gentiles] The full multitude and number of them, Rom. 11. 25. So a plenty of Shepheards, Iſa. 33. 4. for a multitude.

Plot] To practiſe, deviſe. Pſal. 37. 12. *The wicked plotteth againſt the juſt.*

Plough] The preaching of Chriſt, and the profeſſion of Chriſtianity. Luk. 9. 26. *He that puts his hand to the plough*, that is, either to preach or profeſſe Chriſt; Alſo literally, Joel 3. 10.

Plow] 1. To till and break up the ground with a plough, 1 Sam. 14. 14.

2. To work, plot, and practiſe, Job 4. 8, Hoſ. 10. 13. Injuriouſly to deale withall, Pſal. 129 3.

3. To overturn, Jer. 26. 18.

4. To labour in ones calling, as the Husband-man doth in ploughing, 1 Cor. 9. 10.

Plow-ſhare] An inſtrument which the Husband-man uſeth in tillage, Iſa. 2. 4. Joel 3. 10.

Pluck] To caſt, Job 29. 17. marg. To bring forth, Pſal. 25. 15. marg.

Plummet] *The plummet of the houſe of Ahab*, 2 King. 21. 13. Hereby is meant the utter deſtruction thereof, as ch. 10. 11. *I will lay righteouſneſſe to the plummet.* Iſa. 28. 17. or, *by levell.* The word ſignifieth, *the weight that hangeth at the lines end to keep it even*, 2 King. 21. 13. *Judgement* and *juſtice*, by *line* and *levell*, for neither *judgement* without *juſtice*, nor *juſtice* without *judgement*; as neither any uſe of the *line* in ſuch caſe without the *levell*, no more then of the *level* without the *line*. Stone of tin, Zech. 4. 10. marg.

Plunge] Job 9. 31. Put me into the filth, over head and ears, and ſtain me all over, as Dyers colour their cloth, Ezek. 23. 15.

P O.

Pocherethzebaim] *The baniſhing of the mouth of a Doe*, or *the cutting off the mouth of warfare.* A City, Ezr. 2. 57. or, *the baniſhing of the mouth of drunkenneſſe*, Neh. 7. 59.

Poet] One that writeth of divers matters in verſe, as Songs, Rymes, and ſuch like; as *Aratus*, a *Greek*, Act. 17. 28. *Menander*, 1 Cor. 15. 33. *Epimenides*, Tit. 1. 12.

Point] The ſharp top of a thing, Jer. 17. 1. Glittering, or fear, Ezek. 21. 15. marg.

Point of death, Joh. 4. 47. Dying, ready to die.

In one point, Jam. 2. 10. Any one particular of the Law, any one ſin wherein a man alloweth himſelf.

Poiſon. See *Poyſon.*

Pole] Numb. 21. 8. or *ſigne*. The Original *Nes*, ſignifieth an *Enſigne*, or *banner lifted up on high*, and is here by the *Greek* and *Chaldee* tranſlated a *ſigne*, meaning a pole, or pertch,

pertch, which is uſually ſet up for a ſigne or ſignification of ſome thing. *Aynſw.*

Policy] Counſell or advice, either good or evill. Prov. 21. 30. *There is no policy*, or *counſel againſt the Lord.*

Poliſhed] Pſal. 144. 12. Cut, hewn, carved, Lam. 4. 7. Made ſmooth, ſlick, cleer.

Polls] Numb. 1. 2. or *their ſkuls*, that is, as the *Greek* tranſlateth, *their heads*, meaning *the particular perſons*. So in Ex. 38. 26. *Man by man.* 1 Chr. 23. 3.

To pollute, *or* **defile**] To make one Morally unclean and ſinfull, Mat. 15. 18.

2. To make one Ceremonially unclean, by touching the dead carkaſſe of a man, or beaſt, Lev. 21. Hag. 2. 14.

3. To pronounce any thing to be unclean, and to forbid ſome creatures as unclean, by ſignification, as God did under the Law, Lev. 9. 3, 4. or by nature, as the *Manichees* and *Marcionites* did of old: or by precept, as the Pope now doth pronounce ſome meats unclean, and ſo forbids them to ſome men at all times, and to all men at ſome times, as Lent, *&c.* for religion and greater holineſſe. Act. 10. 15. *What God hath cleanſed do not thou pollute.*

4. To tread under foot, Ezek. 16. 6. marg.

Pollution] Spoken of a menſtruous Woman, Ezek. 22. 10. Of Idols, Act. 15. 20. Of corruptions in the world, 2 Pet. 2. 20.

Pollux] He with *Caſtor*, are ſaid to be two Twins whom *Jupiter* begat on *Leda*, in the form of a Swan; who when they came to age, ſcoured the Sea of Pyrates, and therefore were by the *Painims* accounted gods of the Sea.

Pomegranate] 1. *Artificiall*, Exod. 28. 33, 34. 1 King. 7. 18, 20, 42. 2 Ki. 25. 17. Jer. 52. 22.

2. *Naturall*, Num. 13. 23. & 20. 5. 1 Sam. 14. 2. The Pomegranates being a ſweet and ſavoury fruit, ſignifie the Prieſts life and converſation, the fruit of his profeſſion, of good reliſh and acceptation to good people. *Annot.* on Exod. 28. 34.

The tree it ſelf is hard and knotty, ſtretching out more in breadth then in height. The fruit hath a hard rinde or pill, but within hath a fleſhy ſubſtance, wherein are many kernels, which though it nouriſh little, yet is medicinable, as are the bark, juyce, bloſſomes, and ſeeds thereof. It cannot abide cold. Such of the trees as bear ſingle flowers are fruitfull, ſuch as bear double, barren.

3. *Myſtical*, Cant. 4. 13. & 6. 11. & 7. 12.

Pomels] 2 Chron. 4. 12, 13. or, *bowles*, 1 King. 7. 41.

Pomp] 1. Noyſe, or tumult, Iſa. 5. 14. Such as is uſuall in warlike conflicts, Iſa. 25. 25. Hoſ. 10. 4. Amos 2. 2. as the like alſo in diſorderly feaſting and revellings, eſpecially where wine hath got the upper hand, chap. 24. 8. Jerem. 48. 45. & 51. 38, 39.

2. Ones ſtate and bravery, wherein he prideth himſelf, Iſa. 14. 11. See Iſa. 13. 11. The glory, power, and ſtrength of a land, Ezek. 32. 12. & 33. 28.

Great pomp, Act. 25. 23. that is, in a Princely manner, and great ſtate, *μετὰ πολλῆς φαντασίας*, with great oſtentation, preparation, ambition, *&c.* The words ſignifie, *With great fantaſie*, or *vain ſhew*. Their great pomp was but a fancie.

To ponder] To weigh and conſider a thing in our minde, before we doe agree and conſent to it. Luk. 2. 19. *Mary pondered theſe ſayings in her heart.*

Ponds] Stewes to keep fiſh in, either for ſale, or to make uſe of otherwiſe when they pleaſe, Iſa. 19. 10.

Pontius] *A hand*, or of *the ſea*. One ſurnamed *Pilate*, a Governour of the *Jews*, Mat. 27. 2.

Pontus] *The ſea*. A Countrey of *Aſia*, 1 Pet. 1. 1.

Pool] A gathering of waters, Exod. 7. 19. marg. And that ordinarily by means of the rain, Pſal. 84. 6. Whereof there were divers, as of *Gibeon*, 2 Sam. 2. 13. *Hebron*, 2 Sam. 4. 12. *Samaria*, 1 King. 22. 38. Thoſe made by *Solomon*, Eccl. 2. 6. That made by *Hezekiah*, 2 King. 20. 20. The Kings pool, Neh. 2. 14. The pool of *Siloah*, Neh. 3. 15. The pool of *Bethesda*, Joh. 5. 2. Of thoſe ſome might be to breed fiſhes in, as this laſt, for the cure of the diſeaſed; and others to furniſh water to the inhabitants, and water the ground, Eccl. 2. 6.

Poor] Such as are needy, though they be not utterly deſtitute. Pſal. 72. 2. *Do juſtice unto the poor and needy.*

2. Such as have extreme want of earthly things, even unto beggery. Matt. 26. 11. *The poor ye ſhall have alwayes with you.* Luk. 16. 29. *There was a certain begger.* Alſo, weak, and ſick, Pſal. 41. 1. marg.

3. The godly, being afflicted, who put their truſt in no worldly thing, but cleave to God in all their trouble and calamity. Pſal. 9. 12. *He forgets not the complaint of the poor.* & 10. 14. *The poor commits himſelf unto thee.* v. 18. *Judge the poor, O Lord*; that is, ſuch as feel

ſeel their afflictions, and fly to thee onely for ſuccour, being forſaken of the world, as godly perſons commonly be, for their well-doing, hated, deſpiſed, and caſt off. Such as are ſpiritually poor, dejected for their ſins, and the juſt condemnation of them, perceiving alſo a want of true Juſtice, which is in Chriſt; and of all heavenly and ſaving graces, Iſa. 11.4. Mat. 5.3. & 11.5. Iſa. 61.1. Pſal. 22.26. Job 36.6. marg.

4. All men, both rich and poor, but eſpecially the needy. Exod. 22.25. *If thou lend money to the poor with thee.*

5. Such as want the gifts of grace, as true wiſdome, the fear of God, repentance and faith, *&c.* in this life, and ſalvation in the next, Prov. 29.13. Rev. 3.17.

6. Such as are humble or low in the opinion of themſelves, and their eſtates or gifts, whether great or little, many or few, Luk. 6. 20. Mat. 5.3. Pſal. 86.1.

Thus there are both *corporall* poor (which are indeed very poor, or poor, but not in extremity, or in a low eſtate, or which hypocritically make themſelves ſo, Pro. 13.7.) and *ſpirituall* poor, both the *ungodly* deſtitute of ſpirituall riches, Jer. 5.4. Rev. 3.17. and the *godly*, who are poor in their owne eyes, Mat. 5.3.

To grinde the face of the poor] To make them ſad, either by cruell exacting of their labours, as the Task-maſters in *Ægypt*, or by forſaking their juſt cauſe in judgement, and pronouncing ſentence againſt them, as the wicked Judges did in *Jeruſalem*, in *Iſaiah* his time. Iſa. 3.15. *What mean ye to grinde the faces of the poor?* See Iſa. 1.23. This alſo is the meaning of that other phraſe, in the ſame verſe, of beating the poor in pieces (as a ſtone is beaten into ſmall powder) by exaction and oppreſſion, in publique judgement eſpecially.

Poor in ſpirit] Such as being tamed by their worldly poverty, or other miſeries, and having a lively feeling of their ſpirituall poverty, and wants, are humbled and made lowly thereby. Matt. 5.2. *Bleſſed are the poor in ſpirit*, that is, the humble-hearted.

Poor of this world] Such as lack worldly goods, being needy, and in the Worlds judgement, of all men moſt vile and abject. Jam. 1.5. *God hath choſen the poor of this world.* See *God judgeth not as the world doth.*

To remember the poor] To take care for the relief of the needy Saints, and to that end, to make collections through the Churches for them; which becauſe it is a fruit, and conſequently of remembrance; therefore, ſuch care for the poor is called remembring them, as Gal. 2.9. *That we ſhould remember the poor.*

Spoil of the poor] Goods, whereof the poor were ſpoyled by oppreſſors, or goods taken away by ſpoyl. Iſa. 3.14. *The ſpoyl of the poor, &c.*

Thy poor] Such godly poor as religiouſly worſhip God, committing themſelves wholly to his protection. Pſal. 72.2. *He ſhall judge thy poor with equity.*

Pope of Rome] A monſtrous perſon, neither man nor woman, God nor Devil; but partaking in a devilliſh and brutiſh nature; being a man of ſin, wholly compounded of impiety and iniquity; the Son of perdition, himſelfe appointed to deſtruction, and thirſting after the deſtruction and ruine of others, whom he deſires to lead (with himſelf) unto the pit of perdition; being the head of that univerſall Apoſtaſie and falling from the Faith and Religion of Chriſt, which he impugneth and reſiſteth (in a moſt diſguiſed ſort) under the title of the Vicar of Chriſt, and by pretence of defending the holy Catholick Faith and Church; yet being (indeed) the main adverſary of Chriſt ſitting in the Temple of God as God, exerciſing tyranny over mens conſciences, uſurping to be Judge of the Scriptures, and Lord of the Princes of the earth, to depoſe them at his will, 2 Theſſ. 2.3, 4, 7, 8. Rev. 17.1, 2, 3, 4, 5, 6, 7. & 18.2, 3.

Poplar] Of the rods hereof *Jacob* made uſe, in laying them pilled in the troughs of waters, when the flocks came to drink, Gen. 30.37. It is called *green*, not in reſpect of colour, but of tenderneſſe and moyſture, being young, and not hard and dry by growth or age. The *Iſraelites* did abuſe them to idolatrous uſes, Hoſ. 4.13. The bark, leaves, young buds, with oyntment made of the buds, are all profitable in Phyſick. It's a ſoft and tender tree, whoſe leaves are on the one ſide white, on the other, of a blackiſh colour, ſeeming in the evening not to be of the ſame colour whereof they were in the morning. The leaſt blaſt of wind makes the leaves ſhake and tremble. From its root many twigs ſpring forth yeerly.

Populous] Full, or abounding with people, Deut. 26.5. Nouriſhing, Nah. 3.8. marg.

Poratha] One of the Sons of *Haman*, Eſt. 9.8.

Porch] An entry into an houſe, Judg. 3.23. The Temple had a ſtately one added to the open end thereof, 1 King. 6.3. So, before the houſe of *Lebanon*, for the greater

grace

grace thereof, through which they entred into the houſe, 1 King. 7. 6. which had many pillars in it, by which it's probable there were upper ſtories therein ſupported thereby. There was another before the Kings palace, verſ. 7. where the Kings were wont to ſit, hear, and determine cauſes. In 1 Chr. 28. 11. the Porch is *ſynecdochically* put for the whole Temple. That mentioned in Ezek. 40. 48. was not that called *Solomon's* Porch, wherein Jeſus walked, Joh. 10 23. and wherein the people ran together to *Peter* and *John*, and the Creeple healed by them, Act. 3. 11. and wherein the Apoſtles and the people were all with one accord, Act. 5. 12. That muſt be ſome porch of the *Outward Court*, for into this, the people, or the Apoſtles, or our Saviour himſelf, never entred, as not being of the Tribe of *Levi*, and of *Aaron's* line, who were onely to enter into it. Thoſe mentioned Joh. 5. 2. ſeem to have been made to ſhelter ſick and lame men repairing to that place, and watching for moving of the water, which being ſuddain, at no fixed time, they could not have been able to attend, had they had no cover to defend them from the weather, and place to reſt in. The word στοὰ there uſed, (whence the *Stoicks* had their name) ſignifieth, *a private place to walk in*, a *walk*.

Solomons porch, Joh. 10. 23. that is, that part of the Temple which was built again, after the pattern of that porch which *Solomon* builded.

Porter] A dore-keeper, which hath authority to admit and let in and out of the houſe where his charge is, being Civill, 2 Sam. 18. 26. Eccleſiaſticall, 1 Chr. 9. 21. & 2 Chr. 23. 4, 19.

2. The holy Ghoſt, by whom the doctrine of Chriſt (that dore) doth finde entrance into the faithfull, to the lightening of ſound knowledge of God and his Word, Joh. 10. 3.

Portion] A ſhare or part in lands or goods. Luk. 15. 12. *Give me the portion of the goods that fall to me.*

2. God himſelf, who is the life and portion of his people. Pſal. 16. 5. *The Lord is the portion of my inheritance.*

3. Ordinance, Neh. 11. 23. marg.

4. Such things as belong to one, Eſt. 2. 9. See *Lot*.

Portius] cometh either of *porcus*, *a hog*, or of πόρκος, a *fiſhers net*, ſo πόρκος ſhould be the ſame with πορκεὺς, a *fiſher*. The Governour of *Judea*, Act. 24. 27.

To poſſeſſe] To hold ſomething as our owne. 1 Cor. 7. 30. *And they that buy, as if they poſſeſſed not.* Mat. 10. *Poſſeſſe no gold in your girdles.* To inherit, Deut. 12 2. marg.

2. To be conſtant. Luk. 21. 19. *Poſſeſſe your ſouls in patience*; that is, Be conſtant in patience. 1 Theſſ. 4. 4. *Poſſeſſe your veſſels in holineſſe*; that is, Keep ſo conſtantly, and with continuance.

3. To be content with that which one hath, as if he had all things, and lacked nothing. 1 Cor. 6. 10. *Having nothing, and yet poſſeſſing all things.*

4. Fully to enjoy or inherit by deſert. Mar. 10. 17. *What ſhall I do to poſſeſſe eternall life?* The man which put this queſtion, dreamed of deſerving heaven by works; therefore Chriſt fitting his anſwer accordingly, ſendeth him to *Moſes* Law, not to himſelf.

To poſſeſſe the Mount of Eſau] To have the borders and bounds of the Church of God enlarged in receiving into the boſome thereof the Gentiles, when they and the Jews ſhall be made one people through the Goſpel, Obad. 19. 20.

Poſſeſſion] Lands, which men hold and keep by ſome proper right which they have in them, Act. 4. 32, 34, 37. & 5. 1.

2. The Sacrifices offered up unto God, which were the Levites poſſeſſion. Eze. 44. 28. *For I am their poſſeſſion.*

3. Buſineſſe, 1 Sam. 25. 2. marg.

4. Cattell, 1 Chr. 28. 1. marg.

5. Lands, houſes, and habitations, 1 Chr. 7. 28.

6. Rule, or dominion, Gen. 36. 43. Pſ. 2. 8.

7. Riches, whether in lands, goods, ſervants, or cattel, Eccl. 2. 7. Mat. 19. 22.

8. A dwelling place, Act. 7. 5.

9. The Land of *Canaan*, and the Kingdomes which God gave *Iſrael*, Act. 7. 45.

10. Enjoyment of lands, and other means, for maintenance, Ezek. 44. 28.

11. Heaven, Eph. 1. 14.

To give a poſſeſſion] To make ſale of it, or to give it for a juſt price. Gen. 23. 4. *Give me a poſſeſſion to bury my dead in.*

Poſſeſſour of heaven and earth] The moſt juſt Owner, Lord, and diſpoſer of heaven and earth, and all things in them, by right of creation and preſervation. Gen. 14, 19, 22. *The great poſſeſſour of heaven and earth.*

By *Poſſeſſours* in Zech. 11. 5. may be underſtood ſuch as had any right over the people of God; whether by purchaſe, conqueſt of war, or otherwiſe. And by *Poſſeſſours of lands*, or *houſes*, in Acts ch. 4. verſ. 34. ſuch may be underſtood as were

Owners

Owners thereof, or had them in their hands.

Possible] 1. That which may be done, though it never be done. Mat. 19. 26. *With God all things are possible.*

2. That which may be effected, Mar. 9. 23. Rom. 12. 18. or, for the effecting whereof there was probability, Act. 20. 16.

3. Convenient and necessary, Gal. 4. 15.

4. Standing with Gods will and decree, Mat. 26. 39.

Not possible, *or* impossible] Some thing which cannot be done, no not of God himselfe, in respect of his decree and revealed will, though it might be done in respect of his absolute power. Heb. 6. 4. *It is not possible that they which were once enlightened, if they fall, &c.*

2. That which can never be done by any humane strength, Mat. 19. 26.

Post] A part (in probability) of that frame of wood, or building, wherewith the Tabernacle was encompassed, to preserve it from being hurt by the weather: For otherwise the Tabernacle made by *Moses* had neither gates nor posts, but onely an hanging or curtain in the entry of it, Exod. 28. 36. *Annot.* on 1 Sam. 1. 9. A dore-post, Deu. 6. 9. or, of a gate, Judg. 16. 3.

Post] A speedy Messenger, Est. 3. 13, 15. & 8. 10, 14. Job 9. 25. 2 Chron. 36. 6, 10. Jer. 51. 31.

Posterity] The generation following, Ps. 109. 13. People that should be born, Psal. 22. 31. Off-spring, Job 27. 14. Seed, Psal. 25. 13. Children, Psal. 78. 6.

Pot] A vessell of earth, or other metall, for uses in a family, 2 King. 4. 38. Eccl. 7. v. 6.

2. A mortall man, frail as an earthen pot, Jer. 18. 6. Rom. 9. 21. The power of God over man his creature, is greater then of a Potter over his pot; for God made the matter whereof man was made, so did not the Potter; therefore, great cause why man should not reason against God.

3. Calamities, and great affliction. Psal. 68. 13. *Though you have lyen among the pots.* It is a Metaphor from Kitchin and Scullion boyes, which in time of war follow the Camp, where to defend themselves from wind and weather, (the injuries of the air) they lie down between their Chimney-stuffe, on the hearth stones, and smoaking rusty pots, which all to besmut and black them. To this sense is the place of Ezek. 40. 43. to be interpreted.

4. Slavery, and base drudgery, Psal. 81. 6.

5. *Jerusalem*, Ezek. 24. 3. 6.

6. A measure of the same quantity with the *Log*, containing *six eggs*, that is, *half a pinte*, or *a pinte and an half*, Mar. 7. 4. marg.

Onely Potentate] God the Father being compared with Christ, as he is incarnate, so as the Godhead of Christ, and Spirit is not excluded by this word [Onely] neither here nor elsewhere, 1 Tim. 6. 15, 16. Joh. 17. 3.

Potiphar] is in the *African* tongue, a *bull*; in the *Syrian*, *Hebrew*, and *Chaldee*, a *fat bull*, or *the fructifying of fatnesse*. An Officer of *Pharaoh*, Gen. 37. 36. & 39. 1.

Potiphera] *Heb.* & *Syr. scattering abroad fatnesse*, or *the making bare of fatnesse*, or *the revengement of fatnesse*. The Father of *Joseph's* Wife, Priest, or Prince of *On*, Gen. 41. 45.

Pot-sheard] A piece of an earthen vessel, Job 2. 8. Fraile, and brittle man, Isa. 45. 9.

Pottage] Broth, wherein hearbs are boyled, 2 King. 4. 38. That which *Jacob* sold unto *Esau* was red, Gen. 25. 30. which might be by some hearbs, as Lentiles, whereof they were made, Ib. 34. or by somewhat put therein, which might give them that colour, as Saffron. The word *red* is doubled, because the pottage was red, as the *good good*, Judg. 11. 25. emphatically signifieth *very good*, and *naught naught*, Prov. 20. 14. *very naught*.

Potter] One who working in clay maketh pots, Isa. 41. 25. Jer. 18. 2--6. God our Maker, Isa. 64. 8. Rom. 9. 21.

Poverty] Lack, want of things necessary, need, scarcity, Prov. 30. 8. This cometh through sluggishnesse, Prov. 6. 11. & 20. 13. & 24. 34. & 24. 34. Miserableness, Prov. 11. 24. Refusall of instruction, Pr. 13. 18. Drunkennesse and gluttony, Prov. 23. 21. Following after vain persons, Prov. 28. 19. Hasting to be rich, Ib. 22. The effect wherof is destruction, Pro. 10. 15. One may be *outwardly* poor, yet *spiritually* rich, *rich towards God*, Rev. 2. 9.

Pound] 1. The name of a measure and weight, containing twelve ounces, or twelve and an half, Joh. 12. 3. & 19. 39.

2. A sum of money, which in gold weighed one hundred shekels, 1 King. 10. 17. comp. with 2 Chr. 9. 16. Whereof the value was 75. *l.* In silver it weighed sixty shekels, Ezek. 45. 12. So that it valued 7 *l.*--10 *s.* *Goodwyn*, p. 329. As *mina*, by the interposition of [*i*] cometh of the *Greek* μνᾶ, so doth μνᾶ, of the *Hebrew* מנה.

Pourtrap] To describe, write, expresse, draw out, resemble, counterfait, Ezek. 4. 1. To carve or paint, Ezek. 8. 10. To be set forth in lively colours, Ezek. 23. 14.

Powder] Small dust. Deut. 28. 24. *The rain of thy land, powder*; that is, In stead of rain, your air shall be filled with dust, which the wind and other things raise in the time of drought.

Ground it to powder, Exod. 32. 20. that is, Till it was small, even as dust, that they might drink thereof, and so it might be abolished.

Grinde to powder, Matth. 21. 44. that is, Break him in pieces; so as chaffe useth to be scattered with the wind. Some understand this both of temporall and eternall destruction.

There's mention made of the powder of the Merchants, Cant. 3. 6.

Power] I. Divine might, whereby God can doe, and doth all things whatsoever he hath purposed to doe, and hindereth whatsoever he will not have done. Matth. 6. 13. *Thine is the Kingdome, Power, and Glory.* See *Almighty*.

There are 7 degrees of Power to perfect any thing, D. *Andrews* in 2 Cor. 3. 5.

1 To think.
2 To understand.
3 To will or desire.
4 To speak of it, or for it.
5 To begin work, or to attempt it.
6 To work it.
7 To finish or accomplish it. All these may be in us, but none of us.

1 Not finishing, Rom. 7. 8.
2 Not doing, Joh. 15. 5. Rom. 7. 17. Isa. 26. 12.
3 Not beginning to doe, Isa. 37. 3. Phil. 1. v. 6.
4 Not to speak, Prov. 16. 1.
5 Not to will, Phil. 2. 13.
6 Not to understand, Rom. 8. 7. 1 Cor. 2. 14.
7 Not to think, 2 Cor. 3. 5. Psa. 94. 11.

II. Absolute right and authority to do a thing. Mat. 9. 6. *The Son of man hath power on earth to forgive sins*; that is, he which is the Son of man (being God) hath this power.

III. The effectuall force of the holy Spirit, working mightily in the hearts of the elect, both for their conversion from sin to grace, and confirmation in grace. Eph. 1. 19 *According to the working of his mighty power.* 2 Thess. 1. 11.

IV. Prerogative or dignity, 1 Cor. 9. 5. Joh. 1. 12. *To so many as received him, he gave power to be the Sons of God*; that is, the right and priviledge of Sons: that it cannot be meant of Free-will, is plain, by vers. 13.

V. A mighty instrument of Gods power. Rom. 1. 16. *The Gospell is the power of God to salvation.* 1 Cor. 1. 18. *To us that are saved it is the power of God.* A means of the saving power of God. *Metalepsis.*

VI. Inward strength of a renewed soul, whereby it is able to resist evill, and to doe good. 2 Tim. 1. 7. *God hath given to us the Spirit of power.*

VII. That most excellent strength and agility, wherewith the bodies of the elect shal be endued after the resurrection. 1 Cor. 15. 43. *They shall be raised again in power.*

VIII. Signes, and wondrous works, done by the mighty hand and power of God. 1 Cor. 12. 10. *Effects of his power*, called *Power*, by a Metonymie.

IX. Such persons, as have the gift and power to doe miracles, and works of wonder. 1 Cor. 12. 28. *He hath ordained powers*; that is, some to do miracles.

X. A lawful Magistrate, enabled of God with authority and might, to execute his judgements. Rom. 13. 1. *Let every soul be subject to the higher powers.* Also, it signifies the authority it self, and publick right of Governors, Joh. 9. 10, 11.

XI. A veil or covering, which women did wear, as a token of that power which their husbands had over them; and of their subjection thereunto. 1 Cor. 11. 10. *For this cause a woman ought to have power upon her head*; that is, a signe of power.

XII. Extraordinary strength, given of God to some persons, therewith either to do great good, or greater harm. Luk. 9. 1. *He gave them power over all devils.* Act. 1. 8. Rev. 9. 3. *Unto the Locusts was given power, as the Scorpions of the earth have power.*

XIII. Wicked or good Angels, which are of exceeding strength, and have leave and commission of God, to doe mighty things; and therefore are called Powers. Col. 1. 16. *By him were created powers, principalities.* Eph. 6. 12. *We wrestle against principalities and powers.* Devils are called Powers in the plurall number, to teach that they be mighty and many; and Power, Eph. 2. 2. in the singular number, to shew these many to be but one corporation or Army, ready with joynt force, and one minde, to conspire and fight against the faithfull to destroy them; yet so as they do wholly and for ever prevaile against

gainſt none, ſave ſuch as be addicted to diſobedience, Eph. 2. 2. See Col. 2. 35. where evill Spirits are called Powers.

This power is naturall to the Spirits good and bad, being Gods gift to them by creation, and their property by poſſeſſion, and is in it ſelfe, and of it ſelf good; but the abuſe of it to evill, is not naturall to the Devils, but accidentall, and is later then their creation.

The power of Angels, good or bad, is twofold:

1. Within them, or naturall, called δύναμις, *potentia*, ſtrength.

2. Without them, or accidentall, called ἐξουσία, *poteſtas*, (*i.e.*) authority, leave, liberty or commiſſion: without this (which God granteth or denyeth as he pleaſeth) the former cannot work. But the former God never taketh from them, as being part of their created properties.

XIV. Excellent and ſingular gifts of the Spirit. Act. 6. 8. *Stephen full of faith and power, did ſignes and miracles, &c.*

XV. Kingdomes and Nations, which have great power. Luk. 4. 6. *All this power will I give thee.*

It's put alſo for Might, Deut. 8. 17. Hand, Ib. 32. 36. marg. Job 5. 20. marg. Subſtance, 1 Sam. 9. 1. marg. Strength, Job 26 2. Dominion, 2 Chr. 32 9. marg. Arm, Ezek. 22. 6. marg. Palm of the hand, Hab. 2. 9. marg. Liberty, 1 Cor. 8. 9. marg. & 9. 5. It's ſpoken of *God*, 1 Pet. 1. 5. Whoſe power is great, Pſal. 147. 5. Mighty, Luk. 9. 43. Eternall, Rom. 1. 20. Exceeding, Eph. 1. 19. Glorious, Col. 1. 11. Divine, 2 Pet. 1. 3. Of *Chriſt*, Mat. 9. 6. Who is the power and wiſdome of God, 1 Cor. 1. 24. Of the *holy Ghoſt*, Luk. 1. 35. & 4. 14. Of *Angels*, 2 Pet. 2. 11. *Great men*, Eſt. 1. 3. Deut. 4. 30. *The holy people*, Dan. 12. 7. *Prophets*, Luk. 1. 17. *Apoſtles*, Mat. 10. 1. *World*, Luk. 4. 32. Rom. 1. 16. *Godlineſſe*, 2 Tim. 3. 5. *Endleſſe life*, Heb. 7. 16. *Gods works*, Pſal. 111. 6. *Mans hand*, Prov. 3. 27. *Mans tongue*, Prov. 18. 21. *The flame*, Iſa. 47. 14. *Lions*, Dan. 6. 27. *The grave*, Hoſ. 13. 14. *Satan*, Act. 26. 18. *Darkneſſe*, Col. 1. 13

All power] Univerſall power over every thing, in heaven and earth, without exception of any. Mat. 28. 18. *All power is given unto me.* This power, the Father (as God) gives; the Son (as Mediatour) receives it. Alſo, power of ſundry kindes, or divers, 2 Theſ. 2. 9.

In power, and in the holy Ghoſt] That ſtrength and virtue which the holy Ghoſt hath miniſtred, and namely, the aſſurance and cheerfulneſſe of heart, 1 Theſſ. 1. 5.

Power of God] The moſt mighty and powerfull God. Mat. 26. 64. *Sitting at the right hand of the power of God.*

2. That notable virtue and might given to the Apoſtles; not onely to work miracles, but alſo to tame and bridle the wicked. 2 Cor. 6. 7. *By the power of God.* Chriſt is called the power and wiſdome of God, both by efficacy and eſſence, 1 Cor. 1. 24.

Powers of heaben] The heavens or celeſtiall orbs and ſpheres, being exceeding firm and ſtrong creatures, and exerciſing great ſtrength upon theſe inferiour earthly bodies. Mat. 24. 29. *And the powers of heaven ſhall be ſhaken*

Power of his glory] Glorious power, ſo called, for the manner of ſtrengthening and delivering the Saints by weak or no means: alſo, for the event or end of their upholding and preſervation, which is his praiſe and glory, Col. 1 11.

Power of the holy people] Not the ſtrength wherewith the Jews, Gods people, ſhall infeſt and hurt others; but paſſively, the power by which they ſhall be grievouſly hurt and wronged. Dan. 12. 7. *To ſcatter the power of the holy people.* Such a paſſive conſtruction is found, Gen 16. 15. *My wrong* (*not, which I doe, but which*) *is done to me.*

Powre] is, To empty more or leſſe out of one thing, into or upon another, and that of all liquid things, as Oyl, Lev. 14. 18. 2 King. 9. 6. Blood, Lev. 17. 13. Water, Numb. 24. 7. Rain, Job 36. 27. It's ſpoken alſo of Aſhes, Lev. 4. 12. Money, Joh. 2. 15.

Figuratively, it's taken for very large, abundant, and muchneſſe of that whereof it is ſpoken; as, of Gods indignation, fury, wrath, anger, Pſal. 69. 24. & 79. 6. Jer. 10. 25. & 44. 6. Of his gift of his Spirit, Joel 2. 28. Zech. 12. 10. Act. 2. 17, 18. Of his grace, Pſal. 45. 2. Of his temporall bleſſings, Mal. 3. 10. Of mans ſoul and heart in prayer, Pſal. 42. 4. & 62. 8. Lam. 2. 19. So of curſe, deep ſleep, contempt, *&c.* It's put alſo for, To belch, or bubble, Prov. 15. 1. marg.

To powre out] To give and beſtow very liberally and frankly. As in Iſa. 53. 12. *He powred out his ſoul to death.* Act. 2. 17. *I will powre out my Spirit upon all fleſh.* Joel 2. 28. Zach. 12. 10.

Poyſon] Spoken of Serpents, Deut. 32. 24. Dragons, Ib. 33. Aſpes, Job 20. 16. Adders, Pſal. 143. 3. Put for corrupt doctrine, and

ungracious works, Deut. 32. 33. and for the malice and miſchievous words of the wicked, Pſal. 58. 4. Rom. 3. 13. James 3. v. 8.

Poyſon of Aſps] Malicious and bitter words, caſt out againſt ſuch as be abſent, to their great hurt. Rom. 3. 13. *The poyſon of Aſps is under their lips.*

Poyſon of Dragons] The wicked ungracious works of ungodly men, which are as unpleaſant to God, as the poyſon of Dragons to men. Deut. 32. 33. *Their wine is the poyſon of Dragons.*

P R.

Practiſe] Applyed to miſchief, 1 Sam. 23. 9. Wicked works, Pſal. 141. 4. or, practiſes in wickedneſſe, Hypocriſie, Iſa. 32. 6. Iniquity and evill, Mic. 2. 1. Spoken of the little horn, Dan. 8. 9, 12. and King, Ibid. 23, 24.

Praiſe] A confeſſion and due acknowledgement of the great and manifold excellencies and perfections that be in God. Pſal. 136. 1. *Praiſe the Lord, becauſe he is good, for his mercies indure for ever.* Pſal. 117. 1, 2. & 103. 1, 2, 3.

2. Commendation, and ſpeaking forth the good things that be in other men. Prov. 27. 2. *Let another man praiſe thee.*

3. The matter, argument, and occaſion of praiſe, Exod. 15. 2. *The Lord is my ſtrength and praiſe,* Pſal. 118. 14.

4. Protection and defence; as when it is ſet againſt revenge and puniſhment, Rom. 13. 3. 1 Pet. 2. 14.

5. Incouragement, 1 Pet. 2. 14.

6. Thankſgiving, Pſal. 100. the Title.

7. Virtue, 1 Pet. 2. 9. marg.

8. Honour, Pſal. 71. 8.

To praiſe] To ſhew forth, Pſal. 9. 1. Declare his doings, Ib. 11. Magnifie, Pſ. 69. 30. Glorifie, Pſal. 86. 12. Exalt, Pſal. 118. 28. Celebrate, Iſa. 38. 18.

The object hereof muſt not be the wicked, Prov. 28. 4. nor our ſelves, Prov. 27. 2. but God, Pſal. 104. 35. who is to be praiſed, as of Angels, Pſal. 148. 2. and Men, Pſa. 107. 8, 15, 21, 31. So of every thing that hath breath, Pſal. 150. 6. and is to be praiſed alwayes, Ib. 145. 2. with gladneſſe, 2 Chron. 29. 30. and not onely outwardly, by muſicall inſtruments, Pſal. 150. 3, 4, 5. and ſonge, Ib. 28. 7. the voyce of joy and praiſe, Ibid. 42. 4. with the mouth and lips, Ib. 51. 15. but inwardly alſo, with the ſoul, Ib. 104. 35. with the whole heart, Ib. 138. 1. and that both with underſtanding, Ib. 47. 7. and uprightneſſe, Ib. 119. 7.

To praiſe their gods] To yeeld and give unto their Idols the honour of their victory, and to offer ſome part of their feaſt to their honour, as their manner was, Dan. 5. 4. This was one cauſe that *Daniel*, ch. 1. 8. refuſed to feed on the meat of the Kings Table, for that a part of it had been conſecrated to their gods, and ſome of their meats were forbidden by *Moſes*, as unclean.

Prancings] Judg. 5. 22. that is, tramplings, or plungings, marg.

Prating-fool] One that ſhews the folly of his heart by irregular ſpeech, Prov. 10. 8. A vain talker, one that chatteth (as birds) he knoweth not what; one that ſpeaketh glorioufly, or with oſtentation, but to no purpoſe, whoſe words (pot-like) boyl or bubble out of his mouth. See 3 Joh. 10.

To pray] To deſire ſome lawful and needfull thing of God alone, with truſt to have it, for the merit of Chriſt onely. Act. 10. 9. *Peter went up upon the houſe to pray.* Matt. 6. 9. *After this manner pray ye.* Act. 12. 12. Mar. 11. 24.

2. To crave ſomething with the voyce onely, without faith in Chriſt. Luk. 18. 10. *They went up into the Temple to pray,* verſ. 11. This is Vocall prayer onely, and the former is both Vocall and Mentall. This diſtinction is grounded on Rom. 10. 1.

3. To worſhip God. A Synecdoche of part for the whole. Luk. 19. 46. *A houſe of Prayer.*

4. To conceive a form of prayer wherein to go before the people, as the Teacher doth in the publick Aſſembly.

5. Alſo to partake in the publick prayer, 1 Cor. 11. 4, 5.

6. To crave ſomething with the minde onely, Exod. 14. 15.

7. To pray for the confuſion of the wicked, in reſpect of their perſons, and not in reſpect of their ſins, policies, and power, (which it is lawfull to doe) ſeemeth to be rather a propheſie of the godly, in what ſtate the wicked (their enemies) ſhould be in time (God ſo revealing it to his ſervants) than any prayer that their enemies might be ſo. See Pſalm 107. 9. and compare it with Act. 1. 26. See St. *Auguſtine* upon Pſal. 35.

This is to call upon, Gen. 12. 8. Intreat, Gen. 25. 22. Cry to the Lord, Exod. 2. 23. Beſeech the Lord, Exod. 32. 11. Powre out the ſoul, 1 Sam. 1. 15. Lift up prayer, 2 Ki. 19. 4. Make ſupplication, Job 8. 5. Lift up the

the ſoul, Pſal. 25. 1. Seek the Lord, Ib. 27. 8. Make interceſſion, Jer. 7. 16. Make requeſt, Phil. 4. 6.

Inſtant in prayer] One earneſt and conſtant (though he be not heard at firſt) in calling upon God on all occaſions, continuing till he be heard, Rom. 12. 12. Luk. 18. 1. 2 Theſſ. 5. 17.

Prayer] The whole ſervice of God, and every part of it. Matth. 21. 13. *An houſe of prayer.*

2. That one part of his worſhip, called Prayer and Petition. Jam. 5. 15. *Prayer of Faith.* Prayer cometh of a word in the *Hebrew*, which ſignifieth Appeal, Interpellation, Interceſſion, whereby we referre the cauſe of our ſelves, or others, unto God as Judge, calling upon him, appealing to him for right, preſenting our ſelves and our cauſe unto him, as to one which hath power to determine cauſes, and to whom appeals may be made.

It's a work of the beleeving ſoul, deſiring of God alone, things lawfull and needfull: with confidence to obtain them, through the alone mediation of Chriſt, to the praiſe of the mercy, truth, and power of God.

Prayer is either private, or publick; for our ſelves, or others; for the having of good things, or removing things evill. Whence ariſeth the difference, and divers kindes of Prayers, mentioned, 1 Tim. 2. 2. *Let ſupplications and prayers, interceſſions and giving of thanks be made for all men.*

It's put for ſecret ſpeech, Iſa. 26. 16. marg. Hereof the Lord onely (as of praiſe) is the object, Pſal. 50. 15. Nor muſt we pray for our ſelves onely, we muſt for others alſo, Jam. 5. 16. and that fervently, Col. 4. 12. ſincerely, Pſal. 17. 1. boldly, Nehem. 4. 16. conſtantly, Col. 4. 2. with faith, Jam. 5. 15 Not without repentance, Pſal. 66. 18. Jer. 36. 7.

This is both Mental, and Vocal, Ejaculatory, and Occaſional; every way uſeful, and accordingly ſucceſſeful, as for the pardon of ſin, 1 Joh. 5. 16. the procuring of health, Jam. 5. 15. ſtrength, Judg. 16. 28. children, Gen. 25. 21. victory, Exod. 7. 12. wiſdome, Jam. 1. 7. and ſo in other particulars.

To preach] To declare the will of God by voyce, for the inſtruction of the Church, Mar. 1. 49. *He preached in their Synagogues.* The Greek word [*kerux*] ſignifieth an Ambaſſadour, which publiſheth and ſpreads abroad the minde and meſſage of God, touching mans duty and ſalvation, Rom. 10. 14.

Preaching is an action of the Miniſter of the Word, ſoundly interpreting and opening the ſenſe of the Scriptures, by the Scriptures; with application of them unto the uſe of the Church, by Doctrine, Exhortation, Reproofe, Convincing, and Comfort. Mar. 2. 2. *He preached the Word to them.* Luk. 4. 18, 19, 20, 21. *He took up the Book, and read, and ſaid, This day is the Scripture fulfilled in your ears.* Alſo, 1 Cor. 14. 3. *He that propheſieth*; that is, Preacheth, *ſpeaketh to men to edifying, to exhortation, to comfort.* See Neh. 8. 8. *And he read in the book of the Law, and gave the ſenſe according to Scripture.* (Thus *Tremelius* tranſlates it out of the *Hebrew*.) Act. 9. 20, 22. *He preached Chriſt, confirming that Jeſus was the Chriſt*; that is to ſay, He compared Scripture with Scripture, conferring them together, as cunning Cralts-men, which joyn all parts together, to make them agree one with another. This is *preaching* in the ordinary phraſe of the Scripture. Indeed, every declaration of Gods will, either by afflictions, bleſſings, readings, and creatures, or otherwiſe, may generally and improperly be called Preaching.

As the *matter* hereof muſt be the Goſpel, Mar. 16. 15. The Word, Act. 13. 5. Jeſus Chriſt, Act. 17. 3. The Faith, Gal. 1. 23. The baptiſme of repentance, Luk. 3. 3. The glad tydings of the Kingdome of God, Luk. 8. 1. The things concerning the Kingdome of God, Act. 8. 12. The way of God in truth, Mat. 22. 16. His knowledge, 2 Cor. 2. 14. The reſurrection from the dead, Act. 2. 4. The forgiveneſſe of ſins, Ibid. 13. 38. Juſtification by beleeving, Ib. 39. Peace by Jeſus Chriſt Eph. 2. 17. What we ought to doe, Act. 10. 6. Repentance towards God, and faith towards our Lord Jeſus Chriſt, Act. 20. 21. All the counſell of God, Ib. 27. And the *end* ſhould be, To turn men from vanities to the living God, Act. 14 15. Save them, Ib. 11. 14. Open their eyes, to turn them from darkneſſe to light, *&c.* Ib. 26. 18. that they may ſeek after the Lord, Ib. 15. 17. repent and turn, that they may doe works meet for repentance, Ib. 26. 20. So for the *manner*, it muſt be ſincerely. We muſt not ſpeak ſmooth things, propheſie deceits, Iſa. 30. 10. Steal the word from our neighbour, Jer. 23. 30. Uſe, or ſmooth our tongues, Jer. 23. 31. marg. Propheſie lies in the name of the Lord, Ib. 25. Propheſie of wine, or of ſtrong drink, Mic. 2. 11. Walk with the wind, and lie falſly, Ib. marg. Corrupt, or deal deceitfully with the Word of God, 2 Cor. 2. 17. marg. Handle the Word of

God deceitfully, 2 Cor. 4. 2. But as of ſincerity, but as of God, in the ſight of God. We muſt ſpeak in Chriſt, 2 Cor. 2. 17. We muſt ſpeak as the Oracles of God, 1 Pet. 4. 11. We muſt rightly divide the Word, 2 Tim. 2. 15. We muſt keep back nothing that is profitable unto our people, Act. 20. 20. We muſt ſpeak the Word faithfully, Jer. 23. 28. yea, we muſt cry aloud, not ſpare, lift up our voyce like a trumpet, and ſhew our people their tranſgreſſion, their ſins, Iſa. 58. 1. We muſt not hold our peace, nor reſt, Iſa. 62. 1. We muſt prepare the way for the people, *&c.* Ib. 10.

Preacher] One who ſoundly teacheth the doctrine of Chriſt, 1 Tim. 2. 7. 2 Tim. 1. 11. The word διδάσκαλος properly ſignifieth, a Teacher of Letters, Manners, Arts; but in a ſpeciall manner is applyed to *Preachers*, as Teachers of the Art of Arts, or of that *one* thing that is of abſolute neceſſity, needfull indeed to be learned. One that as an *Herald* or *Cryer* (ſo κήρυξ ſignifieth) proclaimeth Gods will, 2 Pet. 2. 7.

The Word preached, Gr. *The Word of hearing*, Heb. 4. 2. marg.

Precepts] Rules, Commiſſions, or Charges, becauſe they are committed unto men, with charge carefully to keep them, according to that in Pſal. 119. 4. Alſo, they come of another word, which ſignifieth *to viſit*, becauſe God threatned to viſit or puniſh the tranſgreſſors of them, as Exod. 20. 5. & 32. 34.

1. Good precepts of Gods appointment and ſending, Ezekiel 18. 9, 17, *&c.* and 20. 16.

2. Evill precepts of evil mens deviſing and ſending, and of Gods ſuffering, Ezek. 28. 25. Mat. 15. 9.

Precious] Sometime bright and glorious, Job 31. 26. Zach. 14. 6. Alſo, that which is honorable, and of great eſteem, Pſa. 36. 7. Alſo, that which is dear or hardly to be attained and effected, as Pſalm 49. 8. & 139. 16. Hence it ſignifieth alſo that which is rare and incomprehenſible: Alſo, that which is ſparingly, and not eaſily to be had, 1 Sam. 3. 1. Deſirable, Ezr. 8. 27. marg.

It's put alſo for honour, 1 Pet. 2. 7. marg. Excellent, Pſal. 36. 7. marg. Invaluable, 1 Pet. 1. 19. Much ſet by, 1 Sam. 18. 30. marg. Grace, Prov. 17. 8. marg. Freedome, Ezek. 27. 20. marg. Deſire, Dan. 11. 8. marg.

To predeſtinate] To determine and appoint before, moſt firmly, ſome perſons to be ſaved by Chriſt, Rom. 8. 29.

It's ſpoken alſo of things; and that either in a good part, 1 Cor. 2. 7. or, of the Decree and providence of God, about the moſt ſinfull actions of men, Act. 4. 28.

Predeſtination] The fore-appointment of every thing to certain ends, Act. 4. 28.

2. The fore-ordaining of ſome perſons, to obtain eternall life by Chriſt. Rom. 8. 30. *Whom he predeſtinated, them he called.*

I. An act of God immanent, and from eternity; alſo called, his purpoſe, decree, determination, will, counſell.

And this both of perſons to things, and of things to perſons, *viz.*

1. The means leading to the end, and one means leading to another.

2. The end it ſelf.

3. An execution of the former act, or an act tranſient and immanent, as Wiſd. 19. 4.

Predeſtination is a generall word, and twofold.

1. Poſitive or Affirmative, which is called Election. See *Election.*

2. Privative or Negative, which is called Reprobation or Rejection. See *Reprobation, &c.*

This latter is ſo called in reſpect not of the latter part and act thereof, (which ſeems to be Poſitive to pain) but of the former part thereof, *viz.* of the means thereof, and this *per Synecdochen partis pro toto.*

Predeſtination is a moſt righteous decree of God, freely, according to his owne good pleaſure (without any reſpect of fore-ſeen faith or works, as moving cauſes) ordaining from all eternity, out of the whole lump of loſt mankinde, a certain number, to obtain eternal life in heaven by Chriſt (having firſt called, juſtified, and ſanctified them) unto the praiſe of his glorious grace, Rom. 8. 28, 29, 30. Eph. 1. 5, 6, 7.

Or, according to *Peter Martyr.*

Predeſtination is the moſt wiſe purpoſe of God, whereby he hath before all eternity conſtantly decreed, to call thoſe whom he hath loved in Chriſt, to the adoption of his children, to juſtification by faith, and at the length to glory through good works, that they may be made like unto the image of the Son of God, and that in them ſhould be declared the glory and mercy of the Creator.

Whereas Election looks onely to the purpoſe of Gods chooſing, and to the oppoſite member, to wit, Reprobation; between which and Election, there is a mutuall and neceſſary reference, the one alwayes including or implying the other: for where there

is

is an election of ſome, there is a refuſing of others, and on the contrary; yet Predeſtination reſpecteth both the execution of Gods purpoſe, with the whole progreſſe of middle cauſes leading unto the end, as Eph. 1. 5, 10. Rom. 8. 29. Act. 22. 14. and alſo the ends themſelves, both life eternall of the elect, as the neareſt end, and the glory of Gods mercy, as the utmoſt end, Rom. 9. 23. Eph. 1. 6, 11, 14. So as Predeſtination is of larger extent then Election, though in Scripture it is not found to concern any other, ſave the elect. But Scholaſtical Writers make it the generall both to Election and Reprobation, as a decree of God, which is touching the ends of both, which be without end. So as Predeſtination is largely taken, containing both the decrees, and ſtrictly, being ſubordinate to the purpoſe of Election.

Preferre] 1. To change, Eſther 2. 9. marg.

2. Make to aſcend, Pſal. 137. 6. *Aynſworth.*

3. Put in an higher place, and have in an higher eſteem and account, Dan. 6. 3.

4. Prevent, Rom. 12. 10.

5. Prejudice, 1 Tim. 5. 21.

Preheminence] Chief power and dominion, lawfully conferred by God the Father, upon Chriſt the Mediatour, that he as King may rule his Church outwardly, by his own laws and officers, and inwardly by his Spirit and grace. Col. 1. 18. *That he might have the preheminence.* Here it is uſed in good part.

He is firſt in *time*, as before all things; firſt in *order*, to be reckoned and admired in the Church; firſt in the dignity of *perſon*, he excels in both *natures*, all that is in the Church, or ever was; firſt in *degree*, Joh. 1. 5. firſt in *government*, Mat. 20. 27. firſt in *acceptation* with God, Mat. 17. 5. firſt *effectively*, as the cauſe of all the reſpect, order, and excellency in others, he being the root out of which ſprings all the glory in the Church. *Byfield* on Col. 1. 18. p. 125.

2. Primacy and ſoveraignty over others, ambitiouſly affected, and unlawfully held and exerciſed. 3 Joh. 9. *Which loveth to have the preheminence.* It is here put in the worſt part, for uſurped power and tyranny.

Premeditate] To deviſe and caſt with ones ſelf, ſtudy, or muſe on a thing, Mar. 13. 11.

Preparation] Proviſion, 1 Chron. 22. 5. Diſpoſing, Prov. 16. 1. The day that was before any ſolemn feaſt, Matt. 27. 62. Mar. 15. 42. wherein they provided all neceſſaries for the feaſt, Luk. 23. 54. *Annot.* or wherein they prepared themſelves for the ſolemnity, Joh. 19. 14. *Annot.*

With the preparation of the Goſpel of peace, Eph. 6. 15. that is, with being ever ready and prepared to profeſſe the faith, and to give an account of that hope that is in us, Rom. 10. 10. 1 Pet. 3. 15.

Prepare] To make a thing ready beforehand. Mat. 26. 17. *Where wilt thou that we prepare for thee?* 1 Chr. 29. 19. *To build the houſe which I have prepared.* Mat. 20. 23.

2. To apply or fit the right cauſes to their effect. Rom. 9. 22, 23. *What if God willing to ſhew his wrath, and to make his power known, indured with much ſuffering the veſſels of wrath fitted to deſtruction.*

3. To obſerve the right properties or circumſtances belonging to any act, ſubject, object, place or time. 2 Tim. 4. 6. *For I am now ready to be offered, and the time of my departure is at hand.* Luk. 3. 4. *As it is written in the book of the words of* Iſaiah *the Prophet, ſaying, The voyce of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths ſtraight.* Mat. 22. 4. *Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.* Luk. 22. 9, 12, 13. Joh. 14. 2, 3.

What preparation of men to Gods ſervice, and by what meanes: See Malach. 3. 1, 2, 3.

Preparation of men to remiſſion of ſins, and to ſalvation, what and whereby it is: See Luk. 1. 16, 17. & 3. 3, 4, 5, 6. Mat. 11. 10. Act. 2. 38. & 3. 19. Rom. 8. 30.

To fit effectually and mightily the elect of God unto that bleſſedneſſe which they were appointed unto from everlaſting, Rom. 9. 23. *Veſſels of mercy which he hath prepared to glory:* and to make meet the Reprobates, unto that wretchedneſſe before, Rom. 9. 22. *Veſſels of wrath prepared to deſtruction.* Or thus more briefly; to purpoſe and make meet heaven for the elect, and the elect for it. Mat. 25. 34, 41. *Prepared for you, &c.*

Both indeed are prepared and fitted one for the other; yet as Hell is prepared for the wicked, by God himſelf, Iſa. 30. 33. and not by the wicked themſelves; ſo the wicked are prepared for hell, by the wicked themſelves and not by God. Tit. 3. 11. *Knowing, that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.*

Alſo, Hell for the Reprobate, and them for it. *Prepared for the Devil and his Angels.* Rom. 9. 22, 23.

4. To

4. To make us meet or fit, either for doing good duties, or ſuffering afflictions, 1 Chron. 26. 18. *Prepare their hearts unto thee.*

5. To make ready ſome things which belong either to Gods ſervice, or to the ſervice of Saints. 2 Cor. 9. 2. *Achaia was prepared a year agoe.* Joh. 19. 42. *Becauſe of the Jews Preparation day.*

6. To fix. *My heart is fixed,* Pſal. 57. 7. or, *prepared,* marg.

7. To appoint. *For whom it is prepared of my Father,* Mat. 20. 23.

8. To tie, or binde, 1 King 18. 44. marg.

9. To ſtabliſh. *Prepare their heart unto thee,* 1 Chr. 29. 18. marg.

10. To eſtabliſh, 2 Chr. 27. 6. marg.

11. To be ready, Joſh. 4. 13. marg.

10. To fit, Heb. 10. 5. marg.

Presbyterie] *The elderſhip*; or, the company of the Elders who laid hands upon *Timothie,* when he was ordained, 1 Tim. 4 14. For though he was ordained by St. *Paul,* 2 Tim. 1. 6. yet this ordination was performed in the aſſembly of the Elders, and with the laying on of their hands alſo.

Some take it for the *office* and *function* of a *Presbyter*; but the word πρεσβυτέριον, is never taken in the Scripture for the Office of a Presbyter, but for the Company of Elders. But ſuppoſe it were ſo taken, how harſh would it be to take it ſo here? How harſh this phraſe, *The laying on of the hands of the office of a Presbyter?* See *Cameron* in his *Myroth. Evang.* on the place.

Preſcribe] To appoint, Iſa. 10. 1. Limit, Ezr. 7. 22.

Preſence] There is a double preſence, one ſpirituall, another locall; one in reſpect of place, another in reſpect of agreement in will and purpoſe, 1 Cor. 5. 3. As *Paul* being abſent from the Church of *Corinth,* as touching place, yet did concurre with them in purpoſe, touching the excommunicating that inceſtuous perſon: ſo Chriſt who is not preſent in the ſacred Supper locally, is yet ſpiritually preſent to faith.

See *Face, God, dwell in God, One, Union, To walk, &c.*

1. The being of ſome perſon, or ſome thing, in ſome place, or with ſome perſon; this is two-fold:

1. Spirituall, which we call Common.

2. Corporall, which we call Conjunctive. See *Near, Nigh.*

2. The place or tokens of ones preſence, as Pſal. 95. 2. *Let us come before his preſence with thankſgiving, and make a joyfull noyſe unto him with Pſalms.*

It's put alſo for the perſon, Exod. 33. 14. The ſight and beholding, 1 Sam. 18. 11. Perſonall, or bodily ſight, 2 King. 3. 14. Face, 2 King. 13. 23. marg. Being, Pſal. 139. 7. Company, Prov. 14 7. Before, Dan. 2. 27. Act. 3. 13. Ready at command, Luk. 1. 19. Being with, Phil. 2. 12.

Preſent] To *God,* Pſal. 68. 29. & 76. 11. To *Man;* Judg. 3. 15. 1 King. 10. 25. Meat-offering, Judg. 6. 18 marg. Bleſſing, 1 Sam. 30. 26. marg. Tribute, 2 King. 17. 3. mar. Precious things, 2 Chr. 32. 23. marg.

Preſent] Found, Eſt. 1. 5. marg. That which is at hand to be found, 1 Sam. 25. 3. Numbered, muſtered, and victualled, 1 King. 20. 27. Come together, Act. 11. 18. Bodily in a place, 2 Cor. 11. 9. & 13. 2, 10.

Spiritually: So man in minde and ſpirit, 1 Cor. 5. 3. So Chriſt, Matth. 18. 10. & 28. 20.

To preſent] To offer, Matth. 2. 11. marg.

Preſently] As on the day, 1 Sam. 2. 16. marg.

To preſerve] To keep one free and ſafe, from taking hurt by any enemies, or dangers. Pſal. 16. 16. *Preſerve me O Lord, for I truſt in thee.*

2. To ſuſtain and uphold all things in their being. Job 7. 20. *O thou preſerver of men.* Pſal. 36. 6. *He preſerveth both man and beaſt.* Neh. 9. 6. *Thou preſerveſt them all.* This is generall preſervation.

3. To keep conſtantly the faithfull, unto the poſſeſſion of eternall life. 1 Pet. 1. 8. *Preſerved, or kept through the power of God by faith, unto eternall life.* This is ſpeciall preſervation.

4. To reſerve, Pſal. 79. 11. marg. *Preſerve you a poſterity,* Gen. 45. 7. that is, put for you a remnant, marg.

Preſidents] Such as *Darius* ſet over his hundred and twenty Princes, that unto them the Princes might give accounts, Dan. 6. v. 2.

Preaſſe] A throng, or confuſed multitude of people, Mar. 2. 8. Luk. 8. 19.

Preſſe] To ruſh, Mar. 3. 10. marg. To throng, Luk. 8. 45. [the Original ἀποθλίβω, ſignifieth, *ſuch a cruſhing, as is with mil ſtones*] To be inſtant, urge, conſtrain, Gen. 19. 3. To wring out, Gen. 40. 11. To bruiſe, Eze. 23. 3. Eagerly to perſue and follow, to follow as one that would not leave till he had that which he followed, Phil. 3. 14. To break in by force, Luk. 16. 16.

Preſſed

Preſſed in Spirit, Act. 18. 5. that is, he had an extraordinary and vehement motion, by a divine inſpiration.

Preſſe] *The preſſe is full*, Joel 3. 13. that is, wickedneſſe is come to the height.

To preſume] Either to take too much upon us, out of a vain confidence in our ſelves; or to take too much heart and boldneſſe to us. Pſal. 73. 8. *They talk preſumptuouſly.* 1 Cor. 4. 6. *Let none preſume above that is written.*

Preſumption is a vice, whereby many men, in regard of Gods bleſſings and patience towards them, have their hearts too much lifted up in vain confidence of their owne ſufficiency, and Gods goodneſſe, waxing ſecure, haughty, and careleſſe in the courſe of their lives, without any fear of ſin, or Gods judgements for them.

Preſumptuous ſins] Sins of contumacy, which come from a ſtubborn and malicious heart. Pſal. 19. 13. *Keep me from preſumptuous ſin.*

Preſumptuouſly] With an high hand, Numb. 15. 30. marg.

Of pretence] Upon a fair ſhew and colour, or colourable cauſe, without ſincerity, cloaking the ambition and envy which boyled inwardly, with pretence of Chriſt, and preaching him, Phil. 1. 18.

Pretorium] The Governours houſe, or Common-hall, Mat. 27. 27. marg. Judgement-hall, Act. 23. 35. The palace, or *Cæſar's* Court, Phil. 1. 13. marg.

Prevail] To be heavy, Judg. 1. 35. marg. To be ſtrong, Judg. 6. 2. marg. To be lifted up, Gen. 7. 20. To be ſtronger, Ibid. 49. 26. To vanquiſh, or overcome, Num. 22. 6.

Prevent] To come before it's expected, lookt for, ſought after. Spoken of the knees, Job 3. 12. The ſnares of death, Pſal. 18. 5. Enemies, Ib. 18. The days of affliction, Job 30. 27. God, Pſa. 59. 10. his tender mercies, Pſal. 79. 8. Prayer, Ib. 88. 13. Eyes, Ib. 119. 148. Evill, Amos 9. 10. and of ſome other things.

Prey] Booty, ſpoyl, Gen. 49. 9. Captive, Numb. 14. 3. A mocking, or deſpiſing, Nehem. 4. 4. Recompence, Eſt. 3. 13. Food, Job 4. 11. Ravine, or pillage, Job 24. 5.

Eat of the prey, Numb. 23. 24. that is, killed his enemies. *Ainſworth.*

His life ſhall be unto him for a prey, Jer. 21. 9. A proverbial form of ſpeech, importing as much as *he ſhall ſave*, or *gain his life*; his life ſhal be to him as ſome booty gotten in fight, in regard of the joy he may have of it, ſay *ſome*; or in regard of the atchievement and poſſeſſion of it, as *others* rather; his life ſeeming to be as it were new acquired, and gotten again to him, and himſelf repoſſeſſed of that, which ſeemed in a manner utterly loſt before, as 2 Cor. 7. 8, 9. Heb. 11. 17, 18. *Annot.*

Price] 1. The value of any thing to be bought and ſold, Lev. 25. 16, 50. Act. 4. 34.

2. The money, or money-worth received, Deut. 23. 18.

3. A rate or ſumme ſet down, 2 Chron. 1. 16.

4. The worth of a thing, Job 28. 13. Prov. 31. 10.

5. The means for obtaining, Prov. 17. 16.

6. That which is given for a thing, Matt. 27. 6.

7. Reward, 1 Cor. 9. 24. Phil. 3. 14.

8. Eſteem, 1 Pet. 3. 4.

Price of high calling] Eternal life, which is freely given as a reward or price propounded of God, who calleth his to glory, Phil. 3. 14. 1 Cor. 6. 24.

Price of Redemption] Satisfaction or payment made to the juſtice of God, for the hurt done to it by the ſins of the elect; that ſo they may be redeemed and ſet free. 1 Tim. 2. 6. *He gave himſelfe a price of redemption.*

Note, that he gave not his body, or blood onely, but himſelf, even the whole manhood to be the price, the onely al-ſufficient price to God for ſin: Adieu then to all Popiſh ſatisfactions, and to the opinion of his ſole-bodily ſufferings.

Prick] A ſharp piece of wood, a pole, ſtake, or ſharp thing, which pricketh one as he goeth through buſhes or thick places.

2. The ſharp and piercing wrath and power of God, which ſhall ſtrike the wicked quite through their body and ſouls, Act. 9. 5. Yea, the very word or ſpeech thereof, is as the point of a ſharp ſword going to the heart of men, Heb. 4. 12. Act. 2. 37. Matt. 25. 41.

3. Chriſts members defended by him, to the hurt of ſuch as doe perſecute them, Act. 9. v. 5.

Prick in the fleſh] Inbred corruption, or naturall concupiſcence, which ſticketh faſt in us, as it were, a prick moleſting and vexing us by evill motions, as the fleſh is galled and pained with a prick or ſharp ſtub ſticking in it. 2 Cor. 12. 7. *There was given unto me a prick in the fleſh.* A Metaphor. *Beza* extends

extends the ſenſe to outward contumelies and injuries of all ſorts, which vext the Apoſtle as pricks, or thorns. See the like phraſe, Numb. 33. 55. Joſh. 23. 13. Judg. 2. 3. Or, ſome inward violent temptation injected by Satan.

Pricked in heart] Perſons ſtricken with great grief, and ſoul-ſorrow, in the ſenſe of Gods diſpleaſure for ſin, as if their hearts had been pricked through with a ſword. Act. 2. 37. *And being pricked in heart, they ſaid, &c.*

Pride] Haughtineſſe or loftineſſe of mind, being puft up and ſwoln with a high conceit of our own excellency, to the contempt of God, and the diſdain of men. Pro. 16. 18. *Pride goeth before a fall, &c.* 1 Cor. 4. 6. *Swell not one againſt another.* Luk. 18. 9.

It's put for the proud perſon that is ready to ſet his foot upon another with great contempt, Pſal. 36. 11. That which maketh proud, Job 41. 15.

Pride, as a chaine] The arrogancy of wicked men, glorying in their pride, as one would glory in a chain of gold, Pſal. 73. 6.

Pride of life] Vain boaſting, and arrogancy, wherein they pleaſe and delight themſelves, which doe abound in the things of this life. John 2. 16. *And the pride of life.*

Pride of heart] The lifting up, 2 Chr. 32. 26. marg.

Prieſt] I. A ſacrificing perſon, ordained of God, not onely to teach the people, and pray for them; but alſo to offer up outward and bodily ſacrifices for his owne ſins, and the ſins of the people, Levit. 5. 2, 4, 5. Such were the Prieſts of the Law, and Old Teſtament; Legall and Leviticall Prieſts. The offering up of the Prayers for the people (as well as Sacrifices) ſignifieth,

1. Chriſts interceſſion and prayers for his Church, Joh. 17. Heb. 5. 7.

2. Our right of praying to God in his name, Heb. 13. 15.

And whereas Sacrifices offered by prayer of the Prieſts under the Law, and before, were acceptable to God, as Gen. 4. 4. it ſignifies,

1. That Chriſt his offering himſelfe to his Father, was a ſweet ſmelling oblation, Eph. 5. 2.

2. That we through Chriſts oblation are accepted of God, Heb. 10. 10.

3. That our obedience, or reaſonable ſervice is pleaſing to him, Mal. 3. 4. Rom. 12. 1. 1 Pet. 2. 5.

4. That the Miniſters Oblation of thoſe which are called to the Faith by the work of the holy Ghoſt thorough their Miniſtery, was pleaſing to God, as *Paul* witneſſeth, Rom. 15. 16. The firſt Prieſts which taught the people, and offered ſacrifices, were all the firſt born, as it was commanded, Exod. 24. 5. Of them underſtand, Exod. 19. 22. They figured Chriſt the firſt-born among many brethren, Rom. 8. 29. and ſecondly, the Church, the firſt-born of them which are written in heaven. Afterward, upon the giving of the Law, the Tribe of *Levi* ſucceeded in their place, Numb. 3. 8. & 8. 19.

Whereas the Prieſts were forbid to marry an Harlot, one polluted or divorced, and to drink ſtrong wine for the time they entred into the Tabernacle, Lev. 21. 7. & 10. 9. This ſignif. that both Miniſters Wives and Children muſt be ſober. See 1 Tim. 3. 4. & 5. 23.

II. A ſacrificing perſon, eſpecially ordained of God, that by the ſacrifice of himſelf, once offered by himſelf; and alſo, by his interceſſion, he might reconcile unto, and keep in favour with God, for ever, all beleeving ſinners. Such a Prieſt is Chriſt onely, being the alone Prieſt of the New Teſtament, properly ſo called. Heb. 7. 17. *Thou art a Prieſt for ever, after the order of Melchiſedech.* Alſo verſ. 23, 24, 25, *&c.* See ch. 10. from v. 5. unto the 15. Theſe two ſignifications of *Prieſt*, be proper.

III. Every faithfull Chriſtian, man or woman, of what calling ſoever, enabled by the authority and commandement of God, to offer up themſelves, and their good works, as ſpirituall ſacrifices acceptable to God through Chriſt, 1 Pet. 2. 5. Rev. 1. 6. *He made us Kings and Prieſts to God.* Rom. 12. 1. Heb. 13. 15, 16. This is an improper figurative ſenſe of the word, by reſemblance and likeneſſe.

4. A man of great dignity, a chief Ruler or Officer. Exod. 2. 15. *And the Prieſt of Midian had ſeaven daughters.* Gen. 41. 45. *The daughters of Potipherah the Prieſt*, or *Prince of On.* Exod. 18. 1. *Jethro the Prieſt of Midian.*

Note. The manner of thoſe times and places were, that one man was both Prieſt and Prince, as *Melchiſedech.*

The Hebrew [*Cohen*] which we Engliſh a Prieſt or Sacrificer, is the name of the Kings chief Officer, as in 2 Sam. 8. 28. *Davids Sons were Cohens*, that is, chief Rulers, which is expounded in 1 Chr. 18. 17. to be the firſt or the chief at the Kings hand.

It

It hath the name of Miniſtration, Iſa. 61. 6, 10. and was a title ſpecially given to *Aaron* and his Sons that miniſtred to God in the Sanctuary, Exod. 28. 3, 4, 41.

V. The firſt-born of the male children, whom God did conſecrate and ſet apart to do the office of Prieſts, in adminiſtring holy things, until *Aaron* and his Sons were ſanctified to that end. Exod. 19. 22. *And the Prieſts alſo he ſanctified.* Exod. 13. 2. *Sanctifie to me the firſt-born, &c.*

In every Legall and Legitimate Sacrifice, there muſt be (beſides the Sacrifice) a Prieſt, an Altar, and Fire: As the Sacrifice was a figure both of Chriſt our eternall Sacrifice, Eph. 5. 2. Heb. 10. 5, 6, 7, 10. and of our ſelves (whom the Apoſtle calleth living Sacrifices) through him, Rom. 12. 1. So the Prieſt fig. and figured Chriſt to be that onely Prieſt which can draw neer unto God, Heb. 5. 6, 10. Jer. 30. 12. Alſo, that by Chriſt alone wee draw neer to God, and are Prieſts in and through Chriſt, Exod. 19. 6. 1 Pet. 2. 5, 9. Rev. 1. 8. Laſtly, it figured the Miniſtery in the time of the Goſpel, Iſa. 66. 21. Now the Altar, whoſe property it was to ſanctifie the gift, it figured, firſt, Chriſt who was his owne Altar, and ſanctified himſelf, Joh. 17. 19. Heb. 9. 14. Secondly, that we have Chriſt for our Altar, Heb. 13. 10. Rev. 8. 3. The Fire ſignif. the conſecrating of our Saviour by ſuffering, and the burning him up with the ſenſe of his Fathers wrath, Heb. 13. 11, 12. Alſo, the conſuming of our luſts, and an holy zeal and fervency. To which purpoſe it is inforced, Mar. 9. 49. And laſtly, fiery afflictions of Gods children, 1 Pet. 4. 12. Whereas this fire came down from heaven, and was ever to be cheriſhed, it ſig. Chriſt to be appointed of God our ſacrifice, and that our zeal ought never to go out.

Note. Chief Prieſts ſometime ſig. ſuch as were chief in every order and rank of Prieſts, who were many, and ſerved by courſes and turns in the Temple. See Mat. 27. 3. Mar. 14. 53. Luk. 1. 5, 8, 9. Of the diviſion of the Prieſts into their orders, See 1 Chron. ch. 24. whole.

Prieſts were either I. in the Church; namely,

1. *Patriarchall*, being the firſt-born and the principal of the families, Numb. 3. 12, 41, 45. & 8. 16, 17.

2. *Moſaicall*, *Levitical*, or *Aaronicall*, Numb. 18. 1, 7, 22. Exod. 28. 1. 1 Chron. 6. 49. Of whom there were High-prieſts, 1 Chr. 6. 49 15, 50, 53. Chief Prieſts, who were the High-prieſts Sons, Numb. 20. 26. Ordinary Prieſts of the ſame line, Lev. 6. 29. Joſh. 3. 6. who were divided in 24 courſes, 1 Chr. 24. 5, *&c.*

3. *Judaicall*, or of the Tribe of *Judah*, *Melchiſedech*, Gen. 14. 18. Heb. 7. 1. *Jeſus Chriſt*, Heb. 7. 14. & 3. 1. & 4. 14.

4. *Spirituall*, even all true Chriſtians in Chriſt, Rev. 1. 6. & 5. 10. & 20. 6.

II. Out of the Church:

1. *Diabolicall*, Heathen Idolaters, as 1 Sam. 5. 5. 2 King. 10. 21. Jer. 48. 7. & 49. 3. Act. 14. 13.

2. *Apoſtaticall*, 2 King. 10. 11, 19. & 11. 18. 1 King. 12. 31, 32. & 13. 3, 32, 33. 2 King. 17. 32.

High-prieſt] The chief amongſt and over the Prieſts of the Law, who was ever but one onely, and in a ſpeciall manner was a figure of Chriſt, both in his garments, publick works and actions; and alſo in his eminent place, Chriſt being chief among the Paſtors, as *Aaron* was among the Prieſts, Heb. 5. 1, 2, 3. unto the verſ. 10. *For every High-prieſt is taken from among men*, 1 Pet. 1. 25. Heb. 9. 11.

The difference between a Prieſt properly and improperly taken, is this. The former hath an externall and bodily Sacrifice, to give and offer unto God, as Chriſt did give his owne body, and the Prieſts of the Law, the bodies of beaſts. The latter offereth Spiritual ſacrifices onely; as their prayers, praiſe, obedience, almes, and all other good works and duties of their calling, which every Chriſtian (as well as a Miniſter) is bound to offer. The Popiſh prieſthood is an imaginary and blaſphemous fiction, having no ground, neither any colour and ſhew of ground and proof in the whole book of *God.*

Royall Prieſthood] 1 Pet. 2. 9. Chriſtians are both Kings and Prieſts, but both with difference from other men of either of thoſe callings. They are Kings, not Civill onely, but Sacred Kings: They are Prieſts, not common or typicall Prieſts, but royall. The one word tels their dignity to which they are ordained, the other their office in reſpect of God. Being a *Royal* prieſthood, it is better then the *Levitical* prieſthood, which was not after the order of *Melchiſedech.* It imports ſeparation and conſecration to God, alſo neerneſſe and conſtancy of communion with him. *Byfield* on 1 Pet. 2. 9. p. 318. & 321.

Prince] 1. God, Dan. 8. 12.

2. Jeſus Chriſt, Iſa. 9. 6. Dan. 8. 25. Act. 5. 31. Rev. 1. 5. tearmed, the Prince (or Author) of life, Act. 3. 15. marg.

3. The

3. The *Romane* Emperour, Dan. 10.26.

4. Men of principal gifts, chief and choyce persons, Eccl. 10. 7. as Captains, Isa. 10. 8. Counsellours, Isa. 19. 11. A principall Ruler, Hos. 3. 4. Kings, 1 King. 11. 34. The Heads of Houses and Tribes, Numb. 7. 2. Noble-men, Jer. 51. 59. One taking authority over another, Exod. 2. 14. One great in dignity, Job 21. 28. One greatly blessed of God, Gen. 23. 6. The chief mans Son in a Countrey, Gen. 34. 2.

5. Angels, Dan. 10. 30.

6. The chief Devil, Mat. 9. 34. Joh. 12. 31. Eph. 2. 2.

Princes] The true beleevers, the children of the Church, a Queen, and Christs spouse. Psal. 45. 16. *Whom thou mayst make Princes in all lands.*

Chief of Princes] An Angel so called, in comparison with earthly Princes, Dan. 10. 13.

2. Men of principall gifts, chief and choyce persons. Eccles. 10 7. *Princes walking, &c.*

3. Captains, Isa. 10. 8.

4. Counsellours, Isa. 19. 11. Eph. 2. 16.

Prince of God] 1. A mighty Prince, an holy Ruler, preferr'd and advanced of God, Gen. 23. 6. In that sense *Abimelech* confessed that God was with *Abraham*, Gen. 21. 22. Things that excell are said to be of God, Psal. 36. 7.

2. A man singularly loved, and exceedingly blessed of God. Gen. 23. 6. *Thou art a Prince of God*, or *a mighty Prince, an holy Ruler*; as things that excell are said to be of God, Psal. 36. 7, 8, 11. Gen. 30. 2. or one whose counsell was an Oracle.

Prince of the host] God in a special manner ruling over his people, Dan. 8. 11, 25. His people the Jews, are called the host of heaven, Dan. 8. 10.

Prince of peace] Procurer, ground, and cause of peace, which also causeth his Subjects to continue in peace and quietness. Such a one is Christ, and he onely. Isa. 9. 6. *Prince of peace.*

Princesse] A Queen or Wife of a King, 1 King. 11. 3. A chief City, Lam. 1. 1.

Principall] 1. The chief, head, most excellent, Exod. 30. 23.

2. The summe, head, or thing it selfe, Lev. 6. 5. that is, every whit of it, Numb. 5. 7.

3. The chief, 1 Chr. 24. 31.

4. The first, Prov. 4. 7.

5. Choycest, Isa. 16. 8.

6. Prince, Mic. 5. 5.

7. A Captain of a Band, a Ruler or Colonel of a thousand men, Act. 25. 23.

Principall of the flock, Jer. 25. 34. that is, either the Master, Shepherds, Grandees, and chief Governours, or the greatest and wealthiest among the people, Ezek. 34. 16, 18. for in publick calamities, the meaner and poorer sort of people usually scape best, the corks swim, when the plummets sink. See 2 King. 24. 14. & 25. 12. *Annot.*

Principall houshold, 1 Chron. 24. 6. that is, House of the Father or Family.

The principall Scribe of the hoste, 2 Ki. 25. 19. that is, Scribe of the Captain of the hoste, marg.

Principalities] Jer. 13. 18. Heb. *pillows.* The word cometh from a root that signifieth *an head*, and is used in a *plurall* form alwayes, but in a *singular* notion, for a *pillow*, or *bolster*, or ought that supplyeth the place of such, Gen. 28. 11, 18. 1 Sam. 19. 13, 16. & 26. 7, 11, 12, 16. and the *Jewish* Doctors here expound it as our Version yeeldeth it, *Your Kingdome*, or *Kingly State* : but some late Writers, *Your Head-attires*, which may be not improbable, the head being the place whereon the Ensigne or royalty is usually worne, Psal. 21. 3. *Annot.*

Those who have primary and plenary power under God, and by their proper power and command, administer within their severall Dominions, as Kings and chief Governours in free States, Tit. 3. 1. Where there is a Metonymie of the Adjunct. It is not said, *Let them be subject to Princes*, as those that have power from them ; but to *principalities and powers* ; as though he had said, Let them not look so much to the men exercising rule and power, as unto the power and ordinance it self. *Taylor* on Tit. 3. 1 *p.* 343, 344.

By *principality* in Col. 2. 10. Mr. *Byfield* understandeth the *Angels*, who in themselves are *principalities*, for their excellency of nature and estate, p. 43.

Principles] Heb. 5. 12. It is an allusion unto Children, who are first taught their letters, before they can be taught to spell or to read perfectly : Herein their great negligence is taxed, in as much as they were yet to learn their Catechism, the A. B. C. as it were of *the doctrine of Christ*, *the word of the beginning of Christ*, Heb. 6. 1. marg. Where the first principles of Christian Religion are compared unto the *foundation of a building*, on which the more perfect knowledge of the Mysteries of the *Gospel* was to be built. *Annot.*

Print] *Nor print any marks upon you*, Lev. 19. 28. that is, the writing of an impression, which the *Chaldee* translateth, *Ingraven works* ; the Greek *letters printed or marked.* The *Hebrews*

open

open it thus, *The print of a mark ſpoken of in the Law, was when one did cut upon his fleſh, and filled the cut place with ſtibium, or with ink, or ſome other colours; and this was the cuſtome of the Heathens, that they marked themſelves unto Idolatry, &c. Aynſworth* on Lev. 19. 28.

Thou ſetteſt a print, &c. Job 13. 27. or *engraveſt thy ſelf.* Thou not onely doſt as it were ſet a watch on me, or ſtand aloof off to obſerve me, but alſo followeſt me ſtep by ſtep; as Hunters follow wilde beaſts in the ſnow by their footſteps. Some take it, of obſerving all his ſinfull actions. But it's rather meant of wayes of eſcaping. *Annot.*

Printed] Job 19. 23. or, *drawn out*; that is, written in great and capitall letters, that every man might read them, Hab. 2. 2. written in a large and laſting hand, as laws, and publick records uſed to be written, Iſa. 30. 8. *Annot.*

Priſcilla] (called alſo P*riſca*, 2 Tim. 4. 19. *Ancient.* The Wife of *Aquila*, Act. 18. 2. Sometimes he is placed before her, Act. 18. 26. 1 Cor. 16. 19. Sometimes ſhe before him, Rom. 16. 3. 2 Tim. 4. 19.

Priſon] A place of reſtraint to keep and puniſh malefactors in, Gen. 40. 3. The houſe of the Wards, Jer. 52. 11. marg.

2. Hell, a place where the damned are puniſhed with eternall bondage and torment, 1 Pet. 3. 19.

3. The grave, Iſa. 53. 8.

4. A very baſe condition, Eccl. 4. 14.

5. A cave, wherein as a priſon *David* was, Pſal. 142. 7.

6. Spirituall thraldome, Iſa. 42. 7.

7. Violent and forcible reſtraint, Rev. 20. 7.

Priſoner] cometh of an Hebrew word, which is, bound, or reſtrained of liberty.

Such as be in bonds, Gen. 39. 22. Pſal. 69. 33. Captives, Numb. 21. 1. Iſa. 20. 4. The dead in grave, Job 3. 18.

His priſoner] One impriſoned for Chriſt, or for the teſtimony of Jeſus, 2 Tim. 1. 8.

Private] *No Propheſie of the Scripture is of any private interpretation*, 2 Pet. 1. 20. that is, Such as ariſeth out of mans own brains, and not out of the Scripture it ſelf. The expoſition of the prophetical predictions of the holy Scriptures, may not be framed and ruled according to the private conceit of the Reader, but by the gracious revelation of the holy Ghoſt, and thoſe meet helps which God hath ordinarily left unto his Church.

Privately] Apart, or aſunder from others, Mat. 24. 3. Mar. 6. 32.

Privy] Secret, Deut. 23. 1. Ezek. 21. 14. Conſcious, and conſenting unto, 1 King. 2. 44. Act. 5. 2.

Privily] Craftily, Judg. 9. 31. marg. Cloſely, unawares, 1 Sam. 24. 4. Hide themſelves, Pſal. 10. 8. marg. In darkneſſe, Pſal. 11. 2. marg. Without the knowledge of any, Mat. 1. 19.

Privily to bring in] To bring them in under-hand, by goodly pretences, and colourable ſhews, by faigned and fair gloſing words, hiding ſo much as may be the iniquity and impiety contained in them, 2 Pet. 2. *They ſhall privily bring in damnable hereſies.* In the ſame ſenſe it is written of ſuch as broach doctrines of devils, that they ſpeak lies in hypocriſie, that is, coloured with the fair pretence of piety and Religion. Thus do Popiſh hereticks, doing all by the name, authority, and power of Chriſt, and the Apoſtolick Catholich Church, carrying all in a myſtery. Rev. 17. 5. *In a myſtery of iniquity.* 2 Theſſ. 2. 7.

To prize] To eſteem, or value, Zech. 11. 13.

To proceed] To iſſue or flow out, after an admirable and unconceivable manner. Joh. 16. 26. *The Spirit which proceedeth from the Father.*

2. To come forth, Joh. 8. 43. This is meant of Chriſts incarnation: the former of the emanation of the Spirit.

3. To come in the fleſh, or to aſſume the nature of man, by the appointment of God. Joh. 8. 42. *I proceeded forth, &c.*

4. To go out, Luk. 4. 22.

5. To iſſue, or ſpring, 2 Sam. 7. 12.

6. To add, Job 40. 5. & 36. 1. Iſa. 29. 14.

7. To go on, Jer. 9. 3.

8. To come, Mat. 15. 19.

9. To go forwards, 2 Tim. 3. 9.

Proceſſe of time] Gen. 4. 3. that is, At the end of dayes, marg. Gen. 38. 12. that is, the dayes were multiplyed, marg.

Proclaim] To declare, publiſh, make known, Lev. 23. 2. Judg. 7. 3. Publickly to acknowledge, Prov. 20. 6. As an Herald to deliver a matter in open place, in the hearing of a multitude, that many may take notice of it, Luk. 12. 3.

Proclamation] Voyce, 2 Chr. 24. 9. marg. Ezr. 1. 1. marg.

Procure] To doe, Jer. 26. 19. & 2. 17. & 4. 18. To purchaſe, acquire, obtain, Pro. 11. 27.

Produce] To cauſe to come neer, Iſa. 41. 21.

Profeſſe] To declare, ſhew openly, Deut.

26. 3. To tell plainly and boldly, Matt. 7. 23. To say or affirm, Rom. 1. 22. Tit. 1. 16.

Profession] An action of a Christian, plainly and openly (when fit occasion serveth) declaring and uttering with his mouth, that which he beleeveth and hopeth for in his heart concerning Christ and salvation by him. 1 Tim. 6. 12. *And hast professed a good profession before many witnesses.* There may be a profession made before men with the mouth, when the truth of it is not to be found in the heart before God. Tit. 1. 16. *They professe to know God, when in their works they denyed him.*

2. The doctrine of the Gospel which we do professe. Heb. 3. 1. *Consider the High-priest of our profession, Christ Jesus.*

3. A way, or Sect. Mat. 23. 15. *To make one of your profession.*

4. Confession, 1 Tim. 6. 13. marg.

Professed a good profession, 1 Tim. 6 12. Either he understandeth the solemne vow *Timothy* had made in his Baptisme, or at his Ordination, wholly to dedicate himselfe unto, and imploy his uttermost endevours to the service of God, *Annot.*

Profit] Lucre, gain, advantage, commodity, benefit, Gen. 25. 32. & 37. 26. Prov. 14. 23. Excellency, superabundance, Rom. 3. 1.

Profitable] Something which is beneficial, commodious and helpfull, Heb. 13. 17. Or else that which is of necessity needfull, which we cannot be without, and be well, 2 Tim. 3. 16. The revealed will of God is as needfull unto mens souls, as milk to babes, as meat to strong, as the light of the Sun to the men of this world, as physick unto the sick, *&c.*

A thing may be profitable or helpfull, two wayes.

1. To the essence of a thing. So are faith and godlinesse to a Christian.

2. To the efficacy of another. So charity to faith.

3. To the effecting of another thing in our selves. So godlinesse to glory, 1 Tim. 4. v. 8.

4. To the honour or outward good of another.

In the 3 former senses, Man cannot be profitable to his Maker, as Job 22. 2, 3. & 35. 6, 7. Psalm 16. 2. But in this latter sense he may, Psal. 50. 23. Matt. 5. 16. Or, we may safely say, that though it be Scripture, and go true, that *Job*'s friends said so to him, yet it is not true and according to Scripture, which they said, as may appear by Gods owne words to them, Job 42. 7, 8.

Profound] Hos. 5. 2. Deep, and deeply rooted in their owne devices; or, who sought deep and secret hidden lurking places for to work their mischief, having deeply engaged themselves, and made great progresse that way. *Annot.*

Progenitors] Gen. 49. 26. or *Parents*, *Isaac*, *Abraham*, *&c.* The *Greek* saith, *of the mountains*; for *horai* reading (with other vowels) *harei*; and respecting (it may be) *Moses* blessing, which hath *Harerei mountaines*, Deut. 35. 15. *Aynsworth.*

Prognosticators] Monethly Prognosticators, Isa. 47. 13. such as give notice, instruct, or make to know things concerning the Moneths. Those that take upon them to tell before-hand, the occurrents of each Moneth, as our Prognosticators also doe. *Annot.*

Prolong] To lengthen, Deut. 4. 40. To add, Psal. 61. 6. marg. Prov. 10. 27. marg.

It's spoken 1. of life and dayes, Deut. 4. 26. & 5. 33. Job 6. 11. Psal. 61. 6. Isa. 13. 22. Dan. 7. 12.

2. Of the perfection of riches. Job 15. 29. *Neither shall he prolong* (Heb. *stretch out*) *the perfection thereof upon the earth*; that is, he shall not come to any great degree of riches, *God* will blast him, before he get a large estate.

3. Of a State or Kingdome, Prov. 28. 2.

Promise] A word, passed from man to man, for performance of some lawfull things; as in contracts, bargains, marriages, and other affairs of common life. This is a civill promise: Such *Laban* made to *Jacob*, for giving his Daughter; *Saul* to *David*, *David* to *Jonathan.*

2. Our word passed and given unto God, for some duty which we will doe unto his honour. Psal. 66. 13, 14. *I will pay thee my vows which my lips have promised.* Num. 30. 3. *He shall not break his promise.* This is a religious or holy promise, called a vow in Scripture. See *Vow.*

3. The Word of God given or plighted unto men, for the performance of some good, or for removing some evill, spiritually or bodily. Psal. 119. 130. *How sweet are thy promises unto my mouth?* And vers. 38, 49, 50. This is a divine promise, which is twofold, Legall and Evangelicall. Also Gods purpose, Numb. 14. 34. marg.

4. The thing promised, to wit, the inheritance of heaven, or life everlasting. Gal. 3. 22. *That the promise by the faith of Christ.* Metonymie.

The

The promiſe of God to men is taken 2 wayes.

1. Generally, for the prediction of any matter, good or evill, as 2 Pet. 3. 4, 9.

2. Specially, for the foretelling and offer of ſome good thing.

Good things were purpoſed by God toward men before all time, promiſed in time, and ſhall be performed in the end, and after and beyond all times. So Gods promiſe putteth us in minde of Gods love of old in electing us, his truth now in aſſuring us, his power hereafter in doing that which he hath both purpoſed and promiſed.

Howſoever the Law, by reaſon of the condition annexed of perfect fulfilling it, be contrary to the free promiſe of life, yet the Law doth not aboliſh and quite take away the promiſe of grace, but ſerveth as an helper and ſervant thereunto; for by diſcovering the danger and damnation through ſin, it driveth afflicted ſinners to Chriſt, who is their onely remedy, and in whom alone *Abraham* and his ſpirituall poſterity, finde righteouſneſſe and life eternall, which is the thing promiſed.

Both Legall and Evangelicall promiſes are either generall or indefinite, propounded to all, Exod. 20. 6. Joh. 3. 16, 17, 18. Or particular, directed to ſome kinde of perſons, few or one, Exod. 20. 12. Mat. 9. 2. Beſide innumerable other promiſes on both ſorts.

Gods promiſe is twofold.

1. Legall, when he paſſeth his word for the giving of eternall life, and other temporall good things, upon condition of fulfilling the Law, Lev. 18. 5. Eph. 6. 1. *This is the firſt commandement with promiſe.* Gal. 3. 12. *Do this and live.*

2. Evangelicall, when he paſſeth his word for the giving of Chriſt, and together with him, remiſſion of ſins, righteouſneſſe, and eternall life; as alſo the bleſſings of this life, upon condition of beleeving the Goſpel. Rom. 1. 2. *Which he promiſed before by his Prophets.* And Rom. 4. 26. *That the promiſe might be ſure to all the ſeed*; that is, to ſuch as walk in the ſteps of *Abraham*'s faith. Gal. 3. 14. *That we might receive the promiſe of the Spirit through faith.* This latter promiſe is called the promiſe of Grace, becauſe it is freely given, and freely performed. Alſo Gal. 3. 14. it is called the promiſe of the Spirit, becauſe the Spirit is both the Authour and Applyer of it.

Moreover, the things promiſed, come from the Spirit. This promiſe is alſo called the word of faith, Rom. 10. 8. becauſe the word of this promiſe is made with condition of faith, which is the onely inſtrument to apprehend and receive it. Laſtly, it is tearmed the promiſe of Chriſt, becauſe he is the tearm and end of it.

And finally, better promiſes, not for kind or number, but for largeneſſe or extent, Heb. 8. 6.

Of promiſes, there are ſome,

1. *Divine*, made of God, 2 Cor. 1. 20. Gal. 3. 18. and thoſe abſolute or conditionall; *abſolute*, as ſpirituall, and celeſtiall: *conditionall*, as corporall and worldly promiſes, concerning health, ſtrength, riches, children, &c.

2. *Chriſtian*, made by Chriſt in his owne perſon, whereof the Goſpell affordeth ſtore.

3. *Spirituall* promiſes, made of a godly man to God.

4. *Humane*, of man unto man; whereof ſome are *lawfull*, ſome *unlawfull*.

By promiſe] By virtue of Gods word given to *Abraham*, touching a Son to be born by *Sarah* his Wife, Gal. 4. 23. Gen. 17. 19.

Hence *Canaan* is called the Land of Promiſe, becauſe it was enjoyed by virtue of Gods free promiſe, and not by deſert of the Jews.

To promote] To reſtore to former honour and dignity, Dan. 3. 30. To advance unto higher, Numb. 22. 17. To make to proſper, Dan. 3. 30. marg.

Promotion] Pſal. 75. 6. Exaltation, Pro. 4. 8. *Vid.* Honour.

Pronounce] To declare, manifeſt, judge or give ſentence, Lev. 13. 3, 13, 37. To utter diſtinctly, Judg. 12. 6. To ſpeak, Jer. 11. 17.

Proof] An undoubted ſigne, Act. 1. 3. as to ſpeak, walk, eat, drink, are of life; the ſeeing and handling of Chriſt, that he had a true and naturall body. The prints in his feet, hands, and ſide after his reſurrection, that that was the very body which was crucified, and whoſe ſide was pierced. The blood and water coming out of his ſide, pierced with a ſpear, a certain ſigne of the wounding of his vitals, and death. Experience, 2 Cor. 2. 9.

Proper] 1. That which is a mans owne: ſo as the right of that particular thing belongeth to him alone, and is oppoſed to that which is common, 1 Cor. 7. 2, 4, 7. 2 Pet. 1. 20. See *Owne*.

2. That which is true and reall, and is oppoſed to figurative, equivocall.

3. It is ſometime taken for elegant, or fine. So ſome tranſlate the word, Heb. 11. 23.

Prophane] An unholy perſon, which refuſeth heavenly things, for enjoying of earthly. As *Eſau* caſt away his birthright for a meſſe of pottage, and therefore in Heb. 12. 6. he is called a *prophane perſon* for his labour.

2. Common, or ſomething appointed to common uſe, as prophane hands, prophane authors, prophane meats, put for common, or ſerving to common uſe, Mar. 7. 2. Act. 10. 14, 15.

It's applyed to perſons, Lev. 21. 14. Ezek. 21. 25. A City, Ib. 28. 16. A place, Ib. 42. 20. Old wives fables, 1 Tim. 4. 7. Bablings, Ib. 6. 20.

To prophane] To pollute or proſtitute, Lev. 18. 21. To defile, Lev. 21. 4, 9. Not to ſanctifie, or keep holy, Neh. 13. 17.

Prophaneneſſe] Hypocriſie, Jer. 23. 15. marg.

Prophecie] Prediction, or foretelling, 2 Chr. 9. 29. Mat. 13. 14.

2. The word or doctrine written by the Prophets. 2 Pet. 1. 20, 21. *No Propheſie is of private interpretation, &c.*

3. Alſo, Expoſitions of Prophetical books, coming from the holy Ghoſt, 1 Theſ. 5. 20.

4. A good and godly ſpeech and doctrine ſet down, Prov. 30. 1. & 31. 1.

5. The act of propheſying, Ezr. 6. 14.

Spirit of prophecie] A gift proceeding from the holy Spirit, enabling men to foretell things to come. 1 Cor. 12. 10. *To another propheſie, by the ſame Spirit.* See v. 8, 9.

To prophecie] To foreſhew ſomething that afterwards ſhould be fulfilled. Act. 21. 9. *He had foure daughters Virgins, which did propheſie.* Here the word (Propheſie) is taken in a ſtrict ſenſe, as alſo elſewhere very often.

2. To expound and apply the Scriptures to the edification of the Church. 1 Theſſ. 5. 20. *Deſpiſe not propheſying.* 1 Cor. 14. 3, 24. Here the word is taken in a large ſenſe, for declaring the myſteries of God.

3. To be preſent at the publick Miniſtery, and partake in the doctrine thereof. 1 Cor. 11. 5. *She that prayeth or propheſieth with her head bare.* Here it is uſed in the largeſt ſignification.

4. To ſing Pſalms and Hymnes to praiſe and thank God, 1 Sam. 19. 20, 21. & 10. 5. Luk. 1. 67.

5. To ſpeak (being terrified) they know not what, 1 Sam. 18. 10. with 16. 14.

6. To tell, Mat. 26. 68. Luk. 22. 64.

Prophet] One which telleth or ſpeaketh before, what things ſhall afterwards come to paſſe. This is the generall ſignification of the word [*Prophet*].

2. An extraordinary Miniſter of the Old Teſtament, ordained for the inſtruction of the Church, by interpreting and applying the Law, and foreſhewing the ſufferings and glory of Chriſt. Act. 3. 24. *All the Prophets have foretold of theſe dayes.* And 10. 43. *To him give all the Prophets witneſſe.* 1 Pet. 1. 10, 11. Such Prophets were *Iſaiah, Jeremiah, &c.* Joh. 7. 40. Deut. 18. 15. Here it is meant of Chriſt himſelf.

A Prophet is one that from the inward counſell of God uttereth Oracles: ſuch an one was wont to be called a Seer, 1 Sam. 9. 9. Amos 7. 12.

A Prophet in *Hebrew* and *Greek*, is named of ſpeaking, uttering, interpreting words and oracles which come from God, Exod. 7. 1. 1 Cor. 14. 29. Alſo, of ſeeing and receiving them by viſion, ſuch were named Seers, as 1 Sam. 9. 9.

3. A perſon under the New Teſtament, endued with a ſpecial gift to foretell things to come, for the behoof, either of the whole Church, or ſome members of it. In this ſenſe *Agabus* is called a Prophet, becauſe he forewarned the Church of a famine, Act. 11. 27. and *Paul* of his bonds, Act. 21. 10. Alſo, the daughters of *Philip* were ſuch Prophets.

4. One that interpreteth the Scriptures of the Prophets with a ſingular dexterity and readineſſe, beſides the prediction or foretelling future events. Eph. 4. 11. *He gave ſome to be Prophets.* 1 Cor. 12. 28. *He ordained ſome Prophets.* Theſe were men that not onely ſignified what things ſhould come, but excelled alſo in expounding Propheſies concerning Chriſt. In this ſenſe Chriſt is called a Prophet, Act. 3. 22. And not onely for declaring the will of God, touching things to come, Rom. 12. 6. 1 Cor. 14. 23.

5. All thoſe holy men of God, who be the Pen-men of the holy Scriptures, for the common uſe of the Church to the worlds end. Luk. 13. 28. *All the Prophets ſhall ſit down in the Kingdome of God.* 2 Pet. 1. 19. *We have a moſt ſure word of the Prophets.* Alſo one who arrogateth to himſelfe the gift and name of a Prophet, but is not, Deut. 13. 1.

6. Every true Miniſter of the Goſpel, endued with wiſdome to interpret and apply the

the Scriptures. 1 Cor. 14. 32. *The ſpirits of the Prophets, &c.* Any Teacher and Doctor, Luk. 4. 14.

7. The writings, books, or ſayings of the Prophets. Rom. 3. 21. *Having witneſſe from the Law and the Prophets.* Luk. 16. 31.

8. A Soothſayer, or Teller of fortunes. Tit. 1. 12. *One of your own Prophets.*

9. The oracles and prediction of the Prophet, Matt. 11. 13.

10. Chriſt, Deut. 18. 15, 18. Luk. 7. 16.

11. *Moſes*, Hoſ. 12. 13.

12. The holy Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, Pſal. 105. 15.

13. One a ſpeaker for another, as his mouth, Exod. 7. 1.

14. An Heathen Poet, Tit. 1. 12.

15. Prophets in the opinion of men, Jer. 29. 15.

16. Apoſtles and Apoſtolicall Teachers in the Primitive Church, Matth. 23. 34, 37. raiſed up among the Jews, 1 Theſſ. 2. 15. and elſewhere afterwards, Rev. 18. 20.

17. The doctrine of the Prophets, and their Prophetical predictions, Mat. 5. 17.

As of *Prophets*, there were ſome true, and ſent of God, 2 Chron. 24. 19. Jer. 1. 5. in whom was his Spirit, Nehem. 9. 39. So there were falſe Prophets, 2 Pet. 2. 1. whom God did not ſend, Jer. 23. 21. & 14. 14.

Children of the Prophets] Such as were inſtructed and taught by the Prophets, their Scholars, being begotten anew by their doctrine. 2 King. 2. 3, 5. *The children of the Prophets that were at Jericho.*

2. The people of the Jews, for whoſe inſtruction the Prophets were eſpecially appointed. Act. 3. 25. *Ye are the children of the Prophets.*

To deceive a Prophet] To cauſe and make the event of his prediction and fore-telling, to fall out otherwiſe then the evill Prophet had fore-ſpoken, that ſo he might be known (howſoever he boaſted of the Spirit, to be a counterfeit and deceiver, by his fore-ſhewing things which never happened. Ezek. 14. 9. *If the Prophet be deceived when he hath ſpoken a thing, I the Lord have deceived him.* Some do expound theſe words in this ſenſe, that God ſhould uſe falſe Prophets as inſtrument to beguile ſuch as for their former wickedneſſe deſerve to be given up to errour; and thus God dealt with *Achab*, 1 King. 22. 22. and threatneth the like puniſhment to the followers of Antichriſt, 2 Theſſ. 2. 11. This expoſition, though it be ſound and orthodox, yet the firſt is more plain and fit, as better agreeing with the ſimplicity of the words, which ſpeak of deceiving the Prophet, not others by the Prophet. This interpretation both *Peter Martyr* liketh better, and *Junius* in his note upon this place, doth incline thereunto.

A Prophet like to me] Such a Prophet as I am, reſembling me in nature and office, being a man and a Mediatour, as I *Moſes* am, though more excellent, and in a more ſingular ſort; I as a Servant, he as a Son and Lord of his Church, as Heb. 3. Deut. 18. 15, 18, 19. *He ſhall raiſe y u a Prophet like mee.* This text is applyed to Chriſt, Act. 3. 22. & 7. 37. The ſcope of all theſe Texts is, that Chriſt may be ſhewn to the Church to be the ſole Mediator of men, promiſed by *Moſes*, exhibited when *Peter* ſpake. *Moſes* hereof as a Type, ſerving for his time, to be a mean between God and the people, which through infirmity could not endure the Majeſty of God ſpeaking; but Chriſt (as truth of this type) ordained an everlaſting Mediatour; whoſe 1 Divine calling, 2 Fidelity in execution of it, 3 Authority in teaching, and 4 Event moſt dreadfull to ſuch as obey him not, are briefly compriſed in verſ. 18, 19. That all this belongs properly to Chriſt alone by application of *Peter* and *Stephen*, and by the common ſilence of the Jews, is more then plain.

More then a Prophet] None among the Prophets to be greater then the Baptiſt, becauſe he came immediately before Chriſt, preparing his way, and pointing him out as it were with the finger, Matth. 11. 8, 10. 11. Joh. 1. 15, 29, 39. In this ſenſe is *Joſeph* ſaid to prevaile above his brethren, Gen. 49. 26. becauſe the bleſſings promiſed him by *Jacob* were ſooner to be fulfilled, and more largely communicated with his poſterity, alſo *Joſeph* was to have a double portion.

Sons of the Prophets] Such as be trained up in the Schooles or Colledges of the Prophets, to the knowledge and ſtudy of the Scripture. 2 King. 2. 7. *Fifty men of the Sons of the Prophets.* Amos 7. 14. *I was no Prophet, nor was I a Prophets Son.*

A Propheteſſe] A woman endued with the gift of Propheſie, and which doth foretell things future. Act. 21. 9. *He had four daughters Propheteſſes, or which did propheſie.*

2. One which is the onely Wife of a Prophet, as *Iſaiah* his Wife. Iſa. 8. 3. *I went to the Propheteſſe:* as with us the Maiors Wife is uſually called Maioreſſe; and in *Germany*, a Doctors or Rectors wife is tearmed Doctoreſſe and Rectoreſſe.

Propitiation] An agreement or atonement between God and Man, by the man Christ, represented by the Propitiatory or Mercy-seat, 1 Joh. 2. 2. & 1 Joh. 4. 10. Rom. 3. 25.

Proportion] *Nakednesse*, 1 King. 7. 36. The proportion of every thing is best discerned, when it is naked. In this place is meant a plain, cleer, and fit resemblance, *Annot.* Job 41. 12. Comely proportion, *The grace of his disposition*, or *lovely proportion of his parts*, that are not some great, some little, but all suitable one to another. *Annot.*

Proportion of faith, Rom. 12. 6. that is, The measure of that knowledge of heavenly mysteries revealed in Scripture, and given unto him. *Annot.*

Proselyte] One converted from the Heathenish Religion unto the Jewish Religion, Act. 2. 10. Act. 13. 43. *Many of the Jews and Proselytes that feared God.*

Note. It is observed by the learned, that the *Hebrew* word which signifies *Proselyte*, is as much as, extracted or drawn forth, because such were esteemed to be drawn out of hell, as was made a Convert to their Religion. A Proselyte was made by observation of three ceremonies, if they were men, to wit,

1 Circumcision,
2 Washing,
3 Oblation:

But if women, then by two:

1 Washing,
2 Oblation.

Sometime Proselyte signifies more largely any stranger, or more strictly any convert to the Jewish Religion. It is written of the Pharisees in Matt. 23. that they make such the children of hell more then themselves, by burthening their consciences with their own traditions, and not onely with *Moses* law.

Prospect] The face, or outside, Ezek. 40. 44, 45, 46. & 42. 15. & 43. 4.

To prosper] 1. To have a commodious and good journey, Rom. 1. 10.

2. To increase in wealth by Gods blessing, and to be more able to relieve the poor, 1 Cor. 16. 3.

3. To have good successe in all affairs of this worldly life, which is like unto a journey. 3 Joh. 2. *That thou prosperest.*

4. To enjoy peace and reconciliation with God, and tranquillity of conscience thereby. 3 Joh. 2. *As thy soul prospereth.*

5. To do wisely, Joh. 1. 7. marg. 1 King. 2. 3. marg.

6. Going, to goe and be heard, Judg. 4. 24. marg.

7. To behave ones self wisely, 1 Sam. 18. 5. marg.

8. To be right, Eccl. 11. 6. marg.

9. To deal prudently, Isa. 52. 13. marg.

Prosperity] Good successe in the affairs of our soul and body. Psal. 1. 3. *Whatsoever he doth shall prosper.* Prov. 28. 13. *He that hideth his sins shall not prosper.*

2. Wealth, and abundance of earthly benefits. Psal. 73. 3. *When I saw the prosperity of the wicked.*

3. Rest and peace. Psal. 30. 9. *I said in my prosperity.*

4. Setled strength, Psal. 30. 6. marg.

5. Good, Lam. 3. 17. marg. Zech. 1. 17. marg.

Prosperous] Lucky, fortunate, good, happy. Of peace, Zech. 8. 12. marg. The originall word in Job 8. 6. in the first signification of it, is *peaceable*; now because prosperity follows peace, as ruine follows war; therefore the word at the second hand signifies *prosperous*. *Annot.*

It's spoken of Persons, Gen. 39. 2. Ways, Josh. 1. 8. Isa. 48. 15. Journey, Gen. 24. 21. Rom. 1. 10.

Prostitute] To profane, Levit. 19. 29. marg.

Protection] An hiding, Deut. 32. 38. marg.

Protest] A Court tearm, as in a contestation and plea at Law, shewing the matter spoken of to be of more then ordinary weight and concernment. *Annot.* on Zech. 3. v. 6.

Protesting, protest] That he did very earnestly and solemnly protest, even with oath, Gen. 43. 3. & 42. 15.

Proud] One who is haughty, Prov. 21. 24. who lifteth up, and magnifieth himself, Dan. 5. 23. & 11. 36. who is puft up, Col. 2. 18. who thinketh himself to be something when he is nothing, Gal. 6. 3. Thus in speech, Psal. 12. 3. heart, Psal. 101. 5. spirit, Eccl. 7. 8. look, Prov. 6. 17. gesture, Isa. 3. 5, 16. deed, Psal. 31. 23.

It's put for Great, Ps. 12. 3. marg. Haughty, Prov. 6. 17. marg. Fool, 1 Tim. 6. 4. marg. Pride, Job 26. 12. marg.

To prove] To examine, search and try himself, whether he be in Christ. 2 Cor. 13. 5. *Prove your selves.* This is our proving of our selves.

2. To sift us, by some affliction, that we may know our owne hearts. Deut. 8. 2. *To humble thee, and to prove thee.*

3. To

3. To look neerly into ones cauſe, and to take knowledge and defence of it. Pſa. 26. 2. *Prove me, O Lord, and try me.* This is Gods proving us.

4. To diſcern with judgement thoſe things which are good, or according to a ſound judgement, uprightly to think, and cheerfully to follow what is good and pleaſing unto Almighty God. Rom. 12. 2. *Prove what the good will of God is.* This proving contains more then a naked knowledge and generall allowance, even in acknowledging, diſcerning, approving with ſincere love, and earneſt deſire to conform our ſelves unto the good will and pleaſure of God.

5. To charge, Rom. 3. 9. marg.

6. To finde true, Eccl. 7. 23.

7. To put to the tryall, 2 Cor. 8. 8. Make experience, Dan. 1. 14. or an eſſay of, 1 Sam. 17. 39.

8. To manifeſt by argument and reaſoning, Act. 9. 22.

9. To come to the underſtanding of, Rom. 12. 2.

10. To be throughly known, Gen. 42. 15, 16.

11. To judge, Job 9. 20.

12. To juſtifie, or make good, Act. 24. 13.

13. After examination to judge for it, 1 Tim. 3. 10.

14. To finde by tryal, 2 Cor. 8. 22.

Provender] Proviſion or fodder for beaſts, (as oats, peaſe, beans, *&c.*) Gen. 24. 25, 33. & 42. 27. The word uſed in Iſa. 30. 24. hath in it a notion of *commixtion*, or *confuſion*; as *Babel* coming from the ſame root hath; and Provender is ſo tearmed, becauſe it conſiſted commonly of divers ſorts of corn or pulſe mingled together, as in our horſe-bread, or of the grain not ſevered as yet from the chaff. *Annot.*

Proverb] A word, ſpeech, or ſentence, gravely, pithily, and wiſely uttered in few words, ſuch as every man may remember, and ought to be in every mans mouth, as a glaſſe of our life, and whole converſation, Prov. 1. 1. Thus expounded in the ſixt ver. Theſe are alſo called *Ænigmata*, that is, dark ſentences, Pſalm 49. 5. and Parables.

2. A common by-word, or a word of reproach and infamy, a talking ſtock. Deut. 28. *Thou ſhalt be a proverb and by-word to all Nations.*

3. Inſtruction, Prov. 1. 6.

4. A ſimilitude, Joh. 16. 25.

To provide] To have a forecaſt in the affairs of this life, as how to maintain our charge. 1 Tim. 5. 8. *If there be any that provideth not for his own.* Alſo ſee Rom. 13. 14.

2. To forethink what things we may lawfully and juſtly doe. Rom. 12. 7. *Provide* (or *procure*) *honeſt things before men.*

3. To fore-appoint and give a good iſſue in perplexed and troubleſome caſes. Gen. 22. 8. *God will provide, &c.* & v. 14. *In the Mount will the Lord provide*, or *ſee.*

4. To foreſee, Heb. 11. 40. marg.

Providence is not onely Gods foreknowledge of things to come, and his wiſe appointment beforehand, how every thing in the world ſhall be; but his powerfull and moſt juſt diſcerning and diſpoſing of all things and perſons, according to that his externall and unchangeable knowledge and will; whereby all things that have been, have been; and all things that are, are; and all things that ſhall be, ſhall be; for ſuch ends as himſelf hath purpoſed from everlaſting. Mat. 10. 29. Act. 2. 23. & 4. 28.

Province] ἐπαρχία. A Countrey ſubdued by force of Arms, and kept under juriſdiction by a Lieutenant ſent thither with commiſſion to govern a charge; from ἔπαρχος, a *Lieutenant*, or *Preſident*; ὁ ἐπ' ἀρχῆς, *one with command*, Act. 23. 34. & 25. 1.

Proviſion] Food, Gen. 42. 25. Bread, 1 King. 4. 22. marg. Victuals, and other neceſſaries, Ib. 7.

Provocation] Anger, 2 King. 23. 26. mar. Contention, Pſal. 95. 8.

To provoke] To give God occaſion of anger or puniſhment by ſome ſin obſtinately committed. Pſal. 106. 26. *They provoked him to anger with their inventions.* Deut. 32. 19.

2. To move or to ſtir up ones care, Rom. 11. 18. *If by any means I might provoke them of my fleſh*; that is, make the Jews my kinſmen, carefull to ſeek after Chriſt in his word.

3. To anger, 1 Sam. 1. 6. marg.

4. To rebell againſt, Pſal. 78. 40. marg.

Prudence] Subtilty, Prov. 8. 12. marg. *Naturall*, in and about earthly things, 2 Chr. 2. 12. *Spirituall*, in and about heavenly things, Eph. 1. 8.

Prudent] A man of much ſagacity and depth of judgement, able ſo to bolt out the truth of things difficult and abſtruſe; and ſo deem of, and gueſſe ſhrewdly at the conſequences and events of affairs, that he may ſeem to have a ſpirit of divination in him. So the word is taken, Prov. 16. 10. and an inſtance of it we may ſee in *Solomon*, 1 King. 3. 16, 28. *Annot.* on Iſa. 3. 3.

Some are thus *really*, which is, both after the

the world, Mat. 11. 25. 1 Cor. 1. 19. and after the Spirit, 1 Sam. 16. 18. Others, but in opinion, Prov. 3. 7. & 26. 12. & 28. 11. Iſa. 5. 21.

Prune] To cut off the ſuperfluous branches from a tree, which ſpend its ſap, and hinder the fructifying thereof, Lev. 25. 3. Iſa. 5. 6. Joh. 15. 2.

P S.

Pſalm] A Song made of ſhort verſes and ſentences, where many ſuperfluous words are cut off. Pſal. 3. In the title a Pſalm of *David*: it cometh of an *Hebrew* word, which hath the ſignification of pruning, or cutting off ſuperfluous twigs.

There be three kinde of Songs mentioned in Gods book, namely, in the Pſalterie:

1 A Pſalme.
2 An Hymne, or Praiſe.
3 A Song, or Lay.

The Apoſtle mentioneth all three together, Eph. 5. 19.

This word is put for the Book of Pſalms, Luk. 24. 44.

Pſalmiſt] 2 Sam. 23. 1. *David* thus called, not onely for that he did indite Pſalms and ſpiritual Hymnes, ſinging them for his owne comfort and ſolace, but alſo publiſhed them for the ſervice of God in the Church, and withall appointed the Singers, and muſick of inſtruments, and the tunes fitting for them, 1 Chron. 16. 4, 5. Amos 6. 4.

Pſalterie] Pſal. 33. 2. or Lute, or Viol, in Hebr. *Nebel*; an inſtrument ſo called of the form, which (as ſeemeth) was with a round hollow bulk, much like a Bottle, (for *Nebel* is alſo a *Bottle*, or *Pitcher*, 1 Sam. 10. 3. Lam. 4. 2.) *Aynſworth*.

P T.

Ptolemais] *A warlike woman*, derived of πτολεμος, *war*; poetically for πολεμος: Or, it taketh the name from *Ptolemeus*, which ſignifieth, *warlike, martiall*. A Maritine City of *Judea*, neer Mount *Carmel*, Act. 21. 7.

P U.

Puah] *A mouth, corner*; or, *buſh of hair*. The Son of *Iſſachar*, Gen. 46. 13. Of whom the family of the *Puaites*, Numb. 26. 23. A Midwife, Exod. 1. 14. The Son of *Dodo*, Judg. 1. 10.

Publican] One who bought (in great) the Emperours tribute, Matthew 21. 31. Mat. 9. 9, 11. *Why eateth your Maſter with Publicans and ſinners?* Theſe Publicans were held of the Jews for the vileſt men that lived, in two reſpects.

Firſt, becauſe they were ſervants to the *Romans*, whoſe yoke the *Jews* could not abide.

Secondly, becauſe they exacted more then their due, for their own advantage.

Every Province had his ſeverall ſociety or company of Publicans, every ſociety his diſtinct Governour; in which reſpect it is, that *Zacheus* is called by the Evangeliſt, ἀρχελωνης, *the chief Receiver of the tribute*, or *the chief Publican*, Luk. 19. 2. And all the Provinciall Governours in theſe ſeverall Societies, had one chief Maſter reſiding at *Rome*, unto whom the other ſubordinate Governours gave up their accounts. Of them, one *Sabinus*, for his honeſt managing of that office, in an honorable remembrance thereof, had certain images erected, with this ſuperſcription, τοις πιστοις τελωνησιν, *for the faithfull Publican*. *Goodwyn* his *Moſes and Aaron*, p. 7, 8.

Publick] 1. That which is open or manifeſt to many, either for place or manner: ſo a perſon is for place, a matter for manner.

2. That is common or ordinary.

Publiſh] To proclaim, Deut. 32. 3. Solemnly with joy and thankſgiving to make known, 1 Sam. 31. 9. To cauſe to hear, Pſal. 26. 7. Jerem. 50. 2. To preach, Act. 10. 37.

Publius] *Common*. The chief man of *Melita*, Act. 28. 7, 8.

Pudens] *Shamefac'd*. A mans name, 2 Tim. 4. 21.

Puffe] To enſnare, Pſal. 12. 5. marg. To deſie, ſet at nought, domineer over, as if he could overthrow them with his breath; be angry.

Puffed up, 1 Cor. 5. 2. that is, Proud. Pride in the ſoul is like a tumour or ſwelling in the body; and what is pride, but a wind? a wind to fill, and a wind to torment: Or, one hoven and ſwollen by arrogancy and pride, 1 Cor. 4. 6, 18. & 1 Cor. 8. 1. & 1 Cor. 5. 2. 1 Cor. 13. 4. In theſe places pride is likened either to ſmoak, to note their high vaniſhing thoughts like ſmoak; or to a bladder blown full of winde; or to a tumour or ſwelling of a belly, by the Tympany, or Dropſie; even ſuch a thing is pride in the heart of an arrogant man.

Puhites]

Pubites] *Deceiving, a mouthfull,* or *breadth.* A family descended of *Shobal,* 1 Chr. 2. 53.

Pul] *Decay,* or *a bean.* A King of *Assyria,* 2 King. 15. 19. A Countrey, Isa. 66. 19.

Pull] To cause to come, Gen. 8. 9. marg. To bring in, Ib. 19. 10. To bring forth, Psal. 31. 4. The words *down, in, off, out, up, &c.* annexed hereunto, point out the meaning.

Pulled away the shoulder, Zech. 7. 11. that is, Gave a backsliding shoulder, marg.

Pulpit] Of wood, Nehem. 8. 4. that is, Tower of wood.

Pulse] Pease, beans, *&c.* Dan. 1. 12.

To punish] To chastise, and correct, as a Father doth his children, for their humbling and amendment. Psal. 73. 14. *Daily have I been punished, and chastised every morning.*

2. To take vengeance upon sinners, as a Judg upon Malefactors. Gen. 4. 13. *My punishment is greater then I can bear.* Thus *Tremelius* readeth it.

3. To visit upon, Isa. 10. 12. marg. & 24. 21. Jer. 23. 34. marg. Hos. 4. 9. marg.

It's in effect the same with, To visit, Jer. 23. 2. To finde out, Numb. 32. 23. To repay, Deut. 7. 10. To take hold of judgement, and to render vengeance, Deut. 32. 41. To bring his way upon his owne head, 2 King. 8. 32. To cut short, 2 King. 10. 32. To cut off, Psal. 101. 8.

Punishment] The censure of excommunication, or delivering up to Satan, 2 Cor. 2. 6. Iniquity, Gen. 4. 13. marg. Lam. 4. 6. mar. Ib. 22. marg. Sin, Zech. 14. 19. marg.

There's an *outward* punishment on the body, estate, *&c.* inflicted sometime immediately, by God; sometimes mediately, by instruments, Angels, Men, other creatures. There's also an inward and spiritual, which is most fearfull.

Punites] *Beholding,* or *my face.* A family descended of *Puah,* Numb. 26. 23.

Punon] *A precious stone,* or *beholding.* A place, Numb. 33. 42.

Pur, *and* Purim] *Lot,* or *lots.* They are *Persian* words. The Heathen used to cast *lots* to finde fit and seasonable times (as they thought) for effecting such things as they desired to be effected with good successe, Est. 3. 7. *Annot.*

To purchase] To obtain a thing by laying down the due price of it, Gen. 49. 32.

2. To obtain the inheritances of the Church and of heaven, by merit, Act. 20. 28. Eph. 1. 14. This is proper unto Christ, who alone hath power to merit with God, which neither Angels nor men can doe.

Pure] Unmixed, cleer, or like it self, as wine without water, silver without drosse.

2. Without mixture or sin, either more or lesse; according to that whereof it is affirmed. Thus it is written of God, that he is pure. Psal. 51. 4. *Thou art pure when thou judgest.* Psal. 19. 8 *The commandement of the Lord is pure.* Psal. 18. 30. & 119. 140. Pro. 30. 5. For God and his Word are without all mixture of sin and iniquity. Also we read of a pure heart, 1 Tim. 1. 4. Mat. 5. 8. *Blessed are the pure in heart.* Whereby is meant, a heart partly freed from the mixture of sin, and endeouring stil to be more free. Lastly, we read of pure Religion, and pure Doctrine, Jam. 1. 27. when it is free from Errour, Idolatry, and Hypocrisie: Also, of pure Prayers, and of pure Hands lifted up, when our prayers are unmixed with wrath and doubting, Job 16. 17. 1 Tim. 2. 8. Jam. 1. 27. See 1 Tim. 4. 12. Also, without all desert or flattering, Psal. 12. 7. 1 Pet. 2. 2.

3. Tryed, or refined, Psal. 119. 140. mar.

4. Clean, Prov. 30. 12.

5. Cleer and free, Act. 20. 26.

6. Lawfull to be used, Rom. 14. 20. Tit. 1. 15.

7. Undefiled, innocent, not partaking with, 1 Tim. 5. 22.

8. A true beleever, Tit. 1. 15.

Purely] Isa. 1. 25. Throughly. Heb. *according to purity,* or *by purity.* Purity, for purifying matter. *Annot.*

Pureness] It signifies an exact cleanness, such as is in gold purged from drosse; or in garments cleansed with sope; such is in a good man, that makes conscience of avoyding all kinds of sin, Job 22. 30. *Annot.*

To purge] To make clean without guilt, by free forgiveness of sin, through the blood of Christ. Psal. 51. 7. *Purge me with hyssop.* The property of Hyssop is to purge, whereunto Christ his blood is compared.

2. To make clean and free our hearts from corruption of sin, (that it reign not) by grace of sanctification. Tit. 2. 14. *And purge us to be a peculiar people.*

3. To cast out the filth of sin, by our own best indevours. Jam. 4. 8. *Purge your heart you sinners.*

4. To cast offensive sinners out of the Church, by excommunication. 1 Cor. 5. 7. *Purge out the old leaven.*

5. To make clean from ceremoniall pollution and uncleanness. Lev. 12. 7. *So shall she be purged from the issue of her blood.*

6. To take away, 2 Chr. 34. 3.

7. To consecrate, Ezek. 43. 20, 26.

8. To

8. To cut off ſuperfluities, Joh. 15.2.
9. To juſtifie, Heb. 10.2.
10. To empty, Mar. 7.19.
Purged from his old ſins, 2 Pet. 1.9. namely, *ſacramentally* by Baptiſme, *openly* alſo profeſſing a renunciation of them.

To purge droſſe and tin] To ſeparate and to caſt out by plagues, the Idolaters, Hypocrites, and other wicked men, mixed with the elect and godly, as droſſe with ſilver. Iſa. 1.25. *I will purge away thy droſſe, and take away thy Tin.*

To purge iniquity] By affliction to bring unto repentance, as men are reſtored to health by medicines, Iſa. 27.9. See Dan. 11.35.

Purgatory] A place under the earth, deviſed by Popery, for purging of ſin, by torments equall to hell pains in meaſure, ſuffered of ſouls which die in mortall ſin, or in veniall without abſolution, to endure to the laſt Judgement. This was dreamed of by *Plato* and *Virgil*, but defended for belly and lucres ſake by doting, couſening *Romaniſts*.

Purification] The uncleanneſſe wherein men are born, and the remedy they have by Chriſt, Lev. 12.4. in conſcience of this naturall corruption (and not of any particular ſin in the conception of Chriſt) *Mary* the Virgin ſubmitted her ſelf to this Law, and to the oblation appointed, Luk. 2.22.

It's either *Legall* or *Ceremoniall*, Numb. 19.9,17. Nehem. 12.45. Luk. 2.22. Act. 21.26. or *Civill*, ſuch as was uſed for the uſe of great perſonages, Eſt. 2.3, 9,12.

According to the purification of the Sanctuary, 2 Chron. 30.19. that is, Such means of purifying perſons as are preſcribed and enjoyned to ſuch as come to Gods holy place.

Purity] Unmixedneſſe with ſin, as far as our frailty will ſuffer. 2 Cor. 6.6. *By purity.*

To purifie] To make clean and pure, that which before was foul and defiled. This was done, either by the blood of Goats, Buls, and Beaſts, Heb. 9.14. Or by faith in the blood of Chriſt, which makes us perfectly pure by imputation, and imperfectly pure by ſanctification. Act. 15.9. *After that by faith he had purified their hearts.*

It's all one in effect with, To waſh away, Pſal. 51.7. To purge, take away, Iſa. 27.9. To make white, Dan. 12.10. To purifie, Mal. 3.3.

Purloin] Tit. 2.10. The word ſignifieth, *To detain any thing to ones ſelf that belongs not to him, and to put it apart to his owne uſe.* It is the ſame word, whereby the fraud of *Ananias* is ſet forth, who kept back part of the price of a poſſeſſion which he ſold, Act. 5.2,3.

Purple] Exod. 25.4. So we call it of the Gr. *Porphura*, the name of a Shel-fiſh, called the Purple; it is like an Oyſter, and hath in it a liquor, which is uſed to make the Purple dye of great eſteem, as *Pliny* ſheweth in his *Nat. Hiſt. lib. 9. c. 36.* The *Hebrew* is *Argaman* (and as *Ezra* writeth it, after the *Chal.* manner *Argevan*, Ezr. 2.2,7,14) from whence it ſeemeth the *Gr.* have borrowed *Amorgis*, the name of an hearb or reed, which is uſed to dye Purple. This is a Princely colour, and uſed both for Civill and Religious honour, Eſt. 8.15. Jer. 10.9. Dan. 5.7,29. Luk. 16.19. Rev. 18.12. *Aynſworth* on Exod. 25.4.

To be like purple, or ſcarlet] Properly to be of deep dye, or red and bloody hue: but figuratively it ſignifies the ſins of the *Iews* to be not light and ſmall ones, but capitall and very hainous; ſuch as did inhere and ſtick hard to them, and had greatly infected them with horrible wickedneſſe. Iſa. 1.18. *If your ſins be as Scarlet*, or *as Crimſon and purple.* It is thus named in *Latine*, of a kind of ſhell-fiſh called *Purpura*, of whoſe blood or juyce, this colour or dye is made: of the Greeks it is called *Dibaphon*, which is as much as a double tincture, or twice dyed, and by the *Hebrews* it is tearmed uſually in Scripture, *Tolahhar*, of a little worm ſpringing out of a grain or kernell, by the blood whereof, this Purple colour is ſaid to be made.

Purpoſe] A firm thought or determination of our minde, touching ſomething which we mean to doe. Eccl. 3.1. *A time for every purpoſe under heaven.* Prov. 16.9.

2. The decree of God touching the eternall eſtate of all reaſonable creatures. Rom. 9.11. *That the purpoſe of God might remain according to election.*

3. The decree of God touching the endleſſe ſalvation of the elect. Rom. 8.28. *To them that are called of his purpoſe.*

In Gods purpoſe of election, there be two acts not to be ſeparated, yet by our conſideration to be diſtinguiſhed; one whereby he did eternally love them, and know them as his owne before others. The ſecond act whereby he ſetteth them apart, and fore-ordaineth them unto glory, by ſuch means as he hath appointed. The

for-

former hath no moving or impulsive cause, but his owne good pleasure and will. The other is with respect unto the Mediatour, in whom he chooseth them to grace, and directeth them to salvation, as being the foundation of the execution of Gods purpose, both touching the beginning, middle, and end of it, Rom. 5. 1, 6, 8, 9, 10, 11. Rom. 8. 2, 17, 34. & 3. 24, 25. 2 Cor. 5. 14. Eph. 1. 4, 5, 9, 10, 11. 2 Tim. 2. 10.

4. Work, Job 33. 17. marg.

5. Foundation, Isa. 19. 10. marg.

6. The thoughts of ones heart, Job 17. 11.

It's 1. *Divine*, concerning things both *earthly*, Isa. 14. 24, 27. & 46. 11. Jer. 4. 28. & 49. 20. being sometime *changeable*, Jer. 26. 3. & 36. 3. sometimes *unchangeable*, Jer. 51. 29. Isa. 46. 11. and *spirituall*, or *heavenly*, Rom. 8. 28. & 9. 11. being *eternall*, and so *immutable*, Eph. 3. 11.

2. *Humane*; *Good*, Psal. 17. 3. Dan. 1. 8. Rom. 1. 13. *Bad*, Jer. 49 30. Dan. 6. 17. Act. 27. 43. both which may be broken off and disappointed, Prov. 15. 22. Isa. 7. 6, 7.

To purpose] Heb. *To say*, 1 King. 5. 5. marg.

To purpose in himself] That God the Father decreed the salvation of a certain number in his Son, who as he is Mediatour is a subordinate cause to the good pleasure of God; and further, that the fountain and first ground of his eternall purpose, is not to be found out of God himself, either in the merits of men present or foreseen, or in ought else whatsoever. Eph. 1. 9. *Which he hath purposed in himself.*

Purse] Luk. 10. 4. Βαλάντιον, ἀπὸ τοῦ βάλλειν, which signifieth, *to cast*, or *to put in*, for that money is therein put and kept, Mat. 10. 9. The word is ζώνη, which chiefly signifieth *a souldiers belt*, or *a marriage girdle*; the souldiers belt was lined within in the inside, where when they went to war they did put their money.

Let us all have one purse, Prov. 1. 14. equally share in the spoyl that we shall take.

Pursue] 1. Diligently and earnestly to follow after one to harm him. Exod. 15. 9. *The enemy said, I will pursue.* Deut. 19. 6. *Lest the avenger of blood pursue.*

2. To seek after a thing; or, for the obtaining thereof with great earnestnesse. Psa. 34. 14. *Seek peace, and pursue it.* Prov. 19. 7. *He pursueth them with words, yet are they wanting to him.* This is to *follow after*, Phil. 3. 12.

3. To have a pursuit, 1 King. 18. 27. mar.

Purtenance] Exod. 12. 9. that is, the inward. The Lamb was to be rosted all and whole, not cut into pieces.

Push] Spoken of an Oxe, Exod. 21. 29, 32, 36. In Deut. 33. 17. the word in *Chaldee* is, *to kill*. So in Psal. 44. 5. *Aynsworth.*

In Dan 8. 4. it's applyed to the Ramme; namely, to the Kings of *Media* and *Persia*, Ib. 20. Pushing Westward, and Northward, and Southward. And in Dan. 11. 40. it's spoken of the King of the South.

Put] *The hinge of a gate*, or *hook wherein a dore hangeth.* A people of *Affrica*, Nah. 3. 9.

To put] To place, Gen. 2. 8, 15. To binde, Exod. 29. 9. marg. To thrust, Deut. 33. 14. marg. To joyn, 1 Sam. 2. 36. marg. To give, Heb. 8. 10. marg.

Put down] To cause to cease, 2 King. 23. 5. marg. To remove, 2 Chron. 36. 3. marg.

Put from] Act. 13. 46. that is, To reject and make light of with hatred.

Put off] Isa. 47. 11. that is, Expiate, marg.

To put off the body of sin] To mortifie corrupt and sinfull nature, which is called a body here, Col. 2. 11. & Rom. 6. 6. called also the old man, Col. 3. 9.

To put off the old man, &c.] To repent soundly. Col. 3. 8. *Put off all these, &c.* This phrase or form of speech, is borrowed from garments, which being old and ragged, are abhorr'd and put off, with a meaning to use them no more. So, when a sinner truly turneth to God, he leaveth his sins with hatred of them, and grief of heart for the offence of God by them. This phrase is all one with casting off, Rom. 13. 14. and laying aside, Jam. 1. 21. with departing from sin, 2 Tim. 2. 19. with mortifying and destroying our earthly members, the old man, Rom. 6. 6. Col. 3. 5.

Put on the Lord Jesus] Rom. 13. 14. that is, Apply his merits unto you by faith, and shew it by sanctification. By baptisme we put him on, Gal. 3. 27. beleeving, and being born anew.

Put on the new man] Eph. 4. 24. Col. 3. 10. that is, Shew your selves conformable to Christs image, Rom. 8. 29. As new creatures, Gal. 6. 15. created to good works to walk therein, Eph. 2. 10. after godly wisdome, in holinesse and righteousnesse, in which Gods image doth consist with uprightnesse, Eccl. 7. 29.

Put in order] 2 Sam. 17. 23. that is, Give charge, marg.

Put out] To pluck off, Deut. 7. 22. mar.

To

To bore out, Judg. ch. 16. v. 21. marg.

Put together] To gather, Gen. 42. 17. marg.

Put up] To binde up, 2 King. 12. 10. marg.

Put upon] Make to ride, 2 King. 13. 16. marg.

Puteoli] A City of *Campania*, ſo called (as *Feſtus* conjecktureth) *a putore*, from the ſtink or ill ſavour of hot water, or from the multitude of Wels or Pits, *Paſor Lex.*

Putiel] *Affrick of God*, or in *Syr.* & *Heb. the fatneſſe of God.* His Daughter was the Mother of *Phinehas*, the Son of *Eleazer*, Exod. 6. 25.

Putrifying ſores] Iſa. 1. 6. Heb. *Moiſt*, that is, either green hurts, (as a green jawbone, Judg. 15. 15.) new hurts, lately made, or as other matter; moyſt with matter, ſuch as old feſtred ſores uſe to be. *Annot.*

P Y.

Pygard] Deut. 14. 5. So called after the *Greek* tranſlation. The *Hebrew* word *Diſhon* uſed onely in this place, is variouſly underſtood.

Some take it for a wilde beaſt, whoſe horn turns inward toward his head; ſome for a kinde of Eagle; ſome for an Unicorn; ſome for a wilde beaſt like to a Fallow-deer, or Roe-buck: but though to us it be not perfectly underſtood (as the names of many living creatures, hearbs, and ſtones are not;) yet thoſe to whom the precept or prohibition of ſuch things was given, had the right underſtanding of them (with the rule whether it were a command, or a caveat) if not in particular, yet by the generall notes. *Annot.*

The *Chaldee* calleth it *Rema*, of *highneſſe*. *Aynſworth.*

Q U.

Quaile] Herewith the Lord fed the *Iſraelites*, luſting after fleſh, and doubting that the Lord could not provide fleſh for them in the Wilderneſſe, Pſal. 78. 18, 19. Exod. 16. 13. Numb. 11. 31, 32. The abundance of them was miraculous, for it is ſaid, that *God rained fleſh upon them, as duſt; and feathered fowles as the ſand of the Seas*, Pſ. 78. 27. and with theſe they filled their greedy luſt; (feeding themſelves without fear, as Jude v. 12.) though the Lord had threatned to puniſh them, verſ. 20. Their carriage towards their young ones, is the ſame in effect with the Hens. To avoyd the ſnares of the Hunters, they remove them from one place to another. They are ſaid to lay ſixteen eggs, and four times every yeer to bring forth young ones; twice with us, and twice in thoſe Countreys whither they go about harveſt, and that their firſt brood breedeth before their departure; ſo that it's ſaid of Hunters, that *he that in the beginning of the Spring killeth one Quaile, killeth an hundred.* They neither build their neſts on trees, nor abide thereon, but have their abode on the ground. Though (being weighty) they cannot flie well, yet they can run very ſwiftly. And being to remove, the *Matrix* becometh a Captain or Leader among them. So the *Glottis* (having a long tongue) alſo the *Cynchramus*, and *Otus*. They feed on Hellebore, which is poyſon unto others. They are very luſtfull, and very fearfull. Whileſt they flye they make a noyſe, eſpecially when the South wind bloweth, whereby being moyſt, they are made leſſe able to flye, at which time the Hunters do eſpecially ſeek after them. Therefore God to ſhew his power, even by the South wind brought a multitude of them, Pſal. 78. 26, 27. Being weary through long flying, they are often caught by Mariners in their ſhips. Though they be fearful, yet are they earneſt in flight. When the Sun and Moon riſe, they utter an

an harſh and diſmall ſound, as if they were angry with both. Having drunk of a cleer ſpring, they puddle therein with their beaks and feet, till it become muddy, and fill it with duſt alſo, that others may not drink thereof.

Quake] Applyed unto *creatures without life*; as, the Earth, 1 Sam. 14. 15. Joel 2. 10. Mat. 27. 51. Mount *Sinai*, Exod. 19. 18. the Mountains, Neh. 1. 5.

Unto *men*, Ezek. 12. 18. Dan. 10. 7. Heb. 12. 21. implying, a ſhaking of the body with great fear and dread.

Quantity] Iſa. 22. 24. Size. Thoſe of meaner parts, and leſſe eſteem.

Quarrell] Strife, or controverſie between man and man. Col. 3. 13. *If any man have a quarrell to another.*

2. An action or controverſie between God and us. Mich. 6. 2. *The Lord hath a quarrell againſt his people.*

To have a quarrell, Mar. 6. 19. or, inward grudge, marg. or complaint, Col. 3. 13. marg.

Quarries] Judg. 3. 19. or, graven Images, marg.

Quarter] Part, Gen. 19. 4. Border, Joſh. 18. 14. Paſſage, Iſa. 47. 15. End, coaſt, Iſa. 56. 11. Wind, Deut. 22. 12. marg.

Quartus] *the fourth*. One that ſaluted the *Romans*, Rom. 16. 32.

Quaternion] *The number of foure*. Act. 12. 4.

Queen] A woman marryed to a King, as *Bathſheba* to *David*, *Jezabel* to *Achab*; alſo the Mother or Grand-mother to a King, Dan. 5. 10. His Wife, Neh. 2. 6. marg.

2. The true Church, eſpouſed unto Chriſt the King of his people, as to an Husband. Pſal. 45. 9. *Upon thy right hand doth ſtand the Queen.*

3. The falſe Antichriſtian Church, boaſting of her might, riches, and pomp. Rev. 18. 7. *I ſit being a Queen, I am no widow.*

The Queen of heaven] The work of heaven (ſo *Tremelius* tranſlates it out of the *Hebrew*) or Heavenly and Celeſtial things: as the Sun, Moon, Stars, and other heavenly bodies. Jer. 7. 18. *To make cakes to the Queen of heaven.* The frame of heaven, Jer. 44. 17. marg.

To quench] Either ſomewhat to ſlake the heat of the fire, or elſe wholly to put it out.

2. To loſe ſome fruits and effects of the Spirit, and to abate the working of grace; as if one ſhould ſomewhat ſlake the heat, and leſſen the light of the fire. 1 Theſ. 5. 19. *Quench not the Spirit.* Thus the godly by their ſecurity, Quench the Spirit.

3. To loſe wholly the grace of the Spirit, which once he had; as if one ſhould put out fire with water. Thus the wicked by their obſtinacy in ſin, Quench the Spirit, as *Saul* and *Judas* did. 1 Theſſ. 5. 19. *Quench not the Spirit.* And thus a godly perſon can never Quench the Spirit, for the Spirit abideth in them for ever, Joh. 14. & 1 Joh. 3. *The ſeed of God remaineth in them.* Of this ſeed, *Peter* ſaith, it is immortall, 1 Pet. verſ. laſt. Alſo Chriſt maketh requeſt for beleevers, and is never denyed, Joh. 11. 42.

4. To break, Pſal. 104. 11. marg.

It's applyed to a Coal, 2 Sam. 14. 7. Light, 2 Sam. 21. 17. Fire, Iſa. 66. 24. Heb. 11. 34. Thirſt, Pſal. 104. 11. The Spirit, 1 Theſſ. 5. 19. Satans fiery darts, Eph. 6. 16. Gods wrath, Amos 5. 6. Smoaking flax, Matt. 12. 20.

Queſtion] A demand, or asking; which when it is of things neceſſary to be known, out of a deſire to learn, it is good; otherwiſe, it is either vain or fooliſh. 2 Tim. 3. 23. *Fooliſh queſtions, &c.* Matt. 22. 46. It ſignifies contentions and quarrels about things not needfull to be known, 1 Tim. 1. 4.

Alſo, a thing, Mar. 11. 29. marg. Word, 1 King. 10. 3. marg.

Of *Queſtions* there are ſeverall ſorts; *Religious*, Deut. 6. 20. *Blaſphemous*, Joh. 8. 48. *Curious*, Luk. 13. 23. *Fooliſh* and *unlearned*, 2 Tim. 2. 23. Tit. 3. 9. *Hard*, 1 King. 10. 2. *Captious*, Mar. 12. 14, 75. *Hypocriticall*, Matt. 2. 7. *Accuſatory*, Neh. 2. 19. Eſt. 7. 8. *Deliberative*, Eſt. 6. 6. Luk. 16. 3, 5, 7. *Incitative*, 2 Sam. 11. 10. & 12. 22, 23. *Reprehenſive*, 1 Sam. 1. 14. *Affirmative*, Numb. 12. 2, 12. & ch. 23. v. 19. & ch. 24. v. 12, 13. *Negative*, Neh. 6. 3. Numb. 23. 8. Of *diſdain*, Gen. 37. 8. Exod. 3. 14. & 5. 2. Of *inquiry*, Joſh. 9. 8. Judg. 8. 18. Of *complaint*, Gen. 42. 28. & 44. 34. Of *doubting* and *unbeleef*, Numb. 11. 22. 2 King. 7. 19.

Quick] Lively, living: Applyed to Fleſh, Lev. 13. 10, 24. Living perſons, Pſal. 55. 15. & 124. 3. The underſtanding, Iſa. 11. 3. The Word of God, Heb. 4. 12.

To quicken] To give life to the dead, Rom. 4. 17.

2. To put the life of grace in a ſoul dead in treſpaſſes and ſins; when one ſpiritually dead is made to live to God by the life of faith. Eph. 2. 1, 5. *You hath he quickened, which were dead in treſpaſſes and ſins.*

3. To put heart and comfort by deliverance into ſuch as have grief and fear through

great dangers. Pſal. 119. 149, 154. *Quicken according to thy Word.*

4. To give life, 2 Cor. 3. 6. marg.

5. To revive and cheer up that which is dying, Pſal. 119. 50.

To quicken together] To conjoyne and couple both elect Jews and Gentiles, in Chriſt their common head, by one Spirit of faith, wherein conſiſteth ſpirituall life, enabling them to live unto God, being before dead in ſins. Eph. 2. 5. *When we were dead in ſins, he hath quickened us together in Chriſt.*

Quickning Spirit] The body of the man Chriſt, which is called Spirit, in reſpect of the quality and condition which now it hath, being ſpirituall and moſt glorious; and it is tearmed Quickning, becauſe it is united perſonally to the vivifying Word; alſo becauſe by the death of his body he hath gotten life to the world, Joh. 1. 14. & 6. 5. But eſpecially for his divine Spirit, or Divinity, which it ſelf is life, and giveth life or quickning to all that live. See Joh. 5. 21, 26. 1 Cor. 15. 45. *And the laſt Adam was made a quickning Spirit.* As *Adam* is called a living ſoul, becauſe of the ſoul, which is the beſt part in him, quickening and making his body to live: ſo Chriſt the latter *Adam* is ſaid to be a quickning Spirit, by reaſon of that moſt excellent nature (often noted in Scripture by the Spirit) which dwelleth in him bodily, Col. 2. 9.

Quickly] put for, With all haſte, Gen. 18. 6. A ſhort ſpace of time, Exod. 32. 8. Deut. 9. 12. Diligently, greatly, 1 Sam. 20. 19. marg. Eaſily, Eccl. 4. 12. Without delay or lingering, Luk. 16. 9.

Quick-ſands] Act. 27. 17. Certain vaſt banks or mountains of ſands in the ſea, which ſwallow up ſhips that ſtick faſt, and ſit upon them a little time, as *Goodwyn* Sands will. *Annot.*

Quiet] Reſt, 2 Chr. 20. 30. Not to be angry, Ezek. 16. 42. Silent, Judg. 16. 2. marg. It's to be at eaſe wholly, Job 21. 23. at reſt, Iſa. 14. 7. in reſt, Jer. 30. 10. in peace, Jer. 43. 12.

A quiet ſpirit, 1 Pet. 3. 4. Unto the conſtituting of true meekneſſe and quietneſſe of ſpirit, is requiſite,

1. Freedome from the evils that diſquiet and moleſt the ſpirits of men; (as anger, worldly ſorrow, diſtruſtfull cares, raſh zeal and fierceneſſe, inordinate ſtriving and wilfulneſſe, contention and evill ſpeaking, all inordinate deſires, and reigning heart-ſins) with inconſtancy and levity of minde.

2. A kinde of peaceable contentment.

3. A gentle behaviour in caſe of wrongs or faults, from or in others (as by hearing them, not rendring evill for evill, being ready to forgive, and not provoked to anger.)

4. A harmleſſe and innocent behaviour.

5. The fixing of the heart by truſting upon God, and living without care.

6. Lowlyneſſe of minde.

7. Silence from many words, from vain and raſh ſpeeches, eſpecially provoking tearms.

8. Retiredneſſe.

9. Tractableneſſe. *Byfield* on 1 Pet. 3. 4. p. 613, 614.

Quietly] Peaceably, 2 Sam. 3. 27. marg.

Quietneſſe] It's the daughter of Piety, the mother of Peace, the ſiſter of Patience, the companion of Truth, the friend of Equity, the ſcholar of Humility, the nurſe of Plenty, and the garden of Proſperity. It's the ornament of a Familie, the honour of a City, the muniment of a Common-wealth, the ſtaffe of Policy, and the very badge of Chriſtianity. Without it the conſcience can have no comfort, the minde no content, plenty no pleaſure, proſperity no prop, adverſity no ſalve, learning can have no glory, nor any virtue can be praiſe-worthy, whoſe very name is lovely, and nature heavenly. Which as excellent, ſo is it of abſolute neceſſity. It's *a peaceable diſpoſition of the whole man, not troubled, nor troubleſome, abſtaining from whatſoever might diſturb either it ſelf or others.* It's both inward and outward. *Outward*, 1. *Oeconomical*, between the Husband and Wife, Parents and Children, Maſters and Servants. 2. *Political*, between Nation and Nation. 3 *Civill*, between Magiſtrate and Subject, Paſtor and People, Neighbour and Neighbour; being both *active* and *paſſive* Of all which and much more, ſee the *Practiſe of Quietneſſe*, by *G. W.*

Quit] Freed, diſcharged, Exo. 21. 19, 28. *Quit your ſelves like men*, 1 Sam. 4. 9. Heb. *Be men*, marg.

Quite] Altogether, fully, wholly, Gen. 31. 15. Exod. 23. 24. Hab. 3. 9.

Quiver] It's put 1. for a houſe in which children be, Pſal. 127. 5. 2. That wherein arrows are put, Lam. 3. 13. 3. The Quiver it ſelf, and the arrows within it, Iſa. 22. 6. 4. Safe protection, Iſa. 49. 2. 5. Deſtroying means, Jer. 5. 16.

To quiver] Hab. 3. 16. To pant, beat, move, quake, tremble, and ſhake for fear. To be diſmayed, abaſhed, troubled.

Raamah] *A breaking.* The Son of *Cuſh*, Gen. 10. 7.

Raamiah] *Thunder of the Lord, evill from the Lord*; or, *a fellow*; or, *the herd from the Lord.* One that returned with *Zerubbabel*, Neh. 7. 7.

Rabbah] *Much, great, a chiding*, or *a fighting againſt.* A City of *Judah*, Joſh. 13. 25. Another of the *Ammonites*, 2 Sam. 11. 1.

Rabbi] One that is above others, and in ſtead of a number, Mat. 23. 7. *Rabbi, Rabbi.* A proud ſwelling title, wherein the Phariſees gloryed very much.

This word [*Rabbi*] by the notation thereof, ſignifieth one which is in ſtead of many, or equall to many for his excellency, whether it be one that excelleth in nobility of birth, or in virtuous and valiant exployts or acts, or in learning and knowledge. In this laſt ſignification the holy Evangeliſts doe every where uſe it, and by Interpreters it is rendred in Latine and Engliſh, *Doctor*, or *Maſter*. In Mat. 23. 7, 8. Chriſt challengeth this title as peculiar to himſelf, checking the ambitious Phariſees becauſe they affected this name.

The *Hebrews* write, that *Rabbi* is a more excellent title then *Rab*, and *Rabban* more excellent then *Rabbi*; and the ſimple name without any title, as *Haggi, Zachari, Malachi*, was more excellent then *Rabban*. *Goodwyn* p. 35.

Rabbith] A City, Joſh. 19. 20.

Rabboni] *Maſter.* Thus *Chriſt* called, Joh. 20. 16.

Rabmag] *Diſſolving the multitude*, or *melting.* One of the King of *Babylon*'s Princes, Jer. 39. 3, 13.

Rab-ſaris] *Maſter*, or *ſet over the Eunuches.* One of the King of *Babylon*'s Princes, 2 King. 18. 17.

Rabſhakeh] *Maſter*, or *ſet over the drinkers, the kiſſe of the Maſter, drinking much*; or, *a great ſack.* One ſent by the King of *Aſſyria* againſt *Jeruſalem*, 2 King. 18. 17.

Race] The courſe of Chriſtianity and godlineſſe. Heb. 12. 1. *Let us run the race.* Alſo, the courſe that one runneth, 1 Cor. 9. 24.

Racha] Some unperfect or broken ſpeech, bewraying an angry and feſtered minde, as *Piſh* in our Engliſh tongue. Mat. 5. 22. *Whoſoever ſhall ſay to his brother, Racha.* Howſoever ſome fetch *Racha* from the Hebrew word *Rach*, which ſignifies *to ſpit*; and others from *Ric*, which is in Engliſh *light-headed*, or *empty*, upon whom we care not to ſpit, or to uſe ſome light geſture before him in contempt; yet the beſt expoſition is to interpret it of ſome unperfect and unſeemly geſture and behaviour, which may be in the countenance, or mouth, by mowes, or words, as *Tuſh, Fie*; or in making an unſeemly noyſe, Eph. 4. 13. or in ſcoffing, Gal. 4. 29.

One by comparing together, Judg. 9. 4. 2 Sam. 6. 20. 2 Chr. 13. 7. Prov. 12. 11. yeeldeth this Hebrew emphaſis of the word ריק, namely, that He is one of that kind of Knaves who wholly ſpend their time in idleneſſe, chooſing and deſiring the exerciſe of war, or ſuch kind of life, that they may whore, ſpoyl, kill; who in publick are aſhamed of no baſeneſſe, but goe on unto the utmoſt degree of raſhneſſe, who will do any thing for money, being voyd of faith and honeſty, unworthy of the familiarity and ſociety of honeſt men, notoriouſly wicked, of whom there is no hope of amendment, at the mentioning of whom, honeſt men ſhould ſpit. So ריק ſignifieth. *Gloſſ. Philol. ſac. p.* 299, 300.

Rabbal] *To whiſper*; *an Apothecary*; or *Factor.* A City, 1 Sam. 30. 29.

Rachel] *A ſheep.* The Daughter of *Laban*, whom he gave *Jacob* to Wife, Gen. 29. 10, 28. The *Benjamitiſh women* who came of *Rachel*, Jer. 31. 15. Mat. 2. 18. *Rachel weeping for her children*, namely, led away into captivity, as making account never to ſee them, or to have them delivered again, or by the appointment of *Herod* moſt barbarouſly ſlaughtered. Both the Prophet and Evangeliſt do hereby imply, what *Rachel* in likelyhood would have done had ſhe been ſurviving at either of thoſe calamities, which thoſe of her iſſue ſuſtained. *Annot.*

Raddai] *Ruling*, or *coming down.* The Son of *Jeſſe*, 1 Chr. 2. 14.

Rafter] That which beareth up the roof, or galleries, Cant. 1. 17. marg.

Ragua] Heb. רעו, or רעח, *a friend*, 2 Sam. 15. 37. or רע, *a neighbour, a friend*, Prov. 17. 17. The Son of *Phaleg*, Luk. 3. 35.

Rage] Choler, wrath, fury, anger, 2 Ki. 5. 12. The raiſing up of ones ſelf in a raging manner, 2 King. 19. 28. Iſa. 37. 28, 29. Outrage, ſurpaſſing indignation, Pſ. 7. 6.

To rage] To aſſemble tumultuouſly, Pſ. 2. 1. marg. The word φρυάσσω, in Act. 4. 25. denoteth *pride, rage*, and *fierceneſſe*, as of *horſes that neigh, and ruſh to the battel*, beſtirring themſelves as if they were *wood*, or *mad*, Jer. 46. 9.

This is ſpoken of the enemies of the Church, Pſal. 2. 1. Of the *Iſraelites*, with relation unto the *Jews*, 2 Chron. 28. 9. and as of thoſe, and other perſons. So of Chariots, Jer. 46. 9. Nah. 2. 4. Sea, Pſal. 89. 9. Jonah 1. 15. The water, Luk. 8. 24. Strong drink, Prov. 20. 1.

Rags] 1. Old, worn, caſt clouts or cloaths, whether linnen or woollen, Jer. 38. 11.

2. Extreme poverty, or beggery, Prov. 23. 21.

3. Mans righteouſneſſe, Iſa. 64. 6.

Raguel] *The ſhepherd of God, a friend of God*, or *the breaking aſunder of God*. The Father of *Hobab*, Numb. 10. 29.

Rahab] *Proud, ſtrong, broad, enlarged*; or, *a ſtreet*. The Mother of *Booz*, Mat. 1. 5. *Ægypt*, Pſal. 89. 10. marg. So called (as moſt think) from the *pride* and *ſtrength* thereof, which the word *Rahab* ſignifieth.

Rahab] *Mercy*, or *compaſſion*; or, after the *Syrian*, *a friend*. The Son of *Shema*, 1 Chr. 2. 44.

To raign] To command with power, as King; and with readyneſſe to be obeyed. Thus *David* raigned in *Iſrael*, *Joſiah* in *Juda*, 1 King. 11. 42.

2. To command and rule in the ſoul, without oppoſition or reſiſtance. Rom. 6. 12. *Let not ſin raign in your mortall bodies*. Sin is ſaid to raign, when the luſts and motions of ſin be readily obeyed, as one would obey the Law and command of a King. Thus ſin raigneth.

Death is ſaid to raign, becauſe it exerciſeth over all mankind, that power which through ſinne it hath gotten. Rom. 5. 14. *Death raigned from Adam to Moſes*. Thus Death raigned.

Grace is ſaid to raign, when the righteouſneſſe of Chriſt, being freely imputed, his Spirit raigns in our hearts, and we be governed by the motions and impulſions thereof; ſo as now ſin cannot condemne us to death; not rule over us, as it did before grace, which hath quit the beleevers from the raign of ſin and death. Rom. 5. 21. *So might grace raign by righteouſneſſe, to eternal life*. Thus Grace raigneth.

3. To govern and diſpoſe all things in heaven and earth, according to his royall decrees. Thus God raigns over the world. Pſal. 93. 1. *The Lord raigns, and is cloathed in Majeſty*. The whole Pſalm throughout.

4. To govern and rule the faithfull by the Word and holy Spirit. Thus Chriſt raigneth over his Church. Pſal. 97. 1. *The Lord raigneth, let the earth rejoyce*.

5. To begin to raign, 1 Kin. 15. 25. marg. 2 King. 8. 16. marg.

6. To reſtrain in, 1 Sam. 9. 17. marg.

This is alſo ſpoken of Chriſts members, found Chriſtians, Rom. 5. 17. 2 Tim. 2. 12. Rom. 5. 10. & 20. 4, 6. & 22. 5.

Rail] To fly upon, 1 Sam. 25. 14. mar. The word βλασφημέω, in Mar. 15. 29. & Luk. 23. 39. is in 1 Cor. 4. 13. rendred to *defame*; and in Jude ve. 8. to *ſpeak evill of*; and in Rom. 3. 8. *wrongfully to blame, ſlanderouſly to report of*. The word λοιδορέω (whence λοίδορος, a *Railer*, 1 Cor. 5. 11.) is, to *riſe in a mans face with many bitter words*; to *revile*, 1 Pet. 2. 23. Of λαὸς, *people*, & δέρω, to *beat*; or, λόγος ὡς δόρυ πλήττων, *whoſe ſpeeches wound as a ſpear*.

Railer] An evill ſpeaker, which upbraideth others with their true faults, in a reproachfull manner; or elſe caſteth upon them falſe crimes to defame them. 1 Cor. 6. 10. *Extortioners, Railers*.

Raiment, or cloathing] That which covereth the body, and defends it againſt heat and cold, called garments. 1 Tim. 6. 8. *Having food and rayment*. The uſe whereof is comelineſſe and warmth.

2. All things needful for this preſent life, to ſuſtain it well. Iſa. 3. 6. *Thou haſt cloathing, (or raiment) be thou our Ruler*.

Some was of purple, Judg. 8. 26. Some of needle-work, Pſal. 45. 14. Some of *Camels hair*, Mat. 3. 4.

To rain] To pour down water plentifully out of the clouds, to refreſh the earth withall, Deut. 28. 12.

2. To give plentifully. Pſal. 78. 24. *He rained downe Manna*. Verſ. 27. *He rained down fleſh*; that is, he gave it liberally, like rain.

Rain] The fruitfulneſſe of the earth, follows moderate ſeaſonable rain. Matt. 5. 45. *He ſendeth rain on the juſt and unjuſt*; or *ſhowers*, Pſ. 72. 6. or, *waters*, Job 5. 10.

2. The

2. The doctrine of the Word, which falling upon the conſciences of men, doth refreſh and make them fruitfull, as rain doth the graſſe. Deut. 32. 2. *My doctrine ſhall drop as the rain.*

This God hath decreed, Job 28. 26. prepareth, Pſal. 147. 8. giveth, Job 5. 10. Iſa. 30. 23. and upon occaſion withholdeth, Amos 4. 7. It's alſo given both in *mercy*, Pſ. 68. 9. and in *judgement*, Prov. 28. 3. Ezek. 38. 22. Ezr. 10. 9.

It's ſpoken of Bread, Exod. 16. 4. Gods fury, Job 20. 23. Snares, Pſ. 11. 6. Righteouſneſſe, Hoſ. 10. 12. Brimſtone and fire, Gen. 19. 24. Hail, Exod. 9. 22. Manna, Pſa. 78. 24. Fleſh, Id. 27.

Twice in a yeer there fell ſtore of rain in *Iſrael*, in the beginning of the yeer, about *September* or *October*; and half a yeer after, which was in *Abib*, or *March*, which Eccleſiaſtically began the yeer unto *Iſrael*, whereupon it is called *the latter rain in the firſt moneth*, Joel 2. 23. The *firſt rain* fell after the ſowing of their corn, that it might take rooting in the earth: the *latter rain* was a little before harveſt, that the ear might be full. *Aynſworth* on Deut. 11. 14. See Hoſ. 6. 3. Zech. 10. 1. Jer. 5. 24.

A plentifull rain] The bleſſings of God abundantly beſtowed on the *Iſraelites* in *Canaan*, which is here called the Inheritance of God, becauſe it was Gods free gift to the people of the Jews, Pſal. 68. 10.

Not to rain] To ſend ſcarcity of earthly bleſſings, Iſa. 5. 6.

Rain-bow] called a *Bow* for the likeneſſe, and *Rain-bow*, becauſe it is in the cloud in the day of rain; and *Gods bow*, for the wonderfulneſſe thereof, and for the Sacramental ſigne by his ſpecial ordinance; which therefore the Heathen Poets called *Thaumantias*, as being the work of *the wonderfull God*. *Aynſworth* on Gen. 9. 13.

To raiſe] To lift up, or ſet up ſomething which is down or faln.

2. To make a body which is dead, and faln into the grave, to live and riſe again. Act. 2. 24, 32. *Whom God hath raiſed up.* Joh. 6. 40. *I will raiſe them up at the laſt day.*

3. To make a ſoule which is ſpiritually dead, to live unto God, and to ariſe unto a new and godly life, in hope of eternal life, Rom. 6. 4. Eph. 2. 5.

4. To reſtore and lift up ſuch as be faln into calamities. Pſal. 113. 7. *He raiſes the needy out of the duſt.* 1 Sam. 2. 6.

5. To receive, Exod. 23. 1. marg.

6. To give and beſtow, Deut. 18. 15, 18.

7. To beget, Deut. 25. 7.

8. To ordain and appoint, Exod. 9. 16.

9. To hold up and keep in remembrance, Ruth 4. 5.

10. To make to ſtand, Pſal. 107. 25. marg.

11. To awake, or ſtir up, Cant. 8. 5.

12. To build, Iſa. 23. 13.

Raiſer of Taxes] *Seleucus Philopator*, who was exceeding covetous, and moſt outragiouſly and greedily ſpoyled his Subjects. Dan. 11. 20. He was poyſoned by one *Heliodorus*.

Raiſins] Preſſed grapes, צמוקים of צמק, *to be withered*, or *dryed up*. They are very comfortable, 1 Sam. 30. 12. and have been given for the relief of them that have been faint, or in want, 1 Sam. 25. 18. 2 Sam. 16. 1.

Rakem] *Void*, *vain*, or *divers pictures*. The Son of *Shereſh*, 1 Chr. 7. 16.

Rakkath] *Emptyneſſe*, *ſpittle*, or *time*. A City, Joſh. 19. 35.

Rakkon] A City, Joſh. 19. 46.

Ram] *High*, or *caſting away*. The Son of *Hezron*, Ruth 4. 19.

Ram] When he is angry he beateth the ground with his foot. The elder it groweth, by a kinde of naturall wiſdome it forſaketh the younger, and maketh choyce of the elder Ewes or females. There is no beaſt that ſo much participateth with the nature of the Sun, for from the *autumnall* equinox unto the *vernall*, as the Sun keepeth the right hand of the *Hemiſphere*, ſo doth the Ram lie upon the right ſide; and in the *Summer* ſeaſon, as the Sun keepeth the other hand of the *Hemiſphere*, ſo doth the Ram lie upon his other ſide. It was reckoned among the clean beaſts, and appointed to be uſed for a Sacrifice, Exod. 29. 15, 16, &c. Lev. 5. 15, &c. Numb. 5. 8. Hereunto the *Perſian* Empire is compared, Dan. 8. 3.

Of *battering Rams*, wherewith to beat down walls, See Ezek. 4. 2. & 21. 22.

Rama, or Ramah] *High*, or *caſt away*. A City, Joſh. 18. 25. A Countrey, 1 Sam. 19. 23. Mat. 2. 18.

Ramath] *High*, or *caſt away*. A City, Joſh. 19. 8.

Ramathaim] The ſame. A City, 1 Sam. 1. v. 1.

Ramathite] *Lofty*, *exalted*, or *caſt away*. A Citizen of *Ramath*, 1 Chr. 27. 27.

Ramath-lehi] *Lifting up of the jaw-bone*. The name of a place, Judg. 15. 17. marg.

Ramath-mizpeh] The name of a place, Joſh. 13. 26.

Rameſes] *Thunder, a hitting in the teeth of a moth, blotting out evill*, or *broken in ſunder of a moth.* A City in the land of *Goſhen* in *Ægypt*, Gen. 47. 11. Exod. 1. 11. & 12. 37.

Ramiah] *Exaltation of the Lord.* Of the Sons of *Paroſh*, Ezr. 10. 25.

Ramoth] *Seeing*, or *beholding death.* A City, 1 Chr. 37. Of the Sons of *Bani*, Ezr. 10. 29. One City of this name was ſituate in *Gilead*, and accordingly called *Ramoth in Gilead*, Deut. 4. 34. or, *Ramoth Gilead*, 1 Kin. 22. 3.

Rampart] A fence, Lam. 2. 8. Nah. 3. 8.

Range] Job 39. 8. The choyceſt things that grow in the mountains, or things that grow in unknown places, that none can finde out but himſelfe, the wilde aſſe. It comes from a word that ſignifies to *ſearch*, and intimates that he ranges up and down the hils, and feeds on what he likes. *Annot.*

To range] To wander or goe from one place to another, Prov. 28. 15.

Ranges] Ranks and orders of men that were ſet to defend the King, 11. 8.

Rank] Fat, full, Gen. 41. 5. marg. & 22. Place or order, 1 Chron. 12. 33. Joel 2. v. 7.

Ranſome] Satisfaction made, or price made for ſetting free, or to purchaſe liberty to a Captive taken in war, or otherwiſe, and detained by the enemy as priſoner, till he be ranſomed.

2. The ſatisfaction which Chriſt by his whole obedience to the Law, namely by humbling and ſubmitting himſelfe to the death of the Croſſe, made to the Juſtice of God, detaining the elect ſinners as Captives in the hand of their enemies, Satan, Sin, Death, and Hell. 1 Tim. 2. 6. *Who gave himſelf a ranſome for us all.* By a Synecdoche the Scripture calleth this Ranſome, the death, blood, and oblation of Chriſt, becauſe in his ſacrifice and bloodſhed on the Croſſe, was the accompliſhment of his obedience and ſatisfaction for us, ſithence without ſhedding of blood there is no forgiveneſſe of ſin, Heb. 9. 22. Rom. 3. 25. Eph. 1. 7. 1 Pet. 2. 14.

3. An atonement, Job 33. 24. marg.

Rapha] *Releaſe, medicine, phyſick*, a *recreating*, or a *Giant.* The Son of *Benjamin*, 1 Chr. 8. 2. The Son of *Binea*, Ib. 37.

Raphu] The ſame. The Father of *Palti*, Numb. 13. 9.

Rapine] A greedy and violent affection of taking & pulling from others that which is theirs. Luk. 11. 39. *Full of rapine*, or *ravening.*

2. Something which is taken or pulled from others by force and violence, Iſa. 3. 4. *Rapine is in their houſes*; that is, ſpoil, Iſa. 62. 10.

Rare] Dan. 2. 11. *Chald. precious*, for precious things are rare. *Annot.*

Raſe] To make bare, Pſal. 137. 7. marg.

Raſh] Haſty, Iſa. 32. 4. marg.

Raſor] A ſharp inſtrument wherewith hair is ſhaven, and clean cut off by the ſtumps, Judg. 16. 17. 1 Sam. 1. 11.

2. A fierce and cruel enemy, which deſtroyes and cuts down all, as a ſharp Raſor ſhaves and cuts all bare. Iſa. 7. 20. *In that day the Lord ſhall ſhave with a Raſor, &c.* This is meant by the King of *Aſſyria*, by whom God would plague *Judah*, as it is expounded in that Text.

Some think this Raſor to have been *Tiglath-pileſer*, who afflicted *Ahaz* by denying help to him, 2 Chr. 28. 20, 21. Some refer this to many Kings, who one after another afflicted the men of *Judah*, as *Senacherib* under *Hezekiah*, *Eſar-haddon* under *Manaſſes*, 2 King. 18. 19. 2 Chr. 33. Others, as *Piſcator*, will have this calamity here threatned, to have been inflicted by *Nebuchadnezzar*, who (like a ſharp Raſor) cut very deep, leaving nothing in the whole Kingdome without hurt; with his huge Army overrunning all, deſtroying King *Joakim* and *Jehojakin*, carrying away moſt precious ſpoyls, and a number of Captives into *Babylon*; taking in the City under *Zedekiah*, whoſe eyes they put out, and having fettered him in bands of ſteel, led him away to *Babylon*, killing his children, burning the Temple and City, *&c.* as it is declared in 2 King. 24. & 25. Thus by him, all the Ornaments of the Common-wealth from head to beard, all perſons from the higheſt to the loweſt, were waſted and taken away. After which time, there ſhould be great ſcarcity of men, and wildeneſſe of the Countrey; ſee Iſa. 7. 21, 22, 23, *&c.*

3. A malicious tongue, which ſecretly woundeth and cutteth ones name, as a Raſor ones fleſh. Pſal. 52. 2. *Thy tongue is like a ſharp Raſor, which cutteth deceitfully.*

Rate] *A certain rate every day*; that is, the portion of a day in his day, Ex. 16. 4. marg.

Rather] See *More.*

1. A word or note of diverſity or difference in quantity, Luk. 11. 28.

2. A word of contrariety or oppoſition, put by a Liptote for not, the contrary, Joh. 3. 19.

Rattle] To make a noyſe. *The Quiver rat-*

leth

ith againſt him, Job 39. 23. that is, the arrows out of the quiver being ſent with great force, come ſinging as it were againſt him, for the ſtring drawn home cauſeth a great noyſe. *Annot.*

Raben] An unclean fowle, Lev. 11. 15. which uſually hath its abode in deſert places Iſa. 34. 11. for whom God provideth food, Job 37. 21. As for its young ones, whom it bringeth forth, feedeth not, Pſ. 147. 7. Who being ſent forth by *Noah* out of the Ark, returned no more, Gen. 8. 7. It's in colour black, Cant. 5. 11. It's at perpetuall variance with the Kite, or Glead. When its young ones are able to fly, it driveth them out of the neſt, to ſhift for themſelves elſewhere. Though of a ravening nature, yet at Gods command it fed *Elijah*, 1 King. 17. 4, 6. It was of old conſecrated to the Sun, as which by its heat maketh mens bodies black, or tawny. It feedeth on carion, ſtealeth away things, and hideth them, and can imitate any mans voyce. It's very cunning, as by putting little ſtones into a veſſel wherein ſome water is, that by degrees it may aſcend; By flying on high with an oyſter, or ſhell-fiſh, and letting the ſame fall upon a rock or ſtone, *&c.* may appear. They love fertile grounds, not barren, and may be tearmed, *Purgers of lands*, as by whom the worms are devoured. In the Summer they are very thirſty, yet being againſt their health, they abſtain therefrom for divers dayes together. Their croaking is ſaid to be a ſigne of rain.

Two or three Colliers going to work, a Crow having ſnatched ſomewhat from one of them, the others went on, and were ſmothered in the pit, before their fellows return from the purſuit of the Raven.

To rabin] Applyed to the enemies of *David* and *Chriſt*, Pſal. 22. 13. to falſe Prophets, Ezek. 22. 27. Mat. 7. 15. to the Scribes and Phariſees, Luk. 11. 39. who herein were as Lions and Wolves, who are properly ſaid to raven, Ezek. 22. 25. Mat. 7. 15. Gen. 49. 27. as who tear their prey, the Lion filling his den therewith, Nah. 2. 12.

Ravith] To force; which may be underſtood both *ſpiritually*, Cant. 4. 9. *Thou haſt raviſhed my heart*, or *taken away my heart*, marg. and *corporally*; in a *good* ſenſe, when one is taken with the love of his Wife. Pro. 5. 19. *And be thou raviſht alwayes with her love.* Heb. *Erre thou alwayes in her love*, marg. In a *bad*, when one luſting after a Woman, forcibly deflowreth her, Prov. 5. 20. Lam. 5. 11.

Raw] Lev. 13. 15. *living.* The Greek tranſlate *ſound* or *whole.* *Aynſworth.*

That *raw* whereof the Law warneth us (Exod. 12. 9.) is fleſh whereon the fire hath begun to work, and it is roaſted a little, but not fit for man to eat as yet. *Aynſworth.*

Raw, not ſodden, 1 Sam. 2. 15.

R E.

Reach] To ſhoot through, Exod. 26. 28. Of this word, the *barre* here mentioned hath the name in *Hebrew*, which ſignifieth *flying*, or *ſpeedy paſſing through.* *Aynſworth.*

To be, Exod. 28. 42. marg.

By the words annexed hereunto the meaning may be known.

To read] To recite diſtinctly the ſyllables and words of Scripture. Reading is nothing elſe, but ſuch a recitall and ſpeaking forth the letters and ſyllables. Luk. 4. 6. *He took the book and read.* Act. 15. 21. *Moſes in every Synagogue hath ſuch as read him.* 1 Tim. 4. 13. *Attend to reading.* Reading is not the Word of God, but an action about it: neither is it Preaching in the proper acception.

There's *private* reading, being lawfull for all; The Prince, Deut. 17. 19. The people, Eph. 3. 4. Strangers, Act. 8. 28. There's alſo *publick* reading, which was ſometime by the Prince, Joſh. 8. 34, 35. 2 King. 23. 2. 2 Chr. 34. 30. but commonly by *Eccleſiaſticall* perſons, Neh. 8. 3, 8, 18. & 9. 3. & 13. 1. Col. 4. 16. 1 Theſſ. 5. 27.

Readineſſe] προθυμία, Act. 17. 11. & 2 Cor. 8. 11. but in v. 12. it's rendred a *willing mind*, & v. 19. *a ready mind*, & ch. 9. 2. *forwardneſſe.*

Ready] Fit, prepared, Exod. 19. 11. Furniſhed, well appointed, Numb. 32. 17. Neer, Eccl. 5. 1. Convenient, 2 Sam. 18. 22. marg.

To be ready] 1. Well diſpoſed and inclined, Tit. 3. 1. 1 Pet. 5. 2.

2. Neer at hand, 1 Pet. 1. 5. & 4. 5.

3. Ably furniſhed, 1 Pet. 3. 15.

To make ready] To binde, 2 Ki. 9. 21. mar.

Reajah] *The viſion of the Lord.* The Son of *Shobal*, 1 Chr. 4. 2. The Son of *Micah*, 1 Chr. 5. 5. See Ezr. 2. 47. & Neh. 7. 50.

Realm] Kingdome, 2 Chr. 20. 30. Many Kingdomes, as *Perſia*, *Media*, *Babylonia*, *&c.* Ezr. 7. 13, 23. Dan. 6. 3.

To reap] To gather the fruits of the earth, as corn, hay, *&c.* Jam. 5. 4. Lev. 23. 10.

To take ſuch gains and fruits of our work, as the nature of the work is, good or evill, Gal.

Gal. 6. 8, 9. 2 Cor. 9. 6. Prov. *He that ſoweth iniquity, ſhall reap affliction.*

3. To receive profit, or reward, Mat. 25. 21. Gal. 6. 9.

To reap corruption] To receive for his reward, the fading corruptible things of this world, and eternall deſtruction in the end. Gal. 6. 8. *Shall of the fleſh reap corruption.*

Reapers] Harveſt-men, 2 King. 4. 18. Angels, Mat. 13. 39.

Rear] To erect, raiſe, ſet, or build up. Spoken of the Tabernacle, Exod. 40. 17. Images, Lev. 26. 1. A pillar, 2 Sam. 18. 18. The Temple, Joh. 2. 20. An Altar unto the Lord, 2 Sam. 24. 18. Altars for *Baal* and *Baalim*, 1 King. 16. 32. 2 King. 21. 3. 2 Chr. 33. 3.

Reaſon] That faculty and power of the ſoul, whereby we debate and diſcourſe of things and objects, that we may be able ſoundly to judge of that which we rightly underſtand.

2. The uſe of this faculty, to wit, diſcretion. Act. 25. 27. *Me thinks it is againſt reaſon*; that is, againſt diſcretion, or very abſurd.

3. The cauſe and ground of a thing. 1 Pet. 3. 15. *To them which ask of you a reaſon of that hope which is in you.*

Reaſonable ſervice] The ſpiritual ſacrifice of a Chriſtian, offering not the bodies of beaſts, which have no reaſon (as they were wont to doe under the Law) but himſelf wholly (being a reaſonable creature) as a ſacrifice unto God, his Creator and Redeemer (which is a moſt reaſonable thing) to doe him ſervice and obedience in all things, according to his revealed will (which is a very reaſonable rule) Rom. 12. 1. *Which is your reaſonable ſervice of God.*

Or, That for which we are able to give a ſound and intelligible reaſon, 1 Pet. 2. 5.

Reaſoning] An evill diſcourſe or diſputing againſt God, or his Word. Phil. 2. 14. *Let all things be done without reaſonings.* Matth. 15. 19. *Out of the heart come evill reaſonings.*

Reaſons] Underſtandings, Job 32. 11. marg.

Reba] *The fourth*, or *lying by*. A King of *Midian*, Numb. 31. 8. Joſh. 13. 21.

Rebekah] *Fed, blunt contention*, or *contention hindred*. The Daughter of *Bethuel*, Gen. 22. 23. given in marriage to *Iſaac*, Gen. 24. 67.

To rebel] To fight or make war againſt his lawfull Soveraigne, as *Abſolon* rebelled againſt his Father *David*; or to caſt off the yoke of a lawfull Governour, as *Corah* and *Abiram*, Numb. 16. 1, 2.

2. To ſtrive or riſe up againſt the government of the Spirit, in the minde of a regenerate man. Rom. 7. 23. *A law in my members, rebelling againſt the law of my minde.* Thus ſin rebelleth againſt grace.

In the Old Teſtament, Rebellion cometh of an *Hebrew* word [*Marah*] which ſignifieth *bitterneſſe* properly, and is applyed to Apoſtaſie, Rebellion, and Diſobedience, Deut. 1. 16. & 21. 20. Joſh. 1. 18. Pſal. 5. 10. Becauſe Rebellion is a thing diſtaſtfull to God, as bitter things be to our Palate: alſo, becauſe it provokes unto bitterneſſe and wrath, exaſperating God.

Rebell. To tranſgreſſe, Iſa. 43. 27. (for diſobedience and tranſgreſſion is as rebellion, 1 Sam. 15. 22, 23.) To fall away, 1 Ki. 12. 19. marg. Not to ſerve, 2 King. 18. 7. To refuſe, Iſa. 1. 20. To revolt, Jer. 29. 32. marg. To walk in a way that's not good, after ones own thoughts, Iſa. 65. 2. It's in effect the ſame with, To break the yoke, Jer. 5. 5. To be ſtiff-necked and hard-hearted, 2 Chr. 36. 13. To withdraw the ſhoulder, and harden the neck, Neh. 9. 29. To go on frowardly in the way of his heart, Iſa. 57. 17. To turn the back, and not the face, Jer. 2. 27. To profeſſe not to hear, not to obey, Jer. 22. 21. To reſiſt, Act. 7. 51.

Rebellion] An unlawfull action of Subjects, unlawfully riſing in arms againſt their lawfull Soveraigne.

2. Every ſin, great and little; which in ſome ſort is a Rebellion, becauſe we all owe allegiance to God by the Law of our Creation, and have vowed it in our Baptiſme: and alſo have ſo many means againſt ſin, as unleſſe we purpoſe to rebell, we could never ſo commit it. Iſa. 59. 12, 13. *We have ſpoken of cruelty and rebellion.*

3. Thoſe ſins which are more grievous and groſſe, being committed through infirmity, upon no great temptation, as it was in *David*, Pſal. 25. 7. *Remember not the ſins of my youth, nor my rebellions.*

4. Obſtinacy and ſtiffeneſſe in groſſe ſins. Deut. 21. 27. *I know thy rebellion, and thy ſtiffe neck.* Deut. 9. 24. Jer. 3. 22. *Return, and I will heal your rebellions.*

Ther's rebellion againſt the Lord, Numb. 14. 9. againſt his Word, Pſal. 105. 28. againſt his Spirit, Iſa. 63. 10. againſt an earthly King, Gen. 14. 4. 1 King. 12. 19. 2 King. 1. 1. 2 Chr. 36. 13.

To rebuke, or reprobe] To blame privately or publickly for ſome fault, either done

done, or ſuppoſed to be done. Matt. 19. 13. *And the Diſciples rebuked them.* 1 Tim. 5. 20.

2. With authority and power to check, curb, and reſtrain; as in all places where Chriſt is ſaid to Rebuke the unclean ſpirits, and to bid them go out, *&c.*

3. To convince the conſcience of men, either of the truth to be beleeved, or of ſome ſin committed, or error maintained: which in the reprobate is done without converſion, but with a true change of heart in the elect; and is by the Miniſter and Word inſtrumentally, by the Spirit efficiently and powerfully, Iſa. 2. 4. 2 Tim. 4. 2. & 2 Tim. 3. 16. See 1 Cor. 14. 24. The Spirit reproveth not as it is in the Preachers heart, but as it manifeſteth it ſelfe, and evidenceth his power in their preaching.

4. By an honeſt and holy life, to make manifeſt and lay open the evill life of others. Eph. 5. 11. *But rather reprove them.*

Privately to reprove ſuch as ſin privately. Prov. 24. 28. & 28. 23. *He that rebukes one ſhall finde more favour at the laſt.* Matth. 18 15.

6. To cenſure by publick reproof ſuch as ſin before others. 1 Tim. 5. 10. *Such as ſin, rebuke openly.*

7. To put one to ſome great ſhame by ſome judgement from God. Pſa. 6. 1. *Rebuke me not in thine anger.* Jude v. 9. *The Lord rebuke thee Satan.*

When God doth rebuke with rough ſevere words, then commonly follows confuſion: hence it is often put for Deſtruction, Pſal. 9. 5. & 80. 16. & 119. 21. & 68.

8. To warne, admoniſh, or advertiſe, as Joh. 16. 8, 9, 10. that is, To certifie the world

1. Of the ſin of the wicked, in not beleeving Chriſt the righteous.

2. Of the righteouſneſſe or innocency of Chriſt, proved by his exaltation to heaven.

3. Of the judgement or condemnation of the Devil, as the cauſe of the Jews infidelity, and the enemy of Chriſts integrity.

9. To take away, Mal. 3. 11.

10. To cure, and heal, Luk. 4. 39.

11. To put to ſilence, and cauſe to hold their peace, Luk. 19. 39.

12. To correct, Hoſ. 5. 2. marg.

Recall] *This I recall to my mind.* Heb. *make to return to my heart,* Lam. 3. 21. marg.

To receive] To take a thing with our hand, being given us, or offered of another, 1 Sam. 10. 4.

2. To underſtand and yeeld generall aſſent unto the Doctrine of the Word. Mat. 13. 20. Heb. 10. 26. *After they have received the truth.*

3. To beleeve the Word and promiſes of Chriſt, with particular application, Joh. 1. 12. Gal. 3. 14. *By faith we receive, &c.* Chriſt is received, when his Word, Perſon, Office, Benefits, Miniſters, or other members be received.

4. To beſtow ſome kindneſſe or entertainment upon the godly. Mat. 10. 40, 41. *He that receiveth a Prophet, &c.* Luk. 10. 38. Rom. 16. 2.

5. To joyn or take one to us with charitable affection, Phil. 12. 17. Rom. 14. 1. *Him that is weak in the faith, receive unto you.*

The word [*Receive*] ſignifieth theſe four things:

1. That we ſhould lovingly take to us the weak in knowledge, not caſting them off.

2. By ſound and milde inſtruction to ſeek to reſtore them.

3. By patience to bear with them, abſtaining from ſubtle and crabbed diſputations, which are above their capacities.

4. To heal and cure their infirmities tenderly.

6. To be made partakers of ſuch good things as we do ask in prayers, Mat. 7. 8.

7. To take one to be of his family, a member of his Church, a childe by adoption, one of Gods people, having been a ſtranger from God, as the Gentiles were, untill they were converted to Chriſt. Rom. 14. 3. *God hath received him.* God aſſumeth and receives ſome into the inward Covenant, that being by faith engraffed in his Son, he may love them as children, forgive them their ſins, ſanctifie them, and everlaſtingly ſave them: but he taketh others into the externall Conant onely, that they may profeſſe God, and partake in his Doctrine and Sacraments, outwardly, without being regenerate by Chriſt: but Charity wils us to hope well, and ſpeak well of all which do bear the name of Chriſt, and live well after their profeſſion. Not to receive, is to reject and forſake, 2 Theſ. 2. 10. Reprobates periſh juſtly, becauſe they care not for the truth offered.

8. To contain. 2 Chr. 7. 7. *Was not able to receive the burnt-offerings.*

9. To accept of. Job 2. 10. *And ſhall we not receive evill?*

10. To admit in, and lay up. Job 22. 22. *Receive, I pray thee, the Law from his mouth, and lay up his words in thine heart.*

11. To

11. To be rewarded. Mat. 10. 41. *Shall receive a Prophets reward.*

12. To have. Mat. 21. 22. *Beleeving ye ſhall receive.*

13. To be endued with. Act. 1. 8. *Ye ſhall receive power.*

14. To weigh upon the hand, 2 Sam. 18. 12. marg.

15. To take unto ones ſelf, Joh. 3. 27. marg.

16. To ſuffer, 2 Cor. 11. 16. marg.

17. To give, Rev. 13. 16. marg.

Receive graciouſly; or, *give good*, Hoſ. 14. 2. marg.

Receiver, Heb. *Weigher*. Iſa. 33. 18. marg.

Receipt, for *the place of receipt*, Mar. 2. 14.

Rechab] *Rider, riding*, or *a Cart drawn with four horſes*. The Father of *Jonadab*, 2 Ki. 10. 15. (whence the *Rechabites*, Jer. 35. 6.) The Son of *Rimmon*, 2 Sam. 4. 2.

Rechah] A place, 1 Chr. 4. 12.

Reckon] 1. To give or take account, Mat. 18. 24.

2. To ſet, put, propound to ones ſelf, or think within ones ſelf. Iſa. 38. 13. *I reckoned untill morning.*

3. To conclude, collect, and gather, as by reaſon and argument, Rom. 6. 11. & 8. 18. It is a Metaphor from ſuch as caſting account finde the true totall ſumme; as if he ſhould ſay, I have caſt the croſſe, with all the encumbrances of it.

4. To eſteem, number, repute, Luk. 22. 37.

Recommend] To deliver, or give up, Act. 14. 26. & 15. 40. where the word is taken in a *good* ſenſe, as elſewhere often in a *bad*.

Recompenſe] A due and juſt requital for former evill merits. Rom. 1. 27. *They received in themſelves ſuch recompenſe of their errour as was meet.* Rom. 11. 9. In both theſe places *Paul* ſpeaketh of that judgement of God, by which ſin is puniſhed with ſin; 1 In the Gentiles, abuſing their natural knowledge. 2 In the Jews, abuſing their revealed knowledge, for which they received increaſe of ſpirituall blindeneſſe and ſin for a recompenſe, whereof God is directly Authour, but not as it is a ſin, whereof men themſelves be authors.

2. Reward freely given unto good works, Luk. 14. 14.

3. Reward rendred of debt, or for ſome former merits, Rom. 11. 35.

To recompenſe] To give, Ezek. 7. 3. marg. To make amends, Lev. 9. 15. To requite, Judg. 1. 7. To reward, Rev. 18. 6. To doe as done unto, Obad. 15.

To reconcile] To reſtore all former love, concord, and familiarity that was wont to be; (all hatred and diſcord ſet apart) Matth. 5. 24. *Goe, be reconciled to thy Brother*; that is, of enemies be made friends in truth.

2. To take to grace and favour, ſuch as were enemies through ſin. 2 Cor. 5. 19. *God was in Chriſt reconciling the world to himſelf.* God is reconciled to man, when forgiving his ſins unto him, he takes him unto his favour. Man is reconciled unto God, when beleeving the forgiveneſſe of his ſins, he accepts the love and favour of God, and forbeareth (what he can) to offend him, Col. 1. 20. & 2 Cor. 5. 20.

3. To make atonement, Numb. 16. 46. & 31. 50. Gather in one, Eph. 1. 10. Make nigh, Eph. 2. 13. Make peace, Col. 1. 20.

Reconciliation] An agreement of parties which were at variance, as God and the elect were through ſin, till of enemies they became friends, through the atonement made in the blood of Chriſt, and received by faith. 2 Cor. 5. 19. *And hath committed to us the word of reconciliation.*

To the making of Reconciliation three things are required in him who ſhall be the Mediator of it.

1. That he make interceſſion for him that hath grieved the party offended.

2. That he ſatisfie the offended party for the wrong done.

3. To provide the offender ſhall offend no more: All this Chriſt doth.

Day of reconciliation] A time ſet apart of the Jews, once a year, by Gods appointment, to ſeek atonement for ſins by prayer and faſting. Levit. 23. 27. *The tenth of the ſeaventh moneth, ſhall be a day of Reconciliation.*

Miniſtery of reconciliation] The Miniſtery of the Goſpel, announcing and declaring atonement with God, by free forgiveneſſe of ſins, and Juſtification offered unto us by Chriſt. 2 Cor. 5. 18. *And hath given to us the Miniſtery of reconciliation.*

Word of reconciliation] Meſſage or doctrine of atonement. 2 Cor. 5. 19. *The Word of reconciliation.*

Record] 1. Witneſſe, Job 16. 19. Act. 20. 26. Deut. 30. 19.

2. A memoriall or remembrance, Ezr. 6. 2. or book of Chronicles, wherein memorable acts are written, Ezr. 4. 15.

3. Teſtimony. Job 1. 19. *This is the record of John.*

To record] To make a memoriall, Exod. 20. 24. To bear witneſſe, Iſa. 8. 2.

Recorder] Remembrancer, or Writer of Chronicles, 2 Sam. 8. 16. marg.

Recover] 1. To gather in, 2 King. 5. 3. marg.

2. To take away, Hoſ. 2. 9. marg.

3. To awake, 2 Tim. 2. 26. marg.

4. To go up, Jer. 8. 22. marg.

5. To get again, 1 Sam. 30. 8, 18, 19.

6. To regain, 2 Chr. 13. 20.

7. To renew, Pſal. 39. 13.

8. To get, buy, purchaſe, Iſa. 11. 11.

9. To be healed, or cured, 2 King. 1. 2.

Recount] To take a view of, ſhew, rehearſe, or tell by name, Nah. 2. 5.

Red] A ſigne of the cholerick, cruell, bloody diſpoſition found in *Eſau* himſelfe, and his poſterity, Gen. 27. 40, 41. Obadiah 1. 10. Ezek. 25. 12. So the cruell perſecuting Dragon was of a red colour, Rev. 12. 3.

Red Sea] Exod. 10. 19. In the Hebrew it is the *Sea of bulruſhes*, (or *weedy*, Jer. 49. 21. marg.) The Greek and Latine uſe to render it the *red Sea*; ſo called (as ſome think) becauſe the water is red; ſome, becauſe it ſeemeth red, by reaſon of the red ſand, or gravell; or, from red mountains neer unto it; but it is rather thought by the moſt judicious, that it is ſo called from a King who had his Dominion neer unto it, whoſe name was *Erythras* (*Erythros* in Greek ſignifying *red*) which may be *Edom*, that is, *Eſau* the red Son of *Iſaac*. *Annot.*

Hereof ſee alſo the *Hiſt. of the world, lib.* 2. *c.* 3. *ſect.* 8. *p.* 260.

Red, or *porphyrie*, Eſt. 1. 6. marg.

To redeem] To buy again ſomething which he had once ſold, by giving back the price unto him that bought it, Lev. 27. 20. & 25. 4. Alſo, to give the true valuation of a thing, Exod. 13. 13, 15. Lev. 27.

2. To pull out of Captivity with a ſtrong hand, and without any ranſome, ſuch as are violently held priſoners by their enemies. Thus God redeemed *Iſrael* out of *Ægypt*, Deut. 32. 6. *Is not he thy Father, and thy Redeemer?*

3. To free the elect from the tyranny of Satan, by a price and ranſome given and paid to Gods judgement. Luk. 1. 68. *Bleſſed be the Lord God, becauſe he hath redeemed his people.* Tit. 2. 14. Thus is Chriſt our Redeemer.

4. To deliver ſome one out of an outward trouble and danger. Pſal. 25. 22. *Redeem Iſrael out of all his troubles.*

5. To recover by diligence ſomething loſt by our own ſloth. Eph. 5. 16. *Redeem the time.* It is a Metaphor or ſpeech borrowed from worldly Merchants, who diligently obſerve their occaſions and ſeaſons, buying their commodities whileſt the Mart and Market holdeth, preferring a little gain before great delights and delicacies; ſo godly Chriſtians (like wiſe Merchants) do prefer a little increaſe in godlineſſe, before all worldly profits and pleaſures. Contrary to this Redeeming of the time it is to let time and opportunities ſlip and ſlide away, either without doing any thing (like unthriſts) or not doing our own things, but the things of other men (like buſie bodies.) Whereas provident men will not let ſlip ſeaſons, though it be with ſome loſſe. This phraſe alſo ſignifieth to gain time by waſting it til occaſions be paſt, Dan. 2. 8.

Redeemer] A deliverer, or one that payeth a ranſome to ſet free ſuch as are bound. Pſal. 19. 14. *O God my ſtrength and my Redeemer.*

This word [*Redeemer*] is of large uſe, for one that redeemeth things ſold and morgaged, Levit. 25. but applyed to redemption and deliverance from danger, Pſal. 69. 19. from violence, Pſal. 72, 13. from corruption, Pſal. 103. 4. from the enemies hand, Pſ. 116. 10. from death, Hoſ. 13. 14. and from all evill, Gen. 48. 16. And in ſpeciall, a Redeemer is one that challengeth or redeemeth any perſon or thing before alienated, and reſtoreth it to the firſt eſtate by right of kindred, 1 King. 16. 11. Ruth 3. 9, 12, 13. & 4. 1, 3, *&c.* Therefore is this title given to God and Chriſt, who is our Redeemer, and allyed to us as concerning the fleſh, Iſa. 43. 14. & 44. 6. & 47. 4. 1 Theſſ. 1. 10. Heb. 2. 14, 15.

Note further, that *Moſes* (who by the calling of God redeemed the people from a bodily and temporall thraldome under *Pharaoh*) bare the perſon, and is the figure of Chriſt, who wrought redemption from ſpirituall and eternall captivity: whereunto it cometh that *Moſes* prayer was alwayes heard, whatſoever he prayed, or whatſoever he asked. See Act. 7. 35.

Redemption] The freedome of ſinners both from the guilt and power of ſin, by forgiveneſſe and ſanctification, as touching the beginning and firſt act of our Redemption. Eph. 1. 7. *By whom we have redemption.*

2. The whole work of a ſinners ſalvation, comprehending all things that belong unto it.

it. Heb. 9. 12. *And obtained eternall redemption for us.* Our whole redemption, from the first act to the last, is wholly from the mercy of God in Christ, and not at all from our selves, nor any part of it.

3. The last act onely of our salvation is the resurrection of our bodies, and in the sentence of the last judgement, when being freed from all misery, perfect felicity shall begin, as the full fruit of our redemption. Luk. 21. 28. *Lift up your heads, for your redemption draweth neer.* 1 Cor. 1. 30. *He is made to us righteousnesse, wisdome, sanctification, and redemption.* Our whole redemption, from the first act to the last, both for merit and efficacy, it is wholly from Christ, and not at all from our selves, no not in any part, or least degree.

Or thus:

1. There is a redemption of man from the causes of sin, Gal. 1. 4. This is grace.

2. A redemption from sin it self, Tit. 2. 14. Psal. 130. 8. This is godlinesse, or righteousnesse.

3. There is a redemption from enemies and evils, (*i.*) from misery of all sorts, Luk. 1. 68, 74. bodily and ghostly, earthly and hellish, temporall and eternall, 1 Cor. 1. 30.

It's put also for *Jesus Christ*, 1 Cor. 1. 30.

There's Redemption, 1. *Corporall*, Psal. 111. 9. & 130. 7.

2. *Ceremoniall*, Exod. 13. 13, 15. & 30. 12. Numb. 18. 15, 16.

3. *Politicall*, of persons, Ex. 21. 8. Lands, and houses, Lev. 25. 24, 31.

4. *Spirituall*, Luk. 1. 68. & 2. 18. Rom. 2. 24. From the guilt of sin, Rom. 3. 24. Eph. 1. 7. The power of sin, Rom. 6. 6, 7, 11, 18. The punishment, 1 Thess. 1. 10.

Eternall, Luk. 21. 28. Eph. 1. 14. & 4. 10. Heb. 9. 12.

Redemption of our bodies] Either deliverance from our body, by death, that our soul may be received into heaven; or rather, that perfect consummation of our blisse, when our bodies shall be delivered from the grave at the last day. Rom. 8. 13. *Looking for the redemption of our bodies.*

Scripture speaks of a twofold redemption or deliverance.

One whereby the elect of God are freed from bondage of sin and death, by the price of Christs blood payed to the righteous judgement of God: hereof *Paul* in Eph. 1. 7. Another whereby the same elect are put in full possession of their redemption at the last and great day, when they shall be wholly freed from all remainder of sin and corruption of the grave. The former redemption is past, as touching the actuall payment of the ransome, and the unperfect application of it here unto beleevers; the latter being to come is yet hoped for, and when it cometh, it shall be the consummation of the former. Hereof we read in Luk. 21. 28. Rom. 8. 23. Eph. 4. 30.

Reed] A rush or kinde of straw, shaken with every puffe of wind.

2. An unconstant man, wavering with the wind. Matt. 11. 7. *A reed shaken with the wind.*

3. An helper or friend, which doth rather hurt then help such as use him. 2 King. 18. 27. *Thou trustest on this broken staffe of reed.*

4. A stalk or rod of reed, Matth. 27. 29, 30.

5. Infirm and weak, Isa. 42. 3. or such as have some good in them, Mat. 12. 20.

Reed bruised] Infirm and weak beleevers, which Christ did not contemne, but mercifully beare withall, and support. Matth. 12. 10. *A bruised reed he shall not break.*

Reelaiah] *A shepherd to the Lord*, or *a companion to the Lord himselfe.* One who returned with *Zerubbabel*, Ezr. 2. 2.

Reel] To stagger, or be moved exceedingly, Psal. 107. 27. Isa. 24. 20.

Refine] To purge or purifie.

Spoken of Gold, 1 Chr. 28. 18. Silver, Ib. 29. 4. Wine, Isa. 25. 6. The two former are refined by melting one of them; whatsoever drosse matter is mixed with them. The latter, by drawing it clear and clean off from the lees, that being the thing wherein its purity consisteth.

Reformation] Framing again, or bringing back of persons and things disordered and out of course, unto their first form and state wherein they were set, either by Gods creation, or institution and ordinance. Psal. 50. 17. *Seeing thou hatest to be reformed.* Heb. 9. 10. *Untill the time of reformation.* This time of reformation (or correction) is the time when Legall ceremonies and shadows were to cease and fade; it took the beginning upon Christ his first shewing himself in the flesh, and had further progresse by his death and resurrection: but thorough perfection, when he ascended to heaven, which was the consummation of the Old Testament, and the full initiation of the New.

Reformed] Lev. 26. 23. that is, chastised, nurtured, restrained.

Refrain] 1. To withhold, Gen. 45. 1.
2. To bridle, Eſt. 5. 10. Prov. 10. 19.
3. To keep back, Pſal. 119. 101.
4. To forbear, or be far from, Eccl. 3. 5. marg.

To refreſh] To give reſt, or make freſh again, after ſome bodily or ſpirituall decay and wearineſſe. Pſal. 60. 9. *Thou didſt refreſh thy land when it was weary.*
2. To breath, Job 32. 20. marg.
3. To take reſt, Exod. 23. 12.
4. To take care of ones ſelf, Act. 27. 3.
5. (By meat and drink) to ſtrengthen ones ſelf, 1 King. 13. 7.

Refreſhing] That moſt comfortable reſt and repoſe which the elect ſhall have at their reſurrection for ever, after all their labour and miſeries of this life. Act. 3. 19. *When the time of refreſhing ſhall come from the preſence of the Lord.*

Refuge] A place to fly unto for ſuccour and defence in dangers; or an high Tower or fort to reſiſt the enemy, Jer. 48. 1. wherein men be protected, and eſcape the enemy, Deut. 2. 36.
2. The defence and protection of God, who is our beſt refuge. Pſal. 59. 16. *Thou art my refuge in the time of trouble.* Pſal. 32. 7.
3. An high place, Pſal. 9. 9. marg.

There were Cities of refuge which God allowed, whither they were to fly, which caſually or by chance kill'ed any, Deut. 4. 41, 43. Joſh. 20. 7. where being guiltleſſe, in reſpect of their intention, they were in ſafety. The wayes leading hereunto were made fit and prepared, all ſtumbling blocks and obſtacles being removed out of them, that nothing might hinder him that fled thither. At the partitions of them they ſet up in writing, *Refuge, Refuge*, that the manſlayer might know and turn thitherward. See *Goodwyn's Moſes and Aaron*, p. 95. 96.

Refuſe] Corrupt, lean, in a languiſhing pining condition, 1 Sam. 15. 9. Such baſe droſſie ſtuff as cometh away from metal and oar, in the melting and trying of it, Lam. 3. 45. Sweepings, traſh, of no value or reputation, Amos 8. 6.

To refuſe] It's in effect the ſame with diſallow, diſobey, caſt away, reject, ſet at nought, Exod. 4. 23. Prov. 8. 33. Jer. 8. 5. Hoſ. 11. 5. Zech. 7. 11. The word ἀρνέομαι, is tranſlated in Act. 7. 35. & Heb. 11. 24. *refuſe*, but in Matth. 10. 33. *deny*. The word παραιτέομαι in Act. 25. 11. & 1 Tim. 4. 7. & Heb. 12. 25. tranſlated *refuſe*, is rendred in Luk. 14. 18, 19. *to have excuſed*, in 2 Tim. 2. 23. *to avoyd*, in Tit. 3. 10. *to reject*. The word ἀπόβλητον, rendred *refuſed*, in 1 Tim. 4. 4. imports a *caſting or hurling away with diſlike*.

Regard] 1. To ſet ones heart unto, Ex. 9. 21. marg.
2. To lay to heart, 1 Sam. 25. 25. marg.
3. To attend, or attention, 1 King. 18. 29. marg.
4. To delight in, Iſa. 13. 17.
5. To conſider, Iſa. 18. 4. marg.
6. To obſerve, Rom. 14. 6. marg.

To regard no God] To be impious, without reverence of any God, true or falſe; and inhumane alſo, without equity or honeſty, Dan. 11. 36, 37. Theſe two verſes contain a plain and full deſcription (not of Antichriſt, except in a figure and type, but) of *Antiochus Epiphanes*, King of *Syria*, a monſter among men, and moſt cruell godleſſe perſon, the great and grand enemy of Gods worſhip, and the Jews his people: a type of the man of Sin, the Son of Perdition, that ſingular Antichriſt, who magnifieth himſelfe above all that is called God, 2 Theſſ. 2.

Regem] *Stoning, ſtoned*, or *purple*. The Son of *Jahdai*, 1 Chr. 2. 47.

Regem-melech] *Stoning the King*, a *Counſellour of the King*; or, *the purple of the Counſellour*. One ſent unto the Houſe of God to pray before the Lord, Zech. 7. 2.

To be regenerate] To be born again by the Spirit, that we may be the children of God. Joſh. 3. 3. *Unleſſe a man be born again, he cannot enter into the Kingdome of God.*

One whom the Lord hath waſhed, Iſa. 4. 4. whom he hath formed for himſelf, Iſa. 43. 21. in whom he hath put a new Spirit, Ez. 11. 19. beſtowed on him a pure language, Zeph. 3. 9. purified and purged him as gold and ſilver, Mal. 3. 3. who is pure in heart, Matth. 5. 8. born of God, Joh. 1. 13. clean through the Word, Joh. 15. 3. led by the Spirit, Rom. 8. 14. transformed by the renewing of his minde, Rom. 12. 2. A new lump, 1 Cor. 5. 7. A new creature, 2 Cor. 5. 17. One that is Chriſts, Gal. 5. 24. light in the Lord, Eph. 5. 8. riſen with Chriſt, Col. 2. 12. a new born babe, 1 Pet. 2. 2.

Regeneration] New-birth, after we be once born naturally, to be born again ſpiritually. Tit. 3. 5. *By the laver of regeneration*, or *by the waſhing of new-birth*.

2. The day and time of the laſt judgement, when our whole Nature, being perfectly reſtored, both body and ſoul, ſhall enjoy the heavenly inheritance. Matth. 19. 28. *You which have followed me, ſhall in the regeneration ſit upon thrones, &c.*

Regeneration is commonly put and uſed by Divines, for Sanctification and Renovation; and then it imports and ſignifies as much as the reformation of a Man, which conſiſts in the mortification of ſin, and newneſſe of life. Whereas if we ſpeak exactly, and as the thing is, this renewing of our nature is but an effect and fruit of our regeneration, which properly is our incorporation and ingrafting into Jeſus Chriſt by faith, whereby we have our ſpiritual beeing of Children in the Kingdome of grace, as by carnal generation we have naturall beeing in the Kingdome of this world. See Joh. 1. 12, 13, 14. Regeneration may therefore thus be defined.

It is a work or act of Gods wonderfull power, begetting the elect again to himſelfe, by the Miniſtery of the Word, through the Spirit, that of the children of wrath (by the deſert of ſin) they might be made by grace, (through faith in Chriſt) the Sons and Daughters of God. Jam. 1. 18. *Of his owne will begat he us by the Word of truth.* Tit. 3. 4, 5, 6. Therefore, the confounding of Regeneration with Sanctification, I take to be an overſight: but I judge it a groſſe errour to think our ſelves to have any ſtroke in our new birth, ſo much as to aſſent to it; till of unwilling we be made willing.

Region] A Countrey or Province, Act. 13. 49. & 16. 6. The ſtate of dark ignorance, called, *The ſhadow of death*, Matth. 4. 16.

Regions] Fields, or Corn in the field properly: but by a Metaphor, the people which being docible and ready to learn the Goſpel of Chriſt, are therefore ſaid to be white unto the harveſt, Joh. 4. 35.

Regiſter] A publick record, wherein the genealogie of the Prieſts was ſet down, Ezr. 2. 62. Neh. 7. 5, 64.

Rehabiah] *The breadth*, or *ſtreet of the Lord.* The Son of *Eliezer*, 1 Chr. 23. 17.

Rehearſe] To declare, publiſh, tell, make known, Judg. 5. 11. ἐξηγέομαι, in Act. 11. 4. tranſlated *rehearſe*, ſignifieth, *to conduct, and direct, and lead a man as it were by the hand to the finding out of ſomething that was hid before.* In Joh. 1. 18. it's rendred, *declare.* So in Act. 10. 8. & 15. 12, 14. & 21. 19.

Rehob] *Breadth*, a *dilating*, or a *ſtreet.* A City, Joſh. 21. 31. A King of *Zobah*, 2 Sam. 8. 3. A Levite that ſealed the Covenant, Neh. 10. 11.

Rehoboam] *Dilating the people, the breadth of the people*; *a ſavour*, or *ſavouring with the people.* The Son of *Solomon*, 1 King. 11. 43.

Rehoboth] *Breadth, roomth, largeneſſe*, or *ſtreets.* A City, Gen. 10. 11. A Well, Gen. 26. 22.

Rehum] *Pitifull, pityed, godly*; or after the *Syrian*, a *friend.* One that returned with *Zerubbabel*, Ezr. 2. 2. *Artaxerxes* his Chancellour, Ezr. 4. 8. The Son of *Bani*, Neh. 3. 17. One that ſealed the Covenant, Neh. 10. 25.

Rei] A *companion*, a *ſhepherd, evill*; or, *my breaking aſunder.* One that did not conſpire with *Adonijah*, 1 King. 1. 8.

Reject] To forſake, Jer. 7. 29. To loath, Jer. 14. 19. To fruſtrate, Mar. 7. 9. marg. To diſallow, deſpiſe, diſobey, caſt from, put away, *&c.*

Reign] See *Raign.*

Reins] 1. Thoſe in mans body which are ſo called; or the Kidneys.

2. The whole man, Job 19. 27.

3. The affections of the heart, Pſal. 7. 9. & 26. 2. Prov. 23. 16. Jer. 11. 20.

4. The thoughts and deſires, Pſal. 73. 21. Jer. 12. 2. and moſt ſecret parts within, Pſ. 139. 13. Lam. 3. 13.

5. Loyns, Iſa. 11. 5.

6. Secret inſpiration of God, Pſal. 16. 7.

Rejoyce] To take comfort and be made glad, by the opinion, preſence, or hope of ſome good thing; earthly or heavenly. 1 Theſſ. 5. 16. *Rejoyce evermore.* Luk. 1. 58. *They rejoyced with her.* It ſignifieth open and manifeſt joy, outward gladneſſe as well as inward, Pſal. 3. 10.

2. To ſing, Pſal. 65. 8. marg.

3. To praiſe or ſing, Deut. 32. 43. mar.

4. To ſhout for joy, Joh. 8. 21. marg.

5. To glory, 1 Theſſ. 2. 19.

It's in effect the ſame with, To delight, be glad, joy, clap hands, goe forth with tabrets, take pleaſure in, liſt up ones ſelfe, be joyfull, *&c.*

It's 1. *unlawfull*, as, to rejoyce in evill.

2. *Good* and *lawfull.* Spoken of God, of Jeſus Chriſt, of the godly and righteous Saints.

To rejoyce in Chriſt] To reſt wholly in him and his ſufferings, with full comfort and contentment of minde, Gal. 6. 14. Phil. 4. 4. *Rejoyce in the Lord.* Whereas not godly alone, but hypocrites and ungodly rejoyce in Chriſt preached, as Mat. 13. 20. Mar. 6. 20. *Herod heard John gladly.* There is a fivefold difference.

1. In the antecedent: the godly they mourn for ſin before they finde joy in Chriſt, Iſa. 61. 2. Matt. 3. 4. & 11. 28.

2. In the matter, which is the Lord Chriſt, and

and peace with God through him, Rom. 5. 1. 11. Phil. 4. 4. Thus the *Samaritans*, thus the Eunuch rejoyced, Act. 8.

Thirdly, in the meaſure, which is greater then ever they or other worldlings took in worldly things. For it is unſpeakable and glorious, 1 Pet. 18. Such as paſſeth underſtanding, Eph. 3. 9. Fulneſſe of joy, Joh. 15. Full joy, 1 Joh. 3. 4, 5.

Fourthly, in the concomitants, righteouſneſſe, peace, love, and a good conſcience, Rom. 14. 17. 2 Cor. 1. 12.

Fiftly, in the continuance, for it abideth ever; the world cannot take it away from the godly, who keep their joy in perſecution, poverty, &c. Rom. 5. 3. Act. 5. 41. 1 Pet. 4. 13. Heb. 10. 34.

To rejoyce in himſelf] To finde matter (not eſpying other mens faults, but) in his owne graces and holineſſe, of being glad and glorying; not before God (as if he had goodneſſe of his owne without God) but before men, to the praiſe of God the author of his graces, and to the example of others. Gal. 6. 4. *He ſhall have rejoycing in himſelf alone.* This is far from the fleſhly and corrupt brags of proud Juſticiaries, Phariſees, Pelagians, and Papiſts, which aſcribe their faith and converſion to God in whole or in part, to the naturall power of Free-will, or juſtification to the merit of works. All ſuch glorying and boaſting is carnall and devilliſh: alſo too highly to think of our ſelves, and to deſpiſe others.

To rejoyce the heart] To make the ſoul merry and cheerful in proſperity and adverſity, Pſal. 19. 8.

Rehem] *Void, vain,* or *divers pictures.* A King of *Midian*, Numb. 31. 8. A City, Joſh. 18. 27. The Son of *Hebron*, 1 Chron. 2. 43.

Releaſe] A remiſſion, or intermiſſion, called in Hebrew *Shemittah*, in Greek *Apheſis*, that is, *forgiveneſſe*, or *remiſſion*; the word which the New Teſtament uſeth for forgiveneſſe of ſins, Mar. 1. 4. Mat. 26. 28. Whereof this releaſe of debts was a ſhadow. *Aynſworth* on Deut. 15. 1.

In Eſt 2. 18. it ſignifieth *reſt*, marg.

To releaſe] To forgive, remit, acquit, Deut. 15. 2. To forgive, pardon, diſcharge, abſolve, diſmiſſe, let looſe, Matth. 27. 15. Mar. 15. 9, 11.

Relie] To repoſe or place truſt in one, 2 Chr. 13. 18. & 16. 7, 8.

Relief] Act. 11. 29. that is, Service, Rom. 15. 31. Miniſtery, 1 Cor. 16. 15. Miniſtring, 2 Cor. 9. 1. Miniſtration, Ib. 13. (in all thoſe places is the word διακονία) namely a Collection for the help of the poor Saints.

Relieve] 1. To ſtrengthen, Lev. 25. 35. marg. or, To take hold on him, and ſo confirm his weak hands; that is, as the Greek tranſlateth, *help him. Aynſworth.*

2. To ſet upright, or make to continue ſure, Pſal. 146. 9.

3. To righten, or do right, Iſa. 1. 17. marg.

4. To make come (or fetch it) again, namely, the ſoul when it is fainting, Lam. 1. 11. marg.

5. To aid, help, or ſuccour, fully and plentifully (for ſo ἐπαρκέω ſignifieth) 1 Tim. 5. 10, 16.

Religion] Godlineſſe, even that inward piety of the heart, whereby God is truely acknowledged and feared, witneſſed by the fruits of charity to men-ward. Jam. 1. 27. *Pure Religion, and undefiled is this.*

2. The outward lawfull worſhip and ſervice of God, preſcribed in his Word, and profeſſed by men. Jam. 1. 26. *That mans Religion is vain.*

3. The doctrine which teacheth Religion, Act. 25. 19.

4. The whole Jewiſh externall worſhip of God, as it was corrupted by the tradition of the Phariſees. Act. 26. 5. *I lived a Phariſee, after the perfect Sect of our Religion.*

5. Superſtition. Col. 2. 18. *By the religion of Angels.* Verſ. 32. *In voluntary Religion.*

Religious] A worſhipper of God outwardly. Jam. 1. 26. *If any man among you ſeem religious.*

2. A true worſhipper of God, or a godly perſon. Act. 10. 5. *A religious or devout man, one that feareth God.*

3. A perſon devoted to Religion, and ſtudious to know better the way of Gods worſhip. Act. 2. 5. *There were dwelling at Jeruſalem, Jews, Religious men.*

4. Superſtitious and hypocritical perſons, which would ſeem to be lovers of Religion, and be not. Act. 13. 50. *They ſtirred up certain religious* or *devout women againſt Paul.*

Remainder] That which remaineth, or the ſurpluſage, Exod. 29. 34. Lev. 6. 16. One alive, 2 Sam. 14. 7.

Remain] To ſtand, 2 King. 13. 6. marg. To watch, Job 21. 32. marg. It's in effect the ſame with, To ſtay, tarry, abide, continue, reſt, &c.

Remaining] A portion of time which is behinde, how little ſoever. 1 Pet. 4. 2. *That time which remaineth.*

2. Conſtant, continuing and abiding for

ever. John 16. 15. *And that your fruit remain.*

Remaliah] *The exaltation* or *greatneſſe of the Lord*; or *caſt away from the Lord.* The Father of *Pekah*, 2 King. 15. 25, 27.

Remedy] Healing, 2 Chr. 36. 16. marg. Recovery, Prov. 6. 15.

To remember] Either to call to minde ſomething paſt, or to keep in minde ſomething for the time to come. Exod. 20. 8. *Remember thou keep holy the Sabbath.* Matth. 26. 75. *Then Peter remembred the words of the Lord.*

2. To make mention with liking, to praiſe, commend, and celebrate a thing. Pſa. 105. 5. *Remember the wondrous things that he hath done.* Pſal. 6. 5. *In death there is none remembers thee.* Iſa. 26. 8. Eccleſ. 12. 1. *Remember thy Creator in the dayes of thy youth*; that is, worſhip and prayſe him, Eccleſ. 9. 15.

3. To truſt or put confidence in another. Pſal. 20. 7. *Some truſt in horſes, but we remember thee, O Lord.* In this ſenſe we are commanded to eat the Lords Supper, in remembrance of his death and paſſion: For we are warned thereby, and ſtirred up, both to call to minde his ſufferings, and truſt in them for ſalvation, 1 Cor. 11. 25.

4. To think or muſe upon, Pſal. 63. 6. or conſider, Mat. 16. 9. Act. 20. 31. 1 Theſ. 2. v. 9.

5. To keep in minde, Luk. 17. 32. Joh. 15. 20. or, be mindfull of, Gal. 2. 10.

6. To call to an account, 3 Joh. v. 10.

7. To eſteem, or make an account of, Eccl. 9. 15.

To remember, *as it is referred to God*] To care for one, to deliver, ſuccour, and ſave him: God remembred *Abraham*, or thought upon him, Gen. 19. 29. Alſo in Luk. 23. 41. *Lord remember me when thou comeſt into thy Kingdome.* Heb. 13. 4. And in all places of the Pſalms, where the Prophet prayeth to be remembred, it hath this meaning, to be bleſſed, cared for, helped, and comforted. If we ſpeak properly, there falls into God no forgetfulneſſe, but as men uſe to help ſuch as they remember and think upon; ſo the helps, bleſſings, and comforts, which God doth afford to his people, ſhews and makes it known that he remembers them. 1 Sam. 1. 19, 20. *And the Lord remembred Hannah.*

Note. God is ſaid to remember *Noah*, Gen. 8. 1. not that God can forget, but that he declared his divine goodneſs & power, whereby *Noah* might know that he was not forgot.

2. To puniſh or correct ſin. Pſal. 25. 7. *Remember not the ſins of my youth*; that is, remember them not to puniſh me for them. Jer. 31. 34. *I will not remember your iniquities.*

3. Graciouſly to accept, and favourably to fulfill. Pſal. 20. 3. *Let him remember all thy burnt-offerings.*

Remembrance] A calling to minde, or keeping in minde. This is the proper ſignification.

2. Memory, good name, and report. Eccl. 9. 5. *Their remembrance is forgotten.* Exod. 17. 14.

3. Having in minde, with faith and love. 1 Cor. 11. 25. *Do this in remembrance of me:* Remembring the mercy and benefit which by my death is given to you: this is ſpoken of a thankfull remembrance.

4. The memoriall, Pſal. 97. 12. marg.

5. Mention, Phil. 1. 3. marg.

Remeth] *Highly*, or *caſt away.* A City, Joſh. 19. 21.

Remiſſion of ſins] Forgiveneſſe of ſins, when both the guilt and puniſhment are freely pardoned, for Chriſt alone, to ſuch as beleeve in him. Act. 10. 43. *All that beleeve in him, ſhall receive remiſſion of their ſins.* Theſe are our ſpiritual debts, which being wholly pardoned by Chriſt onely, what place is there for Popiſh ſatisfaction?

2. All the merits and benefits of Chriſt, by a Synecdoche of a part for the whole. Mat. 26. 28. *Which is ſhed for many for the remiſſion of ſins.* Under this one benefit is comprehended the whole maſſe of his merits.

Remiſſion of ſins is ſometime in Scripture placed after repentance, as Luk. 24. 47. Act. 3. 19. & 26. 18. becauſe it followeth not in nature, but in our ſenſe. For we firſt feel in us a contrite heart, afflicted with grief for the offence of God; and then are erected and comforted with the ſenſe of Gods merciſull pardon by Chriſt. Secondly, becauſe repentance muſt be taught before remiſſion of ſins, which men thirſt not for, nor eagerly deſire it till their hearts be penitent and wounded with ſenſe of ſin, Act. 2. 37. And this is the reaſon alſo why repentance is ſometime mentioned before faith (the root and fountain of repentance) namely, for that the preaching of the Law goeth before to humble ſinners, and prepare them to the deſire of grace, and to repentance, Mar. 1. 15.

To remit, *or* **forgive**] To forgive, or not to require the payment or debt of ſin, at our hand. Joh. 20. 23. *They are remitted.* Thus God alone remitteth authoritatively, by

by his own right: and thus no creature remitteth.

2. To declare and pronounce ſin to be forgiven to ſuch as ſhew their faith by true repentance. Joh. 20. 23. *Whoſe ſins ye remit.* Thus Miniſters are ſaid to remit declaratively, as witneſſes onely.

3. To put wrong done us out of our remembrance. Mar. 18. 21. *And I ſhall forgive or remit him.* Thus one man forgives another.

4. To receive an excommunicate perſon into the Church upon repentance. 2 Cor. 2. 7. *Ye ought rather to forgive him.* & verſ. 10. Thus the Church forgives ſcandalous livers. See *Forgiveneſſe.*

Remmon] *A Pomegranate apple,* or *high.* A City, Joſh. 19. 7.

Remmon-methoar] *A pomegranate apple,* or *high,* which is *drawn.* A place, Joſh. 19. 13. marg.

Remnant] Certain perſons reſerved out of a great number or maſſe of people. Rom. 9. 17. *Though Iſrael were as the ſand of the Sea, yet but a remnant ſhall be ſaved.* Iſa. 10. 20, 21. As a remnant of cloth left of an whole web or piece.

The eſcaping that remaineth, 2 King. 19. 30. marg.

2. Excellency, Job 22. 20. marg.

To remove] To put a thing out of his due place. Prov. 23. 10. *Remove not the ancient bounds.*

2. To deſtroy and to confound. Pſal. 15. 5. *He that doth theſe things ſhall never be removed.*

Cloth to be removed] That mans own beſt righteouſneſſe deſerveth to be removed out of the ſight of God, as a contagious or filthy cloth deſerveth to be removed from the ſight of men. Iſa. 64. 6. As a cloth of removing. So *Tremelius* readeth.

Remphan] Act. 7. 43. That which the Prophet *Amos* calleth *Chiun,* Amos 5. 26. *Stephen* here nameth *Remphan.* Moſt probable it was *Moloch,* or *Saturn*; now *Saturn* among the *Ægyptians* (where the 70 tranſlated) was called Ῥομφὰν. *Annot.*

Mr. *Goodwyn* in his *Moſes and Aaron,* p. 184. underſtandeth *Hercules,* (or רפאים, *Rephaim* in the *Holy tongue* ſignifieth *Giants*) by which he underſtandeth the *Planet of the Sun,* ſaying, that there are Etymologiſts which derive *Hercules* his name from the Hebrew, חאיר כל, *Heircol, Illuminating* or *enlightening all things*; and that the Greek Etymologie holds correſpondence with the Hebrew (*Heracles,* what is it elſe but Ἥρας κλέος, that is, *the glory of the air?* and what other glory is there of the air, but the illumination of the Sun?) and both ſignifie that univerſal light which flowed from the Sun, as water from a fountain. And that *Porphyrie* interpreteth *Hercules* his *twelve labours,* ſo often mentioned by the Poets, to be nothing elſe but the *twelve ſignes* of the *Zodiack,* through which the Sun paſſeth yeerly.

Rend] The rending of ones garment was a ſigne of ſorrow, Gen. 37. 34. It was done ſtanding, 2 Sam. 13. 31. and that the forepart thereof, not behinde, or in the ſides, nor beneath (ſave the High-prieſt, who did rend beneath) and that on the upper garment onely, and thereof an hand-breadth. This was uſed for the death of the Prince, or of the Father of the *Synedrion,* or of the multitude of the Congregation, as *David* and the men with him did for *Saul,* and for *Jonathan,* and for the *people of the Lord,* 2 Sam. 1. 11, 12. Alſo, when they heard the name of God blaſphemed, Iſa. 36. 22. For the burning of the book of the Law, Jer. 36. 23, 24. and for the Cities of *Judah,* and for *Jeruſalem,* and for the Sanctuary deſtroyed, Jer. 41. 5. *Aynſworth* on Lev. 10. 6.

It ſignifieth, 1. To tear, Gen. 37. 33. Pſ. 7. 2. Judg. 14. 6.

2. To take away by violent means, 1 Sam. 15. 28. 1 King. 11. 11.

3. To cleave aſunder, 1 King. 13. 4, 5.

4. To be broken aſunder, Ezek. 30. 16.

5. To crack the skin, Jer. 4. 30.

6. To ſhake and pull as it were in pieces, Mar. 9. 26.

7. To be divided, Luk. 23. 45.

To render] To give ſomething back where he had it. Pſal. 116. 12. *What ſhall I render to the Lord for all his benefits toward me?* that is, by way of thankfulneſſe to return unto his praiſe, all thoſe graces and good bleſſings which we receive of him, Mat. 22. 21. Rom. 13. 7.

2. To requite or recompenſe, or to doe one like for like, Pſal. 94. 2.

Note. There be four ſorts of recompenſes or retributions.

1 Of good for good.
2 Of evill for good.
3 Of good for evill.
4 Of evill for evill.

The laſt ſheweth a wicked man, the ſecond a very wicked and ungracious perſon. The firſt an honeſt man, the third a true Chriſtian endued with the ſpirit of Charity, Rom. 12. v. laſt.

Renew] 1. To confirm, ratifie, and eſtabliſh, 1 Sam. 11. 14.

2. To bring one after another, Job 10. 17.

3. To change, Job 29. 20. marg. & Iſa. 40. 31. marg.

4. To make more ſtedfaſt, Pſal. 51. 10.

5. To repair and cleanſe, 2 Chr. 15. 8.

6. To make freſh and lively, Pſa. 103. 5.

7. To make new, Pſal. 104. 30.

8. To alter into a better condition, Lam. 5. 21.

9. To be ſtrengthened, 2 Cor. 4. 16.

10. To recover, turn again, Heb. 6. 6.

Renewed in knowledge, Col. 3. 10. The knowledge of the faithfull in this life, even after calling needs daily to be renewed, for ſin makes a breach both in the heart and minde. And Satan plants daily temptations and objects againſt the doctrine of God, againſt which the minde needs new ſtore of proviſion, out of the Word, for defence. And our affections are wonderfull apt to loſe ſenſe and feeling, and then there is no other way to recover ſenſe, but by renewing contemplation. And beſides, in as much as faith and repentance muſt be daily renewed, therefore alſo muſt examination of life, and meditation of Gods promiſe and grace, be renewed alſo. Finally, we know but in part, and ſucceſſively; and therefore ought continually to be growing and adding to the meaſure of the knowledge received. *Byfield* on Col. 3. 10. p. 67.

Renewing] That work of the Spirit, whereby the elect, of the enemies of God, children of his wrath, ungodly, and ſinners, they are become the Children of God, Citizens with the Saints, heirs and coheirs with Chriſt; being made partakers through faith, of Chriſt his righteouſneſſe, and his ſufferings, unto perfect reconciliation with God. This is the firſt work of Grace, and is the ſame with ingraffing into Chriſt, or regeneration, Joh. 3. 3, 4, 5, 6, *&c.*

2. The reſtoring of our corrupt Nature to our firſt image, when Satans image, conſiſting of ignorance and ſin, being defaced and blotted out; in ſtead thereof there is printed in our breaſts, Gods image, conſiſting in true righteouſneſſe, holineſſe, and knowledge. Tit. 3. 4, 5. *By the renewing of the holy Ghoſt.* Col. 3. 10. *Put on the new man, which after God is ereated in knowledge.* Eph. 4. 24. This is an effect of the former Renewing, as a ſecond work of Grace, yet done at the ſame time.

3. The refreſhing and ſtrengthening of that which is ſomewhat decaying and blemiſhed, by our daily ſlips, ſtains, and falls. Pſal. 51. 10. *Renew a right ſpirit within me.* Rom. 12. 2. *Be renewed in the ſpirit of your mind.* 2 Cor. 4. 16. *The inner man is renewed daily.* This third grace is the proceeding of the ſecond work of Grace, untill it be fully perfected.

1. Referred to *God*:

(*i.*) taken Actively for that work of Gods Spirit, upon and in man. *Effectio ſed nondum ut effectum.*

This is referred unto God as his meer work, Joh. 15. 4, 5. Act. 16. 14. Rom. 8. 9, 10, 11.

2. As referred to *Man*:

(*i.*) Taken paſſively for a grace in Man received of God, and by which he is apt to receive goodneſſe. *Ut effectum ſpiritus S. & non tantum effectio.*

This is referred unto man as his new eſtate received of God, but now entertained and poſſeſſed by mans owne ſelfe. Which is the firſt degree of mans duty, and is but meerly paſſive, or to ſuffer God to work upon us this cure of our corruptions. See Jam. 1. 21. Heb. 13. 22. Act. 9. 6. & 26. 19. Gal. 1. 16. Act. 16. 14.

The ſecond duty or degree of it, is to be active alſo, or to uſe the graces and gifts of God by him offered and given, and by us received, as workers together with God, under God, and for God, 1 Cor. 15. 10.

Renewing of the holy Ghoſt, Tit. 3. 5. It's ſo called, not that it is not wrought as well by the other perſons, being a work without themſelves; for the *Father* reneweth as being the foundation and fountain, not of the Deity alone, but of all divine actions and good things whatſoever; and the *Son* reneweth as the Mediatour and Meriter of it; but it is here aſcribed to the *holy Ghoſt*, becauſe he is the immediate and next Applyer of it to the conſcience, and therefore is ſaid more properly to renew; and this he doth ordinarily work by means. *Taylor* on Tit. 3. 5. p. 650.

Renewing of our minde] The altering and changing from evill to good, of the two principall Faculties of the Soul, Underſtanding and Will. Rom. 12. *Be transformed by the renewing of your minde.* Not onely then the inferiour parts, but even the principall powers be corrupt with blindneſſe, unbeleef and ſin. For nothing needeth renewing, but what was firſt corrupt, old and decayed.

Alſo

Alſo note, that this Renewing, is called ſometime the newneſſe of life, from the effects which ſhew themſelves in the life, as Rom. 6.4. Sometime, the newneſſe of Spirit, from the efficient cauſe, which is the Spirit, as Rom. 7.6. Sometime the Renewing of the minde, from the place and ſubject where this renovation beginneth; as Eph. 4. 23.

Renounce] To reject, refuſe, forſake, 2 Cor. 4.2.

Renown, *or* Name] Men of renown, or renowned, are thoſe who are named again, whoſe names are iterated, who are often mentioned, or much ſpoken of; as are ſuch perſons, who are either notable or notorious for any eminent difference from ordinary men. *Annot.* on Gen. 6.4.

Thus *Tyrus* is tearmed a *renowned City*, as being very famous, Ezek. 26. 17. Thus alſo the Church or Common-wealth of *Judah*, Ezek. 16.14, 15.

Rent] Iſa. 3.24. Renting of garments for extremity of grief, Jer. 41. 5. or *rags*; having no whole garment to put on. It comes of a word that ſignifies *to cut downe*, Iſa. 10.34. or, *to cut aſunder*, Iſa.29.1. Some therfore expound it of their garments, by the enemy cut ſhort in ſcorn, to the diſcovery of their ſhame, as 2 Sam. 10. 4. & Iſa. 20. 4. Others render it *looſneſſe*, *diſſolution*; oppoſed to *girding*, and the word it comes from ſeems ſo to ſignifie, Job 19. 26. Their *rags*; ſuch as they ſhall have ſhall in a ſlattenly manner hang looſe about thoſe that were ſo curious in girding and fitting their garments to their bodies before; as it is wont to be with thoſe who either being in a ſad and forlorn condition, are wholly regardleſſe of themſelves; or whoſe apparell is ſo tattered and torn, and by reaſon thereof ſo unuſeful that they hold it not worthy of any regard, nor would ſtand them in any ſtead, were they never ſo carefull to gird it unto them. *Annot.* The Original ῥῆγμα, in Mat.9.16. tranſlated *rent*, that is, *the tearing*, properly ſignifieth a *ſection in a ſolid body*, but by a Metaphor is applyed to *diverſity of opinions*, and ſignifieth both *diviſion* and *diſſenſion*, Joh. 7. 43. *ſchiſme*, 1 Cor. 11. 18. marg.

Renting of garments] Some great indignation and heavyneſſe conceived for ſome horrible crime done, or ſuppoſed to be done, or ſome great and extraordinary calamity and judgement preſent or imminent. Matt. 26. 62. *They rent their cloaths, ſaying, He hath ſpoken blaſphemy.* Act. 14. 14. *When they heard that, they rent their cloaths.* Gen.37.34. *Jacob rent his cloaths, and ſorrowed for his Son a long ſeaſon.* 2 King. 22. 19. A ſigne of ſorrow and renting the heart with grief.

To rent the heart] To endeavour by Prayer, Meditation, and Faſting, to bring the heart to an unfaigned and deep ſorrow and mourning, for the offence of a moſt gracious God by our grievous ſins. Joel 2. 13. *Rent your hearts, &c.*

To rent a Kingdome] To take away and deprive one of his Kingdome. 1 Sam.15.28. *The Lord hath rent the Kingdome of Iſrael from thee this day.*

To repair] To build up, and raiſe that which is fallen down. Amos 9. 11. *I will repair* or *build up the decayed Tabernacle of David.*

2. To cloſe, 1 King. 11. 27. marg.
3. To revive, 1 Chr. 11. 8. marg.
4. To renew, 2 Chr. 24. 4. marg.
5. To found, 2 Chr. 24. 27. marg.
6. To ſet up, Ezr. 9. 9. marg.
7. To mend, 2 Chr. 34. 10.

Repairer of the breach, Iſa. 58. 12. that is, The maker up of the breach that God had made in the wall or fence of their City and State, for their ſins. *Annot.*

To repay] To pay back again, or to pay a man with his own money (as we uſe to ſay) Rom. 12. 18. *I will repay, ſaith the Lord.* This is to mete ſinners in their owne meaſure. To requite, Philem. 19.

Repeat] To rip up injuries forgotten, or not to be mentioned, Prov. 17. 9.

To repent, *referred to men*] To be wiſe after the fact, and to come to our ſelves again. 2 Cor. 7. 8. *I repent not, though I did repent.* Luk. 15.17. *And he came to himſelf.* Mat.21.19. *Yet afterward he repented.*

2. To wiſh with grief, ſomething which is done, to be undone, in regard of the hurt that comes of it. Matt. 27. 2. *Judas repented, &c.*

3. To change the minde being ſorry for ſin (as it is ſin and the offence of God) with purpoſe of amendment. Act. 8. 22. *Repent that thy wickedneſſe may be done away.* & 17. 30. *Now he warneth every man every where to repent.*

4. To repair and refreſh Grace, being decayed by negligence or ſecurity. Rev. 2. 5. *Repent and doe thy firſt works.*

5. To be ſorry, Luk. 17.34. 2 Cor.7. 8.

6. To be amended and reformed, Mat.3.2. Act. 17. 30. Ezek. 14. 6. Rev. 2.5.

7. Greatly to humble ones ſelfe, Job 42. 6.

This is to circumciſe the foreskin of the heart, Deut. 10. 16. to lament after God,

1 Sam.

1 Sam. 7. 2. to know the plague of a mans owne heart, 1 King. 8. 38. to seek God, Job 8. 5. to put sin far away, Job 11. 14. to sow in tears, Psal. 126. 5. to confesse and forsake sin, Prov. 28. 13. to wash and be clean, and put away the evill of our doings, Isa. 1. 16. to return unto the Lord, Isa. 55. 7. to be of a contrite and humble spirit, Isa. 57. 15. not to walk any more after the imagination of our evill heart, Jer. 3. 17. to break up the fallow ground, and circumcise our selves to the Lord, Jer. 4. 3, 4. to wash our heart from sin, Ib. 14. to be ashamed that we have committed abomination, Jer. 6. 15. to be made clean, Jer. 13. 27. to search and try our wayes, and turn again unto the Lord, Lam. 3. 40. to loath our selves for the evils which we have committed, Ezek. 6. 9. to be ashamed and confounded for our owne wayes, Ezek. 36. 32. to return to our first Husband, Hos. 2. 7. to prepare our selves to meet God, Amos 4. 12. to rent our hearts and not our garments, and turn unto the Lord our God, Joel 2. 13. to consider our wayes, Hag. 1. 7. to be pricked in our hearts, Act. 2. 27. to come to our selves, Luk. 15. 17. to clense our selves from all filthinesse, 2 Cor. 7. 1. to arise from the dead, Eph. 5. 14. to clense our hands, and purifie our hearts, Jam. 4. 8. to be afflicted, and mourn, and weep, Ibid. 9. In Act. 17. 30. there's this duty required, *to repent*; the persons charged herewith, *all men*; the place where it is charged on them, and ought to be performed by them, *every where*; the manner how it's prescribed, by way of commandement; the person commanding it, *God*; the time, *now*. *Now God commandeth all men every where to repent.*

Referred to God] 1. To alter ones purpose and counsell. Thus God is said not to repent. 1 Sam. 15. 29. *The eternity of Israel cannot repent*; for God never alters his purpose.

2. To undoe that which was once done. Thus is God said to repent after the manner of men, who repenting themselves of that was done, they doe undoe, and afterward overthrow their first work. Gen. 6. 6. *God repented that he had made man.*

He is said to *repent*, when he doth not what he threateneth, Exod. 32. 12. Jonah 3. 9, 10. Amos 7. 3. or what he promiseth, Jer. 18. 10. Where note, that such his threatnings and promises are conditionall, and so upon the non-performance of the condition, *alterable.*

Repentance] Any change of minde or purpose in any matter whatsoever. Heb. 12. 17. *Esau found no place for repentance*; that is, could not move *Isaac* to change his minde touching the blessing given away to *Jacob.* Rom. 11. 29. *Without repentance*; that is, without change and alteration, God still continuing his saving gifts to the elect, even for ever.

2. A great grief of minde, thorough the sense of Gods wrath threatned to sin, without any true hatred of sin. This is a Legall repentance, Mat. 27. 2.

3. The whole change of a sinner in mind, will, and actions, from evill to good, at his first conversion. Act. 11. 18. *Hath God given the Gentiles repentance to life?* This is an Evangelicall repentance, and comprehends faith under it, Matt. 3. 8, 11. This repentance is wholly the work of Gods grace: for in that we are willing to turn to God, it is becaus grace of unwilling hath made us willing.

4. A reparation of our spirituall decayes, by a turning from some particular sins, after our first conversion. 2 Cor. 7. 10. *Godly sorrow brings forth repentance, not to be repented of.* This is the progresse of Evangelicall repentance.

Repentance is a very sore displeasure which man hath in his heart for his sins (even because they are the breach of Gods holy Laws, and the offence of God his most mercifull Father) which engendreth in him a true hatred against sin, and a setled desire to live better in time to come, ordering his life by the Will of God, revealed in his Word.

There are severall sorts of *repentance.*

1. *A late repentance*, such as that's of most on their death-bed, or bed of sickneſse, which for the most part is unsound.

2. *A desperate repentance*, such as that of *Judas, Cain, Pharaoh, Ahab*, which is not with any true hatred or detestation of their sins, but onely in regard of the punishment due thereunto.

3. *A faigned repentance*, such as that's of those who outwardly make shew of their sorrow for sin, *&c.* but secretly continue therein.

4. *A compelled repentance*, such as that's of malefactors, who at their deaths being called upon by the company then present to repent, acknowledge their fault, like unto *Simon* of *Cyren*, who against his will bare the Crosse of *Christ.*

5. *An indiscreet repentance*, such as that's of the superstitious, which conceit, that by much watching, fasting, going on long pilgrimages, scourging their naked bodies, *&c.* they

they ſhall be acceptable to God, their ſins ſo purged and done away, as if they had never been committed.

6. *An inconſtant repentance*, ſuch as that's of thoſe, who notwithſtanding of their pretending repentance, and abſtinence from ſin for a time, will not forſake their evill courſes, but *with the dog return unto their vomit*, and *with the ſow that was waſhen to their wallowing in the mire*.

7. *An imperfect repentance*, ſuch as that's of thoſe which haply are grieved for ſome one or more ſins by them committed, who in the mean time give themſelves over to others as bad.

8. *An Evangelicall repentance*, already deſcribed. Of all thoſe this onely is acceptable, being *a repentance unto life*, repentance *not to be repented of*.

Repetitions] *Uſe not vain repetition*, Mat. 6. 7. The Originall is βαττολογέω, *ſpeak not vain things, babble not the ſame things, prate not, be not talkative, ſpeak not much, uſe not many words.* The *Syriack* ſignifieth, *to bubble as water out of a narrow mouthed bottle.* It ſignifieth *to inculcate the ſame things again and again.* It is derived of *Battus* a Poet, an egregious babbler. *Leigh Crit. Sac.*

Rephah] *The releaſing of the ſnare.* The Son of *Beriah*, 1 Chr. 7. 25.

Raphael] *The phyſick* or *medicine of God.* The Son of *Shemajah*, 1 Chr. 26. 7.

Rephaiah] *The phyſick* or *medicine of the Lord*: or, *the recreating of the Lord.* The Son of *Iſhi*, 1 Chron. 4. 42. The Son of *Tola*, 1 Chr. 7. 2. The Son of *Binea*, 1 Chr. 9. 43. The Son of *Hur*, Neh. 3. 9. See 1 Chron. 3. 21.

Rephaim] *Giant, Phyſitian, Preſerver*; or, *releaſed.* A valley, 2 Sam. 5. 18.

Rephaims] *Giants, Phyſicians, Preſervers*; or, *releaſed.* A people of *Moab*, Gen. 14. 5. & 15. 20.

Rephidim] *Bending things, litter, ſlacked hands*, or *the medicine of the hands.* A *place* or *manſion*, Exod. 17. 1, 8. & 19. 2.

Replenish] To fill, Geneſ. 1. 28. To haunt, and enrich, Iſa. 23. 2. To ſupply with all manner of good and matter of comfort to their fill to the utmoſt of their deſire, Jer. 31. 25. To increaſe in fame and riches, Ezek. 26. 2.

Reply] To anſwer again, or diſpute, Rom. 9. 20. marg.

Report] Fame, rumour, good or evill, true or falſe, 1 Sam. 2. 24.

2. Hearing or Doctrine heard from the Prophets and Apoſtles, Iſa. 53. 8. Rom. 10. 16.

Evill report] Wicked carriage, which cauſed evill report of them, Gen. 37. 2. or infamy, their infamous carriage, which cauſed ill report of them, Exod. 23. 1. Tale, rumour, hearing, or hearſay, Prov. 15. 30. Hearing, Iſa. 53. 1. Rom. 10. 16. Doctrine or preaching, Act. 7. 3. Teſtimony, 2 Chr. 9. 7. Word or ſayings.

There's a *true* report, 1 King. 10. 6. 2 Chr. 9. 5. and a *falſe* report, Exod. 23. 1. An *evill* report, Numb. 13. 32. & 14. 37. and a *good* report, Prov. 15. 30. Act. 10. 22. An *honeſt* report, Act. 6. 3. and a report *not good*, 2 Sam. 2. 24.

Reproach] Sterility in women, Gen. 30. 23.

2. Sin, evill diſgrace, Gen. 34. 14.

3. Shame, Ruth 2. 15. marg.

4. A great diſhonor, or diſgrace, 1 Sa. 11. 2.

5. Abuſive contempt, 1 Sam. 25. 29.

6. A ſcoff and deriſion, Neh. 2. 17.

7. Blaſphemy, Pſal. 44. 16. & 74. 10.

8. Reproof, Pſal. 119. 42. marg.

9. A reviling, Iſa. 51. 7. Zeph. 2. 8.

10. Infamie, 1 Tim. 3. 7.

11. Injury or contumely both in word and deed, and that in a petulant and inſolent manner, 2 Cor. 12. 10.

12. A rebuke, taunt, railing, ſcoffing, Rom. 15. 3.

Reprobate] 1. A refuſed one, or one caſt out and rejected: alſo one, not being found ſuch an one as he ought to be. 1 Cor. 9. 27. *Leſt I be found a reprobate*, or *be reproved*; that is, not ſuch as I ſhould be, by living otherwiſe then I teach and profeſſe.

Reprobation is the moſt wiſe purpoſe of God, whereby he hath before all eternity (for his owne Wills ſake) conſtantly decreed without any injuſtice, not to have mercy on thoſe Angels and men whom he hath not loved, but hath paſſed them over when he did chuſe others; that by their juſt condemnation he might declare his wrath towards ſin, to the glory of his Juſtice, Rom. 9. 10, 11, 18, 22, 23.

In the decree of Reprobation, there be two acts to be conſidered by us; viz. a purpoſe of not ſhewing mercy, and of not chuſing, of not calling, juſtifying, *&c.* This is privative, or negative, or abſolute reprobation, having no cauſe impulſive without God, Eph. 1. 11. Prov. 16. 4. Jer. 6 30. The ſecond act is a purpoſe of condemning, or an ordination to pain, even eternall and moſt juſt damnation. This is poſitive, affirmative, or reſpective reprobation, which reſpecteth ſin originall or actuall (as the meritorious cauſe of deſtruction.) But note

further,

further, that this ordination to pain (which is the second act of Reprobation) is either simple, whereby this or that man (as *Cain* or *Judas*) were ordained to pain: or comparative, whereby *Cain* rather then *Abel*, and *Judas* rather then *Peter*, be ordained: of this latter the Will of God is the sole cause, but the soveraign cause of both; yet in the former not without relation to sin as a mean of the pain. Note yet further, that what place Christ (in whose obedience and suffering we are chosen, Eph. 1. 4.) hath in the election of saved persons; that place sin hath in the reprobation of the wicked; in which it is no efficient, that is Gods will, but a materiall cause of their condemnation.]

2. Unapproved, or without proof; unsound, not sound or approved Christians, but hypocrites, 2 Cor. 13. 5.

3. Vain, voyd of judgement to discern, Rom. 1. 28.

4. Altogether unfashionable, and fitlesse, Tit. 1. 16.

Note: this word in 1 Cor. 9. 27. doth signifie *reprobate*, as the word is opposed to the *elect*; for *Paul* was *elect*, and knew himself so to be, and therefore could not become a *reprobate*, but *reproved*, *reprovable*, or *unapproved*. So the word is taken, 2 Cor. 13. 7. Heb. 6. 8. for it is opposed to the word δόκιμος, which signifieth *approved*, and therefore not so much to be referred to the person of *Paul*, as to his Ministery, lest his Ministery should be rejected, and himself be worthy to be reproved. *Leigh Crit. Sac.*

It's applyed to silver, Jer. 6. 30. (*refuse*, marg.) to men out of the Church, Rom. 1. 28. to false Teachers creeping into the Church, 2 Tim. 3. 8. to evill livers professing God, Tit. 1. 16.

Reprobate minde] A minde destitute and voyd of judgement and common reason, to discern between good and evill. Rom. 1. 28. *Delivered into a reprobate minde.*

Reprobate to good works] Counterfeit and unsincere professors, which know not how to do or go about any good work. Tit. 1. 16. *And to every good work reprobate.*

To reprove, or rebuke] To check and censure by words a sinner, by some sinfull deed or speech; either privately, as in Prov. 27. 5. or openly, for some publick scandall, 1 Tim. 5. 20.

2. To manifest the evill conversation by our holy and honest life. Eph. 5. 11. *Reprove them rather.*

3. To argue, Isa. 11. 4. mar. Hab. 2. 1. mar.

4. To discover, Eph. 5. 13. marg.

5. To convince, Job 16. 8. marg.

6. To make manifest, Joh. 3. 21.

Reputation] *Had in reputation*, Act. 5. 34. that is, highly reputed, esteemed of, precious, honorable.

To them which were of reputation; Gal. 2. 2. that is, To those which were in chief account; *viz. Peter*, *James*, and *John*, who were such as they seemed to be.

Made himself of no reputation, Phil. 2. 7. that is, Emptyed himself, evacuated himself, humbled and abased himself, devested himself of his robes of majesty and glory, and brought himself as it were to nothing.

Hold such in reputation, Phil. 2. 29. that is, Honour such.

Request] A demand, Judg. 8. 24. Word or desire, 2 Sam. 14. 15, 22. A petition, Ezr. 7. 6. The deprecation of some evill, Est. 4. 8. That which one asketh or desireth importunately, Job 6. 8. A supplication for things needfull, Rom. 1. 10. The asking for of such things, whether corporall or spirituall, temporall or eternall, whereof we stand in need. See Heb. 5. 7. and *Nuns* cometh of *חסר*, *to stand in need, be in want.*

Require] To seek out, and consequently punish, Gen. 9. 5. To ask, Deut. 10. 12. To require by punishment, or take vengeance on one, Deut. 18. 19. To call to account, and thereupon inflict deserved punishment, Josh. 22. 23. To lay a charge on one, 2 Sam. 3. 13. Earnestly to seek after, 1 Cor. 1. 22. Luk. 11. 50. To exact or look for at ones hands, 1 Cor. 4. 2. To chuse, 2 Sam. 19. 38. mar.

Requite] Rendring to render, Gen. 50. 15. To reward, recompense, Deut. 32. 6. 2 Sam. 2. 6. To enquire, Psal. 10. 13. To repay, Psal. 41. 10. To recompense, or pay what one oweth, 1 Tim. 5. 4. To do according to kindnesse, Gen. 21. 33. Deserving, Judg. 9. 16.

The Lord will requite good for his cursing this day, 2 Sam. 16. 2. that is, turn his cursings into blessings, when by his fatherly chastisement he hath humbled me, and fitted me for them.

Rereward] *The gathering host*, the last of all the Camp, Josh. 6. 9. marg. The Lords carefull heed over his people, Isa. 52. 12. & 58. 8. To this *David* alludeth, Psal. 27. 10.

Rescue] To save, Deut. 28. 31. To deliver out of imminent danger, 1 Sam. 14. 45. & 30. 18. To return, Psal. 35. 17.

To resemble] To compare, or liken to, to make comparison, Luk. 13. 18. to be according to the form of a thing, Judg. 8. 18. marg.

Resen] *A bridle.* A City, Gen. 10. 12.

To reserve] To leave, or cause to remain. Rom. 11. 4. *I have reserved to my self, &c.*

2. To

2. To be ſet apart in Gods eternal counſell, to be delivered unto the cuſtody and ſafe keeping of Chriſt, Jude v. 1.

3. To have in ſtore, Gen. 27. 36.

4. To be left, or remain, Numb. 18. 9.

5. To be kept back, or kept out of common calamities, or ſpared, Job 21. 30.

6. To lay up, Job 38. 23.

7. To be carefully kept, Act. 25. 21.

8. To be delivered unto ſafe cuſtody for judgement, 2 Pet. 2. 4. Jude v. 6.

7. To appoint, Ib. 13.

Reſidue] That which is left, or remaineth, Exod. 10. 5. The reſt, Neh. 11. 20. The remainder, Iſa. 44. 17. Excellency, Mal. 2. 15. Other, or the reſt, Mar. 16. 13. Act. 15. 17.

To reſiſt] To withſtand, to ſtand up againſt, or in order to ſet againſt, as they which do rank themſelves in battle array. This is either by men againſt men, Rom. 13. 2. or by God againſt men, Jam. 4. 6. 1 Pet. 5. 5.

To reſiſt. 1. Abſolutely good, to reſiſt ſin and Satan in our ſelves and others, Jam. 4. 7. Luk. 9. 29.

2. Abſolutely evill, to reſiſt God and goodneſſe, Act. 6. 10 & 7. 51.

3. Indifferent, or reſpectively good or evill.

1. Good to repell ſome injuries, of ſome perſons abuſing our patience, at ſome time when we well and quietly may; from ſome perſons not able to defend themſelves.

2. Evill, and forbidden, Matth. 5. 39. *viz.* 1 To private perſons, or men in their owne cauſes. 2 To them alſo by others help, if they that are Magiſtrates be adverſaries, either to our Religion, as 1 Cor. 6. 12. or to our perſons, or to goodneſſe. 3 In a time of publick perſecution, when right cannot be had, *&c.*

Reſolve] Luk. 16. 4. *I am reſolved what to doe*; that is, know what courſe to take: like and approve what I have purpoſed to do, which I will alſo put in execution.

Reſort] To aſſemble, Neh. 4. 20. To enter, Pſal. 71. 3. To preſent ones ſelf, 2 Chr. 11. 13. marg. To come, Mar. 2. 13. To meet together, Joh. 18. 20.

Reſpect] It's ſpoken both of *God*, Gen. 4. 4. Exod. 2. 25. Lev. 26. 9. 1 King. 8. 28. 2 King. 13. 23. Pſal. 119. 6. Pſal. 138. 6. and of *Man*: *lawfull*, Pſal. 119. 6, 15, 117. Iſa. 17. 7. Heb. 11. 26. *Sinfull*, Lev. 19. 15. Deut. 1. 17. Prov. 24. 23. Jam. 2. 3. Iſa. 17. 8. As God doth not preferre one before another, for ſome qualities, whether riches or poverty, 2 Sam. 14. 14. 2 Chron. 19. 17. Act. 10. 34. So *man* ought not, Lev. 19. 15.

To have reſpect to one, *&c.*] To caſt a favourable eye upon one, and to declare that favour by ſome outward viſible ſigne, as God did in the act of *Abel*'s ſacrifice, which he ſhewed himſelf well pleaſed withall, either by fire ſent from heaven to conſume it, as was done to the ſacrifice of *Aaron*, Lev. 9. verſ. laſt; of *David*, 1 Chr. 21. 26. of *Solomon*, 2 Chr. 7. 1. of Kings, 1 Ki. 18. 38. Or by ſome other wayes God gave witneſſe to his gifts, as the Apoſtle ſpeaks, Heb. 11. 4. See Gen. 4. 4. *God had reſpect to Abel, and his gifts.* Firſt to his perſon, then to his gifts; works make not acceptable.

2. To know, Exod. 2. 25. marg.

3. To relye with confidence upon God. Iſa. 17. 7. *In that day a man ſhall look to his Maker, and have reſpect to the holy one of Iſrael.* This word [*reſpect*] being attributed to the Creatures, ſignifieth Confidence; but it ſignifieth Benevolence, being affirmed of the Creator.

Reſpect of perſons] The preferring of one before another, for ſome outward qualities, as riches, poverty, *&c.* Jam. 2. 1. *Have not the faith of Chriſt in reſpect of perſons.* Deut. 16. 9. See *Acception of perſons.*

Reſpite] A breathing, reſpiration, refreſhing, Exod. 8. 15. A certain time wherein to adviſe and reſolve what to do, 1 Sam. 11. 3.

Reſt, *as it is referred to men*] A ceaſing from labour or work of minde or body.

2. A ceaſing from bodily labors, and a refreſhing after wearineſſe by ſleep. Pſal. 104. *The day for man to labour: alſo, he hath given the night for man to reſt in.* Luk. 9. *He called them to reſt a while.* This is naturall reſt. Pſal. 127. 2. *He will give reſt to his beloved.* Mat. 8. 20. Reſt hath two things; firſt, a ceſſation from work; ſecondly, a refreſhing of our wearyed members.

3. A ceaſing from outward works of our worldly calling for a certain time, to fit us for Gods ſervice. Thus the Jews Seaventh day, and our Lords day with us, is a day of reſt: Commandement the fourth. This is Ceremoniall reſt.

4. A ceaſing from diſobedience to God, and the works of ſin. Heb. 4. 3. *We which have beleeved, do enter into reſt.* Alſo v. 10, 11. *When an elect ſoul ceaſeth from the works of corrupt nature.* This is ſpirituall reſt.

5. A perfect ceaſing, and full freedome from

from all ſins, ſorrows, and miſeries. Rev. 14. 13. *They that dye in the Lord reſt from their labors.* This is eternall reſt.

6. Peace and quietneſſe of a good conſcience, under ſure hope of eternall reſt. Matth. 11. 29. *And ye ſhall finde reſt to your ſouls.*

7. The quietneſſe of the minde, being freed from all worldly cares and fears of enemies and dangers. Pſal. 116.5,6. *Take thy reſt, O my ſoul, for God, &c.*

8. The Doctrine of God, whereupon we ought to ſtay and reſt our ſelves. Iſa. 28. 12. *This is the reſt, &c.*

9. A place of quiet and conſtant abode. Pſal. 132. 8. Pſal. 95. 11. So was *Canaan* to Gods people, and *Jeruſalem* to the Ark, Pſal. 132. 14.

10. A ceaſing from Tillage and Husbandry. Thus the ground is ſaid to reſt. Lev. 25. 5, 6. *A yeer of reſt to the Land.*

11. Eaſe and idleneſſe. Gen. 49. 15. *He ſhall ſee that reſt is good.* Thus the wicked reſt.

12. The Church and Houſe of God, wherein Chriſt reſteth by his love and grace. Pſal. 132.13. Iſa. 1.11. *And his reſt ſhall be glorious.* The Papiſts which tranſlate, *This his Sepulchre ſhall be glorious*, to prove the adoration and religious worſhip of our Saviours Sepulchre, deal both ignorantly and ſuperſtitiouſly therein.

13. Keeping of a Sabbath, Heb. 4. 9. mar.

14. A releaſe, Eſt. 2. 18. marg.

15. Peace or health, Pſal. 38. 3. marg.

16. A lying ſtill, Lev. 25. 4, 5. and relaxation from labors, Exod. 35. 2.

17. Freedome from Wars, Judg. 3. 11. & 5. 31.

18. An husband, Ruth 1. 9. & 3. 1.

To reſt] 1. To dwell, Pſal. 16. 9. marg. Reſt in hope; that is, *Dwell confidently.*

2. To be ſilent, Pſal. 37. 7. marg. Reſt in the Lord; that is, *Be ſilent to the Lord.*

3. To ceaſe. Turn from him that he may reſt, Heb. *ceaſe*, Job 14. 6. marg.

4. To lean. And the people reſted themſelves, Heb. *leaned*, 2 Chr. 32. 8. marg.

5. To ceaſe labouring, and refreſh ones ſelf by ſleep, or ſitting quietly, Cant. 1. 7. Iſa. 28. 12.

6. To make a neſt, Iſa 34. 14.

7. To abide and continue, Iſa. 51. 4. Ezek. 5. 13.

8. To be free from all evill, Iſa. 57. 2. all ſorows and troubles, Rev 14. 13.

9. To be quiet, Jer. 30. 10.

10. To dwel in an abiding place, Jer. 31. 2.

11. To ceaſe, and be at an end, Ezek. 16. 42.

12. To be with continuance, Ezek. 44. 30.

13. To lie in the grave, Act. 2. 26.

To reſt in hope; that is, To dwell confidently, Pſal. 16. 9. marg.

Reſt not; that is, have no reſt, Rev. 4. 8. marg.

Cauſe to reſt upon him; that is, lay upon him, Iſa. 30. 32. marg.

Reſtitution, *or* **reſtoring**] The ſetting in joynt again, or placing in good eſtate, that which was once broken down and decayed, Gen. 40. 21. *And he reſtored the chief Butler.* In this ſignification, God is ſaid in Scripture to reſtore his people: and thus are we commanded to reſtore ſuch as ſin by infirmity. Gal. 6 1. *Ye that are ſpirituall reſtore ſuch an one.* This ſhall be perfectly done at the laſt day, when every thing now corrupted) ſhall have due perfection and proportion.

2. A giving again that which one had before loſt. Pſa. 51. 12. *Reſtore to me the joy of thy ſalvation.*

3. Returning that which is not a mans owne to the proper owner. Luk. 19. 8. *I will reſtore fourfold.* Ezek. 18. 7. *If he reſtore the pledge, &c.*

Reſtitution, or exchange, Job 20. 14.

Reſtore] 1. To deliver back, Gen. 20. 14.

2. To ſet again in the firſt ſtate, Gen. 40. 13.

3. To return, Deut. 28. 31. marg.

4. To recover, 2 King. 14. 25.

5. To make payment, Pſal. 69. 4. Ezek. 18. 7.

6. To make good the loſſe, *corporally*, 2 Sam. 12. 6. Exod. 22. 1, 4. *Spiritually*, Pſa. 51. 12.

8. To fulfill, Mat. 17. 11.

9. To inſtruct, and thereby to raiſe and ſet upright again. Gal. 6.1. *Reſtore ſuch a one*, καταρτίζετε, *ſet him in joynt again.* The phraſe is borrowed from Chirurgeons, who being to deal with a broken joynt will handle the ſame very tenderly; ſo ſetting it that it may be as ſtrong and ſound as ever it was.

10. To bring again, Ezr. 6. 5.

11. To raiſe up from death, 2 King. 8. 1.

Reſtrain] To hold in, ſtay or ſtop, Gen. 8. 2. To be cut off, Gen. 11. 6. To cloſe up (according to the Greek) Gen. 16. 2. To withhold or keep back, Gen. 36. 6. To frown upon, 1 Sam. 3. 13. marg. To deny a thing unto others, and appropriate it unto ones ſelf, Job 15. 8. To gird (namely with

ioyful-

joyfulneſſe that they may ſing praiſes unto thee) or (if we refer it to the hot rage of the wicked) to gird or binde from attempting further evill, Pſal. 76. 10.

Reſts] *Narrowed reſts*, 1 King. 6. 6. Heb. *Narrowings*, or *rebatements*. At the floor of the middle chambers, there was a rebatement in the wall, a cubit thick; and at the floor of the higheſt chambers, ſuch another rebatement. On theſe rebatements the beams of the chambers were laid. *Annot.*

Reſurrection] An action of divine power, quickning dead bodies, and raiſing them to life. 1 Cor. 15. 12. *How doe ſome ſay there is no reſurrection?* This is the ſecond reſurrection.

2. Reſtoring dead ſouls to the life of grace, that they may live to God, being moved by his Spirit. Rev. 20. 6. *Bleſſed are they that have part in the firſt reſurrection.* Joh. 5. 25. This is the firſt reſurrection.

3. The raiſer up of the dead. Joh. 11. 25. *I am the reſurrection and the life.*

4. Redemption by Chriſts death going before, and for life everlaſting which follows after, Phil. 3. 10.

There's a *ſpirituall* reſurrection, Rev. 20. 6. and a *corporall* reſurrection, Act. 24. 15. *Speciall*, of ſome raiſed from death, both in the Old and New Teſtament. *Generall*, at the laſt day, which ſhall be both of the juſt and unjuſt, Act. 24. 15. This reſurrection of the body was denyed by the Sadduces, Mat. 22. 23. denyed alſo by ſome Chriſtians, 1 Cor. 15. 12. It was derided by the *Athenian* Philoſophers, Act. 17. 32. and ſome taught, that *it is paſt already*, 2 Tim. 2. 8.

Reſurrection of condemnation] Such a reſurrection, as hath condemnation and eternall death to follow it. Joh. 5. 29. *Others ſhall ariſe to the reſurrection of condemnation.*

Reſurrection from the dead] The whole mediation of Chriſt in his Incarnation, Nativity, Life, Suffering, Death, Buriall, his remaining in the grave under the power of Death, Aſcenſion, return to judgement, Rom. 10. 9. *And raiſed him from the dead.* Alſo it ſignifieth life eternall, which follows the generall reſurrection, Phil. 3. 11.

The Reſurrection of Chriſt from the dead, is not onely a witneſſe of our being juſtified by Chriſt the Conquerour of ſin and death; but through faith it is the reall cauſe of our Juſtification, as his death was the cauſe of the remiſſion of ſins, Rom. 4. 25.

Reſurrection and life] Chriſt to be the author and worker of the reſurrection of the ſoul from ſin, and of the bodies from the grave, and of both from death ſpiritual and temporal, and to ſet and keep them in ſtate of life, Joh. 11. 25. That he ſpeaketh here of ſpiritual life alſo, is clear by the words next following.

Reſurrection of life] Such a reſurrection as hath eternall life following it, Joh. 5. 29. Which life, becauſe it belongs onely to the juſt, it is therefore called the Reſurrection of the Juſt. Luk. 14. 14. *At the reſurrection of the juſt.*

Retain] To keep with one, Judg. 7. 8. To detain, Judg. 19. 4. To continue ſtill in maintaining, Job 2. 9. To hold or apprehend, Prov. 3. 18. To receive, Prov. 4. 4. To keep or preſerve, Prov. 11. 16. To ſhut in, or keep from going away, Eccl. 8. 8. To continue, Mic. 7. 18. To hold faſt, as by a ſtrong hand, Joh. 20. 23.

To retain God in their knowledge, Rom. 1. 28. or, To acknowledge him, marg.

I retained no ſtrength, Dan. 10. 8. His ſpirits were diſperſt and ſpent, his nerves and ſinews enfeebled, the joynts of his loynes looſed, the blood running to the heart, to maintain and ſtrengthen it, left all the other parts cold and liveleſſe. *Annot.*

Retire] To turn from, Judg. 20. 39. To withdraw ones ſelfe, 2 Sam. 11. 15. To depart, or be ſcattered, 2 Sam. 20. 22. marg. To ſtrengthen ones ſelf, or (rather) to get away, Jer. 4. 6. See marg.

To return] To come back again, after one is departed or gone out of the way.

2. To repent, as when a ſinner which hath erred from the wayes of Gods commandements, doth come again by unfaigned repentance. Act. 3. 19. *Return and repent, &c.* Ezek. 18. 32. Thus ſinners return to God. Iſa. 10. 21.

3. To yeeld or give conſent to the minde or deſire of another. Jer. 15. 9. *Doe not return to them, but let them return unto thee.* Thus the people return to their Miniſter.

4. To ſhew freſh ſignes of favour, after ſome judgements for ſins. Pſal. 61. 20. *Thou wilt return.* Pſal. 40. 13. Joel 2. 14. *Who knoweth if God will return?* Thus God returneth to us.

5. To take poſſeſſion of, Lev. 25. 28.

6. To depart away, 1 Sam. 29. 4. Luk. 23. 48.

7. To die, Gen. 3. 19. Pſal. 104. 29. Act. 13. 34.

8. To relate, Exod. 19. 8.

9. To yeeld to others, Jer. 15. 9.

10. To iterate, Prov. 26. 11. marg.

Reu] *His ſhepherd, a companion, a friend*; *evill*, or *a breaking aſunder*. The Son of *Peleg*, Gen. 11. 18. called *Rehu*, in 1 Chr. 1. 25.

Reuben] *Seeing his Son, the viſion of his Son*, or *the Son of viſion*. The Son of *Jacob* by *Leah*, Gen. 29. 32. Of him came the Families of the *Reubenites*, Numb. 26. 7. who in Judg. 5. 15, 16. are tearmed *Reuben*, For the diviſions of *Reuben*, *&c.*

To reveal] To make us underſtand any part of divine truth, which we knew not before. Phil. 3. 15. *God ſhall reveal the ſame unto them.*

2. To open a ſecret committed to us. Prov. 20. 19. *Revealeth or diſcovereth ſecrets.*

3. To propound and hold forth a thing to be ſeen and looked upon clearly and manifeſtly. Thus is righteouſneſſe and ſalvation revealed in the Goſpel. Rom. 1. 17. *Thereby is revealed the righteouſneſſe of God.* Hereby is diſcerned and ſevered the Goſpel from Philoſophy, which teacheth things known by nature, or comprehenſible by reaſon: Alſo, from the Law and Books of *Moſes*, which taught this righteouſneſſe darkly and afar off, in ſhews and ſhadows, not plainly, as the Goſpel doth: which ſo manifeſteth this righteouſneſſe, as it giveth and exhibiteth it to the beleevers, to whom it is ſo made known by the Goſpel, as it is hid from ſuch as periſh, 2 Cor. 4. 3.

Two wayes is the Juſtice of God revealed by the Goſpel.

1. Becauſe it effectually teacheth, that that righteouſneſſe whereby the ſinner is made able to ſtand before the judgement of the moſt righteous God, is not a performance and obſervance of the Law, of Works, of Ceremonies, but a free acceptation of a ſinner to mercy, and an imputation of righteouſneſſe through Chriſt his merit.

2. Becauſe it ſheweth the way and mean how this righteouſneſſe is obtained, to wit, onely by faith.

4. To witneſſe by examples, and by experiment or daily proof to declare. Rom. 1. 18. *Wrath revealed from heaven.* For although Gods vengeance againſt ſinners be manifeſted ſundry wayes; as by naturall light accuſing, Rom. 2. By the Law ſhewing and working wrath, Rom. 4. By the Goſpel, which hath a comminatory voyce (Joh. 3. laſt) againſt unbeleevers, as well as a conſolatory unto beleevers: yet here is meant the ſhewing of Gods wrath by daily experience, as the ſtories of thoſe times when *Paul* wrote, and the reſt of this Chapter plainly and cleerly convince it.

5. To open the ear, 2 Sam. 7. 27. marg. It's all one with, To ſhew, open, bring to light, make known, *&c.*

Rebel] *A ſhepherd of God, the friend of God*, or *the breaking aſunder of God*. The Son of *Eſau* by *Bathſhemath* his Wife, Gen. 36. 4. The Father in law of *Moſes*, Exod. 2. 18. The Son of *Ibnijah*, 1 Chr. 9. 8.

Revelation] An uncovering or opening ſomething that is hid, and ſecret. Rev. 1. *The Revelation of John the Divine*; that is, which was ſhewed to him. How do ſome teach, that this book is ſo hard that it cannot be underſtood? if the holy Spirit have entituled it the Revelation, that is, a declaration, or a thing revealed, immediately from Chriſt, as to *Paul*, Eph. 3. 3. or mediately by others, as to *John* by an Angel, Rev. 1. 1.

2. Manifeſtation or opening, Rom. 16. 25.

3. The gift of interpretation, 1 Cor. 14. 6. 26.

4. An extraordinary information, either by Gods immediate voyce, or by viſion or dream, or inward inſpiration, Gal. 1. 12. & 2. 2. Eph. 3. 3.

5. An ordinary teaching by the Spirit in the preaching of the Word, Eph. 1. 17.

6. Appearing, Tit. 1. 13. 1 Pet. 1. 13.

The day of revelation] A time of declaration appointed in Gods counſell, for the manifeſting of dark things, which be hid and kept cloſe, Rom. 2. 5.

The revelation of Jeſus Chriſt] That propheſie which Jeſus Chriſt hath opened unto us out of the boſome of the Father, by the miniſtery of the Angels. Rev. 1. 1. *The revelation of Jeſus Chriſt.*

2. His declaring himſelf unto us to be our Redeemer by his Word and Spirit, even in this life. 1 Pet. 1. 13. *Truſt perfectly in the grace brought you in the revelation of Jeſus Chriſt.* This is ordinary, as here; or extraordinary, as Gal. 1. 12.

3. The glorious appearing of Jeſus Chriſt at the laſt day, 1 Pet. 1. 13. Tit. 2. 13.

To be revealed] Not now by ſtealth, under hand, and in ſecret, as at firſt, but openly to ſhew himſelf in his Doctrine and Government, to be that adverſary of God, even that ſingular Antichriſt, 2 Theſſ. 2. 8.

To reveal Chriſt in us] To open the eyes of our minde by the Spirit, that we may ſee him to be the onely Saviour, and to be our Saviour. Gal. 1. 15. *It pleaſed God to reveal his Son in me.*

Revellings] Gal. 5. 21. 1 Pet. 4. 3. Luxurious feaſting and banqueting, wherein men take

take liberty unto all lascivious and riotous behaviour; so called, as some think, because such feasting and riotous feeding breeds κῶμα (the word by which revelling is expressed is κῶμος) *heavy sleep*, that men are even buried in sleep caused by good cheer. It signifieth *Excesse of belly-cheer in riotous feasts.* And because in such feasting oftentimes there is musick, the *Syrian* Translator (it may be) rendred it in Rom. 13. 13. *not in musick*, meaning, *vain and filthy Songs, and petulant behaviour*, for κωμάζειν signifieth, *to sing basely at the cup.* From hence the Heathen called their god of wantonnesse and revelling κῶμος, and hereby were signified those pastimes that they used in their festivities as *Saturnalia*, in honour of their heathen gods, like to which be our *Whitson-Ales, Mummings, &c.* This was likewise that abominable Idol of *Moab, Chemosh*, so called from *some filthy behaviour used or seen in the worship of that Idol. Leigh. Crit. Sac.* in the word κῶμος.

To revenge, or avenge] To punish sin, commonly with some judgements like and proportionable to the sin it self. Psa. 94. 1. *Revenge thy selfe O God*; or, *O God the Avenger.* God revengeth either immediately from himself, or by means of Magistrates, Angels, men, or other creatures, Rom. 13. 4.

2. To requite an injury done us, out of some hate against our person. Rom. 12. 19. *Revenge not your selves*; that is, Recompense not evill for evill, Rom. 12. 17. See Ezek. 25. 12, 15.

Revenue] Or, strength, Ezr. 4. 13. marg. Increase, Prov. 8. 19. Rents or profit, Prov. 15. 9. All kind of encrease of grain fruits, and the like, Isa. 23. 13. The little good which cometh of all their labours, Jerem. 12. 13.

Reverence] An holy fear of the heart towards God, witnessed by all seemly behaviour, gesture, attire, countenance, attention, and such like. Psal. 2. 11. *Serve the Lord with reverence.* Mal. 1. 8. Heb. 12. 28. *That we may please him with reverence.*

2. All comely behaviour towards men, which is meet for their gifts and places. As *Solomon* did reverence to *Bathsheba* his Mother: *Abraham* to the Rulers of *Sichem.* Matth. 21. 37. *They will reverence my Son.* Gen. 33. 7. *They drew neer, and did reverence.* Heb. 13. 9. *And we gave them reverence.*

Reverse] To turn it away; or after the *Chaldee*, Turn my blessing from them, Num. 23. 20. To revoke, abrogate, put away, Est. 8. 5.

Revile] To curse, ban, or blaspheme, to speak evill or dishonorably, Exod. 22. 28. Spitefully to taunt, Isa. 51. 7. To reproach, and miscall, Mat. 5. 11. To raile, 1 Cor. 4. 12.

Revive] To become lively, or stirred up, Gen. 45. 27. To become strong and vigorous, Judg. 15. 19. To live again, or to have life restored, 1 King. 17. 22. To put life into that which was dead, Nehem. 4. 2. To restore unto ones former happy condition, Psal. 85. 6. To keep alive, Ps. 138. 7. To quicken, to make to live, Isa. 57. 15. To preserve, Hab. 3. 2. marg.

To revive] is properly to stir up fire which is buryed under ashes, which word *Paul* useth figuratively for stirring up the gift of God, 2 Tim. 1. 6. It also signifieth strengthening the heart, being weak and wavering through doubt and unbeleef, Gen. 45. 27.

Reumah] *High*, or *elevated*, the Concubine of *Nahor*, Gen. 22. 24.

Revolt] To rebell, against man, 2 King. 8. 20, 22. 2 Chr. 21. 10. against God, Isa. 1. 5. & 31. 6.

Reward] A just recompense given unto labourers at the end of their work, as the labourers. Matth. 20. 8. *Received their wages in the even.*

2. A free recompense, given of mercy unto the godly after all their labours and travels in the service of God (as labourers use to be rewarded at the end of the day, when their work is done) Matth. 6. 6. *Shall reward thee openly.* Matth. 10. 41. This is far from Popish merit and deserving, by worthinesse of the work done. We teach reward by favour from God, not by desert of our owne work. That which Christ in Matth. 6. 1. calls reward, in Luk. 6. 32. is called in the Greek *Charis*, that is, Grace, which we translate Thanks.

3. An evill done of ones owne accord, Gen. 50. 15.

4. A free gift, 1 King. 13. 7. tearmed, a *free*, Dan. 2. 6. marg. & Dan. 5. 17. marg.

5. Gifts of bribery, Deut. 16. 17. Psal. 15. 5.

6. The end and punishment, Psal. 91. 8. Luk. 23. 41.

7. A good end and issue, Prov. 24. 14.

8. That which is desired, Mat. 6. 2.

To reward bounteously] From God to his people, a plentifull giving of good things in stead of the evill which they deserve, as Psalme 116. 7. & 119. 17. & 142. 8. & 103. 2, 16. also, 13. 6. But from men to men it signifies recompensing evill

for good, as Pſal. 7. 5. Or evill for evill, Pſal. 137. 8.

Reward is named of a word in Hebrew [*Ghnekeb*] which ſignifieth the heel or foot ſtool, and figuratively is uſed for the end of a thing (as head for the beginning, Pſal. 119. 160.) and ſo for the ſucceſſe, event, and recompenſe that followeth thereupon, Pſal. 12. 19. Prov. 23. 18.

Note. Reward is the end of the work, and is given when the work is ended.

Reward of the inheritance] The heavenly inheritance given in ſtead of a reward, not of debt but of favour: for an inheritance belongs to Sons; and is due by grace of adoption, not by merit of work. Col. 3. 24. See Rom 8. 17. Matt. 25. 34. A Metaphor; for as a reward is given after the labour is ended (whence reward is in Hebrew ſignified by two words, whereof one importeth an heel, the other an extremity or end) ſo after our labour in the Lord is finiſhed, heavenly happineſſe is beſtowed on the Sons of God. *Peter* in Epiſt. 1. ch. 1. 9. uſeth (*Telos*, or end) in the ſame ſenſe.

To reward, according to works] That God will reward him in whom he ſhall finde the undoubted ſigne and mark of the perfect righteouſneſſe which he hath by faith in Chriſt, Mar. 16. 27. for this word [*according*] is a note of order, and of the manner of being, rather then of the cauſe thereof.

Rezeph] *A pavement, a ſtretching out, a burning coal*, or *a fiery ſtone*. A City, 2 King. 19. 12. The Son of *Ephraim*, 1 Chr. 7. 25.

Reziah] The Son of *Ulla*, 1 Chr. 7. 39.

Rezin] *Affection, a runner*, or *Poſt-meſſenger*. A King of *Syria*, 2 King. 15. 37. See Ezr. 2. 48.

Rezon] *Small, lean, ſecret; a Secretary*, or *a Prince*. The Son of *Eliadah*, 1 King. 11. 23.

R H.

Rhegium] *A breaking*. A City, Act. 28. 13.

Rhesa] *Affection, a meeting*; or *a head*. The Son of *Zorobabel*, Luk. 3. 27.

Rhoda] *A roſe*. A maid, Act. 12. 13.

Rhodes] The ſame. An Iſle (now in poſſeſſion of the *Turks*) Act. 21. 1.

R I.

Rib] Womans originall, Gen. 2. 21. not a bare bone, but a rib with fleſh on it. Whether *Adam* had one more for this purpoſe, or a new rib put in its place, or the fleſh ſo hardened that a new one was needleſſe, is both uncertain, and the knowledge thereof unneceſſary. Womans originall was not ſo high as the head, nor ſo low as the foot, becauſe ſhe was neither to be her Husbands Miſtreſſe, nor his Slave, but betwixt both; and it was neer unto the heart, that his authority might reliſh more of loving reſpect, then of rigorous power, and that her obſervance of him might be rather heartily then grudgingly performed. *Annot.*

Ribband] Numb. 15. 38. or a thred, or lace.

Ribai] *Strife, encreaſed, chiding*, or *multiplying*. The Father of *Ittai*, 2 Sam. 23. 29.

Riblah] *A ſcolding, greatneſſe to him, chiding confirmed*, or *chiding flowing downward*. A City of *Syria*, 2 King. 23. 33. & 25. 6, 20, 21.

Rich] One that aboundeth in earthly bleſſings. 1 Tim. 6. 17. *Warn them that be rich, &c.*

2. One that aboundeth in ſpiritual good things. 1 Cor. 1. 5. *Ye are rich, &c.* Eccleſ. 10. 6. *The rich ſate in the low place.* That is, men ſtored with all kinde of wiſdome: and [poor] for him which is voyd of wiſdome, Prov. 26. 13.

3. Such as by their riches are puſt up, and preſume too much upon themſelves, that they have good ſtore of goodneſſe and grace, when they have little or none at all. Rev. 3. 17. *I am rich.* Luk. 1. 53. *He ſendeth the rich empty away.* Alſo proud tyrants, Jam. 2. 6.

4. Such as put their truſt in their owne goods. Matt. 19. 24. Luk. 6. 24. *Then for a rich man to enter into heaven.*

5. The exceeding great force or plenty of any thing, as in the examples following.

Of temporall rich men:

1. Some are rich in opinion and not in deed, Eccl. Some man maketh himſelf rich when he is poor.

2. Some are poor in opinion, but rich in deed.

3. All are rich and poor comparatively, or reſpectively, and ſo no man is rich in compariſon of a richer, nor poor in reſpect of a poorer perſon.

4. Some have enough, 1 To ſatisfie themſelves, and for outward neceſſities. 2 For inward deſire. 3 To help others, and theſe are rich indeed even temporally.

Again, men are rich in temporalities two wayes:

1. *Jure Dominii*, by the right which God hath

hath in the world, and they in God, Rom. 4. 13. or *Jure poli*, the right of godlineſſe.

2. *Jure Dominii, jure fori, vel jure civili*, by the way of poſſeſſion, inheritance, giſt, purchaſe, labour, &c. *Vid. Conc.* Dr. *Hall* in 1 Tim. 6. 17.

6. Men of worth, Eccl. 10. 6. *And the rich ſit in low places.* And *Curſe not the rich in thy bed-chamber*, Ib. 20.

To the rich in his deaths] Chriſt by the wicked Jews expoſed and given up to *Pontius Pilate*, upon this condition, that if any fault were in killing him, his blood ſhould be required of them and their children: therefore is it [*deaths*, not *death*] in the originall text, Iſa. 53. 9. Matth. 27. 25. The people (*viz.* the Jews) expoſed his grave to the wicked, (*viz.* the Gentiles) and to the rich upon their deaths. Thus *Junius* reads and expoundeth it.

Rich in faith] Such as have a great meaſure and portion of faith, by which they are made partakers of Chriſt his riches. Jam. 2. 5. *That they ſhould be rich in faith.*

The godly are not choſen being then at their election rich in faith, or becauſe God did foreſee that they would beleeve: for as love followeth faith in order of cauſes, ſo faith is an effect of Gods eternall election, whereupon, as the foundation, depends both faith, and the right of inheritance, and all graces of the Spirit. See Rom. 8. 30. & Eph. 1. 4. 1 Pet. 1. 2. 2 Theſſ. 2. 13.

Rich in God] One that wholly reſteth upon Gods goodneſſe, being plentifully furniſhed with faith, hope, love, fear, and other graces. Luk. 12. 21. *So it is with every one who is rich to himſelf, and not rich to God*; that is, in reſpect of God.

Rich grace, and rich mercy] Moſt abundant or plentifull grace and mercy. Eph. 2. 4. *According to his rich grace.* Eph. 1. 7.

Rich to himſelf] One that dependeth not upon Gods providence, but upon his owne wiſdome and wealth, caring for, and ſtoring onely ſuch things as belong to this life, Luk. 12. 21.

Rich in knowledge] Such as have a great meaſure of underſtanding in Heavenly things. 1 Cor. 1. 5. *Ye are rich in all knowledge.*

Rich in this world] Such as abound in things appertaining to this life. 1 Tim. 6. 16. *Charge them that be rich in this world.*

Rich in good works] Such as be full of good works, abundantly doing good to others. 1 Tim. 6. 18. *And be rich in good works.*

Riches] Store of worldly goods heaped together. Luk. 12. 15. *Mans life is not in his riches.* 1 Tim. 6. 17. *Truſt not in thy riches.*

2. The merits and graces of Chriſt. Eph. 3. 8. *That I ſhould preach the unſearchable riches of Chriſt.*

3. The knowledge of the Goſpel unto life eternall, Rom. 11. 12.

4. Strength, Prov. 27. 24. marg.

Riches of Gods bounty] A plentiful large abundance of his bounty and goodneſſe. Rom. 2. 4. *Doſt thou deſpiſe the riches of his bounty?*

Riches of iniquity] Worldly goods, kept or ſpent and uſed wickedly. Luk. 16. 9. *Make you friends with the riches of iniquity.*

Note. They are called unjuſt or evil riches, not becauſe they were unjuſtly gotten, (for then Chriſt would have commanded them to be reſtored) but becauſe they be ordinarily enticements to iniquity.

Riches of the world] The plentifull converſion of the Gentiles by the preaching of the Apoſtles; together with the manifold graces of the Spirit, whereby they were inriched to God-ward. Rom. 11. 12. *If the fall of them be the riches of the world.*

Uncertain riches] Unſtable, fleeting, and inconſtant riches, 1 Tim. 6. 17.

Unſearchable riches] The moſt precious benefits of Jeſus Chriſt, the worthineſſe and depths whereof, no humane wit can finde out. Eph. 3. 8. *Unſearchable riches of Chriſt.*

Rid] 1. To deliver, Gen. 37. 22. Exod. 6. v. 6.

2. To deſtroy, or cauſe to ceaſe, Lev. 26. 6.

3. To releaſe, Pſal. 144. 7, 11.

Riddance] Zeph. 1. 18. A full finiſhing or ending, utter deſtruction.

Riddle] Some dark and hidden ſaying or queſtion, not eaſie to be underſtood of us without an interpretation. Judg. 14. 12. *I will put forth a Riddle unto you.* See *Parable.*

Ride] 1. To ſit as one riding, 2 Sam. 16. 2.

2. To conquer and triumph, Deut. 32. 13. Iſa. 58. 14. Pſal. 45. 4. & 66. 12.

3. To be of honourable eſteem, Hoſ. 10. 11.

This is ſpoken of *God*, for ſpeedy coming to help, Deut. 33. 26. Pſal. 68. 34. Or, to ſet upon an enemy, Iſa. 19. 1.

Alſo of *Man*, riding on a charet, Gen. 41. 43. an Aſſe, Judg. 5. 10. a Mule,

1 King. 1. 44. a Horſe, Jer. 6. 23. Amos 2. 15.

To ride upon ſwift clouds] To ſet upon the *Ægyptians* ſuddenly and ſpeedily, with terrour to them. Which ſeemeth to have relation to the manner of that Countrey of *Ægypt*, where there were but few clouds or rain ſeen (their Land being watered with the overflowing of *Nilus*) ſo as it was reckoned ominous, and cauſe of fear to ſee a cloud, Iſa. 19. 1. Pſal. 18. 10, 11, *&c.*

Ridge] The Land which lyeth between two furrowes, whereon the corn groweth, Pſal. 65. 10.

Rifle] To rob, ſpoyl, ranſack, Zech. 14. 2.

Right] Either that which is not wrong, but juſt; or that which is not crooked, but ſtraight; like a way which leadeth right on without turning; ſo is the Word of God, therefore a plain and eaſie way, Pſal. 19. 8. Prov. 8. 8, 9. Ib. 82. 3.

It's applyed to Way, Gen. 24. 48. Matter, 2 Sam. 15. 3. Pillar, 1 King. 7. 21. Heart, 2 King. 10. 15. Corner, Ib. 11. 11. Things, Ibid. 17. 9. Judgements, Neh. 9. 13. Words, Job 6. 25. Statutes, Pſal. 19. 8. Scepter, Pſal. 45. 6. Spirit, Pſal. 51. 10. Precepts, Pſal. 119. 128. Paths, Prov. 4. 11. Thoughts, Prov. 12. 5. Work, Prov. 20. 11. Anſwer, Prov. 24. 26. Seed, Jer. 2. 21. Force, Jer. 23. 10. Minde, Mar. 5. 15.

Right, Deut. 21. 17. Heb. *judgement*; which may be underſtood in reſpect of the Judgement or Law of the Lord. *Aynſworth.*

Right hand] Taken *properly*, Gen. 48. 13. *Figuratively*, as it's ſpoken I. of *God*, ſignifying,

1. The place of honour, delights, joyes, Pſal. 16. 11.

2. The full exaltation of dignity, honor, glory, in authority and government, Pſal. 110. 1. Mat. 26. 64.

3. Strength and power, Pſal. 17. 7. & 20. 6. & 45. 4.

4. Gods Word with power, Iſa. 48. 13.

5. God himſelf, Iſa. 62. 8.

6. Preſent aid and aſſiſtance, Pſal. 74. 11. Lam. 2. 3.

II. Of *Man*; ſignifying his beſt endevours, Pſal. 16. 8. & 109. 10. and that which may be moſt uſefull for gain, Mat. 5. 30.

Righteous] One that giveth to every one that which is his owne.

2. One juſt, perfectly, and infinitely of himſelf, and in himſelf; doing alwayes that which is righteous unto others. Pſal. 11. 7. *The righteous God loveth righteouſneſſe.* And, Dan. 9. 7.

2. Equall, rightfull. Thus the Judgements and Laws of God, are called righteous. Pſal. 119. 7. *Thy righteous judgements.* Deut. 4. 8. *Laws ſo righteous.*

3. One accounted righteous by imputation of Chriſts righteouſneſſe unto him. Pſa. 32. 11. *Be glad ye righteous.*

4. One that performeth juſt and righteous works in his owne perſon, though unperfectly. 1 Joh. 3. 7. *He that doth righteouſneſſe is righteous.* Gen. 7. 1. *For thee have I ſeen righteous before me.* Luk. 1. 6.

5. One that is juſt in his owne opinion, an hypocrite, who thinks himſelfe juſt. Matt. 9. 13. *Chriſt came not to call the righteous, but ſinners to repentance.*

6. One that is leſſe faulty and blame-worthy then another. Gen. 38. 26. *She is more righteous then I.*

7. One which ſuffereth injury without any cauſe given on his part, 2 Sam. 4. 11. See Exod. 1. 13.

Note. Not onely he is righteous, that never did ſin, but he alſo who endevoureth not to ſin, and repenteth it being done; and doth, and endevoureth to do things not to be repented of. Whoſe righteouſneſſe is not onely privative, but poſitive alſo, (*i.*) and not onely ceaſeth to do evill, but ceaſeth not to do good alſo; in whom grace is predominant over ſin, and ſo Righteouſneſſe giveth him the denomination, as being more in him then ſin. Having as well the infuſed righteouſneſſe of Chriſts Spirit in him, as the imputed, Ezek. 18. 5. Iſa. 1. 16, 17. Rom. 8. 12. 1 Joh. 3. 7.

It's put alſo for Righteouſneſſe, Pſal. 119. 138. marg.

A righteous Nation] Either the Family, or Kingdome of *Abimelech* to be innocent in that cauſe, Gen. 20. 6, 9, 17.

Righteouſneſſe] The Divine eſſence, or God himſelf, who is righteouſneſſe it ſelfe; and the Authour of all righteouſneſſe in others. Jerem. 23. 6. *Jehovah our righteouſneſſe.*

2. Our whole Juſtification, which is our deliverance from guilt and puniſhment of all ſin; and our being accounted righteous, by the righteouſneſſe of Chriſt imputed to us. 1 Cor. 1. 30. *Chriſt is made unto us righteouſneſſe.*

There is a glorifying righteouſneſs of men in the world to come, and it is both perfect and inherent. In this life there is a juſtifying righteouſneſſe, which is not had but by faith,

faith, (such as *Abraham* had:) it is perfect, but not inherent in us; it sticketh in Christs manhood (as the subject) and is ours by imputation, Rom. 4. 4, 5, 6, 7, &c. Lastly, there is a righteousnesse of sanctification, or sanctifying righteousnesse in this world also, which cannot be had, except we work (as *Abraham* did:) this is inherent, but not perfect, growing daily by degrees unto perfection, Jam. 2. 21, 22. More briefly thus; there is a righteousnesse in heaven, both perfect and inherent: a righteousnesse on earth, either perfect, but not inherent, which is Justification; or inherent, but not perfect, which is Sanctification.

3. The fidelity or truth of God, in keeping his promise. Psal. 4. 1. *O God of my righteousnesse*, & 15. 14. *My tongue shall sing of thy righteousnesse.* 2 Pet. 1. 1. Isa. 45. 19. Ps. 36. 7. 1 Joh. 9.

4. The benefits and protections of God, which declare him to be righteous and just of his Word Psal. 24. 5. *He shall receive righteousnesse from the God of his salvation.* Here it may signifie the reward and fruit of righteousnesse, even eternall life in heaven. Also the mercy, goodnesse, grace, and clemency of God, pardoning of sins, justifying, regenerating, saving, and procuring other benefits as effects of his mercy, Psal. 31. 2. & 71. 35. 24. 1 Sam. 7. 12.

5. The perfect conformity of Christ his humane nature and life unto the will of his Father, which is called the righteousnesse of Christ, because it was in him as the proper subject: and the righteousnesse of Faith, because faith is the onely instrument to apprehend and receive it: and the righteousnesse of God, because onely it can satisfie and answer the rigour of Gods righteous Law. Rom. 3. 21, 22. *The righteousnesse of God is manifest without the Law*, and it is *our Justification before God.*

6. The thorough conformity and agreement (in some part and measure) of our will and actions, unto the whole just Law of God. Rom. 6. 18, 19. *Being free from sin, ye are made the servants of righteousnesse, &c.*

7. That just and upright dealing which is between man and man. Luk. 1. 75. *To serve God in righteousnesse and true holinesse.* And in all places where the word *righteousnesse* is joyned with holinesse and godlinesse. Also, it signifies Almesdeeds, a chief part of righteousnesse, as Isa. 58. 8. Dan. 4. 24. 2 Cor. 9. 9.

8. Righteousnesse of Works and Faith, Rom. 9. 30. *They followed not righteousnesse, yet attained righteousnesse*; that is, the blind Ethnicks and Gentiles were far from seeking or once desiring the righteousnesse of works, for their life was ungodly and unrighteous, as *Paul* chargeth them, Rom. 1 20, 21, &c. Yea, and that in an high degree, as he accused them, Rom. 1. 25, 26, &c. Even so extremely evill and lewd were they, as to patronize and favour evill doers, Rom. 1. 32. against the light of conscience; and yet like hypocrites affected praise of honesty by condemning others for such faults as they were guilty of, Rom. 2. 1. Nevertheless, these unjust and wicked Gentiles, that lacked the righteousnesse of *Moses* Law, which stands in working, they did get a righteousnesse before God, by believing in Jesus Christ, who was made Justice to them of God his Father, accounting his justice theirs by faith.

9. The just and right distribution of punishment and rewards, by publick Governours, also by God himself, Rom. 1. 23. 2 Thess. 1. 5. Psal. 72. 2. *Then shall he judge thy people with righteousnesse.* Act. 17. 31. *He will judge the world with righteousnesse*; that is, most righteously punishing the wicked, and rewarding the godly.

10. All righteous persons, 2 Pet. 3. 13. and all righteous or lawfull Ordinances, Matt. 3. 15.

11. The manifestation of our righteousnesse, Deut. 6. 25.

12. Any thing within or without man, that may be liked of, or commended, Deut. 9. 4, 5.

13. A work of mercy, and almesdeeds, Deut. 24. 13. Isa. 58. 8.

14. Harmless and innocent dealing, 1 Sam. 26. 33.

15. The State of a Common-wealth rightly constituted, Isa. 48. 18.

16. The equity of his cause, 1 King. 8. 32.

17. Just dealing, Job 27. 6. and a just action, Psal. 106. 31.

18. All duties of the second Table, Luk. 1. 75. Eph. 4. 24.

19. That which is opposite to all sinfull courses, 1 Cor. 15. 34.

20. Christ, or doctrine of the Gospel, teaching righteousnesse by Christ, Heb. 5. 13.

21. Eternall life, Gal. 4. 5.

There's a Civill, a Legall, and an Evangelicall righteousnesse. This last being inherent in Christ through Impuration, becometh ours, and manifesteth its fruit in our Sanctification.

Breast-plate of righteousnesse] Not a righteous breast-plate, as if it were an Hebraisme, but a breast-plate which is righteousnesse, by apposition. Eph. 6. 14. *Having on the breast-plate of righteousnesse*; that is to say, the study and indevour of keeping a good conscience, and of leading an holy life, which is to the soul of a righteous man, as a strong breast-plate is unto the body of a Souldier, to keep off blowes.

In which righteousnesse dwels] That in the world restored at the judgement of the quick and dead, shall be place for righteousnesse onely, whereas now it is full of iniquity of all sorts. 2 Pet. 3. 13. *New heavens, and new earth, in which dwelleth righteousnesse.* This some understand of the righteousnesse of Christ, according to that in Phil. 3. 9. Others of righteous persons, whereof the new heaven and earth shall be a palace for habitation, it being heaven whersoever Christ shall be; and the Saints must follow the Lamb whersoever he goeth.

Hope of righteousnesse] Eternall life by the promise of God offered to the righteous, and given onely to such as be justified by faith. Gal. 5. 5. *Wait for the hope of righteousnesse.* Here is a double Metonymie: first of the adjunct, hope being put for the thing hoped for; as Rom. 8. 24. Secondly, of the efficient cause; for hope as an effect springeth out of the righteousnesse of faith, as the cause, which is here tearmed the hope of righteousnesse.

Righteousnesse of faith. 1. True sanctification in us, and of us by the Spirit of Christ, Rom. 10. 6.

2. True satisfaction for us to God, by imputation of Christs merits to us, Rom. 1. 17. both of them to be beleeved by us, and by beleef to be received into us, and therefore is said to be of faith, Rom. 10. 6.

Justice *or* **righteousnesse of God**] The perfect fulfilling of the Law by Christ, which is every ones righteousnesse that doth beleeve, even to the full satisfying of Gods strict justice, Rom. 10. 3, 4.

Righteousnesse of the Law] That perfect uprightnesse in nature and actions, which is commanded in the Law of *Moses*; and was at first written in mans heart by the Law of Nature. Rom. 8. 4. *That righteousnesse.*

To learn righteousnesse] To profit in true righteousnesse and holinesse, by means of Gods chastisements. Isa. 26. 9, 10. *The people will learn righteousnesse, when thy judgements are in the earth.* Chastisements are as a bitter root which bring forth in the godly through the working of the holy Ghost) most sweet fruit of a just life. See Heb. 12. 11. as in *Manasses*, *David*, Psal. 116.

Sun of righteousnesse] Christ Jesus the Saviour of his Church, justifying and absolving the elect from their unrighteousnesse when they first beleeve in him; and executing the justice of God upon the wicked, which refuse and contemne him whom the Father sent. Mal. 4. 2. *The Sun of righteousnesse shall arise.* See vers. 1.

Right hand of God] The infinite strength and power whereby God works all things effectually, Psal. 118 16. *The right hand of the Lord hath brought many things to passe.*

2. Help and succour proceeding from his power. Rev. 1. 17. *He laid his right hand upon me, and said, Fear not.* Psal. 138 7. & 139. 10.

3. The high and exceeding great glory of God the Father, Ps. 110. 1. *Sit on my right hand*; that is, in heavenly glory fully manifested. So in Act. 2. 34. Matt. 26. 64. Act. 7. 56. Heb. 1. 3. Eph. 1. 20.

4. Everlasting joy and blisse in the life to come. Mat. 25. 33. *He shall set the sheep on his right hand.*

Right and left hand of Christ] The highest and greatest worldly preferment, which Christ as King can give to his chief favourites and servants. Matt. 20. 21. *Grant that these my Sons may sit one at thy right hand, &c.* The woman that made this request, did think Christ to be an earthly King; and therefore desired for her Sons (not a tyrannical government, which had been unnaturall for her to ask, unfit for Christ to give, and unprofitable for her Sons to receive) but the highest lawfull dignities under Christ: such as *Joseph* had under *Pharaoh* in *Ægypt*, and *Daniel* under *Darius* in *Babylon*. It is a fault in the *Rhemists*, who think Heathenish tyranny forbidden here, which the other Apostles would have pityed, not disdained, Mar. 10. 41.

2. The chiefest glory and blisse in the Kingdome of heaven. Matt. 20. 23. *To sit on my right hand, and on my left, shall be given to them for whom it is prepared of my Father.* These words teach plainly two things:

1. That there shall be differences and degrees of glory in heaven.

2. That they are prepared and appointed of God in his eternall purpose.

3. Throughly, at all hands, or on every side,

ſide. 2 Cor. 6. 7. *On the right hand, and on the left.*

Rigour] Exod. 1. 13, 14. or fierceneſſe, force, hardneſſe, cruelty. The *Iſraelites* were not to rule over their ſervants with rigour, as the *Ægyptians* ruled over them, Levit. 25. 43.

The *Hebrews* deſcribe it thus. *What is rigorous ſervice? It is ſervice which is not determined, and ſervice whereof there is no need, but the Maſters purpoſe is to make him work, and onely that he ſhould not ceaſe, &c.* But it extendeth further, even to all *over-much labour above that which is meet*, and *they are able*; as the *Greek* here tranſlateth, *Thou ſhalt not rack him* (or afflict, torment him) *with labour, beating* if their work be not done, Exod. 1. 14. & 5. 7, 8, 14. and *threatning* with hard words, *&c.* Eph. 9. 6. *Aynſworth* on Lev. 25. 42.

Rimmon] *A Pomegranate-apple*, or *exalted.* A City, Joſh. 15. 32. An Idol of the *Syrians.* It is derived from a root that implyeth *exaltation*, for they exalted their Idol into the room of a god, 2 King. 5. 18. A rock, Judg. 21. 13. The Father of *Rechab* and *Baanah*, 2 Sam. 4. 2.

Rimmon-parez] The name of a place or manſion, Numb. 33. 19, 20.

Ring] Some of *braſſe*, appointed for the uſe of the Altar of Burnt-offering, Exod. 27. 4. Some of *gold* for the Ark, Exod. 25. 12, 14, 15. for the Table of the Tabernacle, Ib. 26, 27. for the Breaſt-plate, Exod. 28. 23. and for the Altar to burn incenſe upon, Exo. 30. 4. Some of *ſilver*, whereunto *Ahaſuerus* his hangings were faſtened, Eſt. 1. 6. They were alſo uſed as an ornament unto the *fingers*, Jam. 2. 2. and were a ſigne of one of worth or authority, Gen. 41. 42. and to give them a ſigne of love, Luk. 15. 22. Herewith *Ahaſuerus* ſealed his Decrees, Eſt. 3. 10, 12. & 8. 2, 8.

King-leader] Πρωτοστάτης, a Military word. The Captain of the Vaunt-guard, or he that goes next before the Standard. He that leads on the reſt, Act. 24. 5.

King-ſtraked] Such of *Labans* ſheep as had ſpots on their legs, where ſheep are uſually bound, when they are led unto the ſlaughter, or to be ſhorn, Gen. 30. 35.

Rinnah] *A ſong*, or *rejoycing.* The Son of *Simeon*, 1 Chr. 4. 20.

Rinſe] To waſh, Lev. 15. 11.

Riot] Tit. 1. 6. 1 Pet. 4. 4. The word ἀσωτία ſignifieth two things.

1. Exceſſe in expences, oppoſite to Frugality: And,

2. Exceſſe in delights, (whether it be in meats, or drinks, or the like) oppoſite unto Temperance; and it ſignifieth theſe vices in an extremity. *Leigh Crit. Sac.*

Rip] To divide, or cleave aſunder, 2 Kin. 8. 12.

Ripe] Spoken of Grapes, Gen. 40. 10. Fruits, Exod. 22. 29. Figs, Jer. 24. 2. Harveſt, Joel 3. 13. Ripe or dryed, Rev. 14. 15. marg.

Riphath] *Medicine*, or *releaſe.* The Son of *Gomer*, Gen. 10. 3.

Riſe] To ſtand upright, Pſal. 20. 8. To go forth, Gen. 19. 23. marg. To be exalted, Prov. 28. 12. To ſhine, Mat. 5. 45. To ariſe, awake, Mat. 26. 46.

To riſe up againſt, Eccl. 10. 4. To be moved to diſpleaſure.

To riſe up before, Lev. 19. 32. To honour.

Riſſah] *A ſprinkling upon*, or *the dropping of an houſe.* A place, or manſion, Numb. 33. 21.

Rites] Statutes and Ordinances preſcribed, which the *Greek* tranſlate, *the law thereof*, Numb. 9. 3.

Rithmah] *A juniper tree, a ſound*, or *noyſe.* A manſion or place, Numb. 33. 18.

River] A brook, or courſe of water, iſſuing out of the Sea, or ſome great water.

2. The whole people of God, dwelling in *Jeruſalem* and *Jury.* Pſal. 46. 5. *There is a river, whoſe ſtreams ſhall make glad the City of God.*

3. The promiſes of the Word, whereof the faithfull drink to their full content and refreſhing. Pſal. 23. 3. *He leadeth me by the pleaſant rivers*, or *ſtill waters.*

4. Abundance, Job 26. 6 Plentiful, Pſa. 36. 8.

5. The clouds of heaven, Pſal. 65. 9.

6. Plentifulneſſe of grace, Joh. 7. 38.

7. Brook, Joſh. 17. 9. marg.

8. Valley, 2 Sam. 24. 5 marg.

9. *Euphrates*, 1 Chr. 19. 16. marg.

10. Bottome or dale, Ezek. 36. 4. marg.

River of God] Store and plenty of rain, ſent of God. Pſal. 65. 9. *The river of God is full of water.*

Rizpah] *Stretched out.* The Daughter of *Ajah*, and Concubine of *Saul*, 2 Sam. 3. 7. & 21. 8, 10, 11.

R O.

Roar] To make an hideous noyſe. Spoken of Waters, Pſal. 46. 3. The Sea, Pſal. 96. 11. Lions, Iſa. 5. 29. Bears, Iſa. 59. 11. Men, Pſal. 38. 8. Jer. 50. 42. The Lord,

Jer.

Jer. 25. 30. Joel 3. 16. The devill, who is very terrible in his temptations and aſſaults, 1 Pet. 5. 8.

Roaring] 1. The fearfull voyce of a Lyon, Iſa. 31. 4.

2. The murmuring noyſe of the Sea waves, and great waters, Luk. 21. 25.

3. A vehement cry of one in torment, Job 3. 24. Pſal. 22. 1. & 32. 3.

To rob, *or* **ſpoyl**] To take ſomething from others by violence. Matt. 27. 44. *Between two robbers.* So it is in the original *Greek* text. Luk. 10. 30. *They robbed him of his raiment.*

2. To take ſomething from others which is theirs, by the conſent of the owners, at the appointment of God. Exod. 13. 22. *Thou ſhalt rob or ſpoyl the Ægyptians.*

Rob] Violently to oppreſſe and pluck by force, Lev. 19. 13. To devoure, Lev. 26. 22. To ſteal, 1 Sam. 23. 1. To take away from, deprive of, 2 Sam. 17. 8. To ſpoyle, 2 Cor. 11. 8.

Robber] 1. Such as violently taketh from others, Judg. 9. 25. A burgler, Ezek. 7. 22. marg.

2. An hunter, or fowler, Job 18. 9.

3. An ungodly, wicked, and unjuſt man, Job 12. 6. Jer. 7. 11.

Robbers of the people] Certain obſtinate contemners of God, from whoſe fear and obedience they were carried by the ſubtilty of *Philopator*, but were overthrown by *Antiochus*. Dan. 11. 14. *The robbers of thy people.*

Robbery] That which is unjuſtly come by, and ſo gotten from others, Iſa. 61. 8. Spoyl, Amos 3. 10. marg. Injuriouſly derogating from another, Phil. 2. 6.

Robe] Exod. 28. 31. in Hebrew *Meeil*; in Greek *Hypodutes*, that is, an *under-clothing*. It was a long garment worn next under the Ephod. *Aynſworth.*

Courtly ornaments, 1 Sam. 18. 4. & 24. 4. A linnen Ephod, 1 Chr. 15. 27. A coat or mantle, Job 29. 14. Virgins had peculiar robes, 2 Sam. 13. 18. Kings, 2 Chron. 18. 29. Princes, Ezek. 26. 16. The Scribes, Luk. 20. 46.

The beſt robe, Luk. 15. 22. The robe of Chriſts righteouſneſſe.

The robe of righteouſneſſe, Iſa. 61. 10. Chriſt who is our righteouſneſſe, Jer. 23. 6. 1 Cor. 1. 30. or, his righteouſneſſe to us, and made ours, Phil. 3. 9. Or inherent righteouſneſſe exerciſed, and diſcovering it ſelf in the lives of Gods people, Pſal. 132. 9. Epheſ. 6. 14. Rev. 19. 8. Or Gods beneficence and bounty, with the fruits of it, conferred upon his Church, his Spouſe, in a juſt, that is, in a full, ample, large, and liberall manner and meaſure, Luk. 6. 38. *Annot.*

Rock] A ſtrong defenced place of ſtone, ſerving for ſafety againſt enemies and dangers. 1 Sam. 14. 4. *There was a ſharp rock on the one ſide.* Alſo, a firm and ſafe eſtate, Pſal. 40. 3.

2. The mighty help and defence of God. Pſal. 18. 1. *Thou art my rock*; that is, ſuccour and defence. In common dangers men did fly unto rocks for ſafety.

3. Chriſt Jeſus, who is called a Rock in two reſpects.

1. Becauſe we have from him our ſoul-refreſhing; as water guſht out in the wilderneſſe, to refreſh the people being thirſty. 1 Cor. 10. 4. *The rock that followed them was Chriſt.*

2. Becauſe he alone ſtrongly ſuſtains and beareth up his Church, built upon him by faith, as a houſe upon a rock. Mat. 16. 18. *Upon this rock will I build my Church.* The Papiſts, which expound this not of Chriſt beleeved on, and confeſſed by *Peter*, but of the perſon of *Peter*, they deal reproachfully with Chriſt by lifting the creature and ſervant of Chriſt, into the room & place of his Creator and Lord. Alſo falſely with the text, which ſaith not [*upon this Peter*] but [*upon this rock*] that is, not upon thee *Peter*, but upon my ſelf (as *Auguſtine* expoundeth it.) Laſtly, they offer wrong, and deal injuriouſly with the Church, to build it upon ſo feeble, frail, and weak a rock as *Peter*, who failed more often then any of his fellow Apoſtles (*Judas* excepted.)

Add unto all this, that the gates of hell prevailed againſt the particular faith of *Peter*, and that there was a Church before *Peter* either was born, or did beleeve; and that ſundry Popes, (*Peters* Succeſſors, as Romaniſts ſay) were Apoſtates from the faith, and Atheiſts; therefore unfit to be the Head and Rock of the Church. Wherefore by the Rock muſt be meant, either Chriſt, or the generall Faith which *Peter* confeſſed, as the Scriptures, Fathers, *Greek* and *Latine*, yea and the Popiſh Writers, even *Bellarmine* and *Baronius* are forced to affirm. Finally, whereas there is no argument to be drawn from Metaphors and Allegories, except the Scriptures elſewhere ſpeak the ſame thing in plain words; and the Scriptures no where plainly writeth that *Peter* is Head of the Church, therefore it is not to be concluded from this Metaphor.

4. Such comfortable ſuccour as godly Princes

Princes do afford to good men, oppreſſed by the wicked. Iſa. 32. 2. *As the ſhadow of a great rock in a weary Land.*

5. *Abraham* and *Sarah*, of whom the *Iſraelites* were begotten and born. Iſa. 51. 1. *Look to the rock whence you are hewn, &c.* An allegory from a quarry of ſtones, very fitting to the argument of the Prophet, which is, to comfort the Church, being ſore afflicted and brought almoſt to nothing: for which purpoſe, the people ſo waſted are willed to look back upon their Parents and Progenitors, *Abraham* and *Sarah*, who in their old age and barrenneſſe did bring forth a Son by virtue of Gods promiſe. So the Church in their extreme diſtreſſe, ſhould feel the ſame virtue for their deliverance and ſafety. See verſ. 2, 3. thus expounding it.

6. Unfruitfull and ſtony hearted hearers, Luk. 8. 13.

7. A ſure and immoveable foundation, Mat. 7. 25.

8. A ſafe place, Numb. 24. 21.

9. A moſt barren and unfruitfull place, Job 29. 6. Pſal. 81. 16.

10. Flint, Job 28. 9. marg.

11. Strong place, Judg. 6. 26. marg.

How *rocks* repreſent Chriſt, the nature of ſin, Gods elect, rocky hearts, and ungodly men, with ſundry other things. See *Rocks improved*, by Mr. *Prynne*.

Upon this rock I will build my Church, Mat. 16. 18. For the underſtanding of this ſo much controverted place, ſee *Cameron Myroth. Evang.* where it is handled at large.

Rock of ages] A perpetuall never failing rock, Iſa. 26. 4.

Rod] A little twig or wand which was wont to be carryed before Princes and Rulers as a ſigne of their authority and dignity. This is a Civill rod.

2. Correction, diſcipline, puniſhment. 1 Cor. 4. 21. *Shall I come to you with a rod?* This is an Eccleſiaſticall rod.

3. Afflictions, wherewith God chaſteneth his Children for their amendment. Pſal. 89. 32. *I will viſit their tranſgreſſions with a rod.* Job 21. 9. This is a Divine rod, which is either for ruling or correcting, Ezek. 20. 37. Mich. 7. 14. Pſ. 89. 33. And for the rebellious God hath an iron rod, Pſal. 2. 9. Lam. 3. 1.

4. That which one is beaten with, Prov. 13. 24.

5. Power, Pſal. 2. 9.

6. The Preaching of the Word and Goſpel, Pſal. 110. 1, Iſa. 11. 4.

7. Government and authority, Pſa. 125. 3. Iſa. 14. 29.

8. The Kings of *Aſſyria*, Iſa. 10. 5, 15. and of *Babylon*, Lam. 3. 1.

9. A pearch or pole to meaſure with, Jer. 10. 16.

10. *Junius* tranſlates rod, *tribus*.

11. Kingly ſtate and dignity, Jer. 48. 17.

12. A Governour, Ezek. 19. 11, 14.

Rod of anger] The King of *Aſſyria*, whom God would uſe (as a Father a rod) in chaſtiſing his people, Iſa. 10. 5.

Rod and Staffe] Hard and cruell government, Iſa. 14. 5, 20.

Rod of Gods power] The preaching of the Word, whereby God is mighty and powerfull among his people. Pſal. 110. 2. *Thou ſhalt ſend the Rod of thy power.* See *Scepter*.

The Rod and Staffe of God] The direction of Gods Spirit and Word, leading and reſtraining us: or (as ſome think) the providence of God in his Word, corrections and deliverances. Pſal. 23. 4. *Thy rod and thy ſtaffe comfort me.*

Roe] is a ſwift beaſt, 1 Chron. 12. 8. often perſued by the Hunters, whom by its ſwiftneſſe it endevoureth to eſcape, Pro. 6. 5. Iſa. 13. 14. Hereunto is a Wife compared, Prov. 5. 19.

Roe-buck] Reckoned among the clean beaſts, Deut. 11. 15. Made uſe of by *Solomon* for his houſhold proviſion, 1 King. 4. 23. They ſee as well in the night as in the day. Being perſued by dogs, they hang on rocks, ready to fall, yet have no harm, whereby they deceive the dogs. When they are chaſed, they deſire to run againſt the wind, becauſe the coldneſſe of the air refreſheth them in their courſe, and therefore Hunters place their dogs with the wind. They are often taken by the counterfeiting of their voyce, which the Hunter doth by taking a leaf and hiſſing upon it. They are very fearfull.

Rogelim] *A foot, foot-man, ſearching out, a ſearcher out, an accuſer*; or after the *Syrian*, *cuſtome*. A City, 2 Sam. 17. 27.

Rohgah] *Filled, drunken with talk*, or *filled with ſeparation*. The Son of *Shamer*, 1 Chr. 7. 34.

Roll] 1. To take away, Gen. 29. 8. Mar. 16. 3.

2. To turn over and over a ſtone, Joſh. 10. 18. Prov. 26. 27.

3. To wrap round, Iſa. 34. 4.

4. To tumble, Mic. 1. 10. Jer. 51. 25.

I have rolled away the reproach of Ægypt, Joſh. 5. 9.

1. I have freed you from that ſhame and diſhonour which did lye upon you, whileſt you

you were bound ſlaves in the Land of *Ægypt*.

2. The *Ægyptians* reproaches which they caſt upon the *Iſraelites*, whileſt they were in the Wilderneſſe, as if there they ſhould have been conſumed.

3. The wicked Religion of *Ægypt*, with which they were infected and corrupted by living and converſing with them.

4. The reproach which did lye upon the *Ægyptians* themſelves being out of the Covenant.

5. The reproach which the *Iſraelites* had contracted in *Ægypt*, when as living among them they imitated their evill manners, and were tainted with their ſuperſtitious and falſe worſhip. *Annot.*

6. Their deſire to return into *Ægypt*, Num. 14. 4. which occaſioned their parents to neglect circumciſion, which was a reproach unto them.

A rolling thing. Thiſtle-down, Iſa. 17. 13. marg.

Rolls] *Chald.* Books, Ezr. 6. 1. marg.

Romanti-ezer] *Exalting aid*, or *I have exalted my palace.* The Son of *Heman*, 1 Chr. 25. 4.

Romane] 1. One ſo by Nation, Act. 25. 16. & 28. 17. Joh. 11. 48.

2. One that had the priviledge of a *Romane*, and under the Law and protection of the *Romanes*, Act. 16. 21, 38. & 22. 25. & 23. 27.

Rome] *Prevailing, mighty, ſtrong, exalted*, or *high.* A City, Act. 2. 10. & 18. 2.

Roof] Or Rafter, or Beam, that is, Houſe made with rafters, a part being put for the whole. So the *Greek* hath, *under the roof of my rafters*, but the *Chaldee* ſaith, *of my habitation*, Gen. 19. 8. *Aynſworth.*

Their roofs were ſo made that they might walk thereon, Joſh. 2. 5. Judg. 17. 26. 2 Sam. 11. 2. having battlements about, for fear of falling, Deut. 22. 8. Hereon Idolaters burnt incenſe, Jer. 19. 13. & 32. 29.

This is alſo ſpoken of the Mouth, Job 29. 10. Pſal. 137. 6.

Room] 1. A place to be in, Gen. 24. 23.

2. In ſtead of, 2 Sam. 19. 13. 1 King. 2. 35.

3. Space to go in and out, Pſal. 31. 8.

4. A ſeat, Luk. 14. 8.

5. An office, Act. 24. 27.

6. A neſt, Gen. 6. 14. marg.

Root] That whereby hearbs and plants are firmly faſtened to the earth.

2. Stedfaſtneſſe, or conſtant and unmovable ſtableneſſe. Matt. 13. 6. *Becauſe it had no root.* Col. 2. 7. *Rooted and built in Chriſt*; that is, firmly ſetled and faſtened unto him by faith, as a tree by the roots.

3. The beginning and cauſe of a thing. 1 Tim. 6. 10. *Deſire of money the root of evill.*

4. Chriſt, Iſa. 11. 10. Alſo Parents, Iſa. 14. 30. Dan. 11. 7.

5. Strength, Iſa. 14. 30.

6. That which is left to ſprout forth, Iſa. 14. 29.

7. Some originall ſin or evill, as hereſie, or other miſchief, which as a root ſpreadeth forth, Heb. 12. 15.

8. The ſtock whence one cometh, Rev. 5. v. 5.

9. Proſperity, Iſa. 5. 24.

10. Remainder, 2 Chr. 7. 20.

11. Foundation, Job 28. 9.

Root and bud] Parents and children, old, young, firm and infirm among the people, with all the ornaments and adjuments publick and private, it ſhould all be overthrown without recovery, as a tree rotten at root, which cannot grow any more; ſo ſhould all *Iſrael* and *Judah* be in the day of the Lords wrath, Iſa. 5. 24. Their root ſhall be rottenneſſe, and bud ſhall be duſt, *&c.*

Root of bitterneſſe] Some hereſie, or grievous ſin, which (like a bitter root) bringeth forth bitter fruits of defilement in the Conſcience, and diſquiet to the Church. Heb. 12. 15. *Let no root of bitterneſſe ſpring up.*

Root and bloſſome] Either Parents as root, and Children as flowers; or all their proſperity and felicity to come to nothing. Iſa. 5. 24. *Their root ſhall be rottenneſſe.*

Root of Jeſſe] Chriſt Jeſus, who according to the fleſh came of *David* the Son of *Jeſſe*. Iſa. 11. 1. *A graffe ſhall grow out of the root of Jeſſe.*

To root out] To pluck up, Prov. 2. 22. marg.

Ropes] Uſed for binding, Judg. 16. 11. Drawing, 2 Sam. 17. 13. for ſhips and boats, Act. 27. 32.

The *putting of ropes upon their heads*, was to move compaſſion and procure pity, 1 King. 20. 31.

Roſe] The ſeverall kindes hereof, with their ſeverall uſes in phyſick, are known unto many every where. But of this in the Dictionary on the *Canticles.*

Roſh] *A head*, or *top*, or *the beginning.* The Son of *Benjamin*, Gen. 46. 21.

Roſt] The Paſchall Lamb was to be roſt with fire, Exod. 12. 8. ſignifying thereby the agony of Chriſt in the garden, and the wrath of

of his Father, which he indured for our ſins. *Ahab* and *Zedekiah* two falſe Prophets were by the King of *Babylon* roſted in the fire, Jer. 29. 22.

Rot] To fall, Numb. 5. 21. marg. To be ſpoken of with diſdain and diſgrace, Prov. 10. 7. To conſume, Iſa. 40. 20.

Rottenneſſe] Incurableneſſe, Iſa. 5. 24. A worm, or that which cauſeth putrefaction and rottenneſſe, Hoſ. 5. 22.

Rough] Strong, Deut. 21. 4. Stiffe, or boiſterous, Iſa. 27. 8. Rugged with hils, clods, ſtones, or other eminencies, Iſa. 40. 4. Gliſtering, Jer. 51. 27. *Chald.* or with ſtings or prickles, according to the *Latine*. Of hair, Zech. 13. 4. marg.

Roughly] Hardly, 1 King. 12. 13. marg. See Gen. 42. 7.

Roul] Such materials then in uſe (correſpondent to thoſe now in uſe with us) which being fitted for writing, and written in, might be rolled up, and unrolled, as occaſion was to make uſe of it, Jer. 8. 1. The ſheets were either glewed or ſowed up ſheet after ſheet, the head of the ſheet following to the tail of the foregoing, as our long Inventories oft are, and ſo rolled up, the whole body of it, from the head of the firſt ſheet to the end of the laſt. See *Annot.* on Jer. 36. 2.

Round] Lev. 19. 27. Cut round, compaſſe, make a roundneſſe of the hair. Some take this to be a compaſſing the head with a garland, as was in uſe among them that celebrated the feaſts of *Bacchus*; or ſome ſingular cutting of one corner of the head round, in the manner of a circle, (as the *Ægyptians* (it may be) had their crownes ſhaven) or elſe in the manner of a half-moon; or of criſping or curling round the hair in ſome corners of the head, *&c. Annot.*

Round. Spoken of Manna, Exod. 16. 14. The molten Sea, 1 King. 7. 23. The laver, Ib. 31. The compaſſe in the top of the baſe, Ib. 35. The top of the throne, 1 Ki. 10. 19. A goblet, Cant. 7. 2.

Round about] To be compaſſed, Pſal. 88. 17.

Rouſe] To provoke. Gen. 49. 9. *Who ſhall rouſe him up?* His enemies ſhall ſo fear him, that they will not dare to rouſe or provoke him.

Row] An order or rank, Exod. 28. 17, 18, 19, 20. 1 King. 6. 36.

To row] Spoken of Mariners or Watermen, who with their oars force forward with violence their ſhips or boats, Mar. 6. 48. To dig, Jonah 1. 13. marg.

Royall prieſthood] Such as by Chriſt the High-prieſt and King of his Church, are made Kings and Prieſts unto God, 1 Pet. 2. 9. Rev. 1. 6. Exod. 19. 6.

Royall City, Joſh. 10. 2. City of the Kingdome, marg.

Seed royall, 2 King. 25. 25. Seed of the Kingdome, marg.

Royall wine, Eſt. 1. 7. Wine of the Kingdome, marg.

R V.

Rub] As the Diſciples did the ears of corn, Luk. 6. 1.

Rubbiſh] An heap of duſt, Neh. 4. 2, 10.

Rubies] A precious ſtone of a red colour, as appears, Lam. 4. 7. whoſe clear and vegetous redneſſe inclineth rather to the colour of blood, then of fire. *Annot.* Some render the word *pearls*, ſome *carbuncles*; and ſome other would have it *corall*. *Ibid.*

Rudder-bands] The Rudder is that piece of timber, which hanging at the Stern-poſt of the ſhip, is as a bridle to direct the courſe; this they had bound when they would drive (Act. 27. 15.) or let the ſhip go whither wind and tide would carry her; but now becauſe they would have it to direct the ſhip, that they might with the beſt advantage for their lives run her aſhore, they looſe it again. *Annot.* Act. 27. 40.

Ruddy] Of a freſh complexion, In the due mixture of white and red, 1 Sam. 16. 12. Spoken of *Chriſt*, Cant. 5. 10. Of the *Nazarites*, Lam. 4. 7.

Rude] ἰδιώτης, 2 Cor. 11. 6. (whence cometh our Engliſh word *Idiot*) plain, and ordinary, as who did apply himſelf to vulgar capacities. St. *Paul* lacked not that kind of eloquence, which was meet for an Apoſtle of Chriſt, and fit for the Goſpel, but he willingly wanted that painted kind of ſpeech, and affected ſtrains, which the falſe Apoſtles ſo much bragg'd of.

Rudiments] The firſt beginnings in any ſcience, which be firſt to be learned, Heb. 6. 1.

2. The Jewiſh Ceremonies and Rites, or any other externall humane obſervations, urged with an opinion of merit, neceſſity of ſalvation, and as parts of Gods ſervice. Galat. 4. 9. *Weak and beggerly Rudiments.* Col. 2. 8.

The whole Law of *Moſes* (eſpecially the Ceremoniall) hath the name of Elements or Rudiments given to it, becauſe it was like unto Rudiments, inſomuch as God intended and meant thereby to call the world to a

more full knowledge of himſelf, as by beginnings and principles we are brought to more exact knowledge of Arts and Sciences. For the promiſes under the Law were very dark, covered with Ceremonies, (as with a veil or curtain drawn before them) ſhewing and pointing at Chriſt afar off. At a word, the whole diſcipline and government of Moſaicall Law, was very rude, agreeing to ſuch as were rude, until the time that the holy Spirit ſhould be poured out with full horn (as it were) upon the body of the Church, gathered of Jews and Gentiles, as was propheſied, Joel 2. 28, 29. and promiſed by Chriſt, Joh. 7. 39.

Moſaical or Legal Ceremonies are tearmed weak and beggerly, being conſidered in themſelves apart from Chriſt, and by the falſe opinion of the ſeduced *Galatians*, who by attributing grace, holineſſe, and merit unto them, ſhewed plainly how poor and needy they were. For to turn and fall from Chriſt to any Ceremonies, or to any good works whatſoever, though proceeding from faith, as if any ſalvation in whole or in part were derived from them) it is to follow emptyneſſe and beggery in ſtead of the fulneſſe of Chriſts riches, in whom all the treaſures of life be hid.

Rue] An hearb well known, and experimentally found available againſt poyſon, peſtilence, and ſundry diſeaſes. Hereof tithe was paid, Luk. 11. 42.

Rufus] *Red.* The Son of *Simon* a *Cyrenian*, Mar. 15. 21. One of whom *Paul* maketh mention, Rom. 16. 13.

Ru-hamah] *Having obtained mercy*, Hoſ. 2. 1. marg.

Ruine] 1. The cauſe of ruine, 2 Chron. 28. 23.

2. Deſtruction, Prov. 24. 22. Iſa. 23. 13.

3. A moſt poor eſtate, Iſa. 3. 6.

4. Utter overthrow, Iſa. 25. 2.

5. Decaying, and faln downe, Amos 9. 11. Act. 15. 16.

6. Such a fall, as is an overthrow and deſtruction, Luk. 6. 49.

Rule] Government, Divine or Humane, Civil or Eccleſiaſtical; as *Rulers* ſignifieth any Governour, and *to rule* is to govern. 1 Tim. 5. 17. *Elders that rule well.* Rom. 12. 8. *He that ruleth with diligence.* Exod. 22. 28. *Thou ſhalt not ſpeak evill of the Ruler of thy people.* Exod. 18. 21. *Appoint ſuch to be Rulers over thouſands.* 1 Tim. 3. 5. ſignifieth one that governeth wiſely, cauſeth every one in the family to do his duty.

2. The direction of the Word of God, as a rule to go and work by. Gal. 6. 16. *As many as walk according to this rule* (or *canon.*) Hence the Scriptures are called *Canonical*, becauſe they contain and give a perfect rule of faith and manners unto the Church, which is bound obediently to walk according to this *rule*, and to give teſtimony to it, and not by her authority to over-rule it, and the ſenſe of it, as the *Romaniſts* do, and profeſſe to do without bluſhing.

3. Line, 2 Cor. 10. 13. marg.

To rule] is given to God, Dan. 4. 26. Chriſt, Pſal. 110. 2. Princes and Nobles, Pro. 8. 16. Iſa. 32. 1. Paſtors, Heb. 13. 7. an Husband, Gen. 3. 16. an Elder brother, Gen. 4. 7.

It ſignifieth alſo, To be armed, Kiſſe, Gen. 41. 40. marg.

Ruler] A Prince, 2 Sam. 8. 18. marg. A Governour, Joh. 2. 9. A Judge, Act. 7. 27. A deliverer, Act. 7. 35.

There's a *Civill* Ruler, 2 Sam. 23. 2. (whether *ſupreme* or *ſubordinate*, 1 Pet. 2. 13, 14.) an *Eccleſiaſticall*, Act. 13. 15. A *Spirituall*, Eph. 6. 12.

Rumah] *High, exalted*, or *caſt away.* A City, 2 King. 23. 36.

Rumble] Jer. 47. 3. Chariots were then much uſed in war and fight, Exod. 14. 7, 25. Judg. 4. 3. Of the noyſe of whoſe wheels the Prophets meaning is here, as Iſa. 5. 28. of their ſwiftneſſe.

Rumor] Fame, voyce, or report, Iſa. 37. 7. Luk. 7. 17.

Rump] That part of a beaſt that joyneth unto the back-bone, or upper part of the tail, Lev. 3. 9.

To run] With great ſpeed and celerity to paſſe through a race, until they come unto the goal. 1 Cor. 9. 24. *They which run in a race, run all.*

2. To keep and hold on the race of Chriſtianity with diligence and conſtancy, until we come to the end of it. 1 Cor. 9. 24. *So run, that ye may attain.* Heb. 12. 1. *Run the race that is ſet before thee.*

3. To break, Pſal. 18. 29. marg.

4. To make haſte, Prov. 1. 16. 2 King. 4. 22.

5. Eagerly in affection to be carried after, 1 Pet. 4. 4.

6. To paſſe without let, Pſal. 147. 15.

7. To labour with earneſtneſſe, Gal. 2. 2.

8. Speedily to go forward, Gal. 5. 7.

Not in him that willeth, nor in him that runneth] That in the matter of our election, and thoſe things which depend thereon for perfect ſalvation in heaven, to wit, our calling,

ling, juſtification, adoption, ſanctification: in theſe things nothing at all is to be attributed, either to our willing, that is, to freewill, deſires, affections, and endevour of the heart; or to running, that is, to our outward actions, labours, ſtudy, and working, but all wholly to be attributed unto the mercy of God. Therefore Pelagians and Papiſts are hereby fully confuted. For the Apoſtle aſcribing our election (and ſalvation depending thereon) all wholly to Gods free mercy, and denying it to come by willing and running, by our deſires or endevours, doth thereby overthrow all ſtrength of nature, to prepare and make fit for grace, or to accept it being offered; and all merits of works done after grace. For if Election, or Calling, or Juſtification, *&c.* come of Works, they come not at all of Mercy, Rom. 11. 6.

To run in vain] To labour in preaching the Goſpel, (which is elegantly likened to a race) without fruit or benefit, Gal. 2. 2.

To run well] Through the belief and knowledge of the Goſpel to ſtrive mightily, and with good courage to attain eternall life as a promiſed reward. Gal. 5. 7. *Ye did run well.*

Ruſh] Job 8. 11. The word is tranſlated a *bull-ruſh*, Exod. 2. 3. Iſa. 18. 2. It hath the name from *drinking*, becauſe ruſhes and flags cannot ſubſiſt without moyſture. It ſeems to be ſome bigger and ſtronger matter then our ruſhes; becauſe veſſels to keep children out of the water, and paſſengers to go by Sea were made of it, as appears in the places quoted. *Annot.*

It's put *figuratively*, for the poorer, baſer, and meaner ſort of people, Iſa. 9. 14. *Annot.*

Ruſh and branch, Iſa. 19. 15. A proverbial ſpeech for Weak and Strong, as by Head and Tail, High and Low are underſtood. *Annot.*

To ruſh] To break in with rage, or ruſtle, break in with much noyſe, being tumultuous, outragious, Iſa. 17. 13. As an inundation of waters, with much violence breaking in, and overthrowing all before it, Jer. 8. 6. as a company aſſigned to aſſault a fortreſſe, Act. 19. 28.

Ruſt] Any thing that by ruſt or fretting doth eat into and conſume metall, or any other creature, Mat. 6. 19. It's obſervable that from gold and ſilver hoorded up, proceedeth that whereby in time the ſame is ſpoiled and corrupted. See Jam. 5. 3.

Ruth] *Watered, filled*, or *made drunken*. The Wife of *Mahlon*, Ruth 1. 4. then of *Boaz*, Ruth 4. 1, 2, *&c.*

R Y.

Rye] Exod. 9. 35. The grain called *Zea*, or *Spelt*, in Hebrew *Cuſſemeth*. Hereof there's mention alſo in Iſa. 28. 25. The Hebrew Doctors count it a kind of Wheat. *Aynſworth.*

S A.

Sabbath] A day of reſt, or a time ſet apart for holy reſt. Exod. 20. 10. *Remember the Sabbath day to keep it holy.* Mar. 2. 27. *Sabbath was made for man.* The ſeaventh day from the Creation was the Sabbath of the Jew, as a type and token of ſpiritual reſt. But Jewiſh Rites being aboliſhed in the death of Chriſt, which brake down the partition wall: now we Chriſtians have the firſt day of the week for our Sabbath, in remembrance of Chriſt his reſurrection that day, Act. 20. 7. 1 Cor. 16. 2. The Jewiſh Sabbath was abrogate by the authority of God, and not of the Church, without Scripture, as Papiſts faign and imagine.

2. The whole week, by a Synecdoche of a part for the whole. Luk. 24. 1. *In the firſt day of the Sabbath.* Alſo 18. 12 *I faſt twice every Sabbath*, that is, every week. So our Tranſlation reads it, but the Greek word ſignifies *Sabbath.*

Note. Sabbath is a word in the Hebrew, which ſignifieth *to reſt*, not for idleneſſe, or any worſe imployments, but becauſe of the vacation to Divine and religious duties, for practiſe whereof the ſeaventh day was ſequeſtred from the reſt, and ſanctified to God, as our Lords day now is.

Beſides this day, the Jews had ſundry Feaſts, as Eaſter, Pentecoſt, *&c.* whereon becauſe they ceaſed from their ſervile works, and kept an holy convocation the firſt day, and the laſt, hence they were called Sabbaths, as Lev. 26. 2. No ground for Popiſh feaſts. The ſeaventh yeer alſo was Sab-

batical, becauſe of reſt from tillage, Lev. 25. 2.

This word [Sabbath] is named of ceſſation and reſt from our owne works, wills, wayes, and words, Exod. 20. 10. Iſa. 58. 13 Heb. 4. 10. which day was the ſeaventh day from the Creation, wherein God reſted from all his work, and bleſſed and ſanctified it, and commanded it to be kept holy to him, Gen. 2. 2, 3. Exod. 20. 8. which was a token of his mercy unto us, and ſanctification of his Church, Neh. 9. 14. Exod. 31. 13, 14. This day was ſanctified by an holy convocation or aſſembly of the people, Lev. 23. 3. by offering of ſacrifices, Numb. 28. 9, 10. by ſinging of Pſalms, as the title of Pſal. 92. doth ſhew with the Chronicles, 2 Chr. 29. 26, 27. by reading and expounding Scriptures, Act. 13. 15. & 15. 22. by praying, Act. 16. 13. by diſputing, conferring, meditating of Gods Word and Works, and doing works of mercy to ſuch as have need, Act. 17. 2. & 18. 4. Mat. 12. 2, 7, 8, 11, 12.

Note. The Sacrifices and accuſtomed Rites of the Sabbath are mentioned, Numb. 28. & Lev. 23. & 24. where we may read the Offerings once daily uſed in the week, were doubled on the Sabbath, and the Shew-bread renewed.

The Sabbath Ceremonial among the Jews was of three ſorts:

1. The ſeaventh day, or the laſt day of ſeaven dayes, a Sabbath of Dayes.

2. A Sabbath of Weeks, or the ſeaventh week.

3. A Sabbath of Years, or the ſeaventh year.

1. The ſeaventh day of the worlds Creation, called the Lords Sabbath, becauſe he ceaſed that day from Creating, Hebr. 4. 4. Gen. 2. 2.

2. The like of that firſt ſeaventh day, or every ſeaventh day of the week, reckoned from that day, which was the firſt of the world. This is the Lords Sabbath by inſtitution, but the Jews by obſervation, Exod. 20. 10.

3. A day of reſt to Chriſtians from ſervile labour to ſerve God. This is the like to that which was the firſt of the worlds Creation, but is the end of every week or ſeaven dayes to Chriſtians, and is their Sabbath, conſecrated hereto by our Saviours reſurrection on that day.

4. Any feſtivall day, either upon the Sabbath, or elſe any other day of the week, Luk. 6. 1.

5. The whole week before or after the Sabbath, by reaſon of the ſanctification by that which went before, or our preparation to that which followed after, Luk. 18. 12. & 24. 1.

6. The reſting and ceaſing of men regenerate from ſinfull works, in the courſe of our whole life, which is our ſpiritual Sabbath, Exod. 31. 13. Heb. 4. 5, 6.

7. The reſting and freedome of the godly in heaven eternally from all miſery, fear, danger, or labour; this is that eternall Sabbath, of which, and the former of ſix ſorts, all the other ſorts were but types for inſtruction, Exod. 31. 13. Heb. 4. 5, 6, 8, 9, 11. Iſa. 66. 23.

The *Sabbath* is diſtinguiſhed from all other Sabbaths by [*He*] demonſtrative, *Haſabbath*; and it's called *a Sabbath of Sabbaths*, Exod. 31. 15. *an excellent Sabbath.* The Jews comparing this with other Sabbaths, call it the *Queen*, and the other Sabbaths, as *Paſcha*, *Pentecoſt*, and *Feaſt of Tabernacles*, but *Concubines*; and the dayes between the firſt great day of the feaſt, and the laſt day of it, they compare them to *Hand-maids.* This Sabbath exceeds all other Sabbaths, and they take their denomination from it; as the Feaſt of Expiation, Lev. 16. 21. So the ſeaventh years reſt, and the Jubilee, the fifty years reſt are called *Sabbaths*; and the whole week is ſo called, Lev. 23. 15. Luk. 18. 12. The Sabbath unto the Jews was a pledge of all the benefits which they were to receive from Chriſt to come. In the Allegorical ſignification, their *Sabbath* ſignified to them Chriſt reſting in the grave; in the Tropological, it ſignified their reſting from their ſervile works, and the works of the fleſh; and in the Anagogical, it ſignified to them their eternall reſt; but unto us under the Goſpel, it is an arbitrary, not a deſtinate type, for all types are ceaſed now to us.

The *Sabbath* differed from all other *Feaſts* and *Sabbaths*.

1. It had ſtill a preparation going before it, called παρασκευή, or *pervigilium Sabbathi*, the watch before the Sabbath; and albeit mention be made of the preparation to the Paſſeover, Joh. 19. 14. yet it was becauſe the Sabbath and Paſſeover fell both together, and the preparation was in reſpect of the Sabbath, not the Feſtivall day, this was called a *great Sabbath.*

2. They uſed to transferre the Feſtivall dayes to the Sabbath, but it ſtood immovable.

3. The Sacrifices of all their Feaſts gave way to the Sabbath.

4. The

4. The Sabbath had a double Sacrifice appointed for it, whereas the Feast dayes had their owne particular Sacrifices.

5. The Sabbath was kept in the Wildernesse, Num. 9.5. but the Feasts were not kept in the Captivity.

6. The whole week took the denomination from the Sabbath. Luk. 18. 12. *I fast twice in the Sabbath*, in the week. So Act. 13. 42. the Gentiles besought that these words might be preached unto them, εἰς μεταξὺ σαββάτου, *in the middle of the week*. It differed from the Week-dayes, for in it they came to hear the Scriptures read and expounded, Mar. 1. 21. Luk. 4. 31. Act. 14. 15. & 15. 21. but in the Week-days they met but occasionally, as Act. 17. 10. Isa. 58. 2. *They seek me daily to know my wayes*, but the Sabbath was the appointed time to seek. *Weems* on the 4th. Commandement.

To break the Sabbath] To offend against the ordinances of God, concerning the Sabbath, by doing some servile and forbidden work. Neh. 13. 17. *Why break ye the Sabbath day?*

2. To do some outward bodily work, commanded of God. Mat. 12. 5. *The Priests on the Sabbath day do break the Sabbath in the Temple, and yet are blamelesse*; that is, they do a bodily work in killing Beasts for Sacrifice, which though it break the rest of the day, yet is not against the holinesse of the day.

Sabbath dayes journey, was as far as they might travell on the Sabbath day. They measured their journey two wayes: the first was their common measure, and it was called [*Ciberath haaretz*] *dieta terræ*, Gen. 35. 16. *i. e.* as much ground as a man might go from Morning till Breakfast, or from Breakfast till Dinner; so far was it betwixt *Bethlem* and *Rama*: the second measure was the measure for the *Sabbath*, which was as far as betwixt the uttermost Tent and the Tabernacle, 2000 cubits, Josh. 3. 4. This they called [*Teberim Sabbath*] *terminus Sabbathi*, and [*Mil*] *miliare*, an *Italian* mile; but when they came to *Canaan*, they might go as far as betwixt their houses and the Synagogue; every mans house was not so neer as Mount *Olivet* was to *Jerusalem*, Ibid.

Sabbath of the Lord] A day of rest, appointed to be kept holy to the Lord, being spent in his service. Exod. 20. 10. *It is the Sabbath of the Lord thy God.*

To sanctifie the Sabbath] Either to ordain the Sabbath unto holy uses, or to apply it unto such uses as it is ordained for. In the former sense God doth sanctifie the Sabbath, and we do sanctifie it in the latter. Exod. 20. 11. *God sanctified it.*

To sanctifie the Sabbath. It is sanctified by God and Man.

God sanctifieth it (Ezek. 20. 12.) two wayes:

1. By sanctifying man to keep it holy.

2. He separates it from a profane to a religious use. Time properly is not sanctified, and it is called *holy* onely improperly, because it is the measure of holy actions. This is *Sanctificatio constitutiva*, which belongs onely to God, for he made the Sabbath.

Man sanctifieth it two wayes:

1. In judgement, accounting it not a common, but a day holy to the Lord, Act. 10. 15.

2. In use and practise, that it be used as a day holy to the Lord. The use of it is set down, Isa. 58. 13. *Andrews* upon the fourth Commandement.

From Sabbath to Sabbath] Everlasting, without intermission or ceasing of time, even so long as the blessed rest of heaven doth continue. Isa. 66. 23. *From Sabbath to Sabbath shall all flesh worship me, saith Jehovah.*

Second Sabbath] The latter solemn day of a Jewish Feast, wherein they rested from bodily labors, and kept a publick Assembly, as was used to be done upon the Sabbath day. Luk. 6. 1. *It came to passe on a second Sabbath day.* Lev. 23. 3. Deut. 16. 8

The Ceremonial observation for the Sabbath, was double.

First, a precise and strict rest on that day, not so much as to dresse meat; which signified a rest from sin in this life, Exod. 31. 13. Heb. 4. 5, 6. and an everlasting rest in heaven, as in the Hebrews.

The other observation, that no fire should be kindled on that day, which signifieth, that Gods children in the Kingdome of God shal be freed from all the fire and scorching heat of affliction, Exod. 35. 3.

Sabdi] *A dowrie*, or *flowing with abundance.* 1 Chr. 8. 19. He was over *David's* vineyards, 1 Chr. 27. 27.

Sabeans] *Leading into captivity*, or *going about*, or *drunken men*, or *old men.* A people, Isa. 45. 14. Job 1. 15.

Sabtah] *A going about*, or *compasse.* Gen. 10. 7.

Sabtecha] *The cause of smiting.* Gen. 10. 7. & 1 Chr. 1. 9.

Sacar] *A price*, or *wares*, or *drunkennesse*, 1 Chr. 11. 35. & 26. 4.

Sackbut] A musical instrument three-

ſquare, having ſtrings of an unequal length, of a lowd ſound. It was uſed in the Idolatry of the Gentiles, Dan. 3. 5, 7, 10, 15.

Sack] The uſe is to carry Corn, or other ware, Gen. 42. 7. & 44. 1. and Victuals, Joſh. 9. 4.

Sackcloth] A courſe cloth uſed by the Prophets, with a girdle of leather, 2 King. 1. 8. Mat. 3. 4. Wherein the falſe Prophets did imitate them, that they might get the greater reſpect, and more eaſily deceive, Zech. 13. 4. It was a ſigne of grief and miſery, Iſa. 15. 3. & 22. 12. Jer. 4. 8. & 6. 26. Lam. 2. 10. Joel 1. 8. Rev. 11. 3. 2. Of humiliation both before men, 1 King. 20. 31, 32. and alſo before God, 1 King. 21. 27, 29. It was uſed in Faſting, Iſa. 58. 5. Neh. 9. 1. Eſt. 4. 3. Jon. 3. 5, 6, 8. It was made of Black goats hair, therefore it was a ſymbole of calamity; and when God threatens great miſeries & afflictions, he is ſaid to *cloath the heavens with blackneſſe, and make ſackcloth their covering*, Iſa. 50. 3. & Rev. 6. 12. at the pouring out of the ſixth Vial, the Sun is ſaid to *become black as ſackcloth of hair*.

Sacrament] is a viſible ſigne and ſeal of an inviſible grace.

Or more largely thus:

It is an ordinance of God, in the right uſe whereof, the partaker hath aſſurance of his being in the Covenant of grace, and ſalvation by Chriſt.

Of ſuch Sacraments there be two onely under the New Teſtament, Baptiſme and the Lords Supper. The former being a Seal of our entrance into the Covenant; the other a Seal of our continuance in the Covenant, Mat. 26. 26, 27 Alſo ch. 28. 18, 19. 1 Cor. 10. 1, 2, 3. 1 Cor. 12. 13. The ſeaven Sacraments of Papiſts are too many by five, which either lack an outward ſigne, or inſtitution by Chriſt, or be no Seals of ſaving grace.

Touching the true Sacraments inſtituted by Chriſt himſelf, this is to be obſerved, that a lively Faith ſaveth without them, (ſo there be no contempt and careleſſe neglect:) but the Sacrament cannot ſave without faith, Mar. 16. 16. For that which begetteth anew, and juſtifieth, is not the Sacrament of Faith, (which is common to Reprobates and unbeleevers, with the elect and beleeving Chriſtians) but the faith of the Sacrament apprehending Chriſt, the thing repreſented, that is the Sacrament; not becauſe it is done, but becauſe it is beleeved, therefore it regenerateth and ſtrengtheneth.

Sacrament is conſidered, 1. In the *abſtract* onely, as *ſignes*. In this ſenſe the reprobate do receive holy Seals and Sacraments; otherwiſe they could not be ſaid to *profane the holy things of God*; and ſo they may be Sacraments, and work no grace either by themſelves, or from God.

2. They are conſidered *in concreto*, according to all which they include in their uſe, *viz.* as they conſiſt of the ſigne and the thing ſignified, the inſtitution of God, and the promiſe of grace; in this ſenſe the Sacraments are not efficient cauſes of grace, but onely material cauſes containing grace, as the veſſel doth the phyſick: So 1 Pet. 3. 19. *Baptiſme* is ſaid *to ſave*, as the Phyſicians glaſſe cureth diſeaſes, they have a power to obtain grace, being uſed in faith and ſincere prayer; this to ſpeak accurately, is rather about the Sacrament, then from it.

Again, Sacraments are conſidered,

1. As Signes.
2. As religious Seals.
3. As inſtruments by which faith works.
4. As means uſed by us, out of conſcience and obedience to God, who hath commanded us to uſe them.

1. As Signes, they are objective and morall cauſes, exciting the minde, as the Word doth in a morall way. They repreſent Chriſt, and him crucified; and this they have common with the Word, Gal. 3. 1.

2. As Seals, Rom. 4. 11. they have no reall or phyſicall action in or from them, onely they declare that the grace ſignified doth belong to the worthy receiver, but add nothing to him. Yet they ſo declare, as that the Receiver is aſſured of the grace ſignified.

3. As Inſtruments, faith is ſtirred up and wakened to lay hold upon Chriſt, and the benefits of his death and paſſion; and for this cauſe there is a reall exhibition of the thing ſignified, and the Sacrament is an Exhibitive ſeal.

4. As they are uſed in obedience to God; they profit if we beleeve, and not otherwiſe; and this way uſed, our aſſurance groweth, faith increaſeth, and a further degree of communion with Chriſt is confirmed. *Rutherford Due right of Preſb.* p. 111, 112, 113, 114.

The uſe of them is threefold.

1. To repreſent and ſeal up our communion with Chriſt and his Church, 1 Cor. 12. 13. & 10. 16. Gal. 3. 27.

2. To diſtinguiſh us from Infidels, Turks, and Jews, 1 Cor. 11. As often as we eat the fleſh of Chriſt, and drink his blood in the Sacrament, we ſhould *ſhew forth his death till he*

he come, both in outward action, and inward thoughts; hence Circumcision and consequently Baptisme, is called a *Seal of the righteousnesse of faith*, Rom. 4. 11. The use of a Seal being not onely to certifie and confirme our selves in the assurance of the benefit sealed, but also that others seeing the Seal, may know what benefits we enjoy.

3. To be monuments to put us in minde of our duty; as Baptisme, that we ought to die to sin, and live to righteousnesse, Rom 6. the Lords Supper, that we might remember and shew forth the Lords death, 1 Cor. 11. 24, 25.

Sacrifice] A sacred action, wherein the faithfull Jews did voluntarily worship God by offering some outward thing unto his glory, thereby to testifie his chief dignity and dominion over them, and their servitude and submission unto him. Such sacrifices were either Propitiatory, to procure favour and pardon after some sin; or Gratulatory, to give thanks and praise after some benefit. Psal. 50. 8. *I will not reprove thee for my Sacrifices.* & 51. 16. Lev. 3. 4. & 4. 2. This is Legal sacrifice, and typical; Christ Jesus being the truth and substance, who in the offering of himself once upon the Crosse, hath fully appeased Gods wrath. The word [*Sacrifice*] signifieth slaughtering and killing, as cattle were killed for sacrifice to God, figuring mans mortification or dying to sin, Psal. 51. 19.

2. The whole Legall worship, Eccl. 5. 1. Hos. 4. 19.

3. Our whole spiritual service, and Christian duties of all sorts, within our general and special callings. Psal. 51. 17. *The Sacrifices of God are a contrite spirit, &c.* 1 Pet. 2. 5. Heb. 13. 15. This is Evangelicall sacrifice. But touching Papisticall sacrifice of the Masse, wherein Christ is said to be corporally offered by the Priest for the sins both of quick and dead, the Scripture is altogether mute and dumbe, save to cry out against it.

4. The thing it self that by the Jews, or by the Priests, for them was offered up to God, as Beasts, Birds, *&c.* not themselves, Heb. 9. 9.

5. The thing it self, or matter offered up by Christians as an Eucharistical or Gratulatory sacrifice; these sacrifices are Men themselves, not Beasts, *&c.* Rom. 12 1.

6. The thing it self which Christ offered to God his Father for us. This was no creature, but himself concerning his humanity, Heb. 9. 12, 14, 23, 26. & 10. 10, 12, 26.

Sacrifices of the Law (not Sacraments of the Gospel) were never appointed of God to any such end, as to take sin away, (which is the peculiar office of Christ, Joh. 1. 29. 1 Tim. 1. 15.) but partly to discern the people of whom Christ must come from all other. 2. To try their obedience, and keep them from will-worship. 3. To be representations to remember them of redemption to come, by that onely true meritorious sacrifice of Christ himself, and to nourish their faith in the promise of that redemption of his.

There be two main causes why the Sacrifices wch God himself commanded, are so often by the Prophets condemned in the Jews.

First, because they performed their outward unreasonable oblations, without the inward and reasonable; as we may see in Isa. 1. & 58. & Psal. 50.

The second cause is, for that they did think by their Sacrifices, not onely to cloak and hide their hypocrisie and wickednes, as Jer. 7. 4, 5, 6, 7, 8, 9, 10, *&c.* but also to give a price to God for their sins, Mat. 6. 6.

The Jews in their Sacrifices offered Beasts and Birds; the Beasts were the Ram, the Lamb, the Bullock and the Goat; the Birds were the Turtle, the Pigeon, and the Sparrow. In the Sacrifice of Leprosie, the beasts were to be without blemish, as it must not be lame, blinde, nor sick, Lev. 26. 16. They might offer nothing that was defective, or redundant in any member, Lev. 21. 25. & 22. 23. The beast might not be sacrificed untill it was eight dayes old, Lev. 22. 27. nor if it had lyen with one of another kind, Lev. 19. 19. nor if it had killed a man, Ex. 20. 28. or if it were the price of a Whore, or of a Dog, Deut. 23. Every Sacrifice when it was offered to the Lord, was changed from the use in which it was before; and there was a destruction of the thing offered, living things were killed, liquid things were poured out, and solid things were bruised and burnt, as corn. That which was living was cut downe through the chainbone of the back; whereunto the Apostle alludes, Hebrews 4. 13. and Christ, Matt. 24. 51. Every Sacrifice was salted with salt, Lev. 2. 13. So Mar. 9. 49. every Sacrifice must be salted with fire; the comparison betwixt the fire and the salt, is in eating out the corruption; and if they will not be this way salted, the Lord will salt them with another sort of fire, even the fire of his wrath. They might have no leaven in their Sacrifices, Lev. 2. 11. except in some few offerings

ferings of Thankſgiving, Lev. 7. 13. but in all other Sacrifices, he forbiddeth both honey and leaven, becauſe honey fermenteth as leaven. This leaven figured ſin of all ſorts, both in doctrine and manners, Luk. 12. 1. Mat. 16. 6. 1 Cor. 5. 8.

A Sacrifice differeth from a Sacrament, in that a Sacrifice giveth unto God, but in a Sacrament we receive from God.

Sacrifice of the Gentiles] The converſion of the Gentiles unto the faith of Chriſt, by the ſound and diligent preaching of the Goſpel, Rom. 15. 16.

Miniſters have a Prieſthood, and offer Sacrifices, but improperly, by a Metaphor or ſimilitude to the Legall oblations, where bodies of beaſts were offered, here in the Goſpel the ſouls of Chriſtians, by killing of their inward vices; there in the Law the knife was materiall, here the knife is ſpirituall, the Goſpel and the preaching of it is the Oblation.

Let not the Papiſts complain of us, that we lack Sacrifices and Oblations; for we have ſuch as Scripture every where commendeth, and God himſelf hath preſcribed, whereby God is truly worſhipped, and men ſaved; whereas their Sacrifice of the Maſſe is not once mentioned in Scripture, and is joyned with horrible Idolatry, and cruell murthering of ſouls.

Sacrifices for God] Sacrifices of Peace, or for Thankſgiving, Exod. 18. 12. which word of Peace is ſometime added, as Exod. 24. 5. *And Jethro with Iſraelites keeping now a banquet before the Lord*; it is to be meant of Peace-offerings. See Lev. 7. 15.

Sacrifices of joy] Joyful ſacrifices offered with gladneſſe, Pſal. 27. 6.

Living Sacrifices] Our ſelves, even our bodies and ſouls, being conſecrate and given unto God. Rom. 12. 1. *That ye offer up your bodies a living ſacrifice.*

Sacrifice of righteouſneſſe] A lawfull, due, or righteous Sacrifice, ſuch as God himſelf requireth, done in faith, according to the intendment of the Law, and with an upright heart. Pſal. 4. 5. *Offer the Sacrifices, &c.*

To ſacrifice] To kill beaſts for ſacrifice, that he might give thanks for tydings of *Joſeph*, and conſult with God about his going into *Ægypt*, Gen. 46. 1.

To ſacrifice unto Nets] To aſcribe Divine power unto our ſelves, and to the inſtruments of our life. Hab. 1. 16. *Therefore they ſacrifice to their net.* This is by putting confidence of our hearts in means, depending upon ſecond cauſes, God being neglected.

Sacriledge] An uſurping to our ſelves by fraud and covetouſneſſe holy things, which are dedicated unto God, either by vow or courſe. Rom. 2. 22. *Thou committeſt Sacriledge.*

Sacriledge is coloured theft, under ſome pretence of Law; it is ſpoken againſt, Mat. 3. 8. It is a robbing of God, Ibid. An unnaturall ſin, ſeeing he is our Father, his Church our Mother. It was ſeverely puniſhed, Act. 5. 5. Mal. 3. 9. Joſh. 7. 25, 26.

Saddle] Luk. 15. 9. or thing to ride with, as the word generally ſignifieth, *Aynſworth.* Whereof *Abraham*, Gen. 2. 3. *Balaam*, Num. 22. 21. The Levite, and his Concubine, Judg. 19. 10. *Achitophel*, 2 Sam. 17. 23. *Shimei*, 1 King. 2. 40. The old Prophet in *Bethel*, 1 King. 13. 13. The man of God who came out of *Judah* to *Bethel*, Ib. 23. The *Shunamite*, 2 King. 4. 24. made uſe to ride with; as *Ziba* to carry thereon ſuch proviſion as he brought unto *David*, 2 Sam. 16. 1.

Sadduces] *Juſt man*, Syr. *cut*, or *ſchiſmes.* A Sect among the *Jews*, ſo called from *Sadoc* their firſt founder, he lived under *Antigonus Socheus*, who ſucceeded *Simeon the juſt*; he was *Antigonus* his Scholar, and brought up in the doctrine of the Phariſees, but afterward fell from him, and broaches the hereſie of the Sadduces.

Their errors were,

1. They rejected the Scripture, except the 5 Books of *Moſes*, therefore Chriſt confutes them out of theſe books concerning the Reſurrection, Matth. 22. 32. compared with Exod. 3. 6.

2. They denyed any reward for good good works, or puniſhment for evil, in the world to come; wherefore *Paul* in his owne defence, cryed out, *of the hope*, *i. e.* of the reward expected, and of *the Reſurrection from the dead, I am called in queſtion*, Act. 23. 6.

3. They denyed the Reſurrection, Act. 23. 8. Mat. 22. 23. Luk. 20. 27.

4. They denyed Angels and Spirits, Act. 23. 8. *Goodwyn Moſes and Aaron*, p. 57, 58.

Sadneſſe] is a paſſion of the ſoul, 1 King. 21. 5. Ezek. 13. 22. It manifeſts it ſelf in the countenance, Gen. 40. 6, 7. Neh. 2. 1, 2, 3. Mat. 6. 16. It hath divers branches.

1. Pity, which is a grief for the evil that befals others, as if it befel our ſelves.

2. Envy, which is a ſadneſſe that we conceive for the good which befalleth others, wiſhing it were our own.

3. Hea-

3. Heavyneſſe, which grieves the minde, when it ſees no way to eſcape.

4. Repentance, which is a ſadneſſe for by-paſt ſins.

5. Zeal, which is a ſadneſſe ariſing from the diſhonour of that which we have loſt.

The *object* is, that which is unpleaſant, Dan. 6. 14. Mat. 17. 23. & 26. 22. & 19. 22. 1 Theſſ. 4. 13. as,

1. Affliction, Heb. 12. 11. Jam. 5. 13. 1 Pet. 1. 6. 1 Sam. 1. 7, 8. Neh. 2. 1, 2, 3. Mat. 26. 37, 38.

2. Sin, as our own, 2 Cor. 2. 5, 7. and of others, Mat. 18. 31. Mar. 3. 5, 20. & 9. 2, 3.

The *effects* of it are, 1. It dryeth up the bones, Prov. 17. 22.

2. Dejects the countenance, 1 Sam. 1, 8, 18. Neh. 2. 2, 3.

3. It takes away ſleep, Dan. 6. 18.

4. It often brings men into deſpair, as *Cain*, *Saul*, and *Judas*.

5. If it be ſanctified, it worketh repentance unto ſalvation, 2 Cor. 7. 10.

Sadoc] *Juſt*, or *juſtified*. The Father of *Achim*, Mat. 1. 14.

Safeguard] 1 Sam. 22. 23. A ſure and ſafe condition under protection, free from danger.

Safety] is taken, I. for proſperity and outward happineſſe, Prov. 3. 23. Job 11. 18. Iſa. 14. 30. Hoſ. 2. 18. And ſo it is taken,

1. For the abundance of outward bleſſings that God giveth unto the wicked, Job 24. 23.

2. For externall peace, Lev. 25. 18, 19. Jer. 49. 31. Ezek. 34. 25.

II. For freedome and immunity from fear, Pſal. 78. 53. Lev. 25. 18, 19. Job 11. 18. And thus it is taken,

1. In an *evill* part, when it ariſeth from a falſe confidence; as,

1 They that fear not an enemy, truſting to their owne ſtrength and wiſdome, which commonly hath an evil ſucceſſe, Judg. 8. 11. & 18. 7, 10, 27. Jer. 49. 31. Ezek. 30. 9. Dan. 5. 1, 30, 31.

2 They that are puft up with their own gifts, thinking themſelves free from danger, and reſting in their owne condition, become careleſſe; ſo that they are expoſed to the aſſaults of Satan, and eaſily fall into ſin; which happens both to hypocrites, and the faithfull, Pſal. 30. 7. compared with the buſineſſe of *Uriah*, Mat. 26. 33, 34, 35. This ſhould be ſhak'd off, Prov. 28. 14. 1 Cor. 10. 12. The remedy to cure it, See Eph. 6. 11. 1 Pet. 5. 8.

2. Thoſe who being drunk with outward benefits, think they ſhall never have a change, Iſa. 47. 8. Rev. 18. 7. Amos 6. 1. Luk. 17. 26, 27, 28. 1 Theſſ. 5. 3. Luk. 12. 18, 19, 20. and they who fear not the wrath and judgements of God againſt ſin, and therefore continue and ſleep in it, either being voyd of the fear of God, Jude v. 12. or perſwading themſelves, that God ſees them not, Gen. 4. 9. Pſ. 10. 11. & 64. 5. & 73. 10. Jer. 12. 4. Lam. 3. 36.

Or, 2. In a *good* part, for an immunity from fear, ariſing from a holy confidence in God and his promiſes, Pſa. 4. 9. & 16. 9. 1 Joh. 3. 19.

3. For protection, Pſ. 22. 9. Iſa. 32. 18.

IV. For that that makes us ſafe, Heb. 6. 19. Phil. 3. 1.

Safety is either of the *body* or the *ſoul*.

That of the Body conſiſts in three things.

1. Integrity. The loſſe of a member is contrary to it.

2. In the ſafety of the ſenſe, when we are at eaſe; ſtriking and wounding is contrary to it.

3. In ſafety, and freedome from fear; as on the contrary, to binde one, or ſhut him up is prejudicial to ſafety; ſo that the body is ſafe when it receiveth no dammage.

The ſafety of the Soul likewiſe conſiſts in three things.

1. Lovingneſſe; contrary to this is Hatred, with all his crue and retinue.

2. Joy; againſt which cometh that, as when a man is ſo dealt with, that he falleth in ἀκηδίαν, *in torporem animæ*, into a drowſineſſe of the ſoul, that he taketh no delight in any good thing; or if he fall into Envy.

3. Peace, Gal. 5. 22. and that either,

1. Within himſelfe, in his thoughts; this ſafety is prejudged by Scandals.

2. Or outward, between him and others; and this is broken or prejudged by Contention and ſtrife.

This ſafety of the Soul is called εὐθυμία, *tranquillity*, and he that cometh againſt this tranquillity, is an enemy to the ſafety thereof: Whereas *Eſau* matcheth himſelf againſt the conſent of his Parents; *Rebekah* ſaith, *I am weary of my life*, Gen. 27. 46. becauſe of the diſquietneſſe and vexation with the *Hittites*: This *Job* calls the *bitterneſſe of the ſoul*, Job 10. 1. This is moſt plain, Gen. 45. 27. for there *Jacob*'s ſoul being dead by *Joſeph*'s death, *Simeon*'s impriſonment, and *Benjamin*'s departure; it is ſaid, that when news came that *Joſeph* was alive, *the ſpirit of Jacob revived within him*; as if before by torments it had been dead: When any grief cometh to one,

we

we call it the *killing of the ſoul*; and it cometh neer unto it, Prov. 17. 22. where it is ſaid, *A broken ſpirit dryeth the bones*; and indeed it is the very diminiſhing of naturall heat, and ſhortning of this life; and ſo contrary both to the ſ. f ty of the ſoul, and the body. *Andrews* Com. p 732, 733.

Saffron] Cant. 4. 14. An hearb, which flowreth (before its leaves are ſprung out of the ground) in *September*, and after that it bringeth forth its graſſie leaves, which do laſt untill *May*; but in Summer neither flowers nor leaves are to be found. The root onely remaineth alive, growing under ground, and bringing forth other ſmall roots. It's very cordial, and profitable againſt many diſeaſes.

He ſaid] A word uttered, Mat. 9. 4.

2. A word conceived, Pſal. 141.

3. An uncreated and effectual word, Gen. 1. 3. Joh. 1. 2.

Sail] The cloth that is ſpread out about the maſts of ſhips, to receive the wind, Iſa. 23. 33. Act. 27. 17. Ezek. 27. 7.

To ſail] is alwayes taken properly. The efficient cauſe is God, who taught *Noah* to make the Ark, Gen. 6. 14. and conſequently the uſe of it, it may be gathered, Pſa. 104. 26. For he orders it, Pſal. 107. from verſ. 24. to 31. The effect is riches, Deut. 33. 19. 1 Kin. 9. 26, 27, 28. The end is,

1. For Merchandiſe, Iſa. 2. 16. & 23. 1.

2. For Fiſhing, Mat. 4. 21, 22.

3. For War, Dan. 11. 40.

4. For ſafety, Gen. 6. 14. Heb. 11. 7.

Saint, *or* Saints] An holy one, or a perſon called to holineſſe, ſuch is every faithfull perſon, having the perfect holineſſe of Chriſt, put upon him by imputation of faith, and the quality of imperfect holineſſe poured into his heart by the Spirit of ſanctification. Pſal. 16 2. *To the Saints which are in earth.* Pſal. 132. 12. All godly beleeving Jews, Dan. 7 18. Eph. 1. 1.

2. The holy Angels. Deut. 33. 2. *He commeth with thouſands of his Saints*; that is, with innumerable Angels. One Angel in *Daniel*, ch. 9. 13.

3. The whole body of a particular viſible Church, conſiſting of good and evill, of private and publick perſons, ſet apart to adminiſter holy things, and all profeſſing holineſſe, Phil. 1. 1. Eph. 1. 17. 1 Cor. 1. 2. *Saints by calling.*

Neceſſity of the Saints] The uſes of poor beleevers. Rom. 12. 13. *Communicate to the neceſſity of the Saints.* The meaning is not, that we ſhould ſtay from giving, till extreme want of the poor do urge us unto it; but our love is to prevent that, by communicating to their behoovefull uſes. This communicating implyeth theſe things:

1. That the needy Saints have a fellowſhip and intereſt both in our goods, as touching the uſe, (every mans property reſerved intire) and alſo in our affections, becauſe we are bound to relieve them with a fellow-feeling of their wants.

2. That the rich givers are reciprocally and mutually to be made partakers of the fruit which cometh through the prayers of the faithfull poor, as they are partakers of the goods of their Brethren.

Again, the former words have three ſpeciall motives unto Chriſtian liberality toward the poor Saints.

Firſt, the compaſſion of neceſſity.

Secondly, the love of ſanctity, or holineſſe.

Thirdly, the fruit and benefit of the communion of Saints.

To which, if we add three more:

1. The ſtraight commandement of God, often repeated.

2. The precious and manifold promiſes made unto merciſulneſſe in almeſ-giving.

3. The examples of the godly which have ſhewed themſelves liberal, yea bountiful even beyond ability ſometime, Act. 2. & 4. 2 Cor. 8. 3. Then ye have a ſixfold cord to draw you to this duty.

For the perfecting of the Saints] Their reſtoring to that happineſſe by the Word of grace, being before out of happineſſe by corruption of nature, Eph. 4. 10, 11. The Greek word in the text ſignifies two things.

1. To reſtore and ſet things fallen in the proper place, as Gal. 1. 16.

2. To be more and more perfect and ſtabliſhed in that eſtate, 1 Cor. 1. 10.

The words καταρτίζειν & καταρτισμὸς ſignifie,

1. To mend or ſow that which is rent, Mar. 1. 19.

2. To reſtore and make whole, and to ſet in its owne place. A Metaphor taken from Phyſicians, who ſet members out of joynt into their naturall place, whereunto the Apoſtle alludes, Gal. 6. 1.

3. To form and joyn in one body, thus the Apoſtle ſpeaks of the reprobate, Rom. 9. 22. A Metaphor taken from Potters, who uſe to frame their pots into divers forms, according to their ſeverall uſes appointed by them; thus the Apoſtle 1 Cor. 1. 10. while he exhorts the Saints unto concord and unity,

unity, earneſtly beſeeches them, that they *would all ſpeak the ſame thing*, and *that there be no diviſions among them*, but that they be κατηρτισμένοι, *i. e. perfectly joyned together*, and *united in the ſame minde*; like the whole conſiſting of ſeverall parts, fitly agreeing among themſelves: unto this laſt ſignification the perfection of the Saints is moſt agreeable. So that it is nothing elſe but their ſpirituall compaction and conjunction, both with Chriſt by faith, and their conformity unto his image, being joyned among themſelves mutually, by the bond of love, not onely in affection, but likewiſe judgement, concerning things eſpecially belonging to faith, and religion, whereby true peace is entertained and nouriſhed among them.

This perfection is brought to paſſe two wayes:

1. By the acceſſion of new members unto the head by faith, and unto the body by love.

2. By the progreſſe and growth in grace, of theſe who are already joyned to the head, and the reſt of the body, Eph. 2. 21. *Bodius* on the Epheſ. p. 511. 2. 512. 1.

Sake] *For mans ſake*, Gen. 8. 21. The Greek ſaith, *for mens works*. It's a word often uſed, and in moſt places is all one in effect with *for*, or *becauſe*.

Sala] Luk. 3. 35. All things that may be thrown with the hand, be it ſtone, wood, or iron. *A dart*; the Hebrew שלח ſignifieth alſo a *ſword*, *weapon*, 2 Chr. 35. 5. marg. Of שלח, *he caſt*, hurle, or ſling. The Son of *Arphaxad*, called alſo *Salah*, Gen. 10. 14. & *Shelah*, 1 Chr. 1. 18.

Salamis] *Moved*, *broken in pieces*, or *flitting*. An Ille of *Cyprus*, Act. 13. 5.

Salathiel] In the Hebrew, שאלתיאל, that is, *I have beſought God*, *requeſted of God*; *aſked*, or *lent of God*. The Son of *Jeconiah*, 1 Chr. 3. 17. The Father of *Zorobabel*, Mat. 1. 12.

Salca, or **Salchah**] *The basket*, or *lifting up*. A City, Joſh. 12. 5. & 13. 11. Deut. 3. 10. 1 Chr. 5. 11.

Sale] Lev. 25. 27. or *ſelling*.

Salem] *Peace*, or *peaceable*. The City of *Melchiſedech* Gen. 14. 18. afterwards called *Jeruſalem*, becauſe there Gods providence was ſeen. *Abraham* named the place *Jehovah-Jireh*, Gen. 22. 14. which *Jireh* put to the former name *Salem*, maketh it *Jeruſalem*, *where peace is ſeen*. See Pſal. 76. 2. Heb. 7. 1, 2.

Salim] *Foxes*, *fiſts*, or *path-wayes*. A place neer which *John* baptized, Joh. 3. 23.

Sallai] *An exaltation*, or *treading under foot*, Neh. 11. 8. & 12. 20.

Sallu] The ſame. 1 Chr. 9. 7.

Sallum] *Peaceable*, or *a peace maker*; *perfect*; or, *giving again*. The Son of *Joſia*, 1 Chro. 3. 15.

Salma] *Peace*, *perfection*, *retribution*; or, *a garment*, 1 Chr. 2. 11, 51, 54.

Salmanaſar] *Perfect in binding*, *peace*, *retribution*; *taken away*. 2 King. 17. 5. The King of *Aſſyria*, he carried the *Iſraelites* into Captivity, Ib. & 18. 9. He is called *Shalman*, Hoſ. 10. 14. He waſted *Betharbel*, Ib.

Salmon] *A peace-maker*, Ruth 4. 20. Luk. 3. 32.

Salmone] *A flowing*, *commotion*, or *breaking in pieces*. A Hill in *Candie*, Act. 27 7.

Salome] *Peace*, *perfect*. Mar. 15. 40. & 16. 1.

Salomon] *Peaceable*. The Son of *David* by *Bathſheba*, Mat. 1. 6. 2 Sam. 12. 24. as was promiſed, 2 Sam. 7. 11, 12. 1 Chron. 22. 9, 10. He is put to the Prophet *Nathan's* government, 2 Sam. 12. 25. loved of God, Ib. 24. He loveth God, 1 King. 3. 3. God promiſeth him to perform his promiſe if he walk in his wayes, 1 King. 6. 12. He reigns after *David*, 1 King. 1. 13. *David* giveth him precepts, 1 King. 2. 3. He craveth wiſdome of God, 1 King. 3. 5, 9. Marryeth *Pharaoh's* Daughter, 1 King. 3. 1. His ſentence on the Harlots, 1 King. 3. 16. The number of his Songs and Proverbs, 1 King. 4. 32. His Princes and Rulers, Ib. 2. Purveyance of his victuals, 16. 22. Horſes, Ib. 26. Books, Ib. 33. 34. Peace in his daves, Ib. 24. 25. Wiſdome, Ib. 29. 30, 31. Workmen, 1 Ki. 5. 13. Form of the Temple which he built, 1 King. 16. 2. to 11. Sendeth to *Hiram* for Trees and Workmen, 2 Chron. 2. 3, to 11. He brought into the Temple the things that *David* had dedicated, 1 King. 7. 51. Prayer, 1 King. 8. 23. God willeth him to walk before him in perfectneſſe of heart, 1 King. 9. 4. His gifts to *Hiram*, 1 King. 9. 11. and *Hiram's* to him, 2 Chr. 8. 2. His riches, Ib. 1. 14. Why called *Salomon*, 1 Chron. 22. 9. God appears to him, 1 King. 9. 2. The Queen of *Sheba* comes to hear his wiſdome, 1 King. 10. 1, to 14. Exceedeth all in riches and wiſdome, Ibid. 23. Becomes an Idolater, 1 King. 11. 1, to 11. His enemies, Ib. 14. His death, Ib. 43.

Salt] A creature, whoſe property is ſharpneſſe, and the effect, to kill corruption.

1. The doctrine of the Word, becauſe it ſeaſoneth, not onely the corrupt manners and

and converſations of men, but the rotten heart within, even corrupt reaſon and will, that all may become ſavoury to God. Mat. 5.13. *Ye are the ſalt of the earth.* Miniſters are ſo called in reſpect of their Doctrine, Mar.9.49. Chriſtians muſt be ſeaſoned with the Word,ere they can conſecrate themſelves to God, to be a pleaſant ſacrifice to him.

3. Godly wiſdome, which ſeaſoneth our communication (as ſalt doth meat) Col.4.9. *Let your ſpeech be powdered with ſalt.*

4. Chriſt,by whom all that beleeve in him are made ſavoury and pleaſing to God. Lev. 2.13. *Upon all thine offerings thou ſhalt bring ſalt.*

Salt, it was uſed in the Ceremonial worſhip, Lev. 2. 13. Eſdr. 6. 9. & 7. 22. to ſignifie the incorruptibility and eternity of Gods covenant; a ſymbole whereof were the Sacrifices; or, to ſignifie our flying corruption both in doctrine and manners. It was uſed for infants newly born, to drie up the redundant humours, Ezek. 16. 4. *Eliſha* by it cureth the naughty waters, 2 King. 2. 20, 21, 22. It makes the ground barren, Job 39. 9. Pſal. 107. 34. Jer. 17. 6.

The Covenant of ſalt] A firm, ſure, and uncorruptible Covenant, which laſts for ever. Numb. 18. 19. *It is a perpetuall Covenant of ſalt to the Lord.*

To be ſalted with fire and ſalt] That neither the perſons of men, nor their actions can reliſh well, and be pleaſing to God, till by fire and ſalt; that is, the incorruptible Word, and wholeſome Doctrine therein contained, they be ſeaſoned and changed, (ſinfull corruptions, ſoul-putrefactions, infidelity and ſin being eaten out, and in part conſumed. Mar. 9. 49. *All men ſhall be ſalted with fire, and every Sacrifice ſhall be ſalted with fire.* Here is an alluſion to the Leviticall Law and Cuſtome.

To ſow ſalt] To make the ground barren, or unapt to bring forth any thing,by caſting ſalt upon it. Judg.9.45. *He deſtroyed the City, and ſowed ſalt in it.*

Salu] *An exaltation*, or *treading under foot.* The Father of *Zimri*, Numb. 25.14.

Salvation] Outward ſafety, victory and deliverance from outward dangers and enemies. Exod. 14. 13. *Behold the ſalvation of the Lord.* Pſal. 3. 8. & 51. 12. *The joy of his ſalvation.* This is a large ſignification; as Pſal. 12. 1. & 98. 1. & 118. 15. Gen. 49. 18. The Tribe of *Dan* in two reſpects had need of Gods deliverance.

1 For their inheritance, Judg. 1. 34. Joſh. 19. 47.

2 For religion, Judg. 18.

2. The ſtate of bleſſed and happy life, as touching the entrance into it,when we begin firſt to beleeve and repent. Luk. 19. 9. *This day ſalvation is come to thine houſe.* Epheſ. 2. 8. Luk. 1. 77. As there is no other Saviour but Jeſus, ſo our ſalvation in whole, and every part, is from the merit of his own ſufferings and works, done in his owne ſelf.

3 The perfection of bleſſed and happy life, as our glorification in heaven. Hereof there are two degrees:

The firſt is, at the time of our death, when the ſoul being looſed from the body is carryed by elect Angels into the third heavens, Luk. 16. 22.

The ſecond degree is at the day of the reſurrection, when our whole perſon, body and ſoul, ſhall be received up into heaven with Chriſt, into everlaſting bliſſe. Heb. 1. 14. *Which ſhall be the heirs of ſalvation.* Rom. 5. 10. & 13. 11.

4. Our bleſſed life, both as touching the entrance and perfection, the beginning and end of it (even our full happineſſe) Heb. 2.3. *If we neglect ſo great ſalvation.* Rom. 5. 10. 2 Theſſ. 2. 15. No part of this ſalvation is merited by Works of grace, which we doe, but from Chriſts works in his owne perſon.

5. The author of ſalvation. Pſal. 27. 1. *The Lord is my ſalvation.* Iſa. 12. 2. & 17. 10.

6. The perſon of him who is our alone Saviour. Luk. 2. 30. *Mine eye hath ſeen thy ſalvation*; that is, him which by thy decree bringeth, worketh, and giveth ſalvation, or the perſon appointed to be our Saviour.

Salvation taken *ſpiritually*, is more then life ſimply,for God liveth,yet he is not *ſaved*: It is then ſuch a life as miſerable forlorn man obtaineth;therefore the *holy Ghoſt* calleth that happineſſe that a man ſhould have obtained by keeping the Law, *life*, not *ſalvation*; but the happineſſe we get by the Goſpel, *ſalvation*; it is called both *Gods* and *ours*; Gods, Pſal. 70. 5. & 21. 2. becauſe it comes from God; but chiefly it is called Ours, becauſe we are partakers of it by Chriſt.

Helmet of ſalvation] Either that Saviour Jeſus himſelfe, or that ſalvation and deliverance which Jeſus purchaſed from ſin and death, to be as an Helmet on our head to defend us againſt ſpiritual aſſaults. Eph. 6. 17. *And take the Helmet of ſalvation, &c.*

Helmet of ſalvation. Hope, 1 Theſſ. 5.8. So called by a Metonymie of the Effect, becauſe it bringeth ſalvation to them that wear it, for *we are ſaved by hope*, Rom. 8. 24.

Salvation of the Jews] The oracles of life, and Covenant of ſalvation, not onely

to

to have been committed unto, but to have been derived to other people of the world from the Jews, of whom came Christ also, in knowledge of whom ſtands all true ſalvation, Joh. 4. 22. See Iſa. 5. 3. & Pſal. 110. 2. Luk. 24. 47. Rom. 9. 5.

Salbation prepared] It is prepared, 1. By pre-ordination, Mat. 25. 34.

2. By creation, when the Lord made the heaven of heavens, Pro. 8. 27.

3. By the ſending of Chriſt, Joh. 3. 16. Heb. 5. 7, 8, 9. Eph. 1. 14.

4. By regeneration, 1 Pet. 1. 3.

5. By juſtification, Luk. 1. 77. Rev. 19. 7, 8. Eph. 1. 5, 6.

6. By our reſurrection. *Biſield* on Pet. p. 49.

Salbation ready to be rebealed] It is revealed to the godly, Joh. 17. 6. By the Word, 2 Tim. 3. 15. and the Spirit, 1 Cor. 2. 10.

It is revealed, I. in this life,

1. By negation; for we know there ſhal be no ſin, nor ſorrow, nor temptation in heaven.

2. In reſpect of aſſurance by faith and hope.

3. In reſpect of the firſt fruits of it, and beginnings in ſaving graces.

II. At the laſt day, 3 wayes:

1. By the voyce of Chriſt, Mat. 25. 34.

2. God will perfect and enlarge the underſtanding of the elect, to a full conceiving of the worth of heavenly joys.

3. In the poſſeſſion of it, Ib.

To work out ſalbation] To go forward diligently, and conſtantly to perſevere in the courſe of ſalvation, wherein they were now ſetled. Phil. 2. 12. *Work out*, or *make an end of your ſalvation, &c.* Papiſts do think to have help from this Text, to uphold their rotten building of Free-will in matters of ſalvation, as if it were a forcible efficient cauſe of ſalvation, or a partner of it ſelfe with the holy Ghoſt in doing good works. Whereas this is but an exhortation to ſhew what we ought to doe, not to declare what we are able to doe. Moreover, albeit it is we which will, when we do will; and we which doe, when we doe doe; yet ſeeing it is written in verſ. 13. that God worketh both will and deed, therefore Free-will of it own force worketh nothing, willeth nothing towards the pleaſing of God, and attaining of ſalvation, but ſo far as God doth make it able to will, and to work.

Note. There be ſundry things which accompany ſalvation, Heb. 6. to witneſſe it to us: As ſuffering of afflictions, and good works, which be not grounds and cauſes of our ſalvation, as the free promiſe of God, the merit of Chriſts paſſion and death, the Spirit of faith. The Papiſts do unskilfully confound theſe things. Alſo we are further to note, that Salvation, when it ſignifieth the firſt entry thereunto, namely, the remiſſion of ſins, and juſtification, with newneſſe of life, then good works are not neceſſarily required thereunto; becauſe ones ſins muſt be forgiven ere good works can be done: but when Salvation is put for Eternall life hereafter to be poſſeſſed in heaven, then good works are needfull (not as a meritorious cauſe, but) as a mean and way wherein to walk thither.

To ſalute] To wiſh and pray from God with hearty good will for the health and ſalvation of others. It is the ſame with Greet, Rom. 16. 6, 7, 8, *&c.* We ought to be careſull for the ſafety even of ſuch as be far diſtant from us.

Salute] is referred I. to *Angels* towards *Men*, Judg 6. 12. Luk. 1. 28.

II. To *Men* towards *Men*; which is done,

1. Sincerely, and that,

1. Face to face, by words, Mat. 10. 12. Luk. 10. 5.

2. By a kiſſe, Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Theſſ. 5. 26. 1 Pet. 5. 14.

3. By letters, 1 Cor. 16. 21. Rom. 16. 16, 21, 22, 23. Phil. 4. 21, 22. Col. 4. 10, 11, 12, 13.

2. Faignedly and deceitfully, Mat. 27. 29. Mar. 15. 18. 2 Sam. 20 9.

Salutation ought not to be neglected, for

1. It is commanded, Mat. 10. 12.

2. The Apoſtles and other Saints have uſed it.

3. It is a ſigne of love.

It is taken *improperly* for conference; hence that of the Prophet, 2 King. 4. 29. *Salute one by the way, i. e.* make haſte, delay not, Luk. 10. 4. For otherwiſe, *Salutations* which are teſtimonies of love and curteſie, are not forbidden. 2 *Metonymicall*, 1 To embrace familiarly, and friendly, Act. 18. 21. & 25. 13. 2 Sam. 8. 10. 2 To honour one. So *the Phariſees loved ſalutations in the Markets*, Mat. 23. 7. Mar. 12. 38. Luk. 11. 43.

Salute. To ask one of peace, 1 Sam. 10. 4. marg. To bleſſe, 1 Sam. 13. 10. marg. To ask how one doth, 1 Sam. 30 21. marg. To congratulate, 1 Chr. 18. 10. marg.

Samaria] *A keeping an adamant ſtone, a briar,* or *the dregs thereof.* A Countrey and City of *Syria*, between *Judea* and Middle

Galilee, 1 King. 13. 32. Isa. 7. 9. It was built by *Omri* King of *Israel*, who bought the hill thereof from *Shemer*, 1 King 16. 24. It was the chief City of the Kingdome of *Israel*, 1 King. 20. 34. for there the Kings dwelt.

It is taken for the *inhabitants* thereof, 1 Ki. 13. 32. Jer. 23. 13. Ezek. 16. 46, 53, 55. & 23. 4, 5.

Samaritans] *Keepers, marvellous hard, thorny places*, or *dregs*. Citizens of *Samaria*, a rascall kinde of people gathered together of strangers, they corrupted the worship of God, mingling it with their Heathenish Rites, 2 King. v. 25. to 35. They were accounted profane by the Jews, who would have no fellowship with them, Joh. 4. 9. and therefore there was great enmity between them, Luk. 9. 52, 53. & *Joseph. lib. 2. of the Jewish War, cap.* 11. They were full of superstition, and gave divine honor to many things besides the Lord, 1 King. 17. 29. as to Images, Ib. 41. They were ever the chief enemies of the re-edifying the Temple and holy City, Ezr. 4. 4, 5. Neh. 6. 12, 14. They would not receive the Word of God, Luk. 9. 52, 53. but afterwards they did, Act. 8. 2, 5, to 14 *Simon Magus* bewitched them, Act. 8. 9.

Same] Hath relation unto the persons, Gen. 5. 29. & 19. 37. & 24. 14. Places, Gen. 10. 12. & 14. 8. & 23. 2. & 48. 7. Things (of what kinde soever) before spoken of.

Samgar Nebo] *Pepper of a stranger prophesying*, Jer. 39. 3.

Samlah] A King of *Edom*, Gen. 36. 36.

Samos] *Full of gravell.* An Island in the *Ægean* Sea, Act. 20. 15.

Samo-thracia] *Full of gravell.* An Island belonging to *Thracia*; so called, because the *Samians* and *Thracians* inhabited there, Act. 16. 11.

Samson] *There the second time*; because he appeared the second time to his Father, Judg. 13. 24. The Son of *Manoah* took a Wife of the *Philistines*, Judg. 14. 2. He is deceived by *Delilah*, Judg. 16. 4. governed *Israel* 20. years, Judg. 15. 20. commended, Heb. 11. 32.

Samuel] *Heard of God.* Because his Mother sought him of God, and he heard her, 1 Sam. 1. 20. Offered to God by his Mother, 1 Sam. 1. 22. Acceptable to God and men, Ib. 2. 26. A faithfull Prophet, Ibid. 3. 20. The Lord sent him to deliver the people, Ib. 12. 11. The Lord hears his prayer for the people, Ib. 7. 9. Judgeth *Israel*, v. 15. Builds an Altar, v. 17. He is commended, Heb. 11. 32, 33. He anointeth *Saul*, 1 Sam. 10. 1. and mourns for him, 1 Sam. 15. 11, 35. Heweth *Agag* in pieces, Ibid. 33. Annoynts *David*, Ibid. 16. 1, 2. He dyeth, and is lamented, 1 Sam. 24. 1.

Sanballat] *A bramble hid in secret.* Neh. 2. 10. & 13. 28.

Sanctification] A freedome from the tyranny of sin, into the liberty of holinesse, begun here, and daily to be encreased till we be perfect. 1 Cor. 1. 30. *Christ is made to us of God sanctification.*

2. The separation of things or persons from common or profane use, that they may remain holy unto the Lord for a time, or for ever. This belongs to the Priests, Levites, and Ceremonies of the Law, *&c.* This is Ceremonial Sanctification, whereof in Exod. and Levit. 11. 43, 44.

3. The whole work of grace, whereby sinners of the children of wrath, and bond-slaves of Satan, are consecrated and dedicated unto God, (being purged and cleansed in the blood of Christ, that they may become his children and true worshippers. In this sense, it comprehends regeneration, reconciliation, justification, and adoption. 1 Pet. 1. 2. *Elect unto sanctification.* This is universall Sanctification, comprehending the whole work of grace.

4. That peculiar work of the Spirit, creating in the Elect (converted souls) that new quality of holinesse, whereby they can in some measure truely hate their owne sins, with firm purpose to leave them, and love Gods Law, with resolution to do it in some good measure. 1 Cor. 6. 11. *Justified and sanctified.* 2 Thess. 2. 13. *Through the sanctification of the Spirit.* This is Sanctification particular, and inherent, and peculiar to the elect, who by it are brought to Salvation. This Sanctification hath two parts, Mortification of sin, and vivification of the spirit, or new man, Col. 3. 5, 11. Eph. 2. 4. Rom. 8. 12, 13, 14. It is begun here, and perfected in heaven.

In holy Scripture divers names be given to Sanctification: it is named, Sanctification of the Spirit, 1 Pet. 1. 2. 2 Thess. 2. 13. Regeneration and renewing of the holy Ghost, Joh. 3. 3. Tit. 3. 5. in respect of God the efficient and chief worker: but in respect of elect sinners, in whom this grace is wrought, it is named Repentance, Newnesse of life, Obedience, Righteousnesse, Holinesse, Act. 26. 18, 30. Luk. 24. 47. Rom. 6. 16, 18, 22. Lastly, in respect of God and men together, it is styled, Conversion, Act. 15. 3. Being

conver-

converted of God, we are also commanded and said in Scripture to convert our selves, and to sanctifie our selves, Jer. 35. 15. 1 Joh. 3. 3.

Sanctification is so necessarily joyned unto Justification, as yet it is a grace divers from the grace of Justification.

1. Justification is an absolution of a sinner from the guilt of sin and death; whereas Sanctification is an alteration of qualities from evill to good.

2. Justification consists in remission of sins and imputation of justice for the obedience of Christ; Sanctification is a renovation of nature.

3. Justification is perfect in this life, so is not Sanctification.

4. Justification is in nature before Sanctification, but not in order of time.

5. The perfect purity of Christs humane nature, reckoned unto beleevers by free imputation of faith. 1 Cor. 1. 30. *Christ is made unto us sanctification.* This is Sanctification imputed.

6. The work of generall Illumination and Reformation. Heb. 10. 29. *Wherewith he was sanctified.* This is externall Sanctification, common to Reprobation.

Spirit of Sanctification] Both the work of killing our corrupt Nature, and raising it up to holinesse; and the authour of this work, to wit, the holy Spirit. 1 Pet. 1. 2. *Elect unto sanctification of the Spirit*; that is, unto that Sanctification which the Spirit worketh, setting us apart from the wicked world, and dedicating us to God, which is one end of election, as touching us; but not the last, which is our salvation in heaven, and Gods glory, Eph. 1. 12.

To sanctifie, *referred to God*] To appoint and separate a thing from a common to an holy or religious use. Com. 4. Exod. 20. 11. *God sanctified the Sabbath.* Thus Priests under the Law, Ceremonies, Temple, and Vessels were sanctified, Mat. 23. 17.

Note. To give these graces to men, whereby they may be made holy: this is to sanctifie men.

2. To make holy, by putting holinesse morall into one [illegible] of unclean, making us clean. 1 Thess. 5. vers. 23. *The God of peace sanctifie you throughout. But ye are sanctified.* 1 Cor. 6. 11. Jude v. 1. Joh. 17. 19. Eph. 5. 26.

3. To blesse something to us in the ordinary use, 1 Tim. 4. 4.

4. To cleanse and purifie both ceremonially and spiritually. Exod. 19. 10. *Go to the people, and sanctifie them to day and to morrow*; that is, let them perform outward and ceremoniall pureneſſe, to admonish and stir up to inward use.

God is said to sanctifie *himselfe*, when he will declare his glory, and vindicate his honour from the blasphemies of the wicked, Numb. 20. 13. Ezek. 36. 23.

He sanctifieth himself in the Wicked, by pouring his heavy judgements upon them for their sins, Lev. 10. 3. Isa. 5. 16. Ezek. 28. 22. And in the Elect, by restoring his worship unto them, Ezek. 20. 41. or by his gracious deliverances, Ezek. 28. 25. & 39. 27.

Referred to men] To acknowledge holy. Matth. 6. 9. *Sanctified be thy name*, or *hallowed*; when we acknowledge something to be holy, which before was so in it self, Lev. 10. 3. Isa. 5. 16.

2. To apply to such holy and divine use as God appointed. Command. 4. Exod. 20. 8. *Sanctifie ye my Sabbath*; that is, imploy it to the holy uses for which I have ordained it.

3. To separate and set apart one to do the office of Mediator, and to endow him with sufficient authority and gifts, John 10. 36.

4. To offer himselfe freely unto his Father, an holy and expiatory sacrifice; by merit thereof to purchase for his elect people remission of sins, perfect righteousnesse, and the holy Ghost, that they might become holy both by imputing to them his holy oblation and by sanctification or holinesse infused into their hearts, to will and work things pleasing to God. Joh. 17. 29. *For their sakes do I sanctifie my self.*

5. To procure, offer, and give glory to the holy name of God, Num. 20. 12. Deut. 32. 51.

6. To be acknowledged and worshipped as one most holy, Lev. 10. 3. & 22. 32.

7. To perfect holinesse begun, more and more renewing unto holinesse such as be already cleansed by the Spirit. Joh. 17. 17. *Sanctifie them with thy truth.*

To Sanctifie, four manner of wayes (for the most part) is used in Scripture.

1. To confesse and celebrate that to be holy, which in it self is first holy, Mat. 6. 9. and whersoever God is said to be sanctified.

2. To make holy some persons, being impure before, 1 Pet. 1. 2. and whersoever the elect are said to be sanctified.

3. To separate and select some things or

persons from a common use, unto an holy use; as the Tabernacle, Temple, Priests, Altars, Sacrifices, &c. under the Law of *Moses*

4. To intend and apply a thing to divine and sacred works, or to keep an holy vacation and rest. In this and the former sense is the seaventh day said to be sanctified, as Gen. 2. 3. Command. 4.

To sanctifie the Lord] To worship and glorifie the holy God by filial fear and confidence in his promises, Isa. 8. 13.

Sanctified ones] *Medes* and *Persians* ordained and set apart to execute his holy judgements against the *Babylonians*. Isa. 13. 3. *I have commanded my sanctified ones.* See vers. 17.

Sanctuary] The holy of holyest, or the most holy place of the Tabernacle, wherein God gave visible tokens of his presence. Psa. 20. 2. *Lord send thine help from the Sanctuary.* In Dan. 8. 13. it also signifieth the worship of God.

2. The holy Assemblies of Gods people, and the wholesome doctrine taught there. Psal. 73. 17. *Untill I went into the Sanctuary of God.* Also a place of safety and defence, Isa. 8. 14.

It is taken for the powerfull protection of God, Isa. 8. 14. Ezek. 11. 16. Also, for heaven, whereof that on earth is a shadow, and it is expressed by that which is *within the vail*, Heb. 6. 19. and by the *holy of holies*, Heb. 9. 8, 12. & 10. 19.

Sand] is heavy, whereunto Affliction is compared, Job 6. 3. and the wrath of a fool, because of the troublesomnesse of it, Prov. 27. 3. It cannot be numbred, therefore great multitudes and abundance are compared to it, Gen. 22. 17. & 32. 12. & 41. 49. It cannot be measured, Jer. 33. 22. It is sliding, so that a house built upon it cannot stand, Mat. 7. 26. 27.

Sandale] A kinde of shooe that covereth onely the sole of the foot, and defendeth it from bruising or pricking, Mar. 6. 9. Act. 12. 8.

Sanacherib] *The bramble of destruction.* King of *Assur*, who threatned *Hezekiah*, and blasphemed God, 2 King. 18. 13. Isa. 38. 4. His Army is destroyed by an Angell, and himself slain by his owne children, 2 King. 19. 35.

Sanhedrin] signifieth, the Judges, or seaventy Senators of the great City at *Jerusalem*, called in the New Testament, Elders, Matth. 16. 21. Jews might appeal from all inferiour Courts to this, but from this there lay no appeal: Four kindes of death were in their power, stoning, burning, sword, strangling. They fasted all that day when they condemned any to death.

Sansanna] *A bramble.* A City, Josh. 15. 31.

Sap] The trees of the Lord are full of sap, Psal. 104. 16. that is, *filled*, or *satisfied*, to wit, *with the rain before mentioned.*

Saph] *A basen to wash ones feet in, a standing cup, a threshold, a post, an end, a bulrush*, or *the sea*, 2 Sam. 21. 18. 1 Chr. 20. 4.

Saphir] Mic. 1. 11. Thou inhabitant of *Saphir*; or, *thou that dwelleſt fairly.* marg.

Saphire] A precious stone, Exod. 24. 10. Rev. 21. 19. Found in the earth, Job 28. 6. The use of it is for ornament; it was placed in the breast-plate of the High-priest, Exod. 28. 18. & 39. 1. It was used by Kings, Ezek. 28. 13. The Church is compared to it, Cant. 5. 14. It is in the foundation of new *Jerusalem*, Rev. 21. 19.

The colour is blew, shining with golden sparkles. It was seen under the feet of God, Exod. 24. 10. The throne of God appeared to *Ezekiel* like a Saphire. To shew his glorious presence, ch. 1. 26. & 10. 1. It is most precious, Job 28. 16.

Saphira] *Declaring* or *numbring*; or after the *Syrian*, *fair.* The Wife of *Ananias*, Act. 5. v. 1.

Sarah] *A Lady*, or *Princesse.* Daughter of *Asher*, Numb. 26. 46. Also *Abraham's* Wife, her name was changed from *Sarai*, Gen. 17. 15. God promiseth her a childe, being old, Ib. 19. & 18. 10. and had one accordingly, Gen. 21. 1, to 8. She would not have *Ismael* heir with *Isaac*, Gen. 21. 10. Dieth, Gen. 23. 2. Commended, Heb. 11. 11. She is the free woman, Gal. 4. 21. Is very respective to her Husband, calling him Lord, Gen. 18. 12. 1 Pet. 3. 6. She is taken into *Pharaoh's* Court for her beauty, and after delivered, Gen. 12. 15. She gave *Hagar* to her Husband, by whom he had *Ismael*, Gen. 16. 1.

Sarah, *and* Agar] Not these two women alone, (in type) whereof one was the Mother of *Isaac*, the free childe, and heir, the other of *Ismael* the bond-childe: but the two Covenants (in truth) both the Evangelicall Covenant or promise of Grace, which begetteth free children of the heavenly *Jerusalem*: also, the Legall Covenant, which begetteth servants, such as were many in earthly *Jerusalem*, bond-men to Satan, by refusing the righteousnesse of God thorough unbeleef, Gal. 4. 22, 23, 24, &c. Such as will be justified by Works alone, or added

to

to Christ, are signified by *Agar*: and by *Sarah*, such as wil be saved only by Grace, and without Works.

Saraias, *or* **Saraiah**] The Son of *Kenaz*, 1 Chr. 4. 13. One that came up with *Zerubbabel*, Ezr. 2. 2.

Saraph] One that had dominion in *Moab*, 1 Chr. 4. 22.

Sarsechim] One of the King of *Babylon*'s Princes, Jer. 39. 1.

Sardine] The same with *Sardius*. A precious stone, Rev. 4. 3.

Sardis] *The Prince of pleasantnesse, the song of joy*; Syr. *a Dyers fat*. A City of *Asia*, wherein there was a flourishing Church, Rev. 1. 11. & 3. 1.

Sardites] *The taking away of dissension*. A kindred descended of *Sered*, Numb. 26. 26.

Sardius] A precious stone, Exod. 28. 20. Jeb 28. 16. Ezek. 28. 13. Rev. 4. 3. & 21. 20. It is of a red fiery colour, and represents the justice of God, in regard whereof he is unto the wicked a consuming fire: yet it is observed, *Plin.* 37. book, ch. 7. that it is dulled with oyl, which makes it relent of the redness; so is the justice of God mitigated with his mercy, for it rejoyceth against judgement, Jam. 2. 13. *Cowper*, Rev. p. 841. *a*. It hath an attractive virtue to draw wood unto it, as the load-stone doth iron. It cheers up the heart. It is fit to make a Seal of, for the wax doth not stick to it. *Zanch. Of the works of God*, p. 396.

Sardonix] A precious stone, Gen. 2. 12. Exod. 25. 7. & 28. 9. Rev. 21. 20. It is of a red colour, yet some are found distinguished with black and white, which are the best; they are found in *India* and *Arabia*, it causeth shamefac'dnesse, and chastity, Ib.

Sarepta] *A Goldsmiths-shop, where metals use to be melted and tryed*. The name of a City, Luk. 4 26. See *Pasor*.

Sargon] *Taking away a defence, a garden*; or, after the *Syrian*, *a net*. A King of *Assyria*, Isa. 20. 1.

Sarid] *Left*, or *remaining*; or, *the hand of a Prince*; or, *a song of the hand*. A City, Josh. 19. 10.

Saron] *The plain field of him*, or *his song*. A fertile Countrey, lying between Mount *Tabor* and the Sea of *Tiberias*, stretching forth from *Cesarea* to *Joppa*, 1 Chr. 16. 15. Act. 9. 35. It was fruitfull, pleasant, and abounded with roses, as may appear, Cant. 2. 1. Hence Isa. 35. 2 *the excellency of Saron*.

Sarsechim] *A setting before of coverings*. One of *Nebuchadnezzar*'s Princes, Jerem. 39. 3.

Saruh] *Palm-trees*, or *a twig cut off*, Luk. 3. 35. Gen. 11. 20.

Satan] *Contrary*, *an adversary*, or *enemy*. His enmity is against God. 2 Good men. 3 Good actions.

I. Against *God*:

1. In his decrees and good purposes in restoring the elect to eternall life by Christ.

2. In the means appointed for the execution of these decrees, as the Word and truth of God, which he laboureth to turn into a lye, Gen. 3. 5. and the preaching of it, 1 Thes. 2. 18. He hates, resists, and disgraces the graces of faith, hope, and love, wherein are the beginnings of salvation.

II. He is an adversary to all *good men*, because of the image and way of God, in regard whereof we are of another Kingdom contrary unto his.

III. He is an adversary to all *good things* and *actions*; he watches to slay all good motions in the wombe that they shal no sooner be conceived then abortive; he is an adversary to each good action, either to hinder it (if he can) by hindering us from attempting good, or atchieving it, by hindering us from feeling the sweetnesse of godlinesse, so as having no pleasure in it, it may go on heavily, by making us soon weary; or if he cannot hinder, to corrupt and deprave it, that if he cannot make it evill, yet he may make it seem so. See *Tailor* on Revel. 12. p. 405, 406.

Satan. A speciall adversary to God and man. 1 Cor. 5. 5. *To deliver him to Satan*. Job 1. 6. One of the names of the Devil.

2. Any person that doth any way hurt or hinder another in the course of piety, or is moved by the instigation of the Devil; as, Mat. 16. 23. *Then he turned back, and said unto Peter, Get thee behinde me, Satan: thou art an offence unto me, because thou understandest not the things that are of God, &c.*

3. Both Satan and his limbs. Rom. 16. 20. *The God of Peace shall tread Satan under your feet shortly*.

Satan to enter into Judas] signifies, not that Satan entred into his body to possesse and torment it, but that the devill got more power over his soul to prick him on to work the treason which he had purposed, Joh. 13. 27 & 30. compared.

To give a man to Satan] To give him over to be out of the Church in the Kingdome of Satan, and to be ruled by his spirit; and not to be possessed in their bodies by the devil, as Papists expound it, 1 Cor. 5. 5. As to be in the Church, is to be governed by Christs Spirit.

Satiate] notes abundance, and it is taken in a *good* part, for the abundance of Gods mercies of all ſorts, Jer. 31. 14, 25. 2. In an *evill* part, Jer. 46. 10.

Satisfaction] A work done by virtue and merit, whereby Gods wrath againſt the ſinner or the elect, is fully and ſufficiently appeaſed. This work is Chriſts oblation of himſelf upon the Croſſe. Col. 1. 20. *To reconcile all things to himſelf, and peace made by that blood of his Croſſe.* Here is the truth of Chriſts ſatisfaction, though the Word be wanting.

2. An amends made privately unto our neighbour, for ſome wrong done him in word or deed: or publickly to the Church, by confeſſion voluntarily made of ſome ſcandall, after the example of *David*, Pſa. 51.

Satisfie] ſignifieth, 1. To refreſh, Job 38. 27.

2. To comfort, Pſal. 90. 14. Iſa. 58. 10.

3. To relieve the poor abundantly, Pſal. 132. 15.

4. To delight and content, Prov. 5. 19.

5. To preſerve, Prov. 6. 30.

6. To provide ſufficiency, Mar. 8. 4.

7. To be revenged, Exod. 15. 9.

8. To fulfill, Pſal. 145. 16.

9. To gratifie, Mar. 15. 15.

Satyres] Gods of the Woods, having heads of a Man, and bodies of a Goat; light and nimble, active and full of motions, skipping, leaping, and running round.

2. Certain deformed Birds, called by Latines, *Aſiones*, Night-birds, like Owles, or Horn-courts, apiſhly counterfeiting the motions and dancing of Satyres. Iſa. 13. 21. *And Satyres ſhall dance there.*

There are of Satyres theſe ſorts.

1. Naturall, which are thought to be a kinde of Apes.

2. Unnaturall, by humane copulation with Goats.

3. Supernatural or diabolical, by the illuſion of Devils, or rather the Devils themſelves in thoſe ſhapes, Iſa. 13.

4. Poetical, or imaginary, faigned by Poets to be gods of the Woods.

5. Speeches or writings made to taxe the vices of men, ſo called either becauſe they were wont to be ſung with ridiculous or apiſh geſtures, or rather becauſe they did diſcover the apiſh behaviours of men.

To ſave] To deliver from the guilt and condemnation of our ſins. Act. 4. 12. *No name whereby to be ſaved.* Thus onely Chriſt ſaveth us. Mat. 1. 21. *He ſhall ſave his people from their ſins.*

2. To preſerve us againſt ſome bodily hurt. Matth. 14. 30. *Save Lord, or I periſh.* Pſal. 6. 4. *Save me for thy mercies ſake.* Thus God ſaveth, as the author of our preſervation.

3. To ſerve the providence of God, as a means in the preſervation of others; either ſpiritually or bodily. 1 Tim. 4. 16. *So ſhalt thou ſave thy ſelfe, and them that hear thee.* Jam. 5. 20. *Saveth a ſoul.* Exod. 2. 17. *He ſaved,* that is, *delivered them.* Thus Miniſters by preaching, Magiſtrates by protecting, Chriſtians by admoniſhing, doe ſave, as Inſtruments under God, who for their ſervice herein, honoureth them with the title belonging to himſelf.

Save] ſignifieth, 1. To help, Joſh. 10. 6, Judg. 12. 2. 2 King. 6. 26, 27.

2. To deliver, and that,

I. From temporal evil, Judg. 2. 16. 1 Sam. 14. 6. & 17. 47.

II. From ſpiritual evil, in which ſenſe it is ſpoken,

1. Of *God*, ſaving us from our ſpiritual enemies, Luk. 1. 74. From the contagion of ſin, Jer. 17. 14. and from eternal death, Heb. 5. 7.

2. Of *Chriſt*, who hath promiſed to ſave, is ſufficient to doe it, Iſa. 63. 1. Heb. 7. 25. and for that end came into world, Matth. 1. 21.

3. Of the *Word of God* inſtrumentally, Jam. 1. 21.

4. Of *Faith*, which ſaveth alſo inſtrumentally, Luk. 7. 50. Jam. 2. 14.

5. Of *Baptiſme*, ſacramentally, 1 Pet. 3. 21.

6. To *Men*, who by good counſell, holy exhortations, good example, convert others to the faith, and bring them to repentance, that they may obtain eternall life, Rom. 11. 14. 1 Cor. 7. 16. & 9. 22. Jam. 5. 20. Jude v. 23. but eſpecially to Miniſters, who by the preaching of the Goſpel bring men to communion with God and Chriſt, 1 Joh. 1. 4. who are therefore called *Saviours*, 1 Tim. 4. 16.

3. It ſignifieth to obtain eternall life, Mat. 10. 22. & 19. 25. Joh. 3. 17. & 5. 34. Joel 2. 32.

4. To be converted to the faith, Rom. 10. 1. & 11. 26. 1 Theſſ. 2. 16.

5. To preſerve, Gen. 47. 25. Exod. 1. 17.

To ſave life] To regard ones life more then Chriſt, ſo as he will not put his life in jeopardy for Chriſt. Luk. 9. 24. *He that will ſave his life, ſhall loſe it.*

To be ſaved in childe-bearing] That it ſhall not hinder a womans ſalvation eternal; for

(for that in bearing of children, ſhe feels temporall ſorrow and great pain for a time: which may ſeem to be an argument of Gods anger) ſo ſhe remain in the true faith, expreſſed by love, and an holy ſober converſation. 1 Tim. 2.15. *She ſhall be ſaved in childebearing, if they continue in faith, and love, and holineſſe, with modeſty.* Becauſe *Paul* ſpeaks not of one faithfull woman alone, but of the whole kinde, and ſo many of that ſex as are beleevers, therefore he uſeth the plurall number [*they*] having begun in the ſingular, [*ſhee*] by a figure named *Syntheſis*, as *Turba ruunt. Pars in fruſta ſecant.*

To be ſaved by grace] To be delivered from guilt and puniſhment of ſin, both temporall and eternall, by the free gift of God, freely giving his Son to be our Savi freely, accounting his merits unto beleevers, and freely working faith, by which the promiſe of ſalvation is received and retained. Eph. 2. 8. *For by grace are ye ſaved.*

Note here, that to be ſaved by Grace, by Chriſt, by Faith, are well coherent together: alſo to be ſaved by the Goſpel, by Preaching; for the former declare ſoveraign and main, and theſe are the inſtrumentall means, and ſubordinate cauſes of ſalvation: but to be ſaved by our works, or of our ſelves, is ſo contrary to Grace, Chriſt, Faith, as to joyn them together in cauſes of our ſalvation, is moſt abſurd.

Note further, that to be ſaved by Grace, and by Faith, do imply two things.

1. That we do embrace Chriſt unto ſalvation, cometh not from our ſelves, or by our working; but by beleeving, which we have of Gods free gift.

2. Such as once embrace Chriſt by faith, are thereby fully juſtified in him; therefore have gotten full right unto the heavenly inheritance, although as yet they want the full poſſeſſion. The end of Gods counſell in this free ſalvation of the elect, is to ſtrip them wholly of all matter of boaſting and glorying in themſelves, that the whole praiſe and honour might remain intire to himſelf alone, Eph. 2. 9. Therefore Popiſh Sophiſters, which ſay that no works are excluded from Juſtification, but either Ceremoniall or Civill, ſuch as be done before faith; and do in part attribute ſalvation unto the merits of works done after grace, ſhew themſelves ignorantly inconſiderate, and deſirous of vain-glory; enemies alſo unto Gods grace and glory, and far from being the true Catholick Church: denying ſuch a fundamentall Catholick Doctrine, as free ſalvation, by the alone merit of Jeſus Chriſt, through Faith, without our owne Works done, either before or after Grace.

To the underſtanding of this queſtion, Whether we be ſaved by Grace? the anſwer muſt be affirmative: but we muſt firſt conſider two ſorts of matters from which we are ſaved by Chriſt.

1. *Malum culpæ*, or ſin.

2. *Malum pœnæ*, or miſery.

Secondly, we muſt conſider two ſorts of grace, according to thoſe matters.

1. Of Regeneration, Matth. 21. 2 Tim. 1. 9. Tit. 3. 5.

2. Of Remiſſion, or Juſtification, Act. 4. 12.

To be ſaved by Works, how far to be denyed, and how far granted, See *Works*, and *Juſtice*, *Grace*, *Freely*.

We are ſaved by Grace, as many as be ſaved at all: becauſe,

1. The outward means are freely ours, and given us, Eph. 4. 8, *&c.* Rom. 10. 15.

2. The inward motions of godlineſſe, and outward work thereof, is freely wrought for us and in us by the Spirit of God, Rom. 12. 3. Eph. 2 10. & 4. 7. Phil. 2. 13. 2 Pet. 1. 3, 4. Tit. 2. 11, 12.

3. The price of our Redemption was freely beſtowed on us, Joh. 3. 16. 1 Pet. 1. 18, 19.

4. The Kingdome of heaven is freely prepared and fitted for us, Joh. 14. 2.

But yet not ſo ſaved freely, or by grace, but that,

1 Being called and ſpoken to, we muſt hear.

2 Hearing we muſt come.

3 Being come, we muſt work both againſt all ſins, and the cauſes of them, and alſo do many great and hard duties.

4. And ſuffer much evill for his ſake that ſuffered for us.

Save] put for Except, Gen. 14. 24. Num. 14. 30. Joſh. 11. 13.

Saveh] *The Kings dale.* A valley not far from *Jeruſalem*, where *Abſalom* ſet up his pillar, Gen. 14. 17. 2 Sam. 18. 18.

Saviour] A perſon, which both by merit and efficacy maketh and keepeth us ſafe from ſpiritual enemies. Luk. 2. 11. *To you is born a Saviour.* Such is Chriſt onely, a Saviour from ſin, hell, and deſtruction, by ſuch things as he ſuffered and did in his owne perſon, not by works of grace in us, as Papiſts teach.

A Saviour is he, which not onely hath perfectly deſerved ſalvation by his blood-

ſhed,

ſhed, and given it effectually, by ſhedding his holy Spirit into the hearts of the elect; but doth alſo for time to come, conſtantly maintain, and for ever continue and preſerve it, as the naturall head doth diſtill and derive untill death, ſenſe, motion, and life into the naturall body. A Saviour by merit, and a Saviour by efficacy, is Jeſus Chriſt, hence called an eternal Redeemer, Heb. 9. 12. and Author of everlaſting life, or eternall ſalvation, Heb. 5. 9.

This title is attributed to God the Father:

1 Becauſe he hath ſent his Son for our ſalvation.

2 And by him hath reconciled the elect unto himſelf.

3 And giveth the holy Ghoſt into the hearts of his children.

2. One which by his proper power maketh ſafe from outward evils and enemies. 1 Tim. 4. 10. *God the Saviour of all men.* But the faithfull he preſerveth from all evils, both now and for ever.

3. Captains and Governours, which are called [*Saviours*] becauſe they are Gods inſtruments to ſave from outward dangers. Judg. 3. 9. *God raiſed up a Saviour to the children of Iſrael.* Others are ſaid to do that which it pleaſeth God to do by them.

4. Miniſters of the Word, which are inſtruments of eternall ſalvation, by calling men unto it. 1 Tim. 4. 16. *So ſhalt thou ſave thy ſelf and others.* Thus, that is attributed to the Inſtrument which is proper to the principall Agent, Obad. 21.

5. An Husband, upon whom (under God) dependeth the ſafety and good eſtate of the wife, Eph. 5. 23.

Chriſt is a Saviour, 1. by Redemption, Eph. 1. 7. Luk. 1. 74.

2. Protection, Iſa. 26. 1.

3. By Proviſion; for the Church and every member thereof is furniſhed by him, who is the head.

4. Direction, by his Word and Spirit leading her through this wilderneſſe. *Baine* on Eph. p. 642.

Saul] *Asked, lent, a grave,* or *hell.* The Son of *Kiſh*, 1 Sam. 9. 2. The firſt King of *Iſrael*, 1 Sam. 10. 1. Commandeth to kill *David*, 1 Sam. 19. 1. Chargeth his ſervants with conſpiring againſt him, Ibid. 22. 7, 8. Goeth to *Keylah* to fight with *David*, Ibid. 23. 8. In purſuing *David* he was invaded by the *Philiſtines*, Ib. 27. 28. He is delivered into *David*'s hands, Ib. 24. 2. & 26. 2. Seeketh counſell at a Witch, Ib. 28. 3. Slayeth himſelf, Ib. 31. 4. His head is carryed into the Land of the *Philiſtines*, Ib. v. 9. *David* mourneth for him, 2 Sam. 1. 4. Why he dyed, 1 Chr. 10. 13. The men of *Jabeſh Gilead* bury his bones, and faſt ſeaven dayes, 1 Sam. 31. 13. They are commended by *David*, 2 Sam. 2. 5. His houſe waxeth weaker, and *David*'s ſtronger, Ib. 3. 1. God took away his mercy from him, Ib. 7. 15. Seaven of his Sons hanged, and why, Ibid. 21. 1, to 11. *David* buryed his and *Jonathan*'s bones, Ib. 21. 13, 14.

Savour] The ſmell, either *good*, Exod. 5. 21. or *bad*, Eccl. 10. 1.

1. It is taken for the naturall virtue of a thing, Mat. 5. 13.

2. For fame, Exod. 5. 21.

3 The ſenſe and feeling of the grace of Chriſt, Cant. 1. 2.

Savour of death] A deadly ſavour, killing ſpiritually with the ſent of it. 2 Cor. 2. 16. *The ſavour of death to death.* Thus is the Goſpel to the Reprobate, through their owne default, becauſe they are diſobedient unto the truth, 1 Pet. 2. 7.

Savour of life] A lively quickening ſavour, giving life, and keeping alive to God. 2 Cor. 2. 16. *The ſavour of life to life.* Thus the Goſpel to the Elect beleever.

Savour of reſt] An acceptable Sacrifice, appeaſing Gods anger. Gen. 8. 21. *And the Lord ſmelled a ſavour of reſt.*

So it was not for the Sacrifice, or any act, or rite done, but for the merit of Chriſt his Sacrifice, ſignified by *Noah*'s Sacrifice.

Sweet ſavour] A pleaſing, grateful, and delightful ſavour, to wit, the Goſpel. 2 Cor. 2. 15. *A ſweet ſavour to God.*

2. The obedience and moſt holy paſſion of Chriſt, Eph. 5. 2.

To ſavour the things of the Spirit, and fleſh] To minde, think, love, and practiſe good things, pleaſing to God. And to ſavour the thinks of the fleſh, ſignifies, To think, affect, and follow earthly, ſinfull things, agreeable to corrupt nature. Rom. 8. 5. *Savour the things of the Spirit.*

Savoury] Delightful pleaſant meat, Gen. 27. 4, 9, 14, 17, 31.

Saw] Iſa. 10. 15. A Carpenters tool, which hath both its action from him, and his power to act, as the *Aſſyrians* King had of God.

To ſaw] Spoken of Stones, 1 King. 7. 9. Of the *Ammonites*, who were put under, and cut with Saws, 2 Sam. 12. 31. 1 Chr. 20. 3. Of the Martyrs, Heb. 11. 37.

Sauſha] *A rejoycing,* or *the lifting up of vanity*, 1 Chr. 18. 16. *David*'s Scribe.

To say] 1. To promiſe, Luk. 23. 43.

2. To affirm and pronounce, Mat. 18. 3. and elſewhere often.

3. To think in the heart, or intend and will a thing, Exod. 2. 14. Gen. 27. 41. Act. 7. 28. 2 Sam. 21. 26. Alſo to decree and command that heaven and earth ſhould be created, Gen. 1. 3. Pſal. 148. 5.

Say] is taken, 1. For to ſpeak with the mouth, Gen. 11. 3.

2. To think, Pſal. 14. 1. Gen. 17. 17.

3. To decree, and appoint, Deut. 17. 14.

4. To judge, and declare the opinion, Jer. 3. 1.

5. To conſent, and approve, Job 34. 4. Iſa. 8. 12.

6. To command, Mat. 16. 6. & 23. 3.

7. To handle, and treat of a thing, Heb. 9. 5. 1 Cor. 15. 50.

8. To diſcourſe and teach, Mat. 23. 3.

9. To expound, Heb. 5. 11. Act. 1. 3. Rev. 17. 7. Deut. 17. 14.

10. To complain unto, or bemoan, Pſal. 50. 12.

11. To admoniſh, Col. 4. 17.

12. To declare openly, Pſal. 40. 8. Iſa. 3. 10. Mat. 10. 27.

13. To acknowledge, Iſa. 42. 17. Jer. 2. 27.

14. To praiſe, Pſal. 40. 11.

15. To boaſt, 2 King. 18. 20. Jer. 2. 23, 35. Act. 8. 9.

16. To promiſe, Gen. 18. 10, 19. Num. 10. 29. Joh. 16. 26.

17. To contradict, 2 Sam. 16. 10. Iſa. 45. 9, 10. Rom. 9. 20.

18. To anſwer, Gen. 22. 7, 8, 11. Joſh. 24. 19, 21.

19. To affirm, 2 King. 18. 30, 32. Matth. 3. 9. 2 Tim. 2. 18.

It is referred unto *God*, and it is taken not onely the ſeverall wayes before ſpoken, but likewiſe it ſignifieth alſo, to effect the thing he ſpeaketh, Gen. 1. *toto cap.*

2. Unto the *holy Ghoſt*, Gen. 8. 29. & 10. 19. & 13. 2. and that either when the Spirit ſpeaks unto the heart by his inward motions, or in the Scripture, or by the mouths of godly men, 2 Pet. 1. 21. Matth. 22. 43. Mar. 12. 36.

3. To the *Scripture*, Mat. 26. 54. Mar. 15. 28. Joh. 7. 38, 42.

4. To the *Angels*; both *good*, in their apparitions unto men, and *bad*, Gen. 3. 14. Job 1. 9. & 2. 4.

5. To *Serpents*, Gen. 3. 1, 4.

6. To *Balaam's* Aſſe, Numb. 23. 30.

7. To the *Horſe*, Job 39. 38.

8. To the *Whale*, Gen. 40. 22.

9. To the *members of the body*, 1 Cor. 12. 15, 16, 21.

10. To *Trees* and *Plants*, Judg. 9. 8. & 10. 14.

11. To *liveleſſe creatures*, Job 28. 14, 22. & 38. 35. Rom. 9. 20.

12. To *Death*, Job 28. 22. and to the *dead*, Iſa. 14. 10. Luk. 16. 24.

To ſay. 1. Barely to ſpeak ſomething.

2. To command, Rom. 12. 3. Gen. 1. 3. where it ſignifieth, and throughout that chapt. to command with efficacy. *Dictum, factum.*

3. To reveal, 1 Tim. 4. 1.

4. To object, Jam. 2. 18.

Saying] A ſentence or ſpeech, Mar. 9. 32. Luk. 9. 45. Prov. 23. 9.

It is taken 1. for a common proverb, Joh. 4. 37. 2 Pet. 2. 22. Ezek. 12. 22.

2. For a notable ſaying, Numb. 24. 3, 15, 16. Act. 11. 16.

3. For doctrine, Prov. 2. 1. & 4. 4.

4. For counſell, 2 Sam. 17. 6. Eſt. 1. 21. 2 King. 8. 2.

5. For a threatning charge, 1 King. 2. 38.

6. For a prediction, 1 King. 13. 32. & 15. 29. 2 King. 2. 22. Judg. 13. 17. Joh. 9. 49.

7. For commandement, Rom. 13. 9.

S C.

Scab] is a ſore in the skin of man or beaſt. It excluded from being a Prieſt unto God, Lev. 21. 20. and the beaſt from being offered in Sacrifice, Lev. 22. 22. It is a great affliction, Job 2. 7. It is threatned as a great judgement upon impenitent ſinners, Deut. 28. 27. Iſa. 3. 17. It is accompanyed with itching, Job 2. 7, 8.

Scabbard] A caſe or covering of a ſword, Jer. 47. 6.

Scaffold] A pulpit or high ſeat, wherein *Solomon* ſtood when he bleſſed the people, and kneeled in prayer unto God, 2 Chr. 6. 13. It is called a *Scaffold*, becauſe it was erected higher then the ground, whereon the people ſtood.

Scales] belong to fiſhes, though not to all. They with the fins put a difference between the unclean and the clean, Lev. 11. 9, 10, 11, 12. They arm the fiſh againſt injuries, Job 41. 15.

Improperly, they are put for the ſtrength of a people, Ezek. 29. 4. Where the Lord alludeth to the hardneſſe of the ſcales that are upon the Crocodile, called, *The great Dragon of the river Nilus*, Ib. 3.

2. By *similitude*, the films or skins that fel from the eyes of *Paul* are called ſcales, Act. 9. 18.

There are Scales alſo to weigh withall, Iſa. 40. 12.

To ſcale] To climbe up by a Ladder. It is put for to vanquiſh and overcome, Prov. 21. 22.

Scalp] Pſal. 68. 22. Hairy ſcalp. Heb. *the crowne* (or *ſcalp*) *of hair*, meaning, open and inevitable judgements on the chiefeſt and moſt fierce enemies. *Aynſworth.*

Scandall] Every occaſion of ſin, taken or given. See *Offence*. Whatſoever hindereth us in our Chriſtian courſe, is a ſcandall or ſtone to ſtumble at.

A ſcandall is either paſſive, which is called a ſcandall taken, (*acceptum Scandalum*) when one by his owne fault ſtumbleth and is hindered in his Chriſtian courſe: or it is active, which Divines doe call (*Scandalum datum*) an offence given, when by ſome evil example in word or deed, or by indiſcreet and uncharitable uſe of things indifferent, a Chriſtian is either quite turned from the Faith, or hath his Conſcience troubled, and is much hurt as touching his ſalvation. *Scandalum* (ſaith *Tertullian*) *non eſt bonæ rei, ſed rei malæ exemplum, ædificans ad delictum, bonæ autem res neminem ſcandalizant præter malas mentes*. Good things offend none but ſuch as have ill mindes; but things which be evill, becauſe they build up and provoke to ſin, therefore they give a juſt offence.

Sin, when it appears in word or act, is a ſtumbling block, or an offence. Their wicked imaginations are not ſcandalous, for they appear not as ſtones and blocks do, at which men ſtumble.

They be weak Chriſtians onely which properly take hurt by offences, as weak men, which have feeble legs, ſtumble and ſlip at ſtones or blocks. Therefore as care muſt be had, not to put a ſtone before ſuch to cauſe them to fall, and a curſe belongs to ſuch as doe it by *Moſes* Law, Deut. 27. ſo there is great reſpect to be had of weak Chriſtians, not to miniſter to them an offence; and woe to him who doth it, Mat. 18. Strong Chriſtians are not otherwiſe ſcandalized and offended, then becauſe they be vexed and grieved with the unrighteous converſation of the wicked.

Between Offence and Scandall there may ſeem to be this difference, that the former ſignifies a leſſer hurt, when one ſtumbles but falls not, is grieved and troubled, but not utterly diſcouraged: the latter ſignifies a greater hurt, when one ſo ſtumbleth, as he takes a fall, and halts upon it, being quite diſcouraged in the way of godlineſſe.

Scandall is that whereby one is violently forced forward, and overturned; which cometh to paſſe divers wayes; as either by ſtriking the foot ignorantly againſt a ſtone, or ſome ſuch thing, or if the foot be taken in a grin, or net; or if it be pierced and thruſt through, either with thorn, or ſharp inſtrument; therefore it hath divers words to expreſſe it: Sometimes it is expreſſed by προσκομμα, *i. e.* any thing againſt which the foot ſtriketh and ſtumbleth; ſometimes it is expreſſed by παγὶς, a grin, or ſnare; ſometimes by σκωλον, which ſignifieth a ſtake ſharpened at the end: Therefore it is not Scandall wherewith any one is hurt, but hurt ignorantly; and it is twofold.

1. Bodily, when the body is hurt ignorantly by any outward thing.

2. Of the Minde, which is when the minde is dejected through errour, whereinto it is brought: it is twofold.

For 1. either the joy and peace of the minde is hindered, ſo that the party thus offended, cannot be cheerfull in the work of godlineſſe (whereof the Apoſtle ſpeaks, Ro. 14. 15. to wit, when the minde is grieved and eſtranged, which cannot be without ſin, therefore it is ſaid that the party thus grieved is deſtroyed, *i. e.* as far as in him lay that gave the offence.)

Or, 2. when one is brought to ſin through evill example. They differ, in that the firſt ſinneth not by imitation, but the other doth.

The errour in every Scandall, proceeds either from his fault to whom the ſcandall is given, and then it is a *ſcandall taken*; thus Chriſt was a *ſcandall to the Jews*, who beleeved Chriſt ſhould be an earthly King in great pomp and glory. Sometime it comes from his fault who objects the ſcandall, and then it is a *ſcandall given*; which cometh to paſſe, by exhortation unto ſin, 2 by evill example, 3 by abuſing Chriſtian liberty; and this is that whereof the Apoſtle ſo much ſpeaks of in his Epiſtles.

Moreover, Scandall is either in it ſelf ſo, whether ſins follow or not; Or, 2. ſuch as whereupon ſin followeth: for the godly have often ſcandall given, when yet they ſin not, but there is hardly any given to the wicked, whereupon they ſin not, as *Balac* by the *counſel* of *Balaam* caſt a *ſtumbling block before the Iſraelites*, yet *Phinehas* did not ſin upon it, but upon it followed the ruine of many Hypocrites.

The

The ſcandall whereupon ſin followeth, is is twofold; for the thing is either in it ſelf neceſſary, or lawfull but not neceſſary; the firſt ſort we muſt not ſhun, becauſe we muſt not do evill that good may come of it; and there is nothing in it ſelf neceſſary, but it is alſo in it ſelf good, and it is evil to leave a good thing undone; wherefore, although the world ſhould periſh, yet we muſt leave nothing undone that may advance Gods glory. But in things lawfull yet not neceſſary, the caſe is otherwiſe; for if by the uſing of ſuch either the glory of God be impaired, or the peace of the Church or Common-wealth be diſturbed, we ought to abſtain from them. *Cameron com.* 2. 335, 336, 337.

The *efficient* cauſe of Scandall in generall is Satan; and in particular, both of ſcandal taken by the wicked, who take all things in the worſt part; and of ſcandall given, for he occupies the hearts of the wicked, that they will noe beleeve, Gal. 3. 1.

The *inſtrumentall* cauſes are,

1. Men raiſed up by Satan, who either hinder the piety of others, or are offended at it.

2. Carnall reaſon, 1 Cor. 18. 23.

3. Private hatred, whereby it cometh to paſſe, that the wicked will not receive the truth, out of meer hatred to the profeſſors of it. Thus the Phariſees hated Chriſt.

4. The gain that the wicked get by defending falſe doctrine, and oppoſing the truth, Act. 19. 23, to 29.

5. Vain-glory, and an opinion of ſelf-worthineſſe.

The *end* is either in reſpect of Satan, to eſtabliſh error and oppoſe the truth, that his Kingdome may advanced in the ruine of the wicked; or in reſpect of God, that the elect may be tryed, and made manifeſt, 1 Cor. 11. 19.

Scant] It is ſpoken of ſmall meaſure, Mich. 6. 10.

Scape Goat] Chriſt Jeſus, whereof it was a ſigne. Lev. 16. 8, 10. *And the other for the Scape Goat.*

Scarce] ſignifieth Hardly, 1 Pet. 4. 18.

2. With much adoe, Act. 14. 18.

Scarlet] is a red colour, of a deep dye, bright and ſhining, which can hardly be taken out; it is very beautifull, in reſpect whereof the Church is compared, Cant. 4. 3. In reſpect of the redneſſe and deepneſſe of the colour, reſembling blood, our filthy ſins are compared, Iſa. 1. 18. comp. with 15. which are ſo deeply rooted into the ſoul, that none can take them away but God, by the blood of Chriſt. It was a ſigne to the *Iſraelites* of *Rachabs* houſe, whereby when *Jericho* was deſtroyed, ſhe was ſaved. The Midwife tyed a threed of Scarlet about the hand of *Zara*, in the travel of *Thamar*, Gen. 38. 28, 30. It was uſed for ornament, both in the Tabernacle, Exod. 25. 4. & 26. 1, 31, 36. & 27. 16. Numb. 4. 8. and alſo in the Temple, 2 Chr. 3. 14. It was worne by great ones, for ornament and beauty, Lam. 4. 5. In which reſpect the Spouſe is compared to it, Cant. 7. 5. It was uſed in the Prieſts cloaths, Exod. 28. 5, 6, 8, 15, 33. and by the *Chaldean* Men of War, Nah. 2. 3. The Souldiers clothed Chriſt with it in deriſion, becauſe he was called a King, Mat. 27. 28. The Whore is clothed with Scarlet, Rev. 17. 3, 4. to ſet forth her magnificence, but hypocriſie; for Antichriſt is ſpecious in the ſight of the world, filling the eyes with ſhews, but deceiving the mind with impoſtures; or, to ſignifie her cruelty, who is drunk with the blood of the Saints, Rev. 17. 6.

The uſe of it is, 1. *Common*, for ornament.

2. *Holy*; for it was uſed in the Prieſts robes, Tabernacle, and Temple, in Legall Purifications, Heb. 9. 19. Numb. 19. 6. Lev. 14. 4.

3. *Profane*, for the ornament of the Whore.

Scatter] is taken *properly*, Exod. 32. 20. Iſa. 28. 25. Thus God ſcatters the hoarfroſt, Pſal. 147. 15.

2. It is uſed by God as a puniſhment of ſin, Lev. 26. 33. Deut. 4. 27. who both threatens it, Deut. 28. 64. 1 King. 14. 15. & 22. 17. and inflicteth it, Gen. 11. 19. 2 Sam. 18. 8.

It is ſpoken of the faithfull, Act. 8. 1, 4. & 11. 19, 20. and of the ſheep of Chriſt, Mat. 26. 31. Mar. 14. 27. Joh. 16. 32.

It is put, 1. For great judgements, Iſa. 30. 30.

2. To diſſolve, Job 37. 11.

3. To conquer, overcome, and deſtroy, Pſal. 68. 1. Hab. 3. 14. Pſal. 89. 11. & 144. 5.

4. To be liberal to the poor, Pſal. 112. 8. Prov. 11. 24. 2 Cor. 9. 9.

5. To confound and bring to nothing the counſels of the proud, Luk. 1. 51.

6. To commit idolatry here and there in ſundry places, Jer. 3. 13.

Scepter] A little Wand or Rod, which Princes were wont to bear in their hands, as a ſigne of their government, Eſt. 5. 2.

2. Kingdome or Government. Gen. 49. 10.

The

The Scepter ſhall not depart from Judah. Pſal. 45. 9. A Metonymie of the ſigne, put for the thing ſignified. It ſignifies cruell and hard government, Iſa. 14. 5. Alſo chaſtiſement, Job 21. 9.

Note. By *Scepter* in this place of Geneſis, two things be implyed: one is the Tribe of *Judah*, that it ſhall continue diſtinct till Chriſts comming, the other ten being ſcattered and confuſed by the Captivity, 2 King. 17. The other thing is the power of Government, which ſhould be in this Tribe: for Scepter ſometime ſo meaneth, and it is manifeſt by the ſacred Story, that after the coming of Chriſt, even till his death, and preaching of him by the Apoſtles, ſome power in civill and religious cauſes remained in *Judah* howſoever ſupreme power in capitall matters were taken away, Joh 18. 31.

Scepter of his mouth] The preaching of the Goſpel, whereby the ungodly are ſpiritually killed, and the faithfull ſpiritually quickened, and mightily directed. Iſa. 11. 14. *He ſhall ſmite the earth with the Scepter* or *Rod of his mouth.*

Scepter of righteouſneſſe] A juſt government, full of righteous Ordinances, being duely and rightly executed, Heb. 1. 8. Such is the Government and Kingdome of Chriſt: wherein be ordained righteous Laws and Statutes, for the well ruling of his people.

Sceba] *Set in order.* A *Jew*, whoſe 7. Sons were Exorciſts, and wounded by Satan, Act. 19. 14.

Schiſme] A rent, diviſion, breach, or cutting off.

2. A diviſion in the Church, or a rent amongſt Chriſtians. 1 Cor. 1. 10, 11, 12. *That there be no diſſenſions among you.* In the originall Greek text, the word [*ſchiſme*] is expreſt; which imports a ſeparation from the ſociety of the Church, about externall things.

Schiſme is a diſſenſion or ſeparation, when one or more ſeparate and rent themſelves from the outward fellowſhip of the faithfull, cutting aſunder the peace and unity of the Church, upon ſome diſlike of ſome Rites and Orders, therein lawfully received and obſerved; or elſe upon different opinions about their Teachers. As Hereſie is a departing from the Communion of the Church in reſpect of Doctrine; ſo Schiſme is a cutting off ones ſelf for externall things. An example hereof we have, 1 Cor. 1. 10, 11, 12. *Every one of you ſays, I am Paul's, I am Apollo's, I am Cephas, and I am Chriſts.*

Note. Schiſme is affirmed of diviſion in Doctrine. See Joh. 7. 43.

Schiſme is an unjuſt and raſh diviſion made in the Church.

It hath its beginning from *Satan*, the *firſt Schiſmatick*. Jude v. 6. who by his temptations, often prevails with men to depart from God, as with *Adam* in Paradiſe.

2. From the members of Satan, who love to fiſh in troubled waters, although all be not by the ſame reaſons; for ſome make rents and diviſions in the Church through hatred, as the *Donatiſts*; ſome through ambition and deſire of rule, thus the *Papacie* encreaſed by great Schiſmes, the Biſhops of *Rome* threw down them of *Alexandria*, *Jeruſalem*, and *Conſtantinople*; and the *Romaniſts* themſelves raiſed many Schiſmes about the Popedome, as between *Gregorie* 12. and *Benedict*: others ſeparate out of ignorance, as the multitude, concerning Chriſt raiſe a diviſion, Joh. 7. 43, 52. others out of a vain admiration of their owne worth, and perſwaſion of holineſſe, as the Anabaptiſts and Browniſts.

Schoole] The place where Scholars are taught, ſuch places the Jews had different from their Synagogues, Act. 19. 8, 9, 10. & 22. 3. Theſe Schooles were in every City and Province, and were built upon hills, Judg. 7. 1. There is mention of the Hill *Moreh*, *i. e.* the Hill of the *Teacher*: when the Maſters taught, they were ſaid to *give*. Pr 9. 9. The Scholars when they learned any thing were ſaid to *receive*, Prov. 4. 10. Hence that of the Apoſtle, 1 Tim. 1. 15. *This is a true ſaying, and by all means worthy to be received,* (*i. e.*) learned. *Goodwyn Moſes and Aaron.* p. 89.

A Schoolmaſter] The Ceremoniall Law of *Moſes* to be an Inſtructer of Gods people, teaching by the death of the Sacrifices, their own guilt and deſert: Alſo, that their whole juſtification did lie in the obedience of Chriſt unto the death of the Croſſe, whereof the Legall Sacrifices were types and ſignes. Gal. 3. 24. *The Law was our School maſter to bring us to Chriſt.* Theſe laſt words [*of bringing to Chriſt*] confirm our ſignification of Schoolemaſters to be good and fit. Ceremoniall Law bringeth to Chriſt by figure and repreſentation; the Morall Law doth the ſame by condemnation, (known experimentally) even as a diſeaſe found and felt driveth to the Phyſician.

School-maſter] One that teacheth little children

children the first rudiments or elements.

Metaphorically, 1. The Ministers of the Gospel are the School-masters and Instructers of the Church, 1 Cor. 4. 15.

2. The Law is our School-master leading to Christ, Gal. 3. 24, 29.

1 Because it points out and shadows forth unto us Christ, by bodily rudiments of Ceremonies and Sacrifices.

2 Because the Law, especially Moral, urgeth and compelleth us to go to Christ, for it shews us our sins, and that without remedy it shews the damnation that is due unto us; and by this means it makes us despair of salvation in respect of our selves, and to seek it in Christ. It is then our *School-master* not by plain teaching, but by stripes and correction.

Science] Knowledge in humane learning, Dan. 1. 4.

2. Vain knowledge, opposite to the simplicity of the Gospel, 1 Tim. 6. 20.

Scorch] To burn with heat, Mar. 4. 6. Matth. 13. 6. To be cruelly plagued, Rev. 16. 8, 9.

Scorn] The conditions and qualities of such are,

1. To take pleasure in scorning, Prov. 1. 22.

2. To hate them that rebuke him, Pro. 9. 8.

3. Not to indure reproof, Pro. 13. 1.

4. To bring others into snare, Prov. 29. 8

5. To be proud, Prov. 21. 24.

6. To be contentious and reproachfull, Prov. 22. 10.

7. To make his reprover ashamed, Prov. 9. 8. He is threatned with judgements, Pro. 9. 12. & 19. 29. Isa. 29. 20. and inflicted upon him.

For, 1. though he seek wisdome, he shal not finde it, Prov. 14. 6.

2. Men abominate him, Prov. 24. 9.

3. God scorneth him, Prov. 3. 34.

Scorner] One that scoffeth or flouteth at the infirmities and miseries, or at the graces and good acts of others. Such were they which scorned Christ and his Apostles. Luk. 8. 53. *And they laughed him to scorn.* Mat. 27. 39, 40. Act. 2. 13.

2. A contemptuous proud person, presuming of his wit, that by it he will compasse any thing, without such means as God hath appointed. Prov. 14. 6. *A scorner seeketh wisdome, and findeth it not.*

3. A malicious incorrigible person, which makes a mock of the Word of God, proudly scorning all good counsel: such Christ calleth Dogs and Swine. Psal. 1. 1. *Nor sit in the seat of the scornfull.* Prov. 9. 8. *Rebuke not a scorner.* In Psal. 1. 1. there be three gradations to be well marked.

1. Of sins; Counsel, Way, and Seat.

2. Of actions; Walk, Stand, Sit.

3. Of persons; Ungodly, Sinners, Scorners.

The word in the Originll importeth *proud mockers*, Prov. 3. 34.

Scorpion] A vile and venemous creature, which hath a mortall and deadly sting. Rev. 9. 5. *As the Scorpion when he hath stung a man.*

2. Hereticks and Hypocrites; especially the Disciples of Antichrist, which (like Scorpions) privily and deadly sting and wound mens consciences with the venome of their false poysoned doctrine. Rev. 9. 3. *Unto them was given power, as the Scorpions of the earth have power.*

Scorpion. The place where they breed is under stones, and in the rifts of walls, but especially in the Wildernesse, Deut. 8. 15. called the *Scorpions of the earth*, Rev. 9. 3. It is a venemous creature, the sting of it is deadly and tormenting. It lyeth in the tail, which alwayes moveth, and suddenly stingeth, when no such thing is suspected, for it hath a flattering countenance.

It is put, 1. for venemous and hurtfull meat, Luk. 11. 12.

2. For great evills and dangers, Luk. 10. 19.

3. For a cruell and Scorpion-like people, Ezek. 2. 6.

4. For oppression and tyranny, 1 King. 12. 11.

It is put also for the Antichristian hereticks, who resemble it.

1. The Scorpion looks as if it would not offend, it flattereth with the face, but stingeth with the tail, which is in a continuall motion, ready to hurt. So these hereticks in appearance are courteous, and affable, full of humanity, but with fair speeches, and flattering lips they deceive the hearts of the simple, Rom. 16 18.

2. With the tail it licks the dust of the earth. So they minde earthly things, Phil. 3. 19.

3. The sting is not felt at the first. So heresie is not felt at the first, but is plausible, until the conscience be awaked.

4. It is a figure of their letchery, which the *Ægyptians* were wont to paint in the form of a Scorpion. *Comp.* p. 962. *a.*

Scour] To rub, and cleanse, Lev. 6. 28.

Scourge] Properly a rod or whip to cor-

rect or beat men or beasts withall, but figuratively, any instrument of Gods wrath, as he used an Angel to scourge the *Assyrians*; of whom in one night were slain an hundred fourscore thousand. Isa. 10. 26. *The Lord shall stir up a scourge.* Thus the King of *Ashur* in this tenth Chapter is tearmed a Rod, Staff, Axe, and Saw, being an organ of Gods anger against *Israel* and *Judah*.

The chastisements and fatherly correction of God, Heb. 12. 6. Prov. 3. 12.

It is put for slandering and back-biting, Job 5. 21. For grievous vexation, Josh. 23. 13.

Scrabble] The gesture of *David* when he faigned himself mad, 1 Sam. 21. 13.

Scrape] To rub by reason of itch and scabs, Job 2. 8. It was used to the walls of the house infected with the plague, Lev. 14. 4. It is put for to despoyl, and make poor, Ezek. 26. 4.

Scribe] One skilful in the Law of *Moses*, able to interpret it rightly, to the instruction of the Church in godlinesse. Neh. 8. 4 *Ezra the Scribe stood on a pulpit of wood.*

2. One, which pretended much skill and ability to interpret the Law of *Moses*, yet corrupted it with many glosses, and false interpretations. Matth. 23. 2, 3. *The Scribes and Pharisees sit in Moses Chair.* See Matth. 5. throughout.

3. Every one that expoundeth or declareth the Will of God; whether Apostle, Evangelist, Prophet, &c. Mat. 13. 5, 6. *Every Scribe taught to the Kingdome of heaven.* The Secretaries of Princes and publick Notaries, were of old called Scribes, 2 Ki. 12. 11.

Scribe is a name of *Office*, not a *Sect*. There are divers sorts of them.

1. Such as were occupyed in making Contracts, and writing Deeds and Instruments: whereof mention seems to be made, Ezek. 9. 2, 3. Jer. 32. 11. 1 Chr 2. 55. Whereunto the *Psalmist* alludeth, Psal. 45. 2.

2. Such as attended the King as his Secretaries, called the *Kings Scribes*, 2 Sam. 8. 17. & 20. 25. 2 King. 18. 18. & 12. 10. Of these there were two sorts, one daily attending the King, the other took an account of the Army, 2 Chr. 26. 11.

The 3. sort were such as belonged to the Church, and were Expounders of the Law, Luk. 7. 30. called *Doctors of the Law*, Ib. 5. 17. and they might be indifferently of any Tribe; they clave to the written Word, and when they accuse *Christ*, it is with a breach of the Law, whereas the *Pharisees* was with a breach of Tradition.

Screech-owle] Isa. 34. 14. or *Night-raven*. Our margent, *Night-monster*. Some of the Jewish Doctors would have it to be a *Chamelion*, that liveth by the ayr. Others of them, an *evill spirit*, that haunteth waste places, Mat. 12. 43. But the doting *Talmudists* tell us that it is the name of *Adam*'s first Wife, made of the same mould with him before *Evah*, who because she would not be ruled by him, ran away from him, and became an evill spirit, &c. It seems by the name to be some Night-bird. *Annot.*

Scrip] See *Wallet*.

Scripture] Any written thing, or written book.

2. The Word, inspired of God, written for the perfect and perpetuall instruction of the Church, in godlinesse, by the Prophets and Apostles, the Pen-men of the holy Ghost. 2 Tim. 3. 16, 17. *The whole Scripture is given by inspiration of God, and is profitable to teach, &c.*

1 Doctrine is of all truth pertaining to salvation.

2 Reproof is a confutation of errors.

3 Correction, is reprehension of vices, and dehortation from them.

4 Instruction, is exhortation to all virtues, with the sweet promises of God, the better to allure thereunto.

Whatsoever belongs to Faith or Manners, is sufficiently taught in holy Canonicall Scripture, where all things be plain which be necessary.

Papists do wrongfully charge Scripture with imperfection and darkneſse, to make way for their unwritten Verities and Traditions, and to drive the people from it. All divine saving truth, is sufficiently taught in the Scriptures of the Old & New Testament. I adore the fulnesse of Scripture, saith one learned Father. Scriptures were given the Church, not onely for sufficiency unto salvation, but for the fulnesse of faith, Phil. 3. 1. 1 Joh. 1. 4.

3. Some one particular book of Scripture, to wit, the books of *Moses*. Gal. 3. 22. *But the Scripture hath concluded all under sin.* A Synecdoche.

4. Some one sentence or saying, either propheſie, testimony, or decree of God, cited out of the Scripture. Joh. 10. 35. *If he called them Gods, to whom the Word of God was given, and the Scripture cannot be broken.* A Synecdoche. Joh. 17. 12.

5. Gods speaking in the Scripture. Gal. 3. 8. *For the Scripture saith to Pharaoh.* Comp. Gal. 5. 22. *Scripture hath concluded all under sin;*

with

with Rom. 11. 32. *God hath shut up all in unbeleef.* Gal. 4. 30.

6. The Books of the Old Testament, *Moses*, the Prophets, and the Psalms, Joh. 5. 39.

Of the Scripture, there is a fourfold use mentioned in behalf of the Christian hearer, Rom. 15. 4. whereof one is contemplative, as a fountain and foundation of the rest, to wit, Doctrine, the mother of Faith; the other three uses be practick, tending to life and manners, to wit, 1 Patience, 2 Consolation, 3 Hope; which is named last, because though it immediately spring out of faith, yet it indureth last, even till salvation hoped for, be attained. Let all Christians study thus to use Scripture. But in 2 Tim. 3. 16, 17. in behalf of the Christian Teachers there be four other uses reckoned up.

1. Teaching the truth of the Word.
2. Improving or conviction of heresies.
3. Correction of vices.
4. Instruction in a righteous life.

It doth also belong to a Preacher to strengthen the hope of Gods children, touching happinesse in heaven, by the consolation of Scriptures. Let all Gods Ministers study to put the Scriptures to these uses in their Sermons, as the nature of their Text will bear.

Scriptures are necessary for the Church two wayes:

First, absolutely unto the being of the Church, as daily bread, which our life cannot lack; or as Instruments which the Goldsmith must needs have.

2. They are necessary, that is, profitable and commodious for well-being (as riches to our life) for they are exceedingly behoovefull unto faith, Joh. 20. 31. Matth. 22. 29. unto doctrine, Rom. 15. 4. unto patience, comfort, hope, Rom. 15. 5. Also to those other four purposes mentioned, 2 Tim. 16. 17.

Scripture. The Books of the Old and New Testament are so called by an excellency which they have above all other Books: For,

1. They contain the whole Will of God necessary to be known for our salvation.

2. They were inspired by the holy Ghost, 2 Tim. 3. 17. 2 Pet. 1. 21.

3. They contain a wisdome far above all the wisdome of the world, 1 Cor. 6 7.

4. They were penned by the most excellent of men, for wisdome and holinesse, as *Moses*, *David*, *Solomon*, the *Prophets*, *Apostles*, and *Evangelists*.

5. They are most perfect, pure, deep, and immutable, containing all things necessary for faith and good manners, 2 Tim. 3. 17, 18. Mat. 5. 24. 1 Pet. 1. 23.

6. No Scripture but this brings such glory to God, nor can convert a soul, Heb. 4. 12, 13. Psal. 19. 8. onely this ministreth solid comfort, Psal. 19. 11. and maketh wise to salvation, Psal. 119. 14, 15, 27.

7. All these books agree in one harmony as if all were written by one man, although they were written by divers men in divers ages. *Byfield* on Pet. 272.

Scrowle] See *Book*, *Volume*.

Scull] The brain-pan, 2 King. 9. 35 Judg. 9. 53. It is the name of a place where Malefactors were punished, and Christ crucified, Luk. 23. 33. Matt. 27. 3. Mar. 15. 22. Joh. 19. 17.

Scum] The filthy excrement floating upon the top of the water, or of a boyling pot. It signifieth the filthy sins of *Jerusalem*, Ezek. 24. 6, 11, 12.

Scurvy] It is a scurf or dry scaul, or mangie, very itching, enforcing to scratch. It made a man uncapable to discharge the office of the Priest, or to sacrifice to the Lord, and the beast infected with it unclean, Lev. 21. 19. & 22. 22.

Scythians] *Tanners*, or *coblers*. A people, Col. 3. 11.

S E.

Sea] The gathering of the Waters into one heap. Gen. 1. 10. *And he called the gathering together of the Waters, Seas.*

2. A Lake. Joh. 6. 1, 18. *Sea of Galilee, and of Tiberias.* Also the River *Nilus* in *Ægypt.* Isa. 19. 5. The *Hebrews* call a Sea every great collection of waters.

3. This present world, which is like a Sea, for the unstable and unquiet condition thereof. Revel. 21. 1. *And there was no more a Sea.*

It is also taken for a large vessel, 1 King. 7. 23, 24, 25. 2 King. 16. 17. Jer. 27. 19. & 52. 17, 20.

2. For the multitude of the Gentiles converted to Christ, Isa. 60. 5. & 66. 19. or the multitude of the faithfull, Rev. 8. 8, 9. and for the multitude following Antichrist, Rev. 16. 3.

3. For a great Army, Jer. 51. 42. Ezek. 26. 3 1.

4. For a fierce and cruell man, Job 7. 12.

5. For out of sight, and remembrance, Mic. 7. 19. Isa. 38. 17.

6. For turbulent commotions on earth, Dan. 7. 2, 3, 17.

Sea of glaſſe] This brittle inconſtant eſtate of the world, mixed with troubles and afflictions, through the cruelty of wicked men. Rev. 15. 1. *I ſaw as it were a glaſſe Sea, mingled with fire.* See the word *Sea* in the Dictionary of the *Revelation.*

A great Sea] The Earth is called great, for the largeneſſe and amplitude; and a Sea, for the turbulent and manifold commotions (as waves) ſtriking and beating one againſt another, to the diſtrubing of the whole government of the earth. Dan. 7. 2. *Upon the great Sea:* compare this with verſ. 17. where it is expounded of the earth, as alſo verſ. 3.

To paſſe through the Sea] That by Chriſt and his mediation (who is the way, and the life) the *Iſraelites* were to go through all difficulties by faith unto everlaſting life, Exod. 14. 31. 1 Cor. 10. 12.

Seal] An inſtrument wherewith Bonds or Letters be ſealed and ratified, alſo whereby things true and authentick are ſevered from the reſt.

2. Some outward holy thing, or work done by the appointment of God, for confirmation of weak faith. Thus Sacraments are called Seals. Rom. 4. 11. *He received the Seal of Circumciſion.*

Such of the Jews, as untill the death and reſurrection of our Lord, did uſe Circumciſion as a Seal of the righteouſneſſe of faith, are never reproved therefore in the Apoſtolicall writings, (for this uſe was appointed of God:) but when the Jews after the inſtitution of Baptiſme and Aſcenſion of our Lord, would ſtill continue circumciſion as not aboliſhed, attributing to it power of Juſtifying, joyning it with Chriſt in the cauſe and merit of ſalvation, and thereby binding themſelves for attainment of eternal life unto the obſervation of the whole moral Law; they were worthily taxed by *Paul,* for aboliſhers and makers voyd of the grace of God, and of the death and righteouſneſſe of Chriſt; as in Gal. 5. 2, 3, 4. and elſewhere, in that and other of his Epiſtles.

3. Some inward work of the Spirit, by his ſecret, powerful, and evident inſpiration and witneſſe, aſſuring every elect beleever of his owne adoption and ſalvation by Chriſt, Eph. 1. 13. *Ye were ſealed with the holy Spirit of promiſe.* & 4. 30.

4. The firm ſtableneſſe of Gods free predeſtination to life. 2 Timothy, chap. 2. verſ. 19. *The foundation of God remaineth ſure, and hath this ſeal; God knoweth who are his.*

5. The Grace of true Sanctification wrought in us, as the print of the holy Ghoſts work in us, is the ſeal or aſſurance of our redemption to come, Epheſ. 4. 30. & 1. 13.

6. That which covereth and keepeth ſecret and cloſe a thing from the ſight and knowledge of any man, Rev. 5. 1.

7. The teſtimony or aſſent of one given to a thing, Joh. 3. 33.

8. The reſtraint put on an enemy, Rev. 20. 3.

Having this ſeal] Being endowed with theſe two ſanctified affections:

1. Faith, whereby one apprehends Gods love in Chriſt towards himſelf, (*God knoweth who be his.*)

2. An earneſt deſire of godlineſſe, (*Let him depart from iniquity.*) 2 Tim. 2. 19. *Having the ſeal.*

Note, that in the compariſon of our Sanctification with ſealing, there are theſe ſeven circumſtances of likeneſſe.

1. The letter written, or casket filled with treaſure is every good Chriſtian, 2 Cor. 3. 23. Heb. 10. 16. 2 Cor. 4. 7.

2. The wax appointed to be ſealed and annexed to the letter or veſſel, is the relenting heart of man, apt to take any impreſſion, Pſal. 22. 14.

3. The Sealer, or perſon appointed to ſeal us, is the holy Ghoſt, Epheſ. 1. 13. & 4. 30.

4. The Seal it ſelfe is the Word of God, which being applyed to the heart, can affect it with the liking and likeneſſe of it ſelf.

5. The ſealing, or impreſſion active, is the act of applying the Word of God (whether precept or promiſe) by the holy Ghoſt within, and Miniſter without, to the Hearer.

6. The print, or impreſſion paſſive, or image of the ſeal left in the wax, is the knowledge, faith, and love of that truth, righteouſneſſe and happineſſe, which God originally hath in himſelfe, and his Word from him; and now man hath the true pattern thereof in himſelf, Eph. 4. 23, 24. 2 Tim. 2. 19.

The uſe or end of this ſealing, is the ſecreſie and ſafety of the thing ſealed (as a priviledged thing) from the eyes of curioſity, and hands of violence, wherewith ſtrangers or enemies would abuſe it. So are the Children of God paſt the cenſure of the wicked world, 1 Cor. 2. 15. & 4. 3. and preſerved

as

as precious things, for Gods owne uſe to be with him in heaven, 2 Tim. 2. 20, 21. Free from the malice and might of men, of devils, and from the ſtroke of Gods juſtice. Mat. 16. 18. *And I ſay unto thee that thou art Peter, and upon this rock I will build my Church: and the gates of Hell ſhall not prevaile againſt it.* Ezek. 9. 4.

To ſeal one] To put a mark upon one, for difference ſake, and to diſtinguiſh one from all other men. Joh. 6. 27. *Him hath God the Father ſealed.* It is one uſe of a Seal to put difference between things which be authentical and warrantable, and which be not. The Seal ſet upon Chriſt (for diſtinguiſhing him from all other men) is the holy Ghoſt, given him above meaſure, Joh. 3. 34.

Seal of the Spirit] An inward grace or work of the Spirit, aſſuring to every regenerate childe of God, his own adoption, 2 Cor. 1. 22. Papiſts fooliſhly expound this of the outward Seal of Baptiſme.

Seam] Joh. 19. 23. It was foretold, that *Lots were to be caſt upon Chriſts veſture*, Pſ. 22. 18. That this might be effected, it was through Gods providence, that *his coat was without ſeam, woven from the top thorowout*, which therefore without ſpoyling could not be rent or cut.

To ſearch] Diligently to look into a thing, to underſtand or finde it out; as the woman did ſearch her loſt groat. Luk. 15. 8. and as offenders muſt ſearch their ſins. Lam. 3. 40. *Let us ſearch and try our wayes.* 1 King. 20. 33. Gen. 30. 23.

2. To know a thing perfectly and exactly. 1 Chro. 28. 9. *The Lord ſearcheth all hearts.* This is a ſpeech borrowed from men, who are ſaid throughly to know what they diligently ſearch.

Alſo, it ſignifies a curious ſearching or finding out by ſoothſaying, or divination, Gen. 44. 6, 15.

To ſearch the Scriptures] To look into them carefully, with an earneſt deſire and indevour to try and finde out the truth contained in them, Joh. 5. 39. Act. 17. 11.

Seared] Burnt with a hot Iron, till it be cut off.

2. Extinct, and utterly put out, as the horns of a beaſt uſe to be burnt off with a ſearing Iron. 1 Tim. 4. 2. *And have their conſciences ſeared* or *burned with a hot Iron*; that is, his Conſcience is cut off, ſo as he hath none at all.

Season] A fit and convenient time or occaſion of doing things, Rom. 13. 11. See *Opportunity*.

Season. To reliſh with ſalt, Lev. 2. 13. It is applyed to our ſpeech, which is ſeaſoned by a holy wiſdome proceeding from the Spirit of God, whereby the heart is filled with good thoughts, and the tongue directed to utter ſuch words as are for the glory of God, and the edification of our Brethren.

Out of ſeaſon] Signifieth an unfit time to do a thing in.

1. In deed.

2. In the opinion of ſome partial perſon, but not in deed, 2 Tim. 4. 2.

3. In compariſon of a fitter time, yet ſo as the ſame is lawful, and the actions done in it. Elſe it ſhould not be enjoyned ſo ſtrictly, 2 Tim. 4. 2.

And this [Out of ſeaſon] being underſtood of Preaching, in caſe of neceſſity, (which cometh diverſly, as Act. 20. 7, 38. Heb. 3. 7. Eccleſ. 11. 4, 6. Act. 20. 29, 30.) may be divers in reſpect of a better ſeaſon; as,

1. Not upon the Sabbath, but elſe.

2. Not by day, but by night, as Act. 20. 7, 8.

3. More often then once in a day, Eccleſ. 11. 4, 6.

4. Beyond the compaſſe of one hour.

And this may be done alſo in regard of Place, as *Philip* to preach in the Charet: Chriſt in the way to *Emaus*: and *Paul* to pray on the Sea-ſhore.

5. When there are ſmall means and little hope of ſucceſſe by our labours, Eccl. 11. 6.

Season, and a time] A certain determined time, which the providence of God had ſo fixed for the four Monarchies, as by no art or force could be altered. Dan. 7. 12. *Their lives were prolonged for a ſeaſon, and a ſet time*; that is, their Kingdomes were temporary, and not eternall, as the Kingdome of the Meſſiah, which is deſcribed, Dan. 7. 13, 14.

Seat] A place to ſit in. Mat. 23. 6. *They love upper ſeats*, 1 Sam. 20. 25. Job 29. 7. This ſometime noteth authority.

2. A Chair to teach out of. Mat. 23. 2. *They ſit in Moſes Chair.* Alſo an Aſſembly, Pſa. 1. 1. & 107. 32.

3. The glorious ſtate of beleevers, partaking with Chriſt in his Dominion and Rule. Luk. 22. 30. *And ſit on ſeats, and judge the twelve Tribes of Iſrael.*

4. The deſperate, malicious and incorrigible contempt of Gods Word. Pſal. 1. 1. *Nor ſit in the ſeat of the ſcornfull.*

7. An habitation, Pſal. 104. 4, 7. & 132. 13.

Seat. Is put for a place of Juſtice, Job 29 7.

2. For a place of ſpecial abode, Job 23. 3.

3. For authority and dignity, Luk. 1. 52. Eſt. 3. 1. Rev. 13. 2.

4. For wickedneſſe and oppreſſion, Amos 6. v. 3.

Seaze] To lay hold upon, to poſſeſſe, Jer. 49. 24. Mat. 21. 31. It is put for, To deſtroy, Joſh. 8 7. Pſal. 55. 15. To expel, Job 3. 6.

Seba] (called *Siba*, 1 Chr. 1. 9.) *Captivity*, or *compaſſing about*; or after the *Syrian*, *an old man.* The Son of *Cuſh*, Gen. 10. 7. A Countrey, Pſal. 72. 10. Iſa. 43. 3.

Sebat] *A Scepter*, or *Rod.* The name of a *moneth*, containing part of *January*, and part of *February*, Zech. 1. 7.

Secacah] *A little ſhadow*, *a covering*, *a defence.* A City, Joſh. 15. 61.

Sechaniah] *The habitation of the Lord.* The Father of *Shemajah*, 1 Chr. 3. 22.

Sechu] *A defence*, *a bough*; or, *ſaying nothing.* A City, 1 Sam. 19. 22.

Second] The next in order to the firſt, as of Time, Dayes, Yeers, *&c.* Gen. 47. 18. Joh. 21. 16.

Second time] Once again work for the defence of his Church diſperſed, as aforeſaid out of *Ægypt*, Iſa. 11. 11.

Secret] Things hid from the underſtanding of all men, and known onely to God. Deut. 29. 29. *Secret things belong to God.* Thus Gods Counſels and Decrees are called Secrets, till events declare them. This word ſometime noteth the ſecret favour and providence of God, as well as the myſtery of Faith, Job 29. 4.

2. Dark things, or the things of Chriſt, being hid from naturall men, and hard to be underſtood without ſpecial illumination of the holy Ghoſt. Pſal. 25. 14. *The ſecret of the Lord is revealed to them that fear him.* Matth. 13 11. Thus is the Goſpel a Secret. See *Myſtery*, Rom. 16. 25. 1 Cor. 2. 7. 1 Tim. 3. 9, 16. Epheſ. 3. 3, 4, 9. Col. 1. 26, 27. Job 29. 4.

3. Things kept cloſe from the knowledge of all others, whereof our ſelves onely are privy. Eccl. 12. 14. *He will judge every ſecret thing.* Rom. 2. 16. Thus our own thoughts and purpoſes are ſecrets, even ſometime to our ſelves, Pſal. 19.

4. Such tydings as few do know, and ought not to be made common to many, but kept private. Prov. 20. 19. *He that diſcovers a ſecret, &c.* Judg. 3. 19. *I have a ſecret errand to thee, O King.* Thus infirmities and counſels, our own or others, are called Secrets, as Gen. 49. 6. Jer. 15. 17.

5. The Councell or Aſſembly of evill doers; that is, the malignant Church, Gen. 49. 6. Jer. 15. 17. Pſal. 64. 2. *From the ſecret of evill doers, hide me.* On the contrary, the holy Church is called the Secret or Myſtery of the righteous. Pſal. 111. 1. *I will confeſſe Jehovah in the ſecret of the righteous.*

6. Counſel, both Gods, Jer. 23. 18, 22. and Mens, Gen. 49. 6.

Note. Three ſecret things which the Lord is ſaid to diſcover:

1. The myſteries of Religion, as the Trinity, the Incarnation of Chriſt, the Life to come.

2. The ſecrets of mens hearts, 1 Cor. 2. 11.

3. Things to come.

Numberer of ſecrets] Chriſt Jeſus, who hath all the hidden things of God numbered before him, and perfectly known as at his fingers end, in which reſpect he is called the wiſdome of God; and alſo entituled his Word, or the Speaker, one who ſpeaketh, becauſe he teacheth and inſtructeth Angels and Men in the Church, thoſe ſecrets of his Father. Dan. 8. 13. *And I heard a Speaker*; the Numberer of Secrets, In *Hebr. Pſalmony.*

Secret ſins] Such ſins as a man underſtandeth not to be ſins, Pſal. 19. 12.

Secretly] is, 1. Privately, 1 Sam. 18. 22. Jer. 31. 17.

2. Deceitfully, Deut. 27 29. 1 Sam. 23. 9. Pſal. 10. 9.

3. Safely, Pſal. 31. 20.

4. Of ones own head, unwitting to another, 1 Sam. 18. 22.

5. Things hidden, and not known before, 1 Cor. 14. 25.

6. A thing that may or ought to be kept cloſe, Prov. 11. 13.

Sect] A faction, ſtudy, or courſe of life, ſingled and choſen out to be followed of us. Act. 5. 17. *Which was of the Sect of the Sadduces.* Here it is taken in ill part.

A form of Doctrine. Act. 28. 22. *We know that this Sect is every where ſpoken againſt*: that is, the Doctrine of the Goſpel, is generally ſpoken againſt: here uſed in good part.

Secundus] *Second.* One of *Paul's* Companions, Act. 20. 4.

Security] is twofold:

1. *Carnall*, when men live without the fear of God. Of this is ſpoken, Prov. 28. 14. Mat. 12. 44. It is twofold:

1 In the wicked, which conſiſts in a totall want of any reverence of God, which begets

begets a contempt and ſtupid careleſneſſe and ſenſeleſneſſe of the anger and judgements of God; ſuch are called fools, Prov. 3.7.

2 In the godly, who are infected with this carnall ſecurity but in part, being but partly regenerate, in reſpect whereof the fear of God is cold and languiſhing, eſpecially in proſperity, Pſal. 30.7.

2. There is a ſecurity of *Faith*, whereby we doubt not of, but are ſure of the promiſes of God, as if we had them in poſſeſſion. This breeds peace of conſcience, 1 Joh.3.19 and joy of heart, Pſal. 4.8, 9. & 16.9.

Sedition] Contention and ſtrife, with oppoſition againſt the lawfull command of the Magiſtrates, Luk. 23. 25. *Paul* was falſely accuſed of it, Act. 24. 5. It is a work of the fleſh, Gal. 5. 20.

Seduce] To turn out of the way commanded by God, Deut.13. 5, 16. as in *Manaſſes*, 2 King. 21. 9. Ezek. 13. 10. To deceive, Iſa. 19. 13. It is the property of falſe Teachers, Mar.13.22, 1 Joh. 2.26. Rev. 2. 20. Such are foretold, 1 Tim.4.1. They wax worſe and worſe, 2 Tim. 3. 13.

To ſee] To behold with bodily eyes any object. Alſo, to ſee a thing with conſideration and obſervation. Mat. 22.11. *The King came in to ſee the gueſts.* Pſal. 46. 8. *Come and ſee the works of God.*

2. To hear. Rev. 1. 12. *I turned to ſee the voyce that ſpake.* Alſo, by Propheticall revelation to receive a thing from God, Iſa. 2. v. 1.

3. To know, or to underſtand, Exo. 24. 10. *They ſaw the God of Iſrael*; that is, they knew that he was preſent with them by ſome viſible ſignes of his preſence. Joh. 9. 41. *But you ſay, we ſee*; that is, we know, 3 Joh. 1. 11.

This phraſe of [*Seeing God*] in the Goſpel of *John*, ch. 1. 18. ſignifieth a full and moſt cleer knowledge of God the Redeemer; ſuch a knowledge as none had of *God*, before Chriſt was manifeſted in the fleſh. Indeed the Gentiles in ſome manner knew God the Creator afore, by the light of Nature: alſo the Jews knew him as a Redeemer, by the Word of promiſes, and by Legall Sacrifices, but very obſcurely as in ſhadows, (like the appearing of the Sun through the clouds) but til Chriſt was incarnate, perſpicuouſly and perfectly, none knew him, as now Chriſt hath made him known by his aſſumption of our nature, wherein God is come neer to us, and by his doctrine moſt fully opening all the Counſels of the Father, Mat. 11. 27. Heb. 1. 1.

4. To beleeve in Chriſt. Joh. 6.4. *This is the will of my Father, that every one that ſees the Son, and beleeves in him, &c.*

5. To ſee with the eye, to know with underſtanding, to beleeve with the heart, Matt. 13. 11.

6. To have the perfect and immediate enjoying or fruition of the glorious preſence of God in heaven. Mat. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.* 1 Cor.13. 12. Joh. 3. 36.

7. To live. Gen. 16. 13. *Have I not ſeen? after God ſaw me.* A Synecdoche. The Jews when they ſaw any viſion of God, feared death, becauſe they were privy to their own unworthineſſe, Judg. 13. 22. & 6. 12.

8. To know a thing with approbation and love to it. Joh. 14. 6, 7. *He that ſees the Son, ſees the Father*; that is, he which knows the Son, approves and imbraces him for the true God, *&c.* Gen. 1. 4. *God ſaw the light*, that is, knew, loved, and approved it.

9. To take heed, or beware, or carefully look to our ſelves. Mat. 9. 30. *See that no man know it.* Rev. 22. 9. *See thou do it not.* Mat. 27. 3. *See thou to that.* To attend and conſider, as Iſa. 26. 11. Alſo, to know by viſion and revelation divine, Iſa. 13. 1.

10. To try or feel by experience. Pſ. 77. 16. *The waters ſaw thee, and fled.* Pſal. 90. 15. *According to the yeers which we have ſeen evill.* Joh. 8. 51. Iſa. 26. 11. *But they ſhall ſee*; that is, feel and prove.

Referred to God] 1. To take knowledge of men and their doings; to bleſſe, proſper, and help them, if they be good; to puniſh and deſtroy them, if they be evil. Gen. 31. 12. *I have ſeen all that Laban hath done.* Exod. 3. 7.

It ſignifieth, 1. To approve, Gen. 1. 4, 10, 12. *He ſaw his creatures, i. e.* he approved of them: In this ſenſe he ſaw the works of *Niniveh*, Jon. 3. 10.

2. To have pity, and ſo to help and deliver, 2 King. 19. 16. Iſa. 37. 17. & 63. 15. Lam. 3. 50.

3. To diſlike, and ſo to puniſh, Gen. 6. 5. & 31. 12. Exod. 3. 7.

In ſeeing to ſee] Surely to ſee, Exod. 3. 7. Gods ſeeing and hearing, implyed a merciful regard, and pitying of their miſeries, Pſal. 106. 44, 45. Gen. 29. 32.

Seeing, they not ſee] Such a knowledge of Gods revealed Will in his Word, as is without uſe and profit to ſuch as have it, Mat. 13. 14. Act. 28. 27. Iſa. 6. 9. *Ye ſhall ſee, and not ſee.*

Seed] That thin fluent ſubſtance in mans body,

body, which is the matter of generation, Gen. 38. 9.

2. A Son or Daughter. Gen. 38. 9. *To raiſe up ſeed to thy Brother.* Rom. 1. 3. *Of the ſeed of David*; that is, his Son, of his family and ſtock.

3. Poſterity, as Nephews or Neeces, or Childrens Children. Pſal. 37. *His ſeed ſhall inherit the Land.* & Pſa. 112. 1. *His ſeed ſhall be mighty upon earth.* Pſal. 22. 24, 31. & 37. 25. Gen. 17. 7, 10.

A ſeed of evill doers] An evil poſterity, doing evill things diſpleaſing to God: or evill children of evill parents; evill by nature, and by imitation of their evill progenitors, (not *Abraham* and *Iſaac*, but) ſuch as be mentioned, Pſal 78. 8. Iſa. 1. 4. *A ſeed of evill dyers.*

Godly ſeed] The ſeed of God, or ſuch a poſterity and iſſue, as God will allow of, and bleſſe. Malac. 2. 15. *Becauſe he ſought a godly ſeed.*

To mingle themſelves with the ſeed of men] To make leagues and covenants for mutuall defence, and to contract marriages for the better ſtrengthening of themſelves by great alliance, and all in vain, Dan. 2. 43.

Seed of Abraham] The whole poſterity of *Abraham*, in which many bad were mixed with good. Rom 9. 7. *Which are the ſeed of Abraham.*

2. The faithfull onely, whether Jews or Gentiles, which walked in the ſteps of the faith of their Father *Abraham*, Rom. 4. 13, 16.

3. Chriſt, which came of *Abraham* according to the fleſh: and was ſpecially promiſed to *Abraham* that he ſhould come. *In thy ſeed ſhall all the Nations of the Earth be bleſſed.* Gal. 3. 16. Gen. 12. 3.

Note. Seed of *Abraham*, either carnall onely, as they which boaſted to come of him after the fleſh Mat. 3. Joh. 8. or carnal and ſpirituall too, as the beleeving Jews; or onely ſpirituall, as the Gentiles, which had the ſame faith with *Abraham*; or Chriſt the bleſſed ſeed, who came out of *Abraham*'s loyns. See Matth. 1. & Rom. 4. & 9. & Gal. 3.

Till the ſeed came] Till by the preaching of Chriſt, when two peoples (Jews and Gentiles) were made one full Seed compact of both (the partition wall of Ceremonies being broken down) Gal. 3. 19. Thus explained by Eph. 2. 14. In the Text of Gal. neither Chriſt alone without his myſticall body the Church, nor the Catholick Church without Chriſt the Head, but both joyntly together are meant by *Seed*: as likewiſe verſ. 16. the word [*Seed*] being put collectively for the whole body, conſiſting of head and members, as the word [*Chriſt*] is, 1 Cor. 12. 12.

Thy ſeed] Thy Son according to the fleſh, though not after the promiſe, as *Iſaac* was, Gen. 21. 13.

Seed in Scripture ſignifieth, either *properly* that which begetteth ſome other like thing, as Gen. 1. Or figuratively, that which is begotten. In this latter ſenſe [*Seed*] is ſpoken, either collectively of many, of more then one, as Gen. 17. to *Abraham*: *I will be thy God, and the God of thy ſeed.* And again, *To thee and to thy ſeed will I give this Land.* Again, *I will multiply thee and thy ſeed.* Alſo Gen. 3. 15. *Between thy ſeed, and the woman ſeed.* Or elſe individually and ſingularly, for one alone, for one and no more, Gen. 4. 25. of *Seth*: *God hath appointed me another ſeed*: and of Chriſt alone, and no other, Gen. 3. 15. It (that is, Chriſt the ſingular ſeed of the woman) ſhall bruiſe his head; that is, Satans power. This promiſe thus expounded of Chriſt, that ſpecial ſeed, by Gen. 12. 3. & 49. 10. Gal. 3. 16. 1 Chr. 17. 11. *I will raiſe up thy ſeed after thee*; that is, Chriſt, for *Solomon* was now born. In Iſa. 9. 6. this ſeed is promiſed to be born of a Virgin: See the accompliſhment of that promiſe touching victory over Satan by the ſeed of the woman applyed to Chriſt, in Rom. 16. 20. Heb. 2. 14. 1 Joh. 3. 8. 1 Cor. 15. 54. Joh. 14. 30. Luk. 10. 18. Joh. 12. 31. Apoc. 20. 2.

Seed] Some kinde of grain wherewith the earth is ſown. Gen. 47. 19. *And give us ſeed.*

2. The Word of God. Luk. 8. 11. *The ſeed is the Word*; which is caſt into the heart by the Miniſter, as ſeed is into the ground by the Husband-man.

3. The promiſe of ſalvation by Chriſt, being received into the heart by the ſpirit and faith. 1 Pet. 1. 23. *Begotten of immortall ſeed*; that is, of the Word of God. 1 Joh. 3. 9. *His ſeed abides in them*; that is, the virtue of the holy Ghoſt working faith and holineſſe by the Word preached.

4. Bread, or ſome other thing diſtributed to the relief of the poor. Eccl. 11. 1, 6. *In the morning ſow thy ſeed.*

5. A remnant, or few, in compariſon of the reſt, as Seed-corn to the whole heap, Rom. 9. 29. Iſa. 1. 9.

6. The holy Ghoſt in Rom. 9. 29. & Iſa. 1. 9.

1.9. uſeth a Metaphor, borrowing his ſpeech from Husband men, who ſpend the greateſt part of their corn in bread and other food, reſerving a ſmall portion for ſeed, which is the choyceſt and beſt portion, proving fruitfull: ſo would God deal with the *Iſraelites*, *viz.* innumerable, as ſtars, or as the ſand, yet a few of them onely ſhould be delivered out of *Babylon*, and afterward out of Satans power; which few ſhould be of great price, full of good fruit, converting many to Chriſt, as the Apoſtles did. This ſmall number preſerved, *Amos* likened to a ſheep devoured of a Lyon, whereof the ſhepheard can ſave but a leg or an ear. *Micah*, to a few cluſters left after the gathering of grapes: and *Iſaiah* to a cottage left in a vineyard; all which, the Apoſtle *Paul*, looking unto the ſpiritual redemption, expreſſed thus in Rom. 11.6. *The remnant ſhall be ſaved, according to the election of grace.*

Seeds of dive s kindes, *or* **mingled ſeed**] Hypocriſie in the Doctrine or worſhip of God, or in manners, and life; when falſe Doctrine is mixed with true, and mans inventions with Gods worſhip; and curioſity with honeſt ſimplicity. Lev. 19. 19. Deut. 22. 9 *Thou ſhalt not ſow thy vineyard with divers kinds of ſeed.* See 2 Cor. 6. 14, 15, 16, 17.

Seeking] An action of a man that deſireth to finde ſomething which he lacketh, as *Saul* did ſeek his Fathers Aſſes, 1 Sam. 9. 3, 4. and the woman ſought her loſt groat, Luk. 15. 8.

2. The action of a godly perſon, ſpringing from an earneſt deſire of having ſome excellent and needfull grace, which is abſent and wanting to him, either in whole, or in part; in ſubſtance, or in degree. Thus we are commanded to *Seek the Kingdome of heaven*, Matt 6. 33. to *Seek wiſdome*, Prov. 2. 4. to *Seek God and his face*, Pſal. 27. 10. Iſa. 55 6. Alſo to *Seek Chriſt*, *&c.* For theſe things are ſtill wanting unto the godly, who have them not in ſuch a meaſure as they would and ſhould.

Note. Seeking either by prayer, as Pſal. 34 4 or by keeping Gods Commandements, 2 Chr. 14. 4.

3. Praying, or asking by prayer. Matth. 7. 7. *Seek and you ſhall finde.*

4. An action of Gods love, towards ſuch as have forſaken him, Luk. 19.10.

This action of our ſeeking hath theſe degrees.

1. The feeling of the want of ſome excellent and needful thing.

2. An earneſt deſire of finding.

3. A diligent uſe of all good means, whereby to attain it; as prayer, reading, hearing, *&c.*

4. Conſtancy untill we finde.

5. A love of the thing found.

6. A care to keep, and loathneſſe to loſe it. This whole action is ſhadowed in the example of *Mary*, in ſeeking up of Jeſus, Luk. 2. 44, 45, *&c.*

3. To employ the wit or minde to ſtudy, and all the ſenſes to ſearch out a thing, together with the meanes, place, time and uſe thereof, Matt. 7. 7. and it is more then aſking, which is but a deſire of the heart, and ſpeech of the mouth.

Seeking, *referred to God*] doth containe theſe five ſeverall things.

Firſt, that we are either loſt (as all are before their converſion) or ſtragled from him (as every converted perſon is, more or leſſe; at one time or other.) Luk. 19. 10. Luk. 15. 3, 4, *&c.*

2. A deſire and care in God, to recover us, and to bring us back to himſelf (as an Hen is carefull to gather her Chickens.) Mat. 23. 37. *How often*, *&c.*

3. The offering and continuing unto us means, that he may finde us; to wit, his Word, Miniſters, bleſſings, corrections, motions of his Spirit, checks of our conſcience, admonitions of the godly: By all which, we are ſought up and called to him, as through the whole Scripture manifeſtly appeareth.

4. His great love towards us, being found and recovered. This is expreſſed in the Father of the loſt Son, Luk. 15. 22.

5. Care to keep us ſtill, with unwillingneſſe to loſe us again. Joh. 10. 28. *None ſhal take them out of my hands.* All theſe things are ſhadowed out unto us, in him that ſought his loſt ſheep, Luk. 15. 2, 3, 4, 5, *&c.*

Seeking (as it is affirmed of hypocrites and wicked men) is nothing elſe but the making of a ſhew, as if they felt a want of God, and his good gifts, and were deſirous to finde them; when in truth, they ſeek not him for himſelf, but for ſome other thing, as their owne eaſe and commodities, *&c.* Or they ſeek other things more then him, or before him, as worldlings; or ſeek him amiſſe, not in his Word, as hereticks; or not in all his Word, as hypocrites ſeek him: or laſtly, they ſeek him too late, when he is not to be found, as the five fooliſh Virgins did, and all ſecure Chriſtians doe. Of theſe and ſuch like Seekers, it is written, Prov.

1. 20. *They ſhall ſeek me early, and ſhall not finde me.*

Not to ſeek his owne will] To hate and leave undone what pleaſeth our corrupt will, that we may do the pleaſure of God, ceaſing from our owne works, to fulfill works by him commanded. Iſa. 58. 13. *Not ſeeking thine owne will.* Thus godly perſons do not ſeek their owne pleaſure.

2. Not onely to do what pleaſeth himſelf, but joyntly to do his owne will, and his Fathers too. Joh. 5. 30. *I ſeek not mine owne will, but my Fathers will*; that is, not mine owne will apart, or ſeparate and divided from my Fathers pleaſure. For Chriſt as the Son of God, had one ſelfe ſame Will with his Father, as they were but one and the ſame God; and his will as the Son of man, though differing in faculty and power (being a finite created Will) from his divine Will, yet one with it, as touching conſent and agreement, even then when it ſeemed moſt to diſſent: as in Matth. 26. 33. Chriſt ſhunned death, not with a corrupt Will, as we doe, but with a meer naturall affection without ſin, ſuch as God had put into his humane nature, which by perſonal union was ſanctified

To ſeek God] To ask counſell at his Word, concerning both Civill affairs, and things to be done in Religion. Exod. 18. 15. *The people come to mee to ſeek God.* See *Face.*

To ſeek our owne things] To be given immoderately to our owne profit; being wholly occupyed in caring for our owne commodities, forgetting and neglecting the benefit of others altogether. 1 Cor. 13. 5. *Charity ſeeks not her owne things.* Charity breedeth a care of our Neighbours good.

Seem] To be, 1 King. 21. 2. marg. Shew, Nah. 2. 4. marg. Think, Luk. 8. 18. marg.

Seer] A Prophet, to whom God did make known himſelf and things ſecret, by viſions. 1 Sam. 9. 9. He that is a Prophet, was in old time called a Seer, Num. 12. 6.

Seethe] To boyl, Exod. 16. 23. A Kid, Exod. 23. 19. Fleſh, Exod. 29. 31. Pottage, 2 King. 4. 38. Bones, Ezek. 24. 5.

Seething pot, Jer. 1. 13. Heb. *A pot blown up*, and ſo made to boyl, Job 41. 20. A reſemblance of *Jeruſalem*, and of the grievous condition of the inhabitants thereof, which they ſhould be in, during the ſiege of the City, Ezek. 11. 3, 7. & 24. 3, 5. *Amot.*

Segub] *Made ſtrong*, or *exalted.* 1 King. 16. 34.

Seir] *Briſtled, hairy, a Kid*; or *a Devill*, or *tempeſt.* A Hill, Gen. 14. 16. A Countrey, Gen. 32. 3. A mans name, Gen. 36. 20. 2 Chr. 1. 38.

Seirath] The ſame. A place, Judg. 3. 26.

Seiſe] To drive out of ones poſſeſſion, Joſh. 8. 7. To exact ones due, as a Creditor on his Debtor, Pſ. 55. 15. To take hold on, Jer. 49. 24. To poſſeſſe and keep, Mat. 21. 38.

Sela] *A rock.* Iſa. 61. 1. or *Selah.* A City, 2 King. 14. 7.

Selah] Elevation, or lifting up, whether of the minde to mark, or of the voyce to ſtrain it, or of both, Pſal. 3. 2. & 21. 2. and often elſewhere.

This word for the matter imports an aſſeveration of a thing ſo to be; 2. and an admiration thereat. For the manner, it is a note of ſinging high, and therefore is uſed onely in Songs and Pſalms, and that in the end of a verſe commonly, excepting ſome few places, Pſal. 55. 19. & 57. 3. Hab. 3. 2, 9. where it is ſet in the midſt.

The *Chaldee Paraphraſt*, and ſome other *Hebrews* have turned it [*for ever*] and *Junius* ſomewhere rendreth it [*plain*] to note evidence; ſomewhere [*Maxime*] and [*Summe*] to note excellency, as Pſal. 3. 2. & 21. 2.

Selah-hammahlekoth] *The rock of diviſions.* A place, 1 Sam. 23. 28.

Seled] *Affliction.* Syr. *warning*, or *reſting.* 1 Chr. 2. 30. The Son of *Nadab.*

Seleucia] *Troubled, broken in pieces.* A City built by *Seleucus Nicanor*, 1 Maccab. 11. 8. through which *Paul* wandred, Act. 13. 14.

Selfe] Ones perſon, ſoul, and body. Mat. 22. 39. *Love thy Neighbour as thy ſelfe*; that is, ſo well, but not ſo much.

2. Ones Wife. Eph. 5. 18. *He that loveth his Wife, loveth himſelf.*

3. Our reaſon and will, as it is corrupted with ſin, which cleaves ſo cloſe to us, and we make ſo much of it, as if it were our own ſelf. Luk. 9. 23. *Let him deny himſelf.* It is the ſame with Eph. 4. 22.

4. The mercies of God, or his truth and juſtice. Iſa. 43. 25. *I will put out his iniquity from my ſelfe.* 2 Tim. 2. 13. *He cannot deny himſelfe.* His Mercy and Juſtice be himſelf.

Selvedge] Spoken of the border, edge, or uttermoſt ſide of a curtain, Exod. 26. 4. & 36. 11.

To ſell] To depart from ſome commodity, in reſpect of a due price that is given us for it.

Sell] Divers things may not be ſold; as,

1. *Men*, Joel 3. 3. Deut. 21. 14. This ſin is threatned, Amos 2. 6. Joel 3. 3.

2. *Blood*,

2. *Blood*, Numb. 35. 32.

3. *Chaſtity*, Deut. 23. 18.

4. *Juſtice*, Act. 24. 26.

5. The *Souls* of *Men*, Matth. 16. 26. This is the ſin of falſe Teachers, 2 Pet. 2. 3.

6. *Things* that were types of Chriſt, and his grace, this was *Eſau*'s ſin, Gen. 25. 34.

7. The *gifts of the holy Ghoſt*, this was the ſin of *Gehazi*, 1 King. 5. and *Simon Magus*, Act. 8. 19, 20.

8. *Chriſt himſelfe*: This was *Judas* his ſin, Mat. 26. 15. In reſpect of the *manner*, it muſt not be with violence and oppreſſion, Lev. 25. 14, 17, 21, 27, 50, 51, 52. Nor on the Sabbath day, Neh. 10. 31.

It is ſpoken of *God*, delivering his people over into the hands of their enemies, Deut. 32. 30. Judg. 2. 14. & 3. 8. & 10. 7. 1 Sam. 12. 7.

2. Of *Man*, in reſpect of himſelf; who,

1 Is *ſold under ſin*; *i. e.* ſubject unto his corruptions, though he wraſtleth againſt them, Rom. 7. 14.

2 *Unto ſin*, when he is given over altogether to doe wickedneſſe, like a ſlave, 1 Ki. 21. 20.

2. In reſpect of others; and then it ſignifieth,

1 To bring into bondage and ſervitude, Nah. 3. 4. Zech. 11. 5.

2 To expoſe others to a prey, which is the ſin of corrupt Judges, ſelling juſtice, and perverting judgement for a bribe, Amos 2. v. 6.

To ſell all we have] To pull our hearts from the things we poſſeſſe, and to be ready indeed to make ſale of them, when Gods glory, and the neceſſity of our Neighbour requires it: Mar. 10. 21. *Sell all thou haſt, and give it to the poor.* Act. 2. 45. & 4. 34.

2. Willingly to depart from and forſake all our ſins, both of Nature and Action, open and ſecret; and all our pleaſures and profits too, which we cannot hold without ſin. Matt. 13. 44. *He ſelleth all that he hath, and buyeth the field where the treaſure was hid.*

To ſell the truth] To make ſleight reckoning of it, as men commonly doe of thoſe things which they ſell. Prov. 23. 23. *Buy the truth, but ſell it not.*

Semachiah] *Cleaving*, or *joyned to the Lord* 1 Chr. 26. 7.

Semaiah] The Son of *Shechaniah*, 1 Chr. 3. 22. See *Shemajah*.

Semei] *Hearing*, or *obeying*. Luk. 3. 26.

Senaah] *A bramble, an enemy.* A City, Neh. 3. 3.

Senate] The Senators, or ſuch as belonged to the Councell, Act. 5. 21. The word γερουσία, comes of γέρων, *an old man*; which ſeemeth to import, that onely ſuch are meet to be Senators.

To ſend] To appoint and put forth (of favour) any perſon unto ſome publick function, furniſhing him with gifts and authority thereunto. Thus God ſent his Son to do the office of a Mediatour. Gal. 4. 4. *God ſent his Son born of a woman.* Alſo, thus he ſendeth Miniſters to preach the Goſpel. Rom. 10. 15. *How can they preach unleſſe they be ſent?* Jer. 14. 14. *I have not ſent them.* Jer. 23. 21.

Note, that Chriſt (as God) did exiſt and had being, ere he took fleſh of the Virgin, being God from everlaſting, begotten of his Fathers ſubſtance, to whom he is coeternal, and in time ſent into the world, to take our Nature: which confuteth *Arrius*, *Servetus*, *Socinus*, and others, who aſcribe unto Chriſt a temporary created Godhead, making of him a God by Office, not by Nature and Eſſence.

2. To chooſe, aſſigne, or appoint to this end that they be ſent, Joh. 17. 18.

3. To appoint a perſon (in wrath) unto ſome publick function, for the which he is not fitted of God: after this ſort God ſendeth forth fooliſh Shepheards, and unjuſt Princes, for the puniſhment of ſinners, Iſa. 10. 6. *I will ſend him to a diſſembling Nation, &c.*

4. To fulfill ſome promiſed good thing, or ſome threatned evill. Thus it is written, that God ſends his Spirit. Joh. 16. 7. *If I depart, I will ſend him unto you.* Thus God is ſaid to ſend the Sword or Famine, *&c.* Amos 8. 11. *I will ſend a Famine, &c.* 2 Sam. 24. *The Lord ſent a peſtilence.*

5. To commit ſomething over unto others of truſt and charge. Act. 11. 30. *They ſent it by the hands of Barnabas and Saul.*

6. To direct and diſpoſe ſome perſons, by a ſecret providence to doe ſomething for ſome ſuch end as by them was never forethought of. Thus God is ſaid to have ſent *Joſeph* into *Ægypt*, Gen. 45. 7. and *Saul* to *Samuel*, 1 Sam. 9. 16.

Send] Sometimes ſignifieth to Declare, Joh. 11. 3. Act. 10. 36. Rev. 1. 1, 11. Hence to ſend word to one, is, *To ſignifie, and make known*, Judg. 11. 28. Prov. 26. 6. Sometimes to Command, Pſal. 105. 20. So God is ſaid *to ſend his word to any*, whom he commandeth to obſerve the ſame, Mal. 1. 4. Pſal. 107. 19. & 147. 5. Sometimes to Conſult with, or

ask

ask counſell, Prov. 22. 21. Alſo to implore help, Hoſ. 5. 13. Sometimes to deſtroy, and caſt away, Joel 3. 13. Rev. 4. 15, 16, 18, 19. Sometimes to condemne eternally, Rev. 14. 19. and ſometimes to let alone, not to meddle with, Act. 5. 38. Sometimes to give leave, permit, Mar. 5. 12. & 8. 3. Sometimes to direct by a ſecret providence, Gen. 45. 5. 1 Sam. 9. 16. Sometime to force away, 2 Sam. 13. 16.

To ſend the holy Ghoſt] ſignifies 2 things.

1. To cauſe the holy Ghoſt to be preſent by ſome miraculous viſible manner, as when he came down upon Chriſt, Matt. 3. 16. and upon the Apoſtles, Act. 2. 3. See Act. 18. John. 15. 26. Hereof underſtand that in Joh. 7. 36. Hereof underſtand that in Joh. 7. 36. This kind of ſending was neceſſary to found the Primitive Church with ſignes and wonders, ſtrange and open, to convict Infidels, that all was done by God himſelf.

2. To convey the Spirit inviſibly into the hearts of the Elect, to make them new men, ſecretly and mightily inſpiring them with new thoughts, motions, and affections, that they may lead a new life, which is the work of the holy Ghoſt purifying the heart. Act. 15. 8, 9.

To ſend the ſword] To make or cauſe to come the calamity of War, bloody ſtrife, and debate. Mat. 10. 34. *I come not to ſend peace, but a Sword.* Neither Chriſt, or his coming, nor the Goſpel preached, have any ſuch end propounded properly, as to cauſe deadly diſſenſion and Warre (for Chriſt and his Doctrine in their owne nature, and of themſelves tend to peace, and effect peace and atonement between God and men, and amongſt men mutually one to another) but thoſe words in *Matthew* ſhew what event doth follow the coming of Chriſt and his Goſpell accidentally, through the fault of ungodly unbeleevers, who had rather ſtrive to death againſt their neareſt of kindred and blood, then to leave their hereſies, ſuperſtitions, and wickedneſſe, that they might imbrace the truth of Gods Word; as lamentable experience in all times and places of *Europe*, hath abundantly proved, and whereof this Iſland in our memory hath given tryal.

To be ſent] in the ordinary and proper ſignification, noteth an inferiour eſtate to the ſender; as in Act. 8. 14. but not ſo alwayes, as in the ſending of the Son by the Father, and of the holy Ghoſt by them both.

Seneh] *A rock.* 1 Sam. 14. 4.

Senir] *A ſleeping candle*, or *the proſpering of a candle*, or *of a Teacher.* A Hill, 1 Chro. 5. 23. called *Hermon: Sirion*, Deut. 3. 8, 9.

Sennacherib] See *Sanacherib.*

Senſe] The meaning, Neh. 8. 8.

Senſes] Judgement and ability to diſcern, Heb. 5. 14.

Senſuall] Carnall, fleſhly, Jam. 3. 15. Jude v. 19.

Sent] The ſmell, Hoſ. 14. 7.

2. It ſignifieth the virtue and force in a thing, Job 14. 9.

3. Manners and converſation, Jerem. 48. 11.

Sentence] Judgement. 2 Cor. 1. 9. *For we received the ſentence of death.*

2. A ſaying, or ſpeech, Dan. 5. 12. & 8. 23.

3. A judgement in controverſie, Deut. 17. 9, 10.

4. The meaning, Ib. 10.

It ſignifies ſometimes opinion, Act. 15. 19.

Senuah] as *Senaah*, Neh. 11. 9. The Father of *Judah.*

Seoʒim] *Gates, eſtimation, hairs of the head, tempeſt, devils, hairy*, or *goats.* 1 Chr. 24. 8.

To ſeparate] ſignifieth,

1. To diſtinguiſh things different by due diſcretion, Jer. 15. 19. Matth. 25. 32. See *Judge*, Numb. 16.

2. To ſanctifie and diſtinguiſh by grace, to prefer to ſome good eſtate, 1 Cor. 4. 7. 1 King. 8. 53.

3. To caſt off or away, to be deſtroyed, or to deprive of ſome good, Rom. 8. 35. 1 Cor. 5. 13.

4. To free from ſome evil, 2 Cor. 6. 17.

Separate. To divide and part company, Gen. 13. 9. It ſignifieth to remove away from, Gen. 49. 26. To abſtain, Numb. 6. 3. Lev. 22. 2. To ſet apart to the work of the Lord, Numb. 8. 14. Act. 13. 2. To forſake the communion of the Church, Jude v. 19. To excommunicate, Luk. 6. 22. To ſcatter, Deut. 32. 8. To diſregard and contemne, Prov. 19. 4. To betake unto, Hoſ. 4. 14. To worſhip, Hoſ. 9. 10.

Sephar] *A book, a Scribe, a declaring, a number.* A Mount of *India*, Gen. 10. 30.

Sepharad] *A book deſcending*, or *ruling, the perfection of going down.* A Countrey, Obad. 1. 20.

Sepharbaim] The ſame with *Sephar.* A Haven, or City, 2 King. 17. 24.

Shepharbites] The ſame. The Citizens of *Shepharvaim*, who burnt their children in the fire to their Idols, 2 King. 17. 31.

Sepulchre] A grave, or burying place, Gen.

Gen. 23. 6. 1 Sam. 10. 2. 2 Sam. 21. 14. It cometh from a word in *Hebrew* that ſignifieth *to aſk*, for it alwayes looks for more bodies to be conſumed, and is never ſatisfied, Prov. 27. 20. & 30. 16.

It is taken for the lowermoſt parts of the earth, Deut. 32. 22. Job 11. 8. For the bowels of the earth, Job 26. 2. For death, Pſal. 49. 15. Job 24. 19. Eccl. 9. 10.

To build and garniſh the ſepulchre of the Prophets, Mat. 23. 29. Luk. 11. 47. is to honor their memory.

Painted ſepulchre, is ſpoken of hypocrites, Mat. 23. 27.

Serah] *Savouring, the miſtreſſe of ſavour*, or *the ſong of ſavour*. The Son of *Aſher*, Gen. 46. 17.

Seraiah] *My Prince of the Lord*, or *my Song of the Lord*, 2 Sam. 8. 17.

Seraphims] Elect and good Angels from heaven, burning like fire, for the purging of the godly, by the calling of God, and the conſuming of the wicked like fire. Iſa. 6. 2. *Seraphims ſtood by him.* The ſerpents which ſtung the people in the Wilderneſs, be called by the ſame name, and *Preſteres* in Greek, *Incenſores*.

Seraphims] Iſa. 6. 2. or, *Seraphs*. Are glorious ſpirits: ſo tearmed, from a word that ſignifies *to fire*, or *to burn*, becauſe they are (as ſome think) of a *fiery* nature, or ſubſtance, or in regard of their fervency of love unto God, or in regard of their agility. And becauſe the word is the ſame with that whereby thoſe *fiery* ſerpents are deſigned that were ſent to ſting with *fiery* torment and inflamation, thoſe mutinous and rebellious ones in the Wilderneſſe, Num. 21. 6. ſome thence ſuppoſe they are here ſo called, becauſe they were to be Executioners of *Gods fiery wrath*, on theſe obſtinate and refractary wretches, againſt whom an heavy doom is here in the words following denounced. *Annot.*

Sered] Syr. *A Dyers fat*. Gen. 46. 14.

Sergeant] Act. 16. 35, 36. ῥαβδοῦχος, of ῥάβδος *a rod*, and ἔχω *to have*; becauſe Sergeants carryed a bundle of *rods* before the Magiſtrates, wherewith to chaſtiſe Malefactors at the chief Officers command.

Sergius] *A net*. A wiſe man, ſurnamed *Paul*, he deſireth to hear *Paul* and *Barnabas*, and beleeves the Goſpel, Act. 13. 7, 12.

Serpent] A creature ſo called, being full of venome and ſubtilty, of all other creatures, moſt contrary and dangerous to mankind, whereof there be ſundry kinds. Gen. 3. 1.

2. Satan, for his deep wilineſſe and craft likened to a Serpent. Rev. 12. 9. *That old Serpent.* To the wilyneſſe of his nature, (being exceeding crafty) Satan hath joyned the experience of ſome 6000. years; therefore called *an old Serpent*, Gen. 3. 13, 15. *O be watchfull and pray.* It ſignifieth, both *Satan* and *Serpents*.

3. A very wicked perſon, ſtuffed with the poyſon of malice, and armed with policy and purpoſe to doe evill to others, Mat. 23. 33.

4. A good Chriſtian, uſing a godly diſcretion to avoyd the evils intended againſt him by others, and (as the Serpent is cunning to ſave his head) ſo he to ſave his ſoul by his faith in Chriſt, Mat. 10. 16.

Serpent. Satan is ſo called,

1. Becauſe he conveyed himſelf in the Serpent, when he tempted *Evah*.

2. Becauſe of his Serpentine diſpoſition,

1 In reſpect of his malice, both in the fountain and ſtream; for of his own nature his poyſon is alwayes ready, as in a fountain; and in his effects it runneth continually, as in full ſtreams; both againſt Chriſt, and all his members for his ſake.

2 In reſpect of his winding, by his ſly flattery and ſubtilty, he never ceaſeth to hinder us of our paradiſe.

3. He is a Serpent in reſpect of his Serpentine conditions, he and his Angels are accurſed of God above all his creatures.

The wiſdome of the Serpent, which we are to ſtate after, conſiſteth in divers particulars.

1. As every yeer he caſteth his old skin, ſo we ſhould daily caſt off the old man.

2. He reneweth his ſight, ſo ſhould we be renewed in the Spirit of our minde.

3. He reneweth it by looking upon the ſennell, ſo ſhould we come to the means of grace, the preaching of the Word, that our eyes may be opened.

4. He ſhunneth the company of men, whom he knoweth to be his adverſaries, ſo ſhould we refrain from the company of the wicked.

5. He hideth himſelf where the breath of the Hart cannot reach him, ſo ſhould we beware to entertain the evil motions of Satan.

6. He is carefull to defend his head, ſo ſhould we be careful of the faith and glory of Chriſt our head.

7. He ſtoppeth his ears that he be not charmed, ſo ſhould we beware of men, and their flattering allurements unto ſin, Mat. 10. 17.

Serpents root] *Uzziah* King of *Judah*, Father of *Hezekiah*, who like a Serpent did bite and vex the *Philiſtins*, and his Son *Hezekiah* more grievouſly, like a Cockatrice, Iſa. 14. 29.

wiſe as Serpents] Such as be provident and circumſpect (as Serpents be) to ſee to themſelves, that they be not circumvented by craſty ones of this world. Mat. 10. 16. *Be wiſe as Serpents.*

Servant] A bondman, one conquered in wars, or bought for money, and in that regard bound to ſerve him by whom his life was preſerved. 2 King. 5. 2. *The Aramites had gone out in Bonds, and taken a little Maid of Iſrael, and ſhee ſerved Naamans wife.* Exod. 21. 2. *If thou buy an Hebrew ſervant.* Eph. 6. 5. Col. 4. 1.

Note. As ſervitude came in with a curſe, and implyeth a ſpirituall curſe, Gen. 9. 25. So Soveraignty ſomewhere is a ſpirituall bleſſing, Gen. 27. 29. See Gen. 25. 23. & Rom. 9. 12.

2. Every faithfull perſon, being bought and redeemed from the bondage of ſin, and Satan, to ſerve and obey God in righteouſneſſe and true holineſſe. Rom. 6. 22. *And made ſervants to God.* Luk. 1. 74, 75. *Being delivered from our enemies, we ſhould ſerve him without fear in righteouſneſſe and holineſſe of truth.*

3. One that ſerveth and obeyeth God, not onely in the common profeſſion of godlineſſe, but in ſome particular function and calling. Thus *Paul* calleth himſelf the ſervant of God. Rom. 1. 1. *Paul a ſervant of Jeſus Chriſt.* In this ſenſe alſo, Chriſt is termed the Servant of his Father, to execute his will (as Mediatour) in working mans redemption. Iſa. 53. 11. *My righteous ſervant.*

4. One whom God doth uſe as an inſtrument and means to effect and perform his wil in the work of ſome particular mercy, or ſome particular judgement. Thus may *Cyrus* be called the Servant of God, his Shepheard and anointed, Iſa. 44. laſt. & 45. 1.

5. Every creature of God obeying his will, as a Servant obeyeth the will of his Maſter. Pſal. 119. 91. *For all are thy ſervants.*

6. One, that is in bondage under the Ceremonies of *Moſes* Law. Gal. 4. 7. *Thou art no more a Servant, but a Son.* Such an one was ſo ſervant to the Law, as to a Tutor, yet was free by the Spirit of Adoption. One that is a vile ſlave, and ſubject to others, Gen. 9. 26, 27.

7. One which is of a baſe minde, having mean or no gifts, being a man of no worth or reſpect for good qualities. Eccl. 10. 7. *I have ſeen ſervants on horſes.*

8. One of inferiour condition, and low degree. Eccleſ. 10. 7. *Princes walk as Servants.*

9. One, which ſerveth and miniſtreth to the Church in the duties of Charity, Rom. 16. 1.

10. One that addicteth himſelf to ſerve and pleaſe the appetites of evill men, and to compoſe himſelf wholly to their evill examples and beheſts, without regard of God or godlineſſe, 1 Cor. 7. 23.

11. One that bindeth himſelf to ſerve another in all good and lawfull matters, and in thoſe which are alſo indifferent, not onely with body but with the minde alſo. Eph. 6. 5, 6.

Servants] were either by birth ſo, or made.

So by *birth*, were thoſe born of Handmaids, though the Father had been free: hereunto *David* alludeth, Pſal. 116. 16. *I am the Son of thy Hand-maid*; *i. e.* my Mother dwelt within thy houſe, and was within the Covenant, and I was born within thy houſe, and belong to thee. When both the Parents were free, then the Childe was free. Hereunto *Paul* alludes, Phil. 3. 5.

Made. Servants were ſo either by the law of Nations, or Civill law. The firſt way were theſe taken in War. Chriſt alludeth to this form, Luk. 4. 18. calling miſerable ſinners, Captives. And the Apoſtle, 2 Pet. 2. 19. By the Civil law, were ſuch as ſold themſelves to be ſlaves. Hereunto the holy Ghoſt alludeth, 1 King. 21. 25.

Servants in reſpect of their imployment, were of 4. ſorts among the Jew.

1. Thoſe who had the greateſt charge in the houſe, as *Eliezer* in *Abraham's* houſe; ſuch a one was *Herod's* ſteward, Luk. 8. 3. Theſe were ſaid to *ſtand before their Maſter*, 1 King. 10. 8. Hereunto the Angel alludeth, Luk. 1. 19. it imports their readyneſſe to ſerve him. Of ſuch Chriſt ſpeaks, Matth. 24. 45.

2. Theſe who had an inferiour ſort of ſervice; ſuch was *Eliſha*, who powred *water upon the hands of Elijah.*

A 3. ſort were theſe who were more ſervile, as Cooks and Bakers, 1 Sam. 8.

The 4. were thoſe who were ſet to the *baſeſt* ſort of ſervice, as to *grinde in the Mannill*, Exod. 11. 5. Such are ſaid to *ſit behinde the Mill*, becauſe they thruſt the Mill before them, as they wrought; they were Captives, who in the day did grinde in the Mill, and in the night were ſhut up in a pit or dungeon, and the dore was ſhut with a millſtone. *Iſaiah* alludeth to this, ch. 47. 2. This ſervice among the Greeks was called *δουλεία μύλη*, it is called *duſt*, becauſe they ſerved in the duſt.

This

This word now is appropriate to Church-service.

They had likewise their Mercenary servants, which was more ease. The time of this service lasted but 3 years, Deut. 15. 18. Isa. 16. 14. *Job* alludeth to this sort, Job 7. 1. *Weems Morall law*, p. 57, 58, 59.

A fellow-servant to one] To be a creature as well as he, Rev. 19. 20. & 22. 9

Servant of righteousnesse] One who obeyeth God in doing righteous works commanded in his Law. Rom. 6. 18. *Ye are made the servants of righteousnes*; that is, ye live righteously. Such are called the Servants of God, to teach, that God is served, when righteous works are done and performed.

Servant of Servants] A most vile and perpetuall servant, for ever enthralled to his Brethren, Gen. 9. 25. See Exod. 26. 33. Ezr. 7. 12. Deut. 10. 17.

Servant of sin] One who of his own accord readily obeyeth the desires and motions of sin. Rom. 6. 20. *For when ye were the servants of sin*; that is, when ye lived in sin, doing that willingly which it commanded.

To serve] To submit our selves to obey such who are Lords over us, and bought us with their money. Exod. 21. 6. *And he shall serve him for ever.* This is done willingly or unwillingly.

2. To obey and doe the revealed will of God, in the generall calling of a Christian. Heb. 12. 28. *Let us have grace, that we may serve God.* This is our service of God, in respect of our common vocation, as we are Christians.

3. To be obedient unto God, by doing readily and constantly the duty of some publick calling, to the honour of God, and the good of his people. Rom. 1. 9. *Whom I serve in the Gospel of his Son.* Act. 13 36. *After he had served his time.* Mat 20. 28. This is our service of God, in respect of a particular function, 1 Chr. 28. 9

4. To yeeld our selves unto God, by the inward obedience of the conscience, witnessed by the outward gesture of the body, in kneeling, bowing, lifting up eyes and hands to him, as to one that hath absolute power over us, and knowledge of us. Matth. 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serve.* Exod. 20. 5. *Thou shalt not bow down to them, nor serve them.* This is our religious service of God in his publick worship.

5. To stick unto, and to follow the true God, and his true worship, forsaking all strange gods, or strange worship of the true God. Josh. 24. 15. *I and my house will serve the Lord.*

To serve. To be altogether addicted to a person, or a thing. Thus we must not *serve Mammon*, Mat. 6. 24. Luk. 16. 3. nor the *belly*, Rom. 16. 18. nor *wine*, Tit. 2. 3. nor our *lusts*, Tit. 3. 3. nor *men*, in matters of Religion, 1 Cor. 7. 23. nor the *hosts* of *heaven*, Act. 7. 42. nor strange *gods*, Jer. 5. 19. nor any *creature*, Rom. 1. 25. But we must serve *God*, Exod. 3. 12. Luk. 1. 74. and *Christ*, Rom. 16. 18. Act. 20. 19. and that with fear, Psal. 2. 11. with joy and gladnesse, Psal. 100. 2. With one consent, Zeph. 3. 9. Without fear (servile) Luk. 1. 74. In the Spirit, Rom. 1. 9. Joh. 4. 24. In newnesse of life, Rom. 7. 6. Constantly, Rev. 7. 15. Act. 26. 7. Sincerely, Josh. 24. 14. which we ought to shew forth, by seeking none but him, Deut. 6. 3. 1 Cor. 7. 23. In obeying him in all things, in the advancement of his glory, 1 Cor. 10. 31.

It is taken for to apply ones self unto the humour of another, 1 Cor. 9. 19. To be milde and gentle, 1 King. 12. 7. 2 Chron. 10. 7. To submit wholly to the lust of another: Hence we are said to make God a servant to us, when we sin grievously against him, Isa. 43. 24. To obey, and that both lawfully, Rom. 7. 25. and sinfully, Ib. & 6. 6, 17, 20. Joh. 8. 34. to exercise the works of charity, Gal. 5. 13.

To serve at the Altar] To perform the whole Office of the Levitical Priest, whereof Oblations or Sacrifices (being a chief part) are put for the whole, by a Synecdoche. 1 Cor. 9. 13. *They which serve (or wait) at the Altar, are partakers of the Altar.*

To serve for a Wife] With much patience, poverty, meeknesse, and hard conditions to get him a Wife, as *Jacob* did. Hos. 12. 12. Gen. 29. 20. & 31. 40, 41.

Note this, that whereas men used of their substance to give dowries, Gen. 34. 11. Ex. 22. 7. *Jacob* out of his poverty, having nothing to give, Gen. 32. 10. giveth his service to his Uncle for a Wife (which service was hard to him) as *David* with perill of his life gave 100. foreskins of the *Philistins* in stead of a dowry, 1 Sam. 18. 23, 25, 27. This of *Jacob* may be mysticall, and applyed to Christ, whose Spouse is beautifull, Cant. 4. 1, 7. and made him to serve. See Isa. 43. 24.

To serve the Lord] To do all things according to the will of God, with an earnest desire therein to glorifie God, making

h's praiſe the utmoſt mark of our obedience to his word. Rom. 12. 11. *Serving the Lord.* If we ſtretch the ſenſe of this precept yet further, hereby to ſignifie unto us, that we ought to ſerve not Men, but God: and that the Lord ruleth over great and ſmal, then we have a more full meaning.

Such as do interpret the words [*Serving the time*] intend not thereby, that as Neutrals, and Temporizers, we ſhould change our Religion and behaviour, as times doe change, but either to watch the opportunity and ſeaſons of doing good things; or to obſerve what is fitteſt to be done, according to the circumſtance of time, fitting our ſelves thereunto, yet without turning from truth and honeſty, either to the right hand, or to the left: or to conſider how ſhort our time is, uſing this world as if we did not uſe it, 1 Cor. 7. Or patiently to bear adverſities, at what time they befall us. But the firſt reading hath far more Greek Copies, and authorities of more learned Writers, old and new, to confirm and countenance it, as *Beza* and *Pareus* do write upon the place.

To ſerve luſts] To obey wicked motions, by conſenting unto them, or practiſing them. Tit. 3. 3. *Serving divers luſts and pleaſures.*

To ſerve our neighbour] To apply our ſelves cheerfully and diligently, to do him all the good we can. Gal. 5. 13. *Serve one another through love.*

To ſerve riches] To love riches, obeying the covetous deſire thereof, Mat. 6. 24. *Ye cannot ſerve God and riches.*

Serug] *A bough*, or *plant*. The Father of *Nahor*, Gen. 11. 22.

Service] Buſineſſe, labour, and indevour about the good and welfare of others. Rom. 12. 11. *Not ſlothfull to do ſervice.*

2. Divine religious worſhip given to Idols. Gal. 4. 8. *Ye did ſervice to them who were no gods.*

Here is overthrown that Popiſh diſtinction of *Latria* (a worſhip due to God alone) and *Doulia* (a worſhip peculiar to Saints:) ſeeing the worſhip of Idols is here called [*Doulia*] which word is alſo elſewhere applyed to ſignifie the worſhip of God, Rom. 12. 11. and eleven times in the Scripture beſides. *Latria* is attributed to God 19. times in the New Teſtament, and the *Greek* Interpreters have given it 9. times unto *God* in the Old Teſtament, *Doulia* 27. times, as learned *Pareus* in his Lectures on the Romans, ch. 12. v. 1. hath obſerved.

3. Subjection and obedience, ſuch as Servants do owe unto their bodily Maſters, Epheſ. 6. 7. where in Greek the word is [*Doulia.*]

4. Miniſtration of alms, or relief unto the poor Saints at *Jeruſalem*, Rom. 15. 31. comp. with v. 25.

5. Divine, ſpiritual, and inward worſhip, by mortification of ſinful luſts. Rom. 12. 1. *Service of God.*

Serbile] Ordinary and common labour, Lev. 23. 7, 8, 21. Numb. 28. 18, 25.

Serbitude] Bondage, Lam. 1. 3. The ground of it is ſin. The firſt Servant was a diſobedient Son, Gen. 9. 25.

There is a ſervitude of the Body, and a ſervitude of the Minde. Both are,

1. Naturall.
2. Politicall.
3. Of the Conſcience.

Naturall, of the *mind*, is the ignorance and weakneſſe of it, yet without ſin.

Of the *body*, is ſickneſſe, and whatſoever belongeth to it, and death; from this Chriſt hath not freed us in this life, onely he hath turned them into a bleſſing, Rom. 8. 28.

Politicall is threefold: 1 Civill, 2 Filial, 3 Servile.

Civill, is of the Subject unto the Magiſtrate.

Filiall, of the Childe to the Parents.

Servile, of the Servant to his Maſter: Chriſt hath not freed us from this in this life, for his Grace is neither repugnant to Nature, nor Humane right, yet he cauſeth that we abide under it willingly, not by compulſion.

The ſervitude of the *Conſcience* conſiſteth in divers particulars.

1. That none dare confide and truſt in God, but that at the remembrance of ſin, the Conſcience is terrified, this is called *the fear of death*, not onely *corporall*, but *eternall*; from this the godly are freed in this life, and this freedome is their happineſſe, that notwithſtanding our ſins, yet we dare truſt our ſelves to God. This is called *liberty* and *boldneſſe*, 2 Cor. 3. 17. and *the ſpirit of adoption*, Rom. 8. 15.

2. In that man by nature gives way to his owne luſt, neglecting God; and if at any time he be awaked out of ſin, to ſerve God, yet it is either out of hope of reward, or fear of puniſhment. This the Apoſtle ſpeaks of Rom. 7. & Gal. 4. From this the godly are freed, Rom. 8. 2. They that are Chriſts are Sons, and ſerve not God like Mercenary ſervants. This Chriſt doth, by

ſetting

ſetting before our eyes the horror of ſin, the wrath of God, and then the love of God in Chriſt, and hope of eternal life. This is but begun in this life.

3. In that the worſhip of God is tyed either to certain Ceremonies (though commanded) or certain Perſons, or certain Times, or certain Places; or unto the uſing of, or abſtaining from certain things in themſelves, neither good nor evill. From this Chriſt hath freed us altogether in this life.

4. In that the promiſes of Grace were ſhadowed out in ceremonies, types, and figures, which were a vail caſt over them. So that they were but obſcurely diſcerned. Chriſt hath freed us from this, Col. 2. 14. So that now we behold his glory with open face, 2 Cor. 3. 18.

5. In that we are terrified by every thing, except in proſperity, whereby we are exceedingly lifted up. From this Chriſt hath freed us, by ſetting before our eyes a certain hope of immortality, ſince he hath opened the way to us by his blood, not onely by example, but by ſatisfaction alſo; which is ratified with God by his reſurrection from the dead.

Set] hath divers ſignifications, according unto that whereto it is applyed; as,

1. To impoſe, Gen. 4. 15.
2. To place, Gen. 6. 16. & 9. 13.
3. To fix ſtedfaſtly, Gen. 44. 21.
4. To appoint, Exod. 1. 11.
5. To prefixe, Gen. 17. 21.
6. To apply, Exod. 7. 23.
7. To compaſſe, Exod. 19. 23.
8. To ſtretch, Exod. 23. 31.
9. To be altogether bent, Exod. 32. 12.
10. To order, Exod. 40. 4.
11. To exalt, or lift up, Numb. 21. 8.
12. To go on, Numb. 22. 1.
13. To propound, or lay open, Deut. 4. v. 8.
14. To be pleaſed with, Deut. 7. 7.
15. To put, Deut. 14. 24. To burn, Jam. 3. 6.

To ſet the Sockets] Exod. 40. 18. The ſtability of the Church and members thereof, grounded and ſtabliſhed by Faith in Chriſt, Iſa. 33. 20. and 14. 32. 1 Tim. 3. 15.

Seth] *Set*, or *put*, Gen. 4. 25. 1 Chr. 1. 1. The Son of *Adam*.

Sethur] *Hid*, or *deſtroying*. The Son of *Michael*, Numb. 13. 13.

Setter] A Preacher, Act. 17. 18.

Settle] To make ſtedfaſt, 1 Pet. 5. 10. To appoint, 1 Chr. 17. 14. To be confident, Jer. 48. 11. Zeph. 1. 12.

Seven] ſignifies, Many times, Gen. 33. 3. & 1 Sam. 2. 5. Prov. 26. 25.

Seven. Many times, or often; a certain number put for an uncertain. Matth. 18. 21. *Forgive him unto ſeven times*. Iſa. 4. 1. Prov. 24. 16. 1 King. 2. 5. Iſa. 3. 4.

Seven eyes] The moſt perfect providence of God. Zech. 3. 9. *Seven eyes ſhall be upon one ſtone*.

Seven fold] Not in the ſeventh generation and age, either of *Cain*, or as the Hebrews fable, that *Lamech* being blinde, by chance hurling a ſtone or bat, did kill him: nor the ſeventh generation of him that killed *Cain*, as if Gods vengeance ſhould ſo long tarry upon his family that ſlew *Cain*: but extreme and ſevere puniſhment, to be inflicted on that perſon whoſoever killed *Cain*. Gen. 4. 15. *Vengeance ſhall be taken on him ſevenfold*.

Alſo it ſignifies often, even ſo often as one offended by theft, let him reſtore according to the law in Exod. 22. 1. Prov. 6. 31. Pſal. 12. 7.

To ſeven and eight] To ſo many as can be, let us do good, Eccl. 11. 2.

Seven heads] Either ſeven forms of Government, wherewith *Rome* was governed; or the ſeven hils with which that City was compaſſed. Revel. 17. 9. *The ſeven Heads are ſeven Mountains*. They are alſo ſeven Kings.

Seven ſpirits] The manifold graces of the Spirit: (as ſome do judge) the innumerable Angels of God, which are as a guard to wait about his Throne, Rev. 1. 4.

Seven ſtars] The ſeverall Miniſters of the Churches, which for their lightſome doctrine and life, are likened unto Stars. Rev. 1. 20. See *Stars*.

Seven weeks] Forty nine yeers, wherein the Jews returned from Captivity of *Babylon*, in the dayes of *Darius*, and *Artaxerxes*, they reſtored City and Temple, and proſpered. Dan. 9. 25. *Shall be ſeven weeks*. The 62. weeks mentioned in this verſe contain 434. years, which began in 32. yeer of the reign of *Artaxerxes* at the revocation of *Nehemiah* to the Kingdome, Neh. 13. 6. and determined ſeven yeers before the deſtruction of City and Temple, which is ſignified by one week, verſ. 27.

Seventh day] was conſecrated for the Sabbath and worſhip of God, Exod. 20. 10. On it he reſted from the Creation, Ib. 11. Gen. 2. 3. Manna fell not this day, Ibid. 16. 25.

The ſeventh yeer is a yeer of freedome, Ex. 21. 2. The ſeventh day he called to *Moſes* out of the cloud, Exod. 24.16. The ſeventh moneth a holy convocation the firſt day, Lev. 23. 24.

Seventy ſeven times] Continually, and alwayes. Mat.18.22, 23. *I ſay unto thee ſeventy times ſeven times*; that is, ſo often as one treſpaſſeth againſt us, and repents, ſo often are we bound to forgive him.

Sever] To except, or free, Exod. 8. 22. To diſtinguiſh, Exod. 9. 4. To ſet apart, Lev. 20. 26. Deut. 40. 41. To divide, Judg. 4. 11. Mat. 13. 49. To chooſe, or appoint, Ezek. 39. 14.

Severall] Apart, 2 King. 15. 5. 2 Chr. 26. 21. Particular, 2 Chr. 11. 12. & 28. 25. Mat. 25. 15.

Severity] The extreme rigour of God, puniſhing his enemies preciſely, even to the utmoſt, in moſt exact juſtice. Rom. 11. 21. *Severity on them that fell.*

Severity. A ſort of diſtributive juſtice, whereby Malefactors are puniſhed according to the ſtrictneſſe of the Law.

It is attributed to *God*, Rom. 11. 22. To *Magiſtrates*, Exod. 21. 12. To *Miniſters*, againſt obſtinate ſinners, 2 Cor. 7. 8. & 13. 2, 10. Tit. 2. 15. Jude v. 23. Act. 5. 5, 6, 10.

S H.

Shaalabbin] *The underſtanding*, or *Son of a Fox*, or *of one looking back*. A City, Joſh. 19. 42.

Shaalbim] *Looking back upon the Harts*; *a fiſt*, or *Fox in the Sea*. A place, Judg. 1. 35. 1 King. 4. 9.

Shaalbonite] *The Son of a Fox*, or *the path of underſtanding*. 2 Sam. 23. 32. 1 Chro. 11. 33.

Shaaph] *Flying*, or *thinking*. 1 Chr. 2. 47, 49.

Shaaraim] as *Seorim*. A City, 1 Chr. 4. 31.

Shaashgaz] *Which maketh a paſſing over*, *regarding*, or *preſſing*; *a fleece of wool*, Eſt. 2. 14.

Shabbethai] *My reſt*. A Levite, Ezr. 10. 15. Neh. 8. 7. & 11. 16.

Shachia] *The protection of the Lord*. The Son of *Shaharaim*, 2 Chr. 8. 10.

Shade] Pſal. 121. 5. Protection, comfort, and refreſhing from heat.

Shadow] A cool place, ſerving for bodily refreſhing in time of great heat.

2. A refreſhing or comfort from God, after, or in ſome hot affliction or great danger, as the ſhadow is comfortable to the Traveller in time of extreme heat, Pſal. 91. 1. Thus is God a Shadow, in reſpect of his protection and deliverances, Iſa. 25. 4. & 4. 6. Numb. 14. 9. Pſal. 109. 31.

3. Such inſtruments as God uſeth, to give comfort and refreſhing by, to troubled and afflicted perſons. Lam. 4. 20. *Under his ſhadow ſhall we be preſerved.* Thus good Kings, and godly Rulers are Shadows.

4. This whole world, and the things thereof, Pſal. 39. 6. & 73. 20. Rom. 12. 2. 1 Cor. 7. 31. 1 Joh. 2. 17. Being but as ſhadows of heavenly and true happineſſe.

5. The life of man, Pſal. 102. 11. & 109. 23. & 144. 4. Eccleſ. 6. & 8. 12.

Shadow is taken for a repreſentation or ſetting forth of another thing, as a Painter makes firſt an obſcure draught of the body, which afterward he will fully and clearly form. Thus the Ceremonial law was a ſhadow of the benefits of the Goſpel, and of the Kingdome of Heaven, Heb. 8. 5. & 10. 1. Col. 2. 17.

The ſhadow of death] Extreme ſpirituall affliction, through temptation and ſin. Pſal. 23. 4. *Though I walk through the valley of the ſhadow of death*; that is, the very eſtate of death.

It is a Metaphor, taken from the Sepulchre and ſuch as be buried, who have not the leaſt ſparkle of light; it noteth extreme calamity both bodily and ſpiritual. See Iſa. 9. 2. Ezek. 37. 12. Matt. 4. 15.

2. Worldly troubles and calamities, through the cruelty of malicious enemies. Jer. 13. 16. *Whileſt you look for life, he turns it into the ſhadow of death and darkneſſe.*

3. Moſt ſecret naughtyneſſe, Job 12. 22. Alſo fear and terror, Job 24. 17. and dreadfull darkneſſe, Job 10. 21, 22.

The light and comfort of the Goſpel is ſpiritually oppoſed unto ſhadow of death. Matt. 4. 16.

A ſhadow from heat] Gods protection of his people from violence and cruelty of their enemies, to be comfortable as a ſhadow is in time of drought and heat, Iſa. 25. 4.

The ſhadow of my roof] Mine houſe, therein to take his reſt ſafely. Gen. 19. 8. *Seeing they are come under the ſhadow of my roof.*

Shadrach] *A little tender dug*, *a fine field*. Dan. 1. 7.

Shaft] The body of the golden candleſtick, Exod. 25. 31. Numb. 8. 4. An arrow, Iſa. 49. 2.

Shageh] *Ignorant*, *comprehending*; or *touching ſoftly*, 1 Chr. 11. 34.

Shaharaim] *Black*, *troublous*, or *going early*. 1 Chr. 8. 8.

Shahazimah] A City, Joſh. 19. 22.

Shake]

Shake] To cast out, Neh. 5. 13. To be affraid, Job 4. 14. To mock, Psal. 22. 7. To be weakned, Psal. 69. 23. To trouble, Isa. 2. 21. To boast, Isa. 10. 15. To signifie, Isa. 13. 2. To threaten, Isa. 10. 32. To rouse up, Isa. 52. 2. To move with admiration, Hag. 2. 7, 8. To strike a reverence into men, Heb. 12. 26.

To shake earth] To move men unto great admiration and astonishment, as it happened at the publishing of the Law. Heb. 12. 26. *Whose voyce then shook the earth.* A Metonymie.

To shake heaven and earth] To move with admiration both men and Angels, as it came to passe at the publishing of the Gospel, through the powerfull might of the Spirit. Heb. 12. 26. *I will shake Earth and Heaven.* See 1 Pet. 1. 12. Act. 2. 7. Metonymie.

2. To move Heaven and Earth, and the Creatures therein, to execute and testifie the wrath and punishment Divine upon the *Babylonians*, for their malice, pride, and cruelty. Isa. 13. 13. *I will shake the heavens, &c.* The wrath that should fall on them, is specified and illustrated in vers. 14, 15. Fiercely pursued they should be, and none (not the neerest of kindred) should rescue them.

To be shaken in minde] To be tossed and moved to and fro, with thoughts of doubts, as a ship with waves in a tempest. 2 Thes. 2. 2. *That ye be not soon shaken in minde*; that is, from the faith of Christ which ye know in your minde.

Things shaken, and not shaken] The whole Ceremonial Law abolished; and the eternal Kingdom & Priesthood of Christ, Heb. 12. 27.

Shaking] is, 1. *Naturall*, as in Earthquakes, Mat. 27. 54. & 11. 7.

2. *Civill*, Mat. 24. 6. Isa. 14. 16.

3. *Spiritual*, when God breaks in upon the spirits of men, Act. 2. 37. & 16. 29.

As the shaking of an Olive leaf] That but a few men should be reserved from the violence and fury of the enemy, even as when the Olive is beaten, but a few berries remain, and scarce a cluster of Grapes left at the inning of the vintage. Isa. 34. 13. *Shall be as the shaking of the Olive, &c.*

Shalem] *Peace.* A City, Gen. 33. 18.

Shalechеth] 1 Chr. 26. 19.

Shalim] *Foxes, fists*, or *path-wayes.* A Land, 1 Sam. 9. 4.

Shalisha] *Three*, or *principall.* A Land, 1 Sam. 9. 4.

Shallum] *Peaceable*, or *a peace-maker*, or *perfect.* 2 King. 15. 10. & 22. 14.

Shalmai] *My garment.* Neh. 7. 41.

Shalman] as *Shallum.* Hos. 10. 14.

Shalmaneser] See *Salmanasar.*

Sama] *Hearing*, or *obeying.* 1 Chr. 11. 44.

Shamble] The place where meat is sold, 1 Cor. 10. 25.

Shame] An affection which springeth by reason of some civil dishonesty or filthinesse, appearing in the countenance by blushing. Gen. 12. vers. last, & 3. *They were naked, and without shame.* This is a Shame of face, or naturall shame; and it is either of fear that we should do dishonestly, or of grief that we have done dishonestly.

2. Trouble and perturbation of minde and conscience, being grieved and cast down at the remembrance of sin against God, Rom. 6. 21. This is shame of Conscience, which in wicked men is an evill affection, and part of the torment of Hell: but in the godly it is a good affection, a signe and fruit of their repentance. Jer. 31. 19. *Ephraim smote his thigh, and was ashamed.* 1 Cor. 15. 34. 2 Thes. 3. 14.

3. Making voyd, or forgoing that we hope for, whereof followeth shame. Rom. 5. 5. *Hope maketh not ashamed*; that is, doth not deceive, and frustrate us, so as we need to be ashamed.

4. Punishment or judgement from God, which makes the sinner ashamed. Jer. 13. 26. *That my shame may appear.*

Shame is put for great confusion and reproach, 1 Sam. 20. 30. Job 8. 22. Psa. 35. 26. Luk. 14. 9. Act. 5. 41.

2. For injury and wrong, Prov. 9. 7.

3. For the thing whereof we ought to be ashamed, and which will bring us into disgrace, Hos. 9. 10. Isa. 30. 3.

4. For great affliction and calamity, Ezek. 36. 6, 7, 15.

5. For unseemly, 1 Cor. 11. 14.

6. To be a mocking stock, Heb. 6. 6.

7. For reproof, 1 Cor. 6. 5. & 15. 34.

8. For the secrets of Nature, Isa. 47. 3. Mic. 1. 11. Num. 3. 5.

To be ashamed] is taken, 1. for to Blush. It is figuratively spoken of the Moon, when her light being compared with the glory of the Lord, seems to be none at all, Isa. 24. 23.

2. To acknowledge our unworthinesse, Ezr. 9. 6.

3. For to account a thing to turn to our shame and disgrace, Ezr. 8. 22. Mar. 8. 38. Job 6. 20. Rom. 1. 16. In this respect God is not ashamed to be called, *The God of Abraham, Isaac, and Jacob*, Heb. 11. 16.

4. To be brought into great disgrace and ignominy,

ignominy, Iſa. 54. 4. Jer. 50. 12. 1 Joh. 2. 28. as, to be convinced of a lye, 2 Cor. 7. 14. & 9. 4. & 10. 8. Or, ſo to be confounded, that we have nothing to anſwer an adverſary, Luk. 13. 17. or to object againſt him, 1 Pet. 3. 16.

5. To be fruſtrate, and diſappointed of our hope, Pſal. 26. 6. & 35. 3, 25. & 40. 14. Iſa. 28. 16. 1 Pet. 2. 6.

6. To be driven into amazement, or wonder, Act. 2. 6.

7. To be brought into a ſtraight, without either hope, or help, 2 Cor. 4. 8, 9.

8. To periſh utterly, or damned for ever, Dan. 12. 2.

Secondly, ſometimes it is taken in a *good* ſenſe; as,

1. In repentance for ſin, Ezek. 36. 32. Jer. 31. 19. Ezek. 16. 61. 2 Theſſ. 3. 14. Not to be aſhamed in this caſe is a great ſin, Jer. 6. 15.

2. When God, or Religion, or the godly, are diſgraced, Pſal. 44. 15, 16. Jer. 51. 51.

3. When profeſſors of the truth do erre through indiſcretion, or give offence, or live in any grievous ſin, Iſa. 29. 22, 23. Ezr. 9. 6, 7.

To put to ſhame] ſignifieth,

1. To diſgrace, 2 Sam. 19. 5. Prov. 10. 5. & 17. 2. & 19. 26.

2. To fruſtrate, and diſappoint, Pſ. 44. 8. & 53. 6. Prov. 13. 6. Iſa. 30. 5. Rom. 5. 5.

3. To contemne and deride as a vaine thing, or to hinder from taking effect, Pſal. 14. 6.

4. To rebuke, and chide, Ruth 2. 15, 16.

5. To puniſh, Judg. 18. 7.

6. To vanquiſh and overcome, Zech. 10. 5.

Shamefaſtneſſe] A Grace which well becometh and beautifieth Women, making them of a modeſt and reverent behaviour. 1 Tim. 2. 9. *Deck themſelves with ſhamefaſtneſſe.*

Shamefull] Filthy, diſgraceſull, Jer. 11. 13. Hab. 2. 16.

Shamefully] Filthily, wickedly, Hoſ. 2. 5. It ſignifieth cruelly, deſpightfully, Mar. 12. 4. Luk. 20. 11. 1 Theſſ. 2. 2.

Shamer] *A keeper, hardneſſe, a thorn*; or *dregs*. The Son of *Mahli*, 1 Chr. 6. 46, 47.

Shamgar] *Deſolation of the ſtranger, named a ſtranger*; or, *ſtriving*; or, *a conſidering with a mans ſelf of a name*. A Judge in *Iſrael*, Judg. 3. 31.

Shamhuth] *Deſolation, aſtonyedneſſe, iniquity there, the name of iniquity*, or *deſtroying iniquity*. 1 Chr. 27. 8.

Shamir] *A keeper*, or *hardneſſe*, *a thorn*, or *dregs*. 1 Chr. 7. 34. A City, Joſh. 15. 48. Judg. 10. 1. Alſo, the Son of *Micah*, 1 Chr. 24. 24.

Shamma] *A deſolation, deſtruction*, or *aſtoniedneſſe there*. 1 Chr. 7. 37.

Shammai] *My name, deſolation*, or *perdition*; or *the heavens*, 1 Chr. 2. 28, 44.

Shammoth] as *Shamma*, 1 Chr. 11. 27.

Shammua] *Hearing*, or *obeying*, Num. 13. 5,

Shamſherai] *The name of a Conqueror*; or, *there a Singer*, or *Conquerour*, 1 Chr. 8. 26.

Shape] Form, repreſentation, likeneſſe, Pſal. 51. 5. Luk. 3. 22. Joh. 5. 37. Rev. 6. 7.

In ſhape as a man] A very true naturall man. Phil. 2. 7. *And was found in ſhape as a man*; that is, one who in truth had the nature of a man, like other men, ſaving for ſin.

Shapham] (as *Shaphan*) A chief man of *Gad*, 1 Chr. 5. 12.

Shaphan] *A conie, a lip*, or *laid up*; or, *the banks*, or *breaking of things*. 2 King. 22. 3. & 25. 22. 1 Chr. 5. 12.

Shaphat] *A Judge*, or *judging*, 1 Chr. 5. 22. & 3. 12. & 27. 29.

Shapher] A Mount, Numb. 33. 23, 24.

Sharai] *My Lord*, or *my Prince*, or *my Song*, Ezr. 10. 40.

Sharaim] A City, Joſh. 15. 36.

Sharar] *The navil, thought, ſinging*; or, *the Lord*. 2 Sam. 23. 33. The Father of *Ahiam*.

Share] The culter of a plough, 1 Sam. 13. 20.

Sharezer] *A Treaſurer*; or, *the Treaſurer of one ſinging*; or, *he that ſeeth the narrow Straights*, 2 King. 19. 37. Iſa. 37. 38.

Sharon] *A plain field*; or, *his ſong*. A City, 1 Chr. 5. 16.

Sharp] It is ſpoken *properly*, of Iron inſtruments, as arrows, Pſal. 45. 5. Iſa. 5. 24. A raſor, Pſal. 52. 2. A ſword, Pſal. 57. 4. A threſhing inſtrument, Iſa. 41. 15. and of rocks and ſtones, 1 Sam. 14. 4. Exod. 4. 25.

Improperly, It is put for that which is pernicious and hurtful, Pſal. 57. 5. Prov. 5. 4.

2. For very piercing, Iſa. 49. 2.

3. For vehement and eager, Act. 15. 39.

To ſharpen] *Properly*, It is ſpoken of Iron, and the inſtruments made thereof.

Improperly, It ſignifieth, 1. To teach diligently, Deut. 6. 7.

2. To ſtir up, and provoke, Prov. 27. 17. To inſtruct, and teach, Gen. 4. 22. To calumniate and ſlander, Pſal. 64. 4. & 140. 4. To look hoſtilely, & bitterly, as if the eye would pierce through, Job 16. 9.

Sharply]

Sharply] Violently, or ſtrongly, Judg. 8. 1. Severely, Tit. 1. 13. 2 Cor. 13. 10.

Sharuhen] A City, Joſh. 19. 6.

Shashai] *Six, rejoycing, mercy, ſilk, flax,* or *linnen,* Ezr. 10. 40.

Shashak] *A ſack, of flax, the ſixt ſack,* or *a kiſſe, the cup of joy,* 1 Chr. 8. 14, 15.

Shave] It was uſed by men delivered from priſon, and brought into the preſence of great men, Gen. 41. 14.

2. In the conſecration of the Levites, Numb. 8. 7.

3. By them that were cured of Leproſie, Lev. 14. 8, 9.

3. In diſgrace, 1 Chr. 18. 4.

5. Upon ſome vow, Act. 21. 24.

6. Upon great calamity, Job 1. 20. Jer. 41. 5.

7. By a *Nazarite*, when he was polluted, Numb. 6. 9, 18. and when this time was expired, verſ. 18, 19.

It ſignifieth to deſtroy, and conſume, Iſa. 7. 20. Ezek. 5. 1.

To shave the hair] Not to cut all away, but to pole in a ſeemly ſort, Gen. 41. 14. It was a ſigne of ſorrow to let the hair grow.

Shaveh] *The plain.* A place, Geneſ. 14. 5.

Shaul] (called *Saul*, Gen. 36. 37.) *asked, lent, a grave,* or *hell.* The Son of *Simeon*, Gen. 46. 10. A King of *Edom*, 1 Chr. 1. 48. The Son of *Uzziah*, 1 Chr. 6. 24. Of the firſt came the Family of the *Shaulites*, Numb. 26. 13.

Shausha] called *Serajah.*

Sheaf] A bundle of corn, Gen. 37. 7. Deut. 24. 19. It was preſented to the Lord, as the firſt fruits, Lev. 23. 10, 11, 12.

It is taken in a *good* ſenſe,

1. For a reward and nouriſhment, Job 24. 10.

2. For the fruit of ones labour, or joy after ſorrow, Pſal. 126. 6.

In an *evill* ſenſe. It is taken for one contemned and forgot, Jer. 9. 22.

Sheal] as *Shaul.* Of the Sons of *Bani*, Ezr. 10. 29.

Shealtiel] *Asked,* or *love of God.* 1 Chro. 3. 17. Hag. 1. 1. Mat. 1. 12.

Sheard] A piece of a Potters veſſel when it is broken.

It is ſpoken of the contemners of Gods Word, who ſhall be utterly deſtroyed, Iſa. 30. 14.

Shear] To take off from ſheep their fleeces of wool. There were ſet times for this work, when there was great feaſting, 1 Sam. 22. 4, 7, 11. 2 Sam. 13. 23, 24. Nor did the ſheep reſiſt or ſtrive whileſt they were ſhorn, Iſa. 53. 7.

Shearah] *The gate of the Lord.* The Son of *Azel*, 1 Chr. 8. 38.

Shearjashub] Iſa. 7. 3. *The remnant ſhall return,* marg.

Sheath] The caſe or covering of a ſword, 1 Sam. 17. 51. Joh. 18. 11.

Sheba] (or *Shebah*) *Captivity, compaſſing about*; or after the *Syrian*, *an old man.* The Son of *Raamah*, Gen. 10. 7. The Son of *Jocktan*, Ib. 28. A Well called *Shebah*, that is, an *oath*, Gen. 26. 33. marg. A City, Joſh. 19. 2. The Son of *Bichri*, 2 Sam. 20. 1. A Countrey, 1 King. 10. 1. One of *Gad*, 1 Chr. 5. 13.

Shebam] *Compaſſings about*; or after the *Syrian*, *old men.* A Countrey, Numb. 32. 3.

Shebaniah] *The Lord turning,* or *taking captive*; or, *the underſtanding* or *building of the Lord.* Neh. 9. 4. & 12. 14.

Shebarim] *Breakings, hopes,* or *lookings for.* A place, Joſh. 7. 5.

Shebat] *A Scepter,* or *rod.* Zech. 1. 7.

Sheber] (as *Shebarim*) 1 Chr. 2. 48. The Son of *Caleb.*

Shebna, and Shebnah] *Sit down now, knot together now,* or *taken captive now*; or, *building*; or, *he which underſtandeth.* Iſa. 22. 15. 2 Ki. 18. 18.

Shebnel] *The turning, captivity,* or *ſeate of God.* 1 Chr. 13. 16.

Shecaniah] *The habitation of the Lord.* 1 Chr. 3. 22. & 15. 24.

Shechem] *A part, portion,* or *ſhoulder.* A City, Gen. 12. 6. Judg. 9. 1. called *Sychar*, Joh. 4. 12. Alſo, *he that raviſhed Dinah.* Gen. 34. 2.

Shed] The plentifull largeneſſe, or aboundance of Gods grace poured on beleevers. Rom. 5, 6. Tit. 3. 6. *Which is ſhed on us abundantly.*

Shedeur] *A field of light,* or *fire*; or, *the light of the Almighty.* Numb. 1. 5.

Sheep] A creature ſo called, of a meek and harmleſſe nature, very profitable to the Owner every way, both alive and dead. Job 1. 3. *His ſubſtance was ſeven thouſand ſheep.*

2. Such as be members of the viſible Church, profeſſing to follow Chriſt. Joh. 21. 16, 17. *Feed my ſheep.* Theſe be ſheep by profeſſion.

3. Faithfull Chriſtians, which not onely profeſſe Chriſt, but meekly and in truth ſubmit themſelves, both in their judgement and affections, to the doctrine of Chriſt their chief Paſtour. John 10. 27. *My ſheep hear my voyce, and I know them; and they*

follow

follow mee. Sheep by effectuall Calling.

4. The elect Gentiles, not yet gathered into the fold of the visible Church. Joh. 10. 13. *I have other sheep that are not of this fold.* Sheep of Gods purpose and election.

Note. The elect before their conversion, resemble sheep in their evill quality of straying, and unaptnesse to return to the fold: but after their effectual calling, in three other good qualities they are like sheep:

1 In obedience.

2 In patience, and meekenesse.

3 In fruitfulnesse, Isa. 53. 6, 7. Joh. 20. 27.

5. A people innocent and harmlesse. 2 Sam. 24. 7. *These Sheep, what have they done?*

Sheep-coats] To be taken from the Sheep-coats, is, To be advanced from a low degree, 2 Sam. 7. 8.

Sheepfold] A fold wherein to keep sheep safe from the wolfe, and other wilde beasts.

2. The whole Catholick invisible Church, consisting of beleeving Jews and Gentiles. Joh. 10. 16. *That there may be one Shepheard, and one sheepfold.*

Sheep skins] Hereof Gods Worthies made them garments, and therein wandred about, Heb. 11. 37.

Sheets] Judg. 14. 12. or, *Shirts*; that is, fine linnen cloaths, which in those East Countreys they used for sundry purposes, both by day and night. Of this we read Mat. 27. 59. Mar. 14. 15. The word there is here used in the Greek. *Annot.*

Shebariah] *The morning of the Lord*, or *the blackenesse of the Lord.* The Son of *Jeroham*, 1 Chr. 8. 26, 27.

Shekel] Weight: whence our word Scele or Scale to weigh with cometh: It is usually put for a summe of money, and is in worth our English shilling, if it be a common Shekel; the Shekel of the Sanctuary was in quantity two shillings: It weighed 20 Gerahs, and every Gerah 20 grains of Barley by the Jews record, Exod. 30. 13. & 38. 25, 26. Gen. 23. 15, 16.

There were two sorts, *Ponderalis* and *Numeralis.* At the first it was weighed, Josh. 7. 20. It was also stamped and numbred. At the first it was stamped with the print of a *Lamb*, but after the Tabernacle was erected, it had *Aaron's Rod* upon the one side, and the *Pot of Manna* on the other. When silver is alone, we must understand Shekels, as Mat. 26. 15. So Hos. 3. 2. Gen. 20. 16. It was divided in parts, as the Half shekel, which every one in *Israel* paid to the Lord when they went up to *Jerusalem*; because, 1 All held their life equally from God.

2 Because all were redeemed alike by Christ.

3 Because the Lord accepteth of us half-pay for the whole; and though our service be very imperfect, yet the Lord giveth us the whole Shekel, Mat. 20. He gave them who came at the sixth hour, and nineth hour, both a penny alike. This was the tribute the Pharisees sought of Christ, Mat. 17. last verse. *Weems observ. Nat. & Mor.* p. 143.

Shelah] *Sending*, or *spoyling.* Gen. 10. 24. & 11. 12. The Son of *Judah.*

Shelanites] *Dissolving.* A family descending of *Shelah*, Numb. 36. 20.

Shelemiah] *The peace, perfection*, or *retribution of the Lord.* 1 Chr. 29. 14. Ezr. 10. 19.

Sheleph] *Drawing out.* Gen. 10. 26.

Shelesh] *A Captain*, or *Prince*, 1 Chron. 7. 35.

Shelomi] *Peaceable, perfection*, or *giving again.* Numb. 34. 27.

Shelomith] *Peaceable, perfect*; or *giving again.* The Daughter of *Dibri*, Lev. 24. 11. The Daughter of *Pedaiah*, 1 Chr. 3. 19. The Son of *Shimei*, 1 Chr. 23. 9. The Son of *Izhar*, Ib. 18. The Son of *Zichri*, 1 Chr. 26. 25. The Son of *Rehoboam*, 2 Chr. 11. 20. The Son of *Josiphiah*, Ezr. 8. 10.

Shelomoth] *Peace-making, perfectnesse*, or *retribution.* The Father of *Jahath*, 1 Chron. 24. 22.

Shelter] A covering or defence against the rain, Job 24. 8. It is put for the defence and protection of God in time of calamity, Psal. 61. 3.

Shelumiel] as *Shelemiah.* Numb. 1. 6. The Son of *Zurishaddai.*

Shem] *A name renowned, report*, or *put.* The Son of *Noah*, Gen. 5. 32. Luk. 3. 36. He is blessed, Gen. 9 29 His posterity, Gen. 10, 21. & 11. 10, 11.

Shema] *Hearing*, or *obeying.* 1 Chr. 2. 43. A City, Josh. 15. 26.

Shemaah] The same. 1 Chr. 12. 13.

Shemaiah] *Hearing*, or *obeying the Lord.* A man of God, 1 King. 12. 22. A Prophet, 2 Chr. 12. 5. The Father of *Shimri*, 1 Chro. 4. 37. The Son of *Joel*, 1 Chr. 5. 4. The Son of *Hashub*, 1 Chr. 9. 14. The Father of *Obadiah*, Ib. 16. Of the Sons of *Elizaphan*, 1 Chr. 15. 8. A Levite, Ib. 11. & 2 Chron. 17. 8. The Son of *Nathanael*, 1 Chr. 24. 6. The Son of *Obed-Edom*, 1 Chr. 26. 4. Of the Sons of *Jeduthun*, 2 Chr. 29. 14. The Son of *Adonikam*, Ezr. 8. 13. Of the Sons of *Harim*, Ezr. 10. 21, 31. The Son of *Shechaniah*, Neh. 3. 29.

The

The Son of *Delaiah*, Neh. 6.10. A Prieſt, Neh. 10.8. The Son of *Mattaniah*, Ib.12.35. The Father of *Urijah*, Jer. 26.20. A *Nehamalite*, or Dreamer, Jer. 29.24. marg.

Shemariah] *The keeping of the Lord* 1 Chr. 12.5. Ezr. 10.33, 41.

Shemeber] *The name of a ſtrong man*, or *the name of a bird*, or *deſtroying ſtrength*, Gen. 14.21.

Shemer] *A keeper.* 1 King. 16.24.

Shemida] *A name of knowledge*, or *the knowledge of the heavens.* Numb. 26.32. Joſh. 17.21.

Sheminith] *A muſicall tune.* 1 Chr.15.21. Pſal. 6.1.

Shen iza noth] *The heights of the heavens*, or *the height of a name.* 1 Chr. 15.18.

Shemuel] *Appointed of God.* Num.34.20.

Shen] A place, between which and *Mizpeh*, *Samuel* ſet a ſtone, 1 Sam. 7.12.

Shenazar] *The treaſurer of a tooth*, or *of one ſleeping*; or, *the narrow ſtraight of alteration*; or, *an enemy of tribulation*, 1 Chr. 3.18.

Shenir] *A ſleeping candle*, or *the proſpering of a candle*, or *proſpering of the Teacher.* A Hill, Cant. 4.8. Deut. 3.9. Ezek.27.5.

Shepham] The name of a place, Numb. 34.10.11.

Shephatiah] *The Lord judgeth.* 2 Sam.3.4. 1 Chr. 9.8.

Shepherd] See *Paſtor.*

Shepherd. A Keeper of ſheep, Gen. 47.34. & 42. They had their flocks, Jer.6.3. tents, Iſa.38.12. cottages, Zeph. 2.6. garments, Jer.43.12. They waited upon their flocks continually, Gen.31.40. Luk.2.8. fed them, Iſa. 40.11. were tender of the young, Ibid. Ezek. 34.4. They will gather them, ſeek them out, and keep them, Jer. 31.10. Ezek. 34.12. will reſcue them from wilde beaſts, Amos 3.12. 1 Sam. 17.34, 35, 36. and call to one another for help, Iſa. 31.4. wil water their flocks, Gen. 29.2, 8, 10. cauſe them to lye down, Jer. 33.12. They know them, and lead them out, Joh. 10.3. divide the ſheep from the goats, Mat. 25.32. In cold weather he keepeth his cloak about him; unto this the Lord alludeth, Gen. 43.12. They went out & in before their ſheep; Chriſt alludeth to this, Joh. 10.3. They have their call, and the ſheep know their voyce, Ib. He hath his ſhepherds *rod* and *crook*, the one to *drive*, and the other to *catch* them; *David* alludeth to this, Pſa. 23.4. He hath his whiſtle and pipe wherewith he delighteth himſelfe when he feedeth his ſheep. Judg.5.16. *Why abodeſt thou among the ſheepfolds, to hear the bleating of the flocks*; in the Hebr. it is, *delighting to hear the whiſtle.* It is applyed to God, Pſal. 23.1. to Chriſt, Joh. 10.11, 14, 16. 1 Pet. 2.25. & 5.4. Ezek. 24.23. to the Magiſtrate, Ezek. 34.2. Numb. 27.17. 1 King. 22.17. to the Miniſters of the Word, Iſa. 44.28. Iſa. 56.11. Zech. 11.16.

Shephi] *A beholder, a honey-combe, a garment*, or *a looking for.* 1 Chr. 1.40. The Son of *Shobal.*

Shepho] *A deſert, a bank*; or, *a breaking in ſunder.* Gen. 36.23. The Son of *Shobal*, called *Shephi.*

Shephuphan] *A Serpent.* 1 Chr. 8.5. The Son of *Bela.*

Sherah] *Fleſh, conſanguinity, leaven.* 1 Chr. 7.24. The Daughter of *Ephraim.*

Sherebiah] *The drought of the Lord, prevailing with the Lord*, or *ſinging with the Lord.* Ezr. 8.18.

Sheresh] The Son of *Machir* by *Maacah*, 1 Chr. 7.16.

Sherezer] One ſent to the Houſe of God to pray before the Lord, Zech. 7.2.

Sheriff] One that ſees juſtice executed, Dan. 3.2.

Sheshach] The name of a Countrey, Jer. 25.26. & 51.41.

Sheshai] *Six, rejoycing*, or *merry.* Numb. 13.23.

Sheshan] *A lilly*, or *roſe*, or *joyfulneſſe*; or, *flax.* 1 Chr. 2.31.

Sheshbazzar] *Joy in tribulation.* Ezr. 1.8.

Sheth] *Set*, or *put.* The Son of *Adam*, Gen. 4.25.

Shethar] *Searching out, a remnant*, or *hid*; or *putrified.* Eſt. 1.14.

Shethar-boznai] *A deſpiſing me*, or *he which ſearcheth out my deſpiſers.* Ezr. 5.3.

Shetrai] *A gatherer of money.* 1 Chron. 27.29.

Sheva] *Vanity, lifting up*, or *tumult.* 1 Chr. 2.49.

To ſhew] To declare ſomething by teaching and inſtruction of the ignorant, unperfectly, Mat. 16.12. Act. 19.28. 1 Cor. 12.21. Alſo, to give a perfect ſight and viſion of a thing, as Joh. 14.8, 9. *Shew us the Father*, verſ. 21. And I will ſhew my owne ſelf unto you, 1 Tim. 6.15. Heb. 8.15.

2. To give, to impart, to communicate, to doe; as, *I will ſhew him how great things he ſhall ſuffer*, Act. 9.16. This was by offering occaſions of trouble, and giving patience. *Aſcend*, or *come up hither, and we will ſhew you a thing*; that is, we will do a thing. 1 Sam. 4. 12. *I will ſhew* (that is, *give*) *thee all my good.* Exod. 33.19. *Who will ſhew* (*communicate* or *impart*) *any good unto us?* Pſal. 4.6. *Thou haſt*

ſhewed

ſhewed (that is, *done*) *unto thy people hard things.* Pſal. 59. 5. & 70. 20. & Joh. 5. 20. *And ſheweth him all things:* not by teaching him as an ignorant one, (for he is the wiſdome of the Father, who made all by him) but by communicating to the Son (as eſſence and nature, ſo) power and faculty to work divine works. Which Chriſt as Son received of his Father by eternall generation: As Mediator, at his incarnation, God ſhed (as his love and heart, ſo) his virtue and might into him.

3. To preſent and offer ſomething unto ones ſight and view. Mat. 4. 8. *And ſhewed him all the Kingdoms, &c.* Mat. 8. 4. Mar. 14. 15. Joh. 2. 18. Joh. 10. 23. *Many good works have I ſhewed you*; that is, done in your eyes, Joh 2. 24.

4. To evidence ſome hidden thing by outward tokens and works ordained for manifeſtation of a ſecret grace, ſeated in the heart and inviſible, Jam. 2. 18. & 3. 13.

Shew, is put alſo to direct and guide, Ex. 18. 20.

2. To reveal and make known, Deut. 5. 5. Gen. 41. 39.

3. To doe, Rom. 2. 15. Act. 28. 2.

4. To remember, 1 Cor. 11. 26.

5. To foretell, Rev. 1. 1. & 4. 1. Gen. 41. 25. Judg. 13. 23.

6. To make, Tit. 2. 7.

Shew-bread] was twelve loaves ſet upon a Table of *Shittim* wood, Exod. 25. 23, 30. It was continually ſet before the Lord. They were made of fine flowre; they repreſented the twelve Tribes of *Iſrael*: They ſtood alwayes before the Lord, called therefore *panis facierum*, or *propoſitionis*, to ſignifie that the Church is alwayes the object of the eye of God; they were renewed every Sabbath, Lev. 24. 8. to ſignifie the renewing of the graces of God to his Church. None might eat of it but the *prieſts*, who ſerved in their courſe that week, and their Sons, Lev. 24. 9. So long as they did eat of it, they were not to company with their Wives, Exod. 19. 14. This abſtinence 1 Sam. 21. is called a *clean way*; therefore when *David* in neceſſity came to eat of it, the Prieſts told him that he might not eat of it, *if the mens veſſels were not ſanctified*; which is nothing elſe but *if they had companyed with their wives*; and by *veſſels* is meant the *body*, ſo called 1 Theſſ. 4. 4. That this is the meaning, is clear by *David*'s anſwer, that they had *abſtained from women theſe three dayes*, 1 Sam. 21. 6, 7.

Shibboleth] *A ſtream, ford*, or *water-courſe.* Judg. 12. 6.

Shibmah] *Overmuch captivity*, or *much ſitting.* A City, Numb. 32. 38.

Shichron] *Drunkenneſſe, a price*, or *his wares.* A City, Joſh. 15. 11.

Shield] An inſtrument of War, made for defence, to award and keep off the blows of an enemy. An artificial ſhield.

2. Faith, which is as a ſhield to bear off and beat back the fierce temptations of Satan. Eph. 6. 16. *Above all take the ſhield of Faith.* A ſpirituall ſhield.

3. Divine defence and protection. Pſal. 18. 2. *The Lord is my ſhield.* An heavenly ſhield.

4. Magiſtrates, being inſtruments of ſafety and defence to good men. Pſal. 47. 9. *The ſhields of the world belong to God.* An earthly ſhield.

Shiggaion] Pſal. 7. in the title, *the beginning of the Song*, as ſome; others, *a muſicall inſtrument*; others, *delight: Genebrard.* Others *ignorance: Hemingius.*

Shihor] *Black*, or *troublous.* 1 Chr. 13. 5. A City of *Ægypt.*

Shilhi] *A ſending, bough*, or *weapon.* 1 Ki. 22. 42. 2 Chr. 20. 31.

Shilhim] The ſame. A City, Joſh. 15. 32.

Shillem] *Peace, perfection*, or *retribution.* Gen. 46. 24. Numb. 26. 49.

Shiloh] Secundine, or after-birth, which being peculiar unto women, noteth him to be that ſeed of the woman, Gen. 3. 15. and Son of *Mary*, Luk. 1. Gen. 49. 10. *Till Shiloh come*; that is, Chriſt made of a woman, Gal. 4. 4.

Shiloh. The proſperer, the ſafe maker, Gen. 49. 10. The Hebrew hath an unuſual manner of writing, implying his Son, and her Son, as a propheſie that Chriſt ſhould be the Son of *Mary* the Virgin, of the linage of *Judah.* It is in Hebr. the ſecundine, or after-birth, to ſignifie, that Chriſt did take our infirmities, and brought us peace, and proſperity, even ſalvation.

Shiloh] *Diſſolving, putting off ones ſhoes.* Joſh. 18. 1. Pſal. 78. 60. A City.

Shiloah] as *Shilhi.* A River at the foot of Mount *Sion*, Iſa. 8. 6. Joh. 9. 7.

Shiloni] *Tarying*, or *he which taryeth*; or, *a peace-maker*; or, *abounding: Syr. mocking*, or *deceiving.* 1 Chr. 9. 5.

Shilonite] The ſame. 1 King. 11. 29. 2 Chr. 9. 29.

Shilſhah] *Three, the chief*, or *a Captain.* 1 Chr. 7. 37.

Shimea] *Hearing*, or *obeying.* 2 Sam. 21. 21.

Shimeah] *Named, put to perdition.* 1 Chro. 8. 32.

Shimeam]

Shimeam] *The name of the mother, the name of fear, putting to fear,* or *putting to his mother.* 1 Chr. 9. 38.

Shimeath] The Father of *Jozachar,* 2 Ki. 12. 21.

Shimei] *Hearing,* or *obeying*; *the name of a heap,* or *destroying the heap.* Numb. 3. 10. One who curſed *David,* 2 Sam. 16. 5, to 14. & 19. 18, to 24

Shimhi] The Father of *Shimrath,* and others, 1 Chr. 8. 21.

Shimi] ſometimes called *Shimei.* The Son of *Gerſhom,* Exod. 6. 17. Of whom the *Shimites,* Numb. 3. 21.

Shimma, *or* **Shamma**] *Hearing,* or *obedient.* 1 Chr. 2. 13.

Shimeathites] *A people, diligent learners of propheſies.* 1 Chr. 2. 53.

Shimmei] as *Shimei.* The Son of *Pedaiah,* 1 Chr. 3. 19.

Shimrah] *Hearing,* or *obedient.* A mans name, 1 Chro. 8. 21. A womans, 2 Chron. 24. 26.

Shimri] *Keeping a thorn,* or *dregs.* 1 Chr. 11. 45. 2 Chr. 29. 13.

Shimrith] The ſame. 2 Chr. 24. 26.

Shimron] The ſame. The Son of *Iſhachar,* of whom came the *Shimronites,* Gen. 46. 13. Numb. 26. 24. A Countrey, Joſh. 11. 2.

Shimron-meron] *A keeper of bitterneſſe,* or *ſtrong myrrhe.* A City, Joſh. 12. 20.

Shimſhai] A Scribe that wrote againſt *Jeruſalem,* Ezr. 4. 8.

Shinab] *The tooth of the Father, the Father of chawing,* or *the ſleeping of the Father.* Gen. 14. 2.

Shinar] *The watchings of one ſleeping, the making bare of a tooth*; or, *changing of a City.* The Countrey of *Chaldea,* Gen. 10. 10.

Shine] *Metaphorically,* it is put,

1. For the clear light of the Goſpel, Iſa. 59. 9.

2. Of the whole Word of God, 2 Pet. 1. 19.

3. For the ſaving knowledge of Chriſt, 2 Cor. 4. 6.

4. For holineſſe of life, Matth. 5. 16. Phil. 2. 15.

5. Soundneſſe of doctrine, Matth. 5. 15. Luk. 11. 33.

6. For honour in this life, Job 11. 17. and glory in the life to come, Dan. 12. 3.

7. For the favour of God, Job 29. 3. Pſa. 67. 1. & 119. 135. & 4. 7.

Shining] for glory and dignity.

Spoken of *God,* Hab. 3. 4. of *Kings,* Ezek. 28. 7, 17. Dan. 4. 36. of the *Church,* viz. the *Meſſias,* Iſa. 60. 3. who is called *the bright morning ſtar,* Rev. 22. 16. for great *proſperity* and *gladneſſe,* Job 18. 5. and 29. 3. Iſa. 59. 9. Hence to *enlighten the darkneſſe,* is to bring one out of miſery, Pſal. 18. 29.

Shion] *A ſound, the wall of ſtrength*; or, *grief.* A City, Joſh. 19. 19.

Ships] Mariners and Merchants which traffick in ſhips. Iſa. 23. 14. *Howle ye ſhips of Tarſhiſh.*

2. The riches, ſtrength, and glory of Gods enemies. Pſal. 48. 7. *Thou ſhalt break the ſhips, &c.* Iſa. 2. 16.

Shiphei] *A multitude.* 1 Chr. 4. 37.

Shiptan] *A Judge,* or *judging.* The Father of *Kemuel,* Numb. 34. 24.

Shiphzah, *or* **Shiptah**] *Fair*; or, *a pipe*; Syr. *doing well.* Exod. 1. 15. A Midwife.

Shiptwrack] The loſſe, wrack, and overthrow of a ſhip by tempeſt, or otherwiſe, Act. 27. 44.

2. The loſſe or falling from that doctrine which once men did beleeve and profeſſe. 1 Tim. 1. 19. *And concerning faith have made ſhipwrack.* Thou ſhalt break the ſhips of *Tarſhiſh.*

Shiſha] *Six*; *of marble*; *pleaſant*; or, *the lifting up of a gift.* 1 King. 4. 3.

Shiſhak] *Thy flax, thy joy.* 1 King. 11. 4. & 14. 24. Jer. 25. 26.

Shittah] *A thorn, a tree.* Iſa. 49 19.

Shittim] *Spreadings out, turnings aſide, whips,* or *thorns* A kinde of Cedar, imputrible, Ex. 25. 5. Alſo a place, Joſh. 2. 1. Joel 3. 18.

Shiza] *This gift,* or *ſprinkling on a gift.* 1 Chr. 11. 42.

Shoah] *Tyrants.* Ezek. 23. 23.

Shobab] *Returned*; Syr. *a ſpark.* 1 Sam. 5. 14.

Shobach] *A net, thy captivity,* or *converſion*; Syr. *a dove-houſe,* 2 Sam. 10. 16, 18.

Shobai] *A turning captivity,* or *ſitting.* Ezr. 2. 42.

Shobal] *A path, an ear of corn a thigh*; or, *vain ancientneſſe.* Gen. 36. 20. 1 Chr. 4. 1.

Shobek] *Made equall to vanity.* Neh. 10. 25.

Shobi, *as* **Shobai**] 2 Sam. 17. 27.

Shochoh] *A defence, a bough,* or *ſlackneſſe.* A City, 1 Sam. 17. 1.

Shock] Corn cut down, and laid on heaps, Joſh. 15. 5. ready to be carryed in, Job 5. 26.

Shoham] *A precious ſtone, called Onyx*; Syr. *a keeping back*; or, *the delay of them.* 1 Chr. 24. 27.

Shomer] *An adamant ſtone*; *a keeper*; or, *dregs.* 2 King. 12. 21. 1 Chr. 7. 32.

Shooes] That part of our cloathing which covers and defends our feet from ſtones, thorns, and other injuries which they are ſubject unto. Exod. 3. *Put off thy ſhooes.*

2. The Goſpel of peace and atonement, which (being believed in) prepareth and armeth the feet, or the affections of a Chriſtian ſoul, to go through all difficulties of their way, being many and ſharp. Cant. 7.1. *How beautifull are thy goings with ſhooes?* Eph.6.15. *Your feet ſhod with the preparation of the Goſpel of peace.*

Shooe is taken for a thing of ſmall value, Amos 2. 6. & 8. 6.

To caſt the ſhooe over a Countrey, is, To ſubdue that Countrey, and poſſeſſe it, and to uſe the inhabitants thereof with contumely and diſgrace, Pſal. 60. 10.

Pull off the ſhooes, Deut. 25. 9. This was twofold:

1. *Religious*, as Exod. 3. 5. Joſh. 5. 13.
2. *Civill*, which was twofold:

The firſt ſerved for the ſolemnity of their contracts.

The ſecond was for a puniſhment and diſgrace, Deut. 25. 9. and it differed from the other for confirmation.

1 In diſgrace the woman her ſelf pulled off the ſhooe of him that refuſed to raiſe up ſeed to his Brother; but in the other, the man looſed his owne ſhooe, and pull'd it off.

2 When the man pull'd off his ſhooe, it was no diſgrace, but it was to ſecure his right; if he ſold the Land, it was a token he was willing to part with his right; if he bought, it was a ſigne of his poſſeſſion.

3 The diſgracefull pulling off was by command, but the other was by cuſtome, Ruth 4. 7.

4 That of diſgrace was pulled off from the naturall Brother, if he refuſed to raiſe up ſeed; but that of confirmation was pulled off by any who made a contract in token of poſſeſſion. The Lord alludeth to this, Pſal. 60. 8.

5 That of diſgrace was given to no body, but that of contract was given to him who bought the Land.

6 The former was pulled off againſt his will; but in contract they deſired him that ſold the Land to pull it off, and he did it willingly.

7 The firſt was pulled off before the Judge, but the latter before any ſufficient witneſſe.

8 When they pulled off the ſhooe in diſgrace, they ſpit in his face; but in the latter no ſuch diſgrace was offered.

9 In the former, when the woman pulled off the ſhooe, ſhe uſed theſe words, *So ſhall it be done to the man who refuſeth to build his Brothers houſe*, Deut. 25. 9. But no ſuch words were uſed in the latter.

10 He that refuſed to raiſe up ſeed to his Brother, his houſe was called *domus diſcalceati in Iſrael*; but there followed no ſuch diſgrace to him who pulled off his ſhooe in contract. *Weem's Jud. Law*, p. 119, 120.

Putting off ſhooes] Giving up ones right to another, Deut. 25. 9. Ruth 4. 7. Alſo it was a ſigne of mourning and humiliation, Ezek. 24. 14, 23: and conſequently of ſanctification before God, putting off uncleanneſſe, as the change of other garments ſignified, Ex. 35. & 19. 10. Gen. 35. 2.

Shooe-latchet] The tie of the ſhooe, Joh. 1. 27.

2. The leaſt good thing belonging to one, Gen. 14. 23. Iſa. 5. 27.

Looſe the ſhooe-latchet. To do the meaneſt ſervice, Mat. 3. 11. Mar. 1. 7. Act. 13. 25.

Shoot] To caſt arrows and darts, Gen. 21. 16. It was much uſed in the war, 1 Sam. 31. 3. 1 King. 22. 34. eſpecially in beſieging of Towns, 2 King. 19. 32. Iſa. 37. 33. It is ſpoken of God ſending out his judgements againſt the wicked, Pſal. 144. 6. & 64. 7. and to *men*, in reſpect of whom it is put for to oppreſſe, and perſecute, Pſal. 11. 2. & 64. 3, 4.

2. To mock by ſhooting out the lip, Pſal. 22. 7.

Shophach] *Pouring*, or *vain vial*. 1 Chr. 19. 16.

Shophan] *A conie, hid*; or, *laid up*; *wearing*; or, *a breaking*. A City, Numb. 32. 35.

Shoze] The ſide, bank, coaſt, or land lying by the Sea, or Rivers of waters, Joſh. 15. 2. Mar. 13. 2. Joh. 21. 4.

Shozt] is put, 1. for a ſmall time, Job 20. 5. Pſal. 89. 47. 1 Cor. 7. 29. 1 Theſſ. 2. 17.

2. For weak, or not able, Numb. 11. 23. Iſa. 50. 2. & 59. 1.

3. To deſtroy, 2 King. 10. 32. To miſſe or to be deprived of, Rom. 3. 23. To cut off, or conſume, Rom. 9. 28.

Shoſhannim] Pſal. 45. the title. *A lilly*, as ſome think, becauſe this Pſalm (as they ſay) was to be ſung in the Spring time, when the lillies flouriſhed. Others more probably, that *Shoſhannim* was the beginning of ſome Song, unto whoſe tune this Pſalm was to be ſung. But moſt probably, they who derive the word from another word, which ſignifieth *ſix*, which may be applyed either to the lilly, that hath ſix leaves; or, to a muſicall inſtrument that hath ſix ſtrings. So called from the Lilly of ſo many leaves. *Rivet.* Pſal. 45. Præf.

Shobell] An inſtrument to take away aſhes, or any filth, Exod. 27. 3. Such *Hiram* made alſo in *Solomon*'s Temple, 1 King. 7. 40, 45. Alſo, an inſtrument, wherewith to winnow corn, Iſa. 30. 24.

Shoulder] is taken for the whole Countrey, Iſa. 11. 14.

2. For that part of the garment made for the ſhoulder, Exod. 28. 12. The uſe of the ſhoulder is to bear burthens, Gen. 21. 14. & 24. 15. Iſa. 49. 22.

Hence, *To carry upon the ſhoulder*, is, To endure with patience, Job 31. 36.

To dwell between the ſhoulders of God, is, To be ſecure and ſafe, Deut. 33. 12.

With one ſhoulder, is, With one conſent, Zeph. 3. 9.

To pull away the ſhoulder, is, To rebell againſt God, Neh. 9. 29. Zech. 7. 11.

To bow the ſhoulder, is, Willingly to ſubmit and undergoe the burthen, Gen. 49. 15.

To lay heavy burthens upon the ſhoulder, is, To oppreſſe, Mat. 23. 4. Luk. 11. 46.

To free the ſhoulder from the burthen, is, To deliver from oppreſſion, Pſal. 81. 6.

To fly upon the ſhoulder, is, To riſe up againſt, and offer violence, Iſa. 11. 14.

Shoulders] ſignifies ſtrength, power, and might to adminiſter an office Eccleſiaſticall and Divine, Iſa. 9. 6. Or Civil and Humane, Ib. 22. 21.

Shout] A voyce of joy, Exod. 32. 18. Numb. 23. 21. 1 Sam. 4. 5. Pſal. 47. 1. The voyce of an enemy in war, to terrifie their adverſaries, Jer. 50. 15. & 51. 14. Of lamentation, Lam. 3. 8. Of applauding, Act. 12. 22. The terrible voyce of the Judge at the laſt day, 1 Theſſ. 4. 16.

Shower] is, 1. profitable, Ezek. 34. 26. Pſal. 65. 10. Gods Word compared hereunto, Deut. 32. 2.

2. Hurtfull, Ezek. 13. 11, 13.

Shread] To cut in pieces, 2 King. 4. 39.

Shrink] Gen. 32. 32. *That ſhrank*, or *that was removed*, or *forgat* his place. The Greek tranſlateth, *the ſinew that was benummed. Aynſworth.*

Shrine] Act. 19. 24. Silver ſhrines of *Diana*, or *ſilver Temples*, as the *Syriack* interpreteth; which were medals of ſilver, with the form of their Idol *Diana*'s Temple, impreſſed or wrought thereon; little ſilver Chappels repreſenting the form of the *Epheſian* Temple, with the Image of *Diana* enſhrined. *Eraſmus.*

Shrowd] Ezek. 31. 3. A Grove, or Wood.

Shrub] Gen. 21, 15. *Shrubs*, or *Trees*, as the *Chaldee* expounds it. The *Greek* ſaith, *under a Fir-tree. Aynſworth.*

Shua] *Crying*, or *ſaving*. Gen. 38. 2.

Shuah] *Speaking, praying, a pit, a ditch*, or *a ſwimming*. Gen. 25. 2. The Son of *Abraham*. The Brother of *Chelub*, 1 Chr. 4. 11.

Shual] *A fox, path-way*, or *little fiſt*. 1 Sam. 1. 3, 17.

Shubael] *The returning, captivity*; or, *ſeal of God*. 1 Chr. 24. 20. & 25. 20.

Shubam] *The talking* or *thinking of thoſe things, a pit*, or *humiliation of thoſe things*; or, *a ſwimming* or *budding forth of thoſe things*. Num. 26. 42. When the *Shuhamites*. Ib.

Shubite] Of the poſterity of *Shuah*, the Son of *Abraham* by *Keturah*, Job 2. 11.

Shulamite] *Peaceable*, or *perfect*. Cant. 6. 13. (the feminine of *Solomon*) whereby the Church is to be underſtood.

Shumathite] *Renowned*, or *comfortleſſe*, or *aſtonyed*. 1 Chr. 2. 53.

Shun] To reject, avoyd, flee from, 2 Tim. 2. 16.

Shunem] *The ſleeping of them, a changing* or *vain ſleeping of them*. A City, Joſh. 19. 18. 1 Sam. 28. 4. A City. Hence *Shunamite*.

Shuni] *Changed*, or *ſleeping*. Gen. 46. 16. Numb. 26. 15. Whence *Shunites*, Ib.

Shupham] *Wearing out thoſe*, or *the beard* or *lip of thoſe*. The Son of *Benjamin*. Of him came the *Shuphamites*, Numb. 26. 39.

Shuppim] The ſame. 1 Chr. 7. 12.

Shur] *A wall, an oxe*, or *beholding*. A Wilderneſſe, Gen. 16. 7.

Shushan] *A lilly*, or *roſe*; or *joyfulneſſe*. The chief City of *Perſia*, Neh. 1. 1. Dan 8. 2.

Shut] is put, 1. for To withhold, Deut. 15. 7. 1 Joh. 3. 17.

2. To make barren, 1 Sam. 1. 6.

3. To cover, Pſal. 69. 15.

4. To impriſon, Jer. 36. 5. Luk. 3. 20, 2 King. 17. 4. Act. 26. 10.

5. To reſtrain, 2 Chr. 7. 13.

6. Not to hear, Lam. 3. 8.

7. To be deſolate, Iſa. 24. 10.

8. To keep ſecret, Dan. 8. 26. & 12. 4, 9.

9. To be kept in ſubjection, Gal. 3 23.

To ſhut up in unbeleef] To hold all men from their birth faſt bound in the fetters of naturall blindneſſe and infidelity (as it were in a cloſe priſon) till the mercy of God let them looſe by an effectuall calling to Chriſt. Rom. 11. 32. *He hath ſhut up all men in unbeleef.* God doth not work this by pouring unbeleef into any mans heart (then ſhould he be authour of ſin) nor by bare permiſſion, only ſuffering men to fall into unbeleef, and to lye therein; neither yet alone by con-

victing them of infidelity through the testimony of the Law, by which cometh the knowledge of unbeleef and sin: but as a just Judge punishing their naturall blindnesse by giving them unto Satan, to be carried headlong to greater actuall blindnesse and unbeleef, as he punished *Pharaoh*, *Ahab*, the members of Antichrist, the Jews, Rom. 11. 8. 2 Thess. 2. 11. Exod. 8. 15, *&c.*

To shut up the kingdome of heaven] To keep men from hearing and receiving the Word preached, whereby the dore of the Kingdome of heaven is set open unto us. Mat. 23. 13. *Because you shut up the Kingdome of heaven before men.*

To shut up the words] To confirm the words to the godly alone, hiding them from others. Dan 8 26. & 12. 4. & Isa. 8. 16. That is, lock them up, and keep as under seal close the doctrine from Gods enemies, and reveal it to the beleevers.

Shuthelah] *A plant*, or *greennesse*, or *moyst drink*. Of whom the *Shuthalthites*, Numb. 26. 35. 1 Chr. 7. 20, 21.

Shuttle] It passeth swiftly and suddenly from the one side of the web to the other, and is used proverbially to set out swiftnesse, Job 7. 6.

S I.

Sia] *Moving* Ezr. 2. 44. Neh. 7. 47.

Sibbecai] *A bough*, or *off-spring*; or, *a cottage*. 1 Chr. 11. 29. & 27. 11.

Sibmah] *Overmuch*, *captivity*, or *hoarsenesse*, or *sitting*. A City, Josh. 13. 19. Isa. 16. 9.

Sibraim] A place, Ezek. 27 16.

Sichem] See *Shechem*.

Sick] One that lacks bodily health, either in whole, or in part. Luk. 9. 1, 2. *His sick servants*. Phil. 2. 27. *He was sick neer to death*.

2. Sinners which do feel their sins with grief, and desire of a remedy from Christ. Mat. 9. 12. *The whole need not the Physician, but the sick*, vers. 13. *For I am not come to call the righteous, but the sinners to repentance*.

Sickenesse] is 1. *Bodily*, of man generally, Gen. 48. 1. 2 Sam 12. 15. Dan. 8. 27. 1 Cor. 11. 33. Or of Women in particular, Lev. 20. 18.

2. *Mentall*, Prov. 13. 12.

3. *Sinfull*, 2 Sam. 13. 2.

4. *Spirituall*; which is twofold:

1 The earnest and longing desire the Church hath to the enjoying of Christ, Cant. 2. 5. & 5. 8.

2 The infirmities of the soul, which Christ came to heal, Matthew 8. vers. 17.

The *efficient* cause of sickenesse is *God*, Psal. 38. 6. Lev. 26. 16. Deut. 28. 27, 35, 59, 60, 61.

The *meritorious* cause is sin, Ib.

The *instrumentall* cause is, 1 Satan, who sometimes is permitted by God, Job 1. 2.

2 Intemperance, as drunkennesse, incontinency.

The *end* is, 1. To punish the wicked, 1 Sam. 5. 6, 9.

2. To try the patience and constancy of the godly, as in *Job*, *Hezekiah*.

3. To manifest the glory of God, Joh. 9. 2, 3. & 11. 4.

Sickenesse] Ill disposition of the body. Joh. 11. 4. *The sickenesse is not to death*.

2. The infirmities of the soul. Mat. 8. 27. *He bare our sicknesses*.

3. Pains and punishments of Christ equivalent and answerable to the sin which we had committed, and to the sickenesse, or miseries which we deserved, and without his sufferings our selves had suffered. For it must be held, that Christ having no inherent sin of his own, but the imputed sin of others, he had no manner of bodily disease or hurt, as naturall, but onely that which was forced on him, as wounds, stripes and death, Mat. 8. 17. See this interpretation confirmed, Isa. 53. 4, 5, 6. See *Infirmity*. Or we may say, it signifieth Christs care of curing our sickenesse and sin, by his suffering and satisfying for us.

Sickle] An instrument used to cut down corn, Deut. 16. 9. & 23. 25. Mar. 4. 29.

It is put for the judgements of God, whereby the wicked are cut down, Joel 3. 13. Rev. 14. 16.

Siddim] *The laboured field*. A vale, Gen. 14. 3.

Side] Part of a thing, Josh. 8. 33. Gen. 6. 16.

2. It is put for a party, Exod. 32. 26. 2 Ki. 9. 32. Psal. 124. 1.

3. The bank, Dan. 10. 4.

4. The shoar, Act. 16. 13.

Sidon] See *Zidon*.

Siege] A compassing about, and shutting in of an enemy in time of war, 1 Ki. 15. 27. Deut. 20. 19.

It is taken for oppression and straights, Deut. 28. 55, 57. For the bulwark and defensive place, 2 Chron. 32. 10. and for the judgements of God against the wicked, Isa. 29. 3. Mic. 5. 1.

Siele] To cover the inside of the roof of a house with boards or plaister, 2 Chr. 3. 5.

Ezek.

Ezek. 41.16. It is taken for ſtately, and magnificent, Hag. 1. 4. and for a pretence to cover ſin, Jer. 22. 14.

Sift] is ſpoken of *God*, in his anger, and it ſignifieth,

1. To ſcatter, Amos 9. 9.

2. To conſume, Iſa. 30. 28.

To ſift as wheat] By temptations to aſſault and exagitate, endevouring by malicious diligence and ſubtilty to ſhake faith out of the heart (as wheat out of a ſive) that nothing may remain but the bran of unbeleef and wickedneſſe. Luk. 22. 31. *Satan hath deſired to ſift* (or *winnow*) *you.* God doth ſift and winnow, to purge and cleanſe the heart (as a good Husband-man the Corn,) but Satan doth it to deſtroy and to tread the Corn under foot like ravening fowles and vultures. Thus in one act Satan is unjuſt, and God moſt juſt, becauſe they had not one end.

Sigh] A teſtification of grief by groaning.

It is ſpoken 1. of *Chriſt*, who ſighed,

1 For the miſeries of men, Mar. 7. 34. and for the ſins of men, Mar. 8. 2.

2. It is ſpoken of *men*; who ſigh,

1 For themſelves and others in reſpect of ſin, Ezek. 9. 4. and of miſery, Lam. 1. 4, 11, 21, 22. Job 3. 24. Pſal. 12. 5. & 31. 10. & 79. 11.

Sight] is taken 1. for the ſenſe of ſeeing, Mar. 10. 51, 52.

2. For ſaving knowledge, Luk. 4. 18.

3. A ſpectacle, Luk. 23. 48.

4. A wonderful viſion, Exod. 3. 3.

5. The glorious ſight of God in heaven, 1 Joh. 3. 2. 2 Cor. 5. 7.

6. In the preſence, 2 Cor. 7. 12. & 8. 21.

7. The knowledge of God, Heb. 4. 13.

8. For God himſelf, Mat. 11. 26.

9. For ones ſelf, Gen. 21. 11, 12.

10. With, or from, Gen. 39. 21.

In the ſight before God] See *Before God.*

Out of his ſight] From before his eyes, Gen. 23. 4. Death ſo defaceth all earthly things, as the moſt lovely things become loathſome.

Sigionoth] Hab. 3. 1. Upon *Sigionoth*; or, *according to variable ſongs*, or *tunes*; or, muſicall inſtruments, called in Hebrew *Sigionoth*. It ſignifieth *wandering*, or *ignorance*.

Shigaion] in Pſal. 7. 1. The title is of the ſame ſignification.

Signe] Some outward ſenſible thing, whereby ſome other thing is brought to minde. Matth. 16. 1, 2, 3, 4. *Deſiring him to ſhew them a ſigne from Heaven. Can ye not diſcern the ſignes of the time?* Gen. 9. 13. *It ſhall be for a ſigne.* Theſe be either natural or civil ſignes.

2. Some ſtrange miraculous work, which (as a ſigne) ſheweth forth Chriſts divine power. Mar. 16. 20. *He confirmed the word with miracles and ſignes.* Theſe be miraculous ſignes, Iſa. 7. 11. 2 Theſſ. 2. 9.

3. A Sacramentall token, to witneſſe the Covenant of free Salvation by Chriſt. Rom. 4. 11. *The ſigne of circumciſion.* Gen. 17. 11. This is a myſtical ſigne.

4. Some outward declaration of Gods mercy or judgement. 1 Cor. 14. 22. *Strange tongues are for a ſigne.*

Signe] is 1. *Naturall*, having a natural force in it to ſignifie a thing, Mat. 16. 2, 3. Gen. 1. 14.

2. *Poſitive*, by inſtitution of God, Gen. 9. 12, 13, 17. & 17. 11. Iſa. 7. 14. or of Men, Joſh. 2. 12, 13. 2 Theſſ. 3. 17.

3. *Teſtifying*, and *notifying*, 1 Sam. 2. 34. Iſa. 19. 20. Ezek. 4. 3. Luk. 2. 12.

4. *Predicting.* Exod. 12. 13. Ezek. 20. 12, 20. Mat. 24. 30. Iſa. 20. 3.

5. *Proving* and *confirming*, 2 Cor. 12. 12.

6. *Remembring*, Exod. 13. 9, 16. Numb. 16. 38, 40.

7. *Certifying*, Gen. 9. 12, 13. 1 Sam. 9. 7, 9. Iſa. 37. 30. Exod. 4. 8, 9.

8. *Sealing* and *confirming*, Gen. 17. 11. Rom. 4. 11.

To binde as a ſigne] To have a thing alwayes in ſight, or ready in our remembrance. Exod. 13. 9. Deut. 6. 8. *Binde them as a ſigne to thy hand.*

To give a ſigne] To foretell a ſigne which ſhould afterward come to paſſe, Deut. 13. 1, 2.

To make one a ſignet] To have one alwayes before him on his hand, and in his eye, (as a Signet) to care for him, and delightfully to reſt in him, as God doth in Chriſt, and all his people. Hag. 2. 24. *I will make thee for a ſignet.*

Signet] Any precious thing uſed for ornament, Gen. 41. 42. & 38. 18. Jer. 22. 24. Cant. 8. 6. It was graven, Exod. 28. 21. & 39. 6. The uſe was to ſeal with, either for the keeping of a thing cloſe, Rev. 5. 1, 2, 5, 9. or to confirm, Dan. 6. 17.

Significatibe] Significant, eaſie to be underſtood, 1 Cor. 14. 9. marg.

Signifie] To declare, Act. 21. 26. To give notice of, Act. 23. 15. To foretel, 1 Pet. 1. 11. Act. 11. 28. Rev. 1. 1. To mean, Joh. 12. 33. & 18. 32. & 21. 19. To give to underſtand, Heb. 9. 8.

Sihon] *A plucking up by the roots*; or, *a concluſion*. A King of the *Amorites*, Deut .2. 2. Numb. 11. 21, to 29.

Silas] *Conſidering*, or *marking*. He that was ſent with *Paul* to *Antioch*, Act. 15.22.

Silence] Quietneſſe, ſubmiſſion, or ſubjection, rebellious affections, being tamed and ſubdued. Pſal. 62. 1. *My ſoul keeps ſilence*. See Pſal. 4. 4. By ſilence and ſtilneſſe is often meant in Scripture, a modeſt quietneſſe of the minde, troublous affections being allayed, as Pſal. 131. 2. & Lam. 3. 26. 1 Tim. 2. 11.

2. A cutting off, or deſtruction, Pſal. 31. 17. & 49. 12. *Man is like to beaſts which are ſilenced*; ſo it is read in the Originall, by judgement of the learned; for the Hebrew word ſignifies *ſilence* or *ſtilneſſe*, not onely in voyce, but in motion, as the Sun was ſtill and ſilent when it moved not, Joſh. 10. 12, 13. And people deſtroyed are ſaid to be ſilenced, Iſa. 15. 1. Alſo, the Grave or Death is called Silence, Pſal. 115. 17. And things without life are in the Hebrew phraſe, Dumb, or Silent, Hab. 2.19.

Keep ſilence] is 1. ſpoken of *God*, who is ſaid to keep ſilence when he regards not the ſins of the wicked, Pſal. 35. 22. Pſa. 50.21. or the prayers of the godly, Pſal. 28.1.

2. Of *men*; and then it is put,

1 For to acquieſce & reſt in, Job 29.21.
2 Not to regard, Job 31. 34.
3 To hide, and conceal, Pſal. 32. 3.
4 Not to reprove, Amos 5. 13.
5 To be ſubject unto, and obedient, 1 Tim. 2. 11, 12.
6 To leave off inſulting and pride, Iſa. 47. 5.

Put to ſilence] is put for being dead, Pſa. 115. 17.

2. To convince and ſtop the mouth by force of argument, Mat. 22.34. and holineſſe of life, 1 Pet. 2. 15.

Silk] The property of it is, that it is moſt precious and beautifull.

It is uſed by men in dignity and honor.

It is put for the abundance of the bleſſings of God, Prov. 31. 22. Ezek. 16. 10, 13.

Silla] *An exalting*, or *treading under foot*. A place, 2 King. 12. 20.

Silly] Voyd of underſtanding, Hoſ. 7. 11. 2 Tim. 3. 6. Job 5. 2.

Siloam] *Sent*, *ſending*, *a bough*, or *weapon*, or *armours*. A pool, Joſh. 9. 7. Alſo a tower, Luk. 13. 4.

Siloe] The ſame. A fiſh-pool on the Weſt ſide of the City of *David*, called *Gihon*, 2 Chr. 32. 30. and *Shelah*, Neh. 3. 15.

Silvanus] *Of the Wood*. A companion of *Paul*'s, 2 Cor. 1. 19. 1 Theſſ. 1. 1 Pet. 5. 12.

Silver] A precious metal, whereof money uſeth to be made.

2. The chiefeſt and choyceſt perſons in a Kingdome, as Princes, Rulers, and Prieſts. Iſa. 1. 22, 23. *Thy ſilver turned to droſſe, thy Princes are rebellious.*

Silver. A metall well known; it is the meaſure whereby the worth of any thing is eſteemed, and the price wherewith it is bought, Gen. 23. 15, 16. Deut. 22. 29. 2 Sam. 24. 24. 2 King. 6. 25. It is put for gain, Judg. 5. 19.

2. For riches, Hoſ. 9. 6. Iſa. 2. 7. Job 27. 16. It was uſed for the Tabernacle, Ex. 35. 5, 24. and the Temple, 1 Chr. 29. 4. It is found in the veins of the earth, Job 28. 1. The beſt was brought from *Tharſis*, Jer. 10. 9. It is purged from the droſſe by fire, Pſal. 12. 6. & 66. 10. In which reſpect the Word of God is compared to it, as being free from all imperfection, Ib. and the *tongue*, i. e. the *doctrine* of godly men, Prov. 10.20. & 8. 19. Contrary to this is reprobate ſilver, whereunto the wicked Jews are compared, by reaſon of their ſins, Jer. 6. 30. Iſa. 1. 22. Ezek. 22. 18, 19.

Not to regard ſilver] Neither to crave it of the *Babylonians*, nor to receive it, being offered by them as a ranſome for their life, but to kill all they meet with. Iſa. 13. 17. *They ſhall not regard ſilver, &c.*

Silverings] Iſa. 7. 23. A thouſand Silverings. Heb. *A thouſand of ſilver*; that is, ſo many ſhekels, for that is uſually underſtood where the coyn or weight is not expreſſed, as 2 Sam. 18. 11, 12. Matth. 26. 15. The Shekel then being in weight and value about one Half-crown; the ſumme that ſuch vineyards (being of the beſt ſort) were yeerly let for, came to about One hundred twenty and five pounds. *Annot.*

Simeon] *Hearing*, or *obedient*. *Jacob*'s ſecond Son by *Leah*, Gen. 29. 33. He and *Levi* kill the *Sechemites*, Gen. 34. 25. and are reproved for it by *Jacob*, Gen. 49. 5, 6, 7. He is left for a pledge in *Ægypt*, Gen. 42. 24. and delivered, Gen. 43. 23. His children, Gen. 46. 10. portion, Joſh. 19. 1, to 10. Alſo, a *juſt man*, who was aſſured by the Holy Ghoſt he ſhould not die untill he ſaw Chriſt, Luk. 2. 25, to 36. Alſo, a Prophet called *Niger*, Act. 13. 1.

Similitude] Likeneſſe, when one thing is declared by another like it; as Mat. 20. 1.

2. Form, together with truth of the thing. Rom. 8. 2. *Made in the ſimilitude of ſinfull fleſh.*

Here

Here is meant a true humane nature, made unto the form of our nature.

Simon] *Hearing*, or *obeying*. An Apoſtle, Mat. 4. 18. Alſo a Leper, who received Chriſt into his houſe, Mat. 26. 6. Luk. 7. 40. Another whom the Jews compelled to bear the Croſſe of Chriſt, Mat. 27. 32. Alſo a Conjurer, Act. 8. 9, to 25. A Tanner, Act. 9. 43. & 10. 6. A *Canaanite*, Mat. 10. 4.

Simple] One endowed with a very mean and ſlender wit and capacity. Prov. 9. 1. *Who is ſimple, let him come hither, and he that is deſtitute of wiſdome, &c.* Pſal. 19. 7. *Giveth wiſdome to the ſimple.*

It ſignifies not onely ſuch as be fooliſh and unwiſe, as all men naturally be, but ſuch as ſee and acknowledge the ſame, and be ready to ſubmit unto the Word, as the elect do at their converſion, 1 Cor. 3. 18.

Alſo, Simple ſignifies fooliſh ignorant perſons, being without any mixture of grace or heavenly wiſdome in them, Prov. 1. 22.

One that hath a plain heart, voyd of wiles and wrinkles, having not the wit and skill to contrive any miſchief or harm to others. Rom. 16. 19. *As concerning evill, be ſimple.*

This word (*Simple*) in the Hebrew meaneth one that is eaſily perſwaded and ſinticed, one credulous and light of belief, Prov. 14. 15. Conſequently it is uſed for *unskilfull*, and applyed ſometime to evil perſons, Prov. 9. 6. & 21. 3. Sometime to the good, as Pſal. 116. 6. The Greek often doth tranſlate it a *babe*, and ſo Chriſt calleth ſuch, Mat. 11. 25.

Simplicity] Signifies theſe 4. things.

1. Faithfulneſſe without deceit, not couſening the needy.

2. Humility without pride, not ſeeking our owne praiſe.

3. Gentleneſſe without fierceneſſe, not giving the poor ill language.

4. Uprightneſſe without reſpect of perſons, not preferring one before another, where neceſſity is equal. Rom. 12. 8. *Let him give with ſimplicity.* This word is here ſet againſt fraud, covetouſneſſe, moroſity, vainglory, malignity, partiality, and curioſity, by fiſhing and examining the poor too narrowly, ſeeking pretences and excuſes, as if they had no need.

Sin] *A dart*, or *armour*, or *coldneſſe*. A Wilderneſſe, Exod. 16. 1. Numb. 33. 11.

Sin] See *Sinne*.

Sina] (as *Sin*) A mountain, Gal. 4. 25. where the Angel of the Lord appeared to *Moſes*, Act. 7. 30. where God gave the Law, Exod. 19. 20. & 20. 1. Whereunto the Apoſtle alludes, Gal. 4. 24. and Heb. 12. 18. It is called a *holy Mountain*, Pſal. 68. 16. and *the mountain of God*, Exod. 3. 1. & 4. 27. & 24. 13.

Sinai) *A bramble*; Syr. *enmity*. A Wilderneſſe, Exod. 16. 1. Deut. 32. 2.

Sinew) is put improperly for obſtinacy and hardneſſe of heart, Iſa. 48. 4.

Since) hath relation from the time preſent unto that going before, about which any thing is then ſpoken, Gen. 44. 28.

It ſignifieth alſo as much as *ſeeing*, or *becauſe*, Gen. 46. 30.

Sincere) That which is pure, and without mixture. See *Pure*.

Sincere faith) Unfaigned faith, which is without mixture of hypocriſie. 1 Tim. 1. 4, 5. *Pure heart, good conſcience, ſincere faith, unfaigned.*

Sincere milk) The doctrine of the Word, as it is unmixed with errors, traditions, and hereſies. 1 Pet. 2. 1. *Deſire the ſincere milk of the Word*; that is, ſuch as there is no deceit in it.

Not ſincerely) Without a ſincere and pure minde, though the matter of their doctrine were pure, Phil. 1. 16.

Sincerity) Truth or uprightneſſe, without counterfeiting. 1 Cor. 5. 8. *Keep the feaſt of unleavened bread with ſincerity.* 1 Cor. 16. v. laſt.

2. Immortality, incorruption, or life eternall. Eph. 6. 24.

Sing) is ſpoken of *Birds*, Cant. 2. 12.

2. Of *Men*, who by it teſtifie the inward joy of the heart, Jer. 31. 7. Pſal. 5. 11. & 33. 1. & 63. 8.

Hence it is taken, 1 for great gladneſſe, Prov. 25. 20. Gen. 31. 27. Exod. 15. 1. and was uſed in Feaſts, Iſa. 24. 8, 9. in Marriages. Of this ſort is the 45 Pſalm, and *Solomon's* Song, after Victory, Exod. 15. 1, 2, 3, 21. Judg. 5. 1 Sam 18. 6, 7. 2 Sam. 22. 1.

2. For joy and pleaſure, Pſal. 119. 54.

3. To praiſe, Judg. 5. 3. 1 Chr. 16. 9, 23. Hence God is ſaid to be our Song, becauſe our praiſes ought to be of him, Exod. 15. 2. Pſal. 118. 14. Iſa. 12. 2.

3. To deride and mock, Pſal. 69. 13. Job 30. 9.

The *effect* is, it puts away ſadneſſe, Prov. 25. 20. 1 Sam. 16. 24.

There are ſeverall ſorts recorded in Scripture: as,

1. *The Song of Songs*; i. e. *the moſt excellent Song*, as containing the marriage between Chriſt and his Church.

2. A

2. *A new Song*; i.e. Singular and exquiſite, deſerving to be renewed, becauſe of the benefits of God daily renewed to us, Pſal. 33.3. & 40.4. & 96.1. Rev.5.9.

3. *Dolefull*, 2 Sam. 1.19. & 3.35, 36. 2 Chr. 35.25.

4. *A holy Song*, ſuch are all the Songs of Praiſe and Thankſgiving throughout the Word. Theſe holy Songs were to be ſung unto *God*, Exod. 15.21. Judg. 5.3. Pſ. 81.1. The *matter* was to be the praiſes of God, Pſal. 47.6. 2 Chr. 20.22. The *manner* was with a loud voyce, Pſal. 81.1. with gladneſſe, Jer. 31.7. making melody in our hearts, Eph. 5.19. with the ſpirit and underſtanding, 1 Cor. 14.15. with grace in the heart, Col. 3.16. The *place* was the Houſe of God, Iſa. 38.20. and elſewhere, Exod. 15.1. 2 Chr. 20.22. The *time* was at the receiving bleſſing from God, and at the overthrow of the enemies of the Church, Jer. 51.48. 1 Sam. 14.6.

To ſing as an Harlot] That the Merchants of *Tyre* ſhould with fair ſpeeches and praiſe of their merchandiſe and ware draw another to bargain with, and buy of them, as Harlots for their lucre do entice with their pleaſant Songs, young men to come in to them, Iſa. 23.15.

Singers] were, 1. *Holy*, who were diſtinguiſhed in certain ranks:

The *firſt* called the *chief*, Hab. 2.19. Neh. 12.46. 1 Chro. 15.17. & 16.41. and the *maſter of the Songs*, 1 Chr. 15.22.

The *ſecond* rank is mentioned, 1 Chr. 16.5.12, & 35.15. Ezr. 2.41.

2. *Common*, 2 Sam. 19.35.

Single] True, or without guile: it is the ſame with *ſincere*.

Single life] An unmarryed life, or life of ſuch as live out of marriage; which none ſtand bound to doe, unleſſe they can forbear by ſpecial gift, 1 Cor. 7.

Singleneſſe of heart, Col. 3.22. This may be conſidered:

1. As it is oppoſed to *hypocriſie*; and ſo a ſingle-hearted man is no hypocrite.

2. As it is oppoſed to *fleſhly wiſdom*, 1 Cor. 1.12. and ſo a ſingle-hearted man is open and plain in all his dealings.

3. As it is oppoſed to a *double heart*, or a *wavering heart*, a *divided heart*; and that as well in matter of worſhip, 2 King. 17.33. as in matters of the world, Matth. 6.21, 22, 23, 24.

4. As it is oppoſed to *ſpirituall pride*; a ſingle heart is an humble heart, Job 9.15, 16.

5. As it is oppoſed to *perturbation* and *diſquietneſſe* of the heart, Phil. 1.10. 2 Cor. 1.12. Act. 2.46.

6. As it is oppoſed to *offenſiveneſs*, and ſo the ſingle-hearted man is neither offenſive by wrongs, nor by ſcandals, *&c.* *Byfield* p. 131, 132, 133.

Singular] That which is not common and ordinary, but peculiar and proper to a godly perſon. Matt. 5.47. *What ſingular thing do yee?* Here it is taken in good part: but in the evil part it is put for one conceited and peeviſh, bent to his owne way and will, without reaſon.

2. That which is excellent and precious. 1 Theſſ. 5.13. *That ye have them in ſingular love for their work ſake.*

Sinim] *The South Countrey.* Iſa. 49.12.

Sinite] A people deſcended from *Canaan*, 1 Chr. 1.15.

Sink] Improperly, it is taken for, To be in great affliction, Pſal. 69.2, 14.

2. To periſh and be deſtroyed, Jer. 51.64.

3. To keep well in remembrance, Luk. 9.44.

Sin] The tranſgreſſion of Gods Law. 1 Joh. 3.4. *Sin is the tranſgreſſion of the Law.* The word in Hebrew which is tranſlated ſin, ſignifieth properly miſdoing, or miſſing of the mark or way: as in Judg. 20.16. *Men could ſling ſtones at an hairs breadth, and not ſin*; that is, not miſſe. Alſo Prov. 19.2. *He that is haſty with his foot, ſinneth*; that is, miſſeth, or ſwerveth. In Religion Gods Law is our mark or way, from which when we ſwerve, we ſin: therefore Sin is defined to be tranſgreſſion of the Law, or unlawfulneſſe, 1 Joh. 3.4.

2. The guilt of ſin, making us ſubject unto, and worthy of puniſhment. Rom. 5.12. *By one man ſin entred into the world, in whom all have ſinned.*

3. The puniſhment due to ſin. Gen. 4.13. *Sin lyeth at the dore*: and, *My ſin is greater then I can bear*, verſ. 13. Iſa. 24.20. 1 Pet. 2.24.

4. Both guilt and puniſhment. Gen. 26.10. *Thou ſhouldſt have brought ſin upon us.* Pſal. 32.1. *Bleſſed is the man whoſe ſin is covered.* Matt. 9.2.

5. Originall corruption, or the pravity and naughtineſſe of our corrupt nature, being prone to all evil. Rom. 6.11, 12. *Let not ſin reign.* Rom. 7.8. And ſo throughout that chap. Pſal. 51.5. Rom. 3.9, 23.

6. Actuall ſin, when evill thoughts are conſented unto, and performed in outward deeds.

deeds. Jam. 1. 15. *Luſt when it hath conceived, bringeth forth ſin.*

7. Any ſinfull act or deed. Rom. 5. 12. *By ſin death entred.* Alſo, falſe doctrine, or error in doctrine. Joh. 8. 46. By a Synecd.

8. A continual courſe of ſinning, or a conſtant ſervice of ſin, Rom. 5. 15. & 6. 15. *Shall we ſin that grace may abound?* Alſo, Rom. 6. 1. *Shall we continue in ſin?*

9. A ſacrifice offered to make atonement for ſin. 2 Cor. 5. 21. *He hath made him to be ſin for us.* Exod. 29. 14. & 30. 10. Pſ. 40. 6. and often elſewhere, it ſignifieth unbelief, as the Mother ſin, Joh. 16. 19.

10. It ſignifieth falſe doctrine, Joh. 8. 46.

11. Infidelity, the root of ſin; and therefore ſin, Joh. 16. 9.

12. Error, untruth, falſity, Joh. 8. 46.

13. A ſin extraordinarily great, or made greater by circumſtance, Joh. 15. 22, 24. or a greater meaſure of ſin, Jam. 4. 17.

14. The remiſſion of ſin, Rom. 5. 16.

15. A bribe or gift given by a wicked people to buy out the puniſhment of ſin, Hoſ. 4. 3.

The cauſes of ſin] God is no way to be reckoned among the cauſes of ſin, he is *cauſa defectiva*, or rather *negativa*, *non effectiva peccati*; or rather, *defectus Dei in nobis, eſt cauſa effectus mali in nobis.*

The cauſes of Sin 1 Without us, are reduced to three. The devill, the world, and the fleſh.

2 Within us, (which is reducible to the fleſh) there are three in general:

1 Ignorance, 2 Infirmity, 3 Evil will; or as *Ariſtotle* hath it: 1 *Ignorantia*, 2 *Paſſio vel infirmitas*, 3 *Electio ſeu deliberatio. Vel*, 1 *Non noſſe*, 2 *Non poſſe*, 3 *Non velle bonum: quæ* 3. *privativæ ſunt. Poſitivæ vero ſunt cauſæ externi peccati hæc* 3. *interna.* 1 *Cogitare malum*, 2 *Velle*, 3 *Poſſe.*

Sin againſt the holy Ghoſt, is a general denyal and oppugning of the truth, and all Religion, of which the underſtanding and conſcience by the illumination of the Spirit are perſwaded and convicted, proceeding from an obſtinate will, and purpoſed malice againſt God and his truth.

It is committed of two ſorts of men.

1. Of thoſe who have made profeſſion of the truth, and afterwards become Apoſtates from all Religion, condemning, blaſpheming, and perſecuting as hereticall and impious, that truth which before they profeſſed, and of which they were perſwaded. Thus did *Hymeneus* and *Alexander* ſin, 1 Tim. 1. 20.

2. Thoſe who never were profeſſors of the truth, yet whoſe Conſciences are convicted of that truth which they doe oppugne, as the Scribes and Phariſees, Matt. 12. 24, 31.

Sin-offering] was a Sacrifice offered for the expiation of ſin, and it was of Bullocks, Lev. 4. 8. & 8. 2. Goats, Lev. 4. 24. & 10. 16. Young calf, Lev. 9. 2, 8. Kid, Lev. 9. 3. Numb. 29. 5. Lamb, Lev. 4. 33. Turtle-dove, Levit. 12. 6. Fine flower, Ibid. 5. 21.

There were two ſorts of Sin-offering.

1. Thoſe whoſe blood was not carryed into the Holy place, and ſprinkled ſeaven times before the veil, upon the golden Altar, but only upon the braſen Altar; and of theſe the High-prieſt might eat, therefore they are ſaid to *eat the ſins of the people*, Hoſ. 4. 8. i. e. the Sacrifice for ſin. Thus *Moſes* was angry with *Eleazar* and *Ithamar*, for not eating the Sin-offering; which what it was he explaineth, Lev. 10. 18.

But the Sin-offering whoſe blood was carryed within the Holy place, the fleſh of it was carryed without the Camp, and burnt, and the Prieſts might not eat of that, Lev. 6. 30.

The carying of it without the Camp, had an Allegorical, Tropological, and Anagogical application.

The *Allegorical* was, that Chriſt ſhould ſuffer without the Gate of *Jeruſalem.*

The *Tropological*, the Apoſtle maketh, Heb. 13. 11. where he proves, that the Jews ſtanding to the Ceremonial law, cannot receive any benefit by Chriſt, becauſe the people got nothing of that which was burnt without the Gate, and Chriſt the Sin-offering was burnt without the Gate.

The *Anagogical* application was, That here we have no permanent City, Heb. 13. 14.

They were commanded to *lay their hand upon the head of the Sin-offering*, Levit. 4. to ſignifie, That they laid over their ſins upon the beaſt, which was a type of Chriſt, who was made (ſhame) an offering for ſin, Iſa. 53. 10. and ſin for us, 1 Cor. 5. 21. *Weems Cer. law*, p. 66, 67.

Sin to death] The blaſphemy of the holy Spirit, which is capital, without all recovery. 1 Joh. 5. 16. *There is a ſin to death, for which ye ſhall not pray.* See *Blaſphemy.*

Note. Sin to death, is not a ſin which is committed in the hour of death, but which undoubtedly bringeth death: like to the phraſe, Numb. 18. 22. but that which *Moſes* ſpeaketh of, is a *bodily death*; in S. *John* is car-

ryed

ryed to the *death of the ſoul*, and that which is *eternall*.

Not to have ſin] Not to have ſo great a ſin, as contempt of Chriſt and his doctrine. Joh. 15. 22. *Not to have had ſin.*

Sin to lie at the doore] Three things.

1. That his ſin how cloſely ſoever done, yet ſhould be made manifeſt, as things which lie before the dore, where all men go in and out.

2. That howſoever his conſcience might ſleep and be quiet after his bloody ſin, yet as a ſleeping dog lying at the dore, being awaked by ſuch as tread on him, doth bite and vex, ſo ſhould horrour and biting of conſcience continually moleſt him.

3. That the puniſhment of his murthering ſin ſhould be ready at hand to take hold of him, ſo as he ſhould not eſcape, though his pain for a time were deferred. The pain due to Hypocrites, is like a Ban-dog at the dore, which is eaſily irritated and provoked to fly in a mans face, and to tear his fleſh; ſo the deſtruction of ſinners ſhall quickly and certainly arreſt and ſeiſe on them. Gen. 4.7. *Sin lyeth at the dore.*

To looſe ſins] To aſſure a repentant ſinner for forgiveneſſe by applying the promiſes of mercy in the publick Miniſtery. Matth. 16. 19. *Whatſoever thou ſhalt looſe, &c.* The Papiſts doe build their Indulgences upon this Looſing, and their Tyranny on Binding.

To ſin] To break or tranſgreſſe ſome Commandements of God, 1 Joh. 1. 8, 9, 10. Alſo, to offend publickly, 1 Tim. 5. 20.

Thirdly, to follow ſin with pleaſure, not ſtudying to live holily. 1 Joh. 2. 1. *That ye ſin not.*

To ſin againſt one] To give him occaſion of ſin by our evil example, in word or deed. Matt. 18. 15. *If thy Brother ſin, or treſpaſſe againſt thee.*

To commit ſin] Willingly, with the whole will, to fulfill the deſires of luſt and ſin. 1 Joh. 3. 8. *He that committeth ſin is of the Devill.*

To continue in ſin, to live in ſin, to commit ſin, and to ſin, (ſometime) to ſerve ſin, to obey ſin, be *Synonyma*, or of one ſignification and force, being ſpoken of unregenerate and impenitent ſinners, who in all things be ruled by their own ſinful motions, though not without the check of conſcience and reaſon; yet without any godly ſorrow, or hatred of their ſins.

To deſtroy ſin] To beat and keep down the power of ſin, that it reign not. Rom. 6. 6. *That the body of ſin might be deſtroyed.*

2. To teach, that elect perſons juſtified by faith, are ſanctified by the Spirit to be able to kill the rage of ſin, as they are freed from guilt and puniſhment of it. Gal. 2. 18. *If I build again the things* (that is, Sins) *which I have deſtroyed*. To build Sin, is to teach that grace hath abounded, that men may live in ſin: To deſtroy ſin, is quite contrary, to teach, that ſuch as are juſtified by grace, may not ſerve ſin.

To have cloak for ſin] To have ſomething to plead for excuſe, John 15. 22.

Not to ſin] To endevour the cleanſing our ſelves from ſin, following holineſſe of life, 1 Joh. 3. 6. *Sinneth not.*

To ſin no more] To increaſe our care and indevour againſt our ſins, that the force of them may be weakened, and their number leſſened, and occaſions avoyded. Joh. 5. 14. *Go, and ſin no more*; that is, reſiſt and ſtrive againſt thy ſins, that they be not ſuch, nor ſo many as have been. It is a comparative ſpeech.

To walk in ſin] To live ſecurely in a ſinfull courſe, Eph. 2. 2.

Sinner] Every man being ſubject to ſin, and to the tranſgreſſion of the Law. Luk. 18. 13. *God be mercifull to me a ſinner.* Thus all men be ſinners. Rom. 5. 8. *When we were ſinners.*

2. The Gentiles, which be ſtrangers from the Covenant of God. Gal. 2. 15. *And not ſinners of the Gentiles.* Thus Heathens only be Sinners. In this reſpect, they which be born of God, be ſaid not to ſin, 1 Joh. 3. v. 9.

3. One that liveth in ſin, and maketh a trade of ſinning, having ſin reigning and raging in him. Joh. 9. 31. *God heareth not ſinners.* Matth. 11. 19. Pſal. 51. 13. Pſal. 1. 1. *That ſtandeth not in the way of ſinners.* Rom. 5. 7, 8. Thus wicked men onely are ſinners. Which name is uſually given to ſuch as be given to ſin, and have the courſe of their life ſinfull; therefore *Solomon* oppoſeth good men and ſinners, Eccl. 9. 2.

4. One wounded with a ſenſe and feeling of ſin, hungring after Gods mercies in Chriſt. Mat. 9. 13. *I came to call ſinners to repentance.* Thus the godly be ſinners.

Sinners of the Gentiles] Such as from their progenitors and birth were ſtrangers from God his Covenant, being not born of Gods people, but of Aliens from the Common-wealth (or Church) of *Iſrael*: as all the Gentiles were before the Reſurrection of our Lord: Otherwiſe, even the Jews

were born in ſin, and by nature the children of Gods wrath as well as others. Gal. 2. 15. *Not ſinners of the Gentiles.*

To be a ſinner to one] To be guilty as a violator of his faith and promiſe, and to be puniſhed accordingly, Gen. 43. 9.

Sinners in the ſight of the Lord] Such as ſin openly, declaring their ſins impudently, without any reverence of divine Majeſty, or of men in earth. Gen. 23. 13. *They were great ſinners in the ſight of the Lord.* Thus *Tremelius* reads it. See Gen. 6. 11. *Corrupt in the ſight of God*; that is, impudent offenders.

Sinfull Nation] A people addicted and given to ſin, daily ſinning out of an habit, (not in ſome few acts) whereby they are wholly diſpoſed to ſin, and can do nothing but ſin. Iſa. 1. 4. *A ſinfull Nation.*

Sion, or Mount Sion] An hill in the City of *Jeruſalem*, whereupon the Temple was built. Earthly *Sion*, as a type and figure of another *Sion*, Pſalm 125. 1. *Sion* was the name of an high mountain in *Jeruſalem*, on the top whereof was a ſtrong Fort, which the Heathen *Jebuſites* kept by force from *Iſrael* untill *David*'s dayes, Joſh. 15. 63. 2 Sam. 5. 6, 7. but he took it from them, fortified, and called it *David*'s City, 1 Chr. 11. 4, 5, 7. Neer unto this was Mount *Moriah*, whereon *Solomon* did build the Temple, 2 Chron. 3. 1. whereupon *Jeruſalem* was called the *Holy City*, Neh. 1. 18. Iſa. 51. 1. & 48. 2. Matth. 4. 5. and *Sion* is named *the Lords holy mountain*, which he loved, and where he would dwell, and from which the Law ſhould come forth; therefore was it a figure of Chriſt his Church, Joel 3. 17. Pſal. 78. 60. Iſa. 2. 3. Pſal. 132. 13, 14. *vide Zion.*

2. The viſible Church of God here on earth. Pſal. 51. 20. *Be favourable to Sion.* & 129. 5. *As many as hear ill will to Sion.* Before the coming of Chriſt, the viſible Church was onely among the Jews, and was ſignified by *Sion* as the moſt excellent place: where the *Iſraelitiſh* Church did uſe to aſſemble to worſhip God, Iſa. 39. 20.

3. The Celeſtial City, heavenly *Sion*, moſt excellent for glory, and permanent for ſtableneſſe, like to a Mountain which is high and firm, Rev. 14. 1.

4. The company of beleevers here on earth, of what Countrey ſoever, Joel 2. 22.

Daughter of Sion] The Church which was wont to be aſſembled in the Temple built upon Mount *Sion*, Job 12. 15.

2. The women which dwelt in *Jeruſalem*, where Mount *Sion* was ſeated, whether ſingle or marryed, Iſa. chap. 3. verſ. 16.

Sipmoth] A place, 1 Sam. 30. 28.

Sippai] *A threſhold, a water-pot, a ſilver cup*; or, *an end.* 2 Sam. 21. 18. 1 Chron. 20. 4.

Sir] A term of reverence given to Teachers, and men of authority and wealth. John 12. 21. *Sir, we would fain ſee Jeſus.* Thus *Sarah* called *Abraham*, Sir, or Lord, 1 Pet. 3. 5.

Sirtes] Perillous places in the Sea, like unto whirl-pools. Act. 27. 17. *Fearing leſt they ſhould have faln into Syrtes.*

Siſamai] *A horſe*; or, *ſwallow of waters*, or *a moat of waters.* 1 Chr. 2. 40.

Siſara] *Seeing, a ſwallow*, or *moth*, or *horſe.* Ezr. 2. 53. Neh. 7. 55.

Siſera] The ſame. Judg. 4. 2.

Siſter] A Daughter of the ſame Father; ſo was *Mary* to *Martha* and *Lazarus.* John 11. 1. *And her Siſter Martha.* A Siſter by nature.

Note. See Gen. 26. 7. A Siſter ſignifies a Neece, as a Nephew is meant by a Brother. See Geneſ. 13. 8. & 20. 2, 12. She was not *Abraham*'s naturall Siſter, nor of halfe blood, as ſome doe think, but his Brother *Haran*'s Daughter, Siſter unto *Lot*, called alſo *Iſcah*, Siſter unto *Milcah*, Gen. 11. 29.

2. A Kinſwoman, ſo was *Sarah* to *Abraham.* Gen. 12. 10. *Say thou art my Siſter.* Alſo, Matth. 13. 56. *His Siſters, are they not with us?* A Siſter by affinity and conſanguinity.

3. Every true Chriſtian that doth the will of God. Mat. 12. 50. *He that doth the will of my Father is my Brother and Siſter.* A Siſter by profeſſion, 1 Cor. 9. 5. One of the ſame Religion.

4. Any thing that is dear unto us, and to which we are neerly joyned in love and affection. Prov. 7. 4. *Say unto wiſdome, Thou art my Siſter.* A Siſter by affection of love.

5. The Church, to be gathered out of the Gentiles. Cant. 8. 8. *We have a little Siſter.* A Siſter by ſpiritual union with Chriſt.

Siſter is taken in an evill ſenſe for thoſe that are alike wickedly given, Ezek. 16. 45, 48, 49, 50, 55, 56, 61.

A Siſter a woman] A Siſter a wife, 1 Cor. 9. 5. The word Woman being placed after a Siſter (as it is in all Greek Copies and the *Syrian Paraphraſe*) muſt ſignifie a Wife, or elſe there were in the Apoſtles ſpeech an abſurdity.

Not to take a wife to her Siſter] Not to take one Wife to another, or not to have

at once two Wives. This ſentence condemneth *Bigamie*, and *Polygamie*, having two or more Wives together. Lev. 18.18. *Neither ſhalt thou take a Wife to her Siſter to vex her.*

That it is the true meaning of theſe words (as I have rendred it) may appear by theſe following reaſons.

1. Becauſe marriage with our Wives Siſter is by *proportion* forbid in v. 16. of this chap.

2. To wreſt the reaſons added here unto any purpoſe ſave Monogamy, or having one Woman for Wife at once, were violence to the Text.

3. Becauſe elſewhere in ſome other place the ſecond Wife (when the firſt was living) is tearmed a Vexer or Provoker, (*angens ſeu æmula*) 1 Sam. 1. 6.

4. If having of more Wives then one at once, be not prohibited in this Text, it ſhould be no where in Scripture forbid, ſave to the King, Deut. 17. 16.

Laſtly, Chriſt, Mat. 19. 5. *Paul*, 1 Cor. 6. 16. & 7.1. Alſo Mal. 2.15. & *Chalde Paraph.* on Ruth 4. 6. be moſt faithfull Interpreters of this Law.

To ſit] To reſt after labour. John 4. 6. *Jeſus being weary ſate thus upon the Well.*

2. To have dominion and rule (whereof Sitting is a token) Matth. 19. 28. *And ſit upon ſeats, and judge the twelve Tribes of Iſrael.* Rev. 20. 4.

Sit] is a geſture Common and Sacred, or Religious.

Common, as in reſt, Geneſ. 18. 11. & 19. 1. Exod. 2. 15. John 4. 6. At table, Gen. 37. 25. 1 Sam. 20. 24. Matth. 9. 10. In judgement, Ruth 4. 1, 2. Exod. 18. 13. Act. 6. 15. & 25. 17. On the throne, 1 King. 2. 12, 19. & 16. 11. Eſt. 1. 2. In ſadneſſe and grief, Ezr. 9. 1, 4. Job 2. 8, 13. In teaching, Mat. 23. 2. & 26. 55. Luk. 4. 20. and hearing, Luk. 10. 39. Act. 13. 14.

Religious, as at prayer, 2 Sam. 7. 18. 1 Chr. 17. 16. In humiliation, Judg. 20. 26. Neh. 1. 4. Jonah 3. 6. In receiving of the Sacrament, Mat. 26. 20. Mar. 14. 18. Luk. 22. 14. John 13. 12.

To ſit in the duſt] To fall from high eſtate and degree, to the loweſt and pooreſt condition. Iſa. 47. 1. *Come down and ſit in the duſt.*

To ſit in heavenly places] To poſſeſſe heaven in Chriſt our head, and by hope to look to poſſeſſe it in their owne perſons. Eph. 2. 6. *And hath made us ſit in heavenly places.*

2. To be a co-partner and fellow of Gods ſoveraignty and power, Epheſ. 1. verſ. 20.

To ſit at the right hand of God] To partake with God, in the fulneſſe of his Glory, Majeſty and Rule, over all Creatures, as Chriſt onely doth, Pſalm 110. 1. Eph. 1. 20. *And ſet him at his right hand in heavenly places.*

Chriſt as touching his divine eſſence and majeſty is in Heaven, but not locally ſhut up and encloſed there, onely becauſe it is there moſt eminent and apparent: whereas his humanity is in heaven, as in the proper place, ſo as he is not here in earth; elſe were his body an imaginary, and no true God, which ſtill holdeth naturall properties (though it have caſt off natural infirmities) and then his aſcenſion were a fiction, and no true and reall action.

2. To have part in the bleſſedneſſe and glory of heaven, with God, by his free mercy. Mat. 20. 23. *To ſit on my right hand ſhall be given, &c.* Mat. 25. 32. *To them on the right hand.*

3. To continue, dwell, and abide, Pſ. 2. 4. & 132. 14, 101, 6, 7.

4. To company and have familiarity with one, Pſal. 26. 4, 5.

To ſit in the Temple of God] To rule and command in the Conſcience or the Church, where God alone ought to ſit as chief Ruler. 2 Theſſ. 2. 4. *He ſits as God in the Temple of God.*

Sitnah] Hatred, ſpiteſulneſſe, as *Ezek.* in the former verſe ſignifies contention or ſtrife, Gen. 26. 20. Of this word the Devil hath his name *Satan.*

Situation] Coaſt, or climate, Pſal. 48. 2. *Aynſworth.*

Siuan] The name of the *third* moneth, which in part anſwers to our *May*, Eſt. 8. 9.

Six troubles] Sundry and many afflictions, from all which God will deliver the upright man. Job 5. 19. *He ſhall deliver thee in ſix troubles.*

Size] Meaſure, Exod. 36. 9, 15.

S K.

Skall] Lev. 13. 30. in Hebrew *Nethek*, which is a name peculiar to the *leprie* on the head or beard, not on other places; and it hath the name of *breaking*, or *plucking up*. And ſo the Greek alſo nameth it *Thrauſma*, *a broken ſore. Aynſworth.*

Skarlet] A colour ſo named, Gen. 38. 28. Coſtly rayment, 2 Sam. 1. 24. The dye of it keeping its colour, Iſa. 1. 18.

Skar] To terrifie, Job 7. 14.

Skie]

Skie] The heaven, Job 37. 18. Heb. 11. 12. The clouds, Psal. 18. 11. Psal. 77. 17. Isa. 45. 8.

Skill] is great knowledge and experience in any science or art, Exod. 31. 3. & 35. 31. 1 Chr. 22. 15. & 28. 21.

Skin] The outward covering of the flesh, Lev. 13. 2. Job 10. 11. The body, Job 16. 15. For the colour or hew, Jer. 13. 23. Any thing that is dear unto us, Mich. 3. 2, 3.

Skip] To leap and dance, a signe of joy, and cheerfulnesse, Psalm 29. 6. & 114. 4. Cant. 2. 8.

Skirt] The outermost part of the garment, 1 Sam. 15. 27. A covering, or mantle, Ruth 3. 9. That which is open and manifest, Lam. 1. 9. Filthinesse, Nah. 3. 5. The marriage-bed, Deut. 27. 20. Covering of shame, and filthinesse, Ezek. 16. 8.

Skull] The brain-pan, κρανίον, *quasi* κεφαλή, an *helmet*, or *heed peece*, as which it doth resemble, Mat. 27. 33. Mar. 15. 22.

S L.

Slack] One that lingereth and puts off to do a thing, beyond the appointed and due time. 2 Pet. 3. 9. *God is not slack*; that is, he is not one that neglecteth his season, to come later then he should. God is not such a slack one.

Slander] is a malicious defamation of a man behinde his back. It is condemned, Lev. 19. 16. Psal. 50. 20. Ezek. 22. 9. Rom. 1. 29. It ariseth from hatred and envy; for back-biters slander others, either because they hate them as their enemies, or envy them as their betters. In both respects it is reckoned among the murthers of the Tongue, and for that cause the Tongue of such is worthily said to be *set on fire from hell*, Jam. 3. and is compared to a Bow, a Sword, a Razor, an Aspe; for those who smite with their *tongue*, they *bend* it, as it were a *bow of lies*, Jer. 9. 3. out of which *they shoot bitter words*, as arrows, Psal. 120. 3, & 64. 3, 4. wherewith *they shoot at the upright in secret, they shoot at him suddenly*, and *fear not*; *they whet their tongue like a sword*, Prov. 12. 18. and pronounce words like a *piercing sword*; yea, their *words* are *swords*, Psal. 55. 21. It is like a *sharp razor*, and *the poyson of Asps is under their lips*, Psal. 52. 2. & 140. 3. Their tongue is *a fire, a world of wickednesse, an unruly evill, full of deadly poyson*, Jam. 3. 6, 8. No sin maketh a man so like the Devil as this, for from hence he hath his name διάβολος, which is a common name to him, with all *slanderers*.

The way to avoyd this sin, is,

1 To fly curiosity in other mens affairs, security, neglecting our owne, 1 Pet. 4. 15. 1 Tim. 5. 13.

2. To be conversant in judging our selves.

3. To observe our owne wayes, and to keep our mouth as it were with a bridle, Psa. 39. 1. and because we cannot do it our selves, to pray to God to do it for us, Psal. 141. 3.

To slander] To raise and give out an evil report of others, to their reproach. Ps. 15. 3. *He that slandereth not with his tongue.* Ps. 50. 20. One may slander his Neighbour in speaking the truth of him, if it be done with a minde to disgrace and hurt his name, by discovering his faults.

Slabe] There were two sorts of Slaves, Slaves bought with money, and Slaves born in the house. *Annot.* on Jer. 2. 14.

In Revel. 18. 13. they are called Σώματα, *bodies*, because (as *Epiphanius* observes) their Masters commandements reach onely to their *bodies*.

Slaughter] put for, 1. Destruction by the sword, Judg. 11. 33. 1 Sam. 4. 10.

2. To be killed for meat, as Sheep, Psal. 44. 22. and Oxen, Prov. 7. 22. Jer. 11. 19.

3. Death, and killing, Act. 9. 1.

4. The slain beasts for Sacrifices, Jam. 5. 5.

Slay] To kill, Gen. 27. 41. 1 Sam. 15. 3. Act. 5. 30.

2. To bring to ruine, Prov. 1. 32. To vex and torment, Job 5. 2. To hate and envy, 1 Joh. 3. 15. To bite deadly, so as death followeth, Job 20. 16. To afflict, and heavily punish, Psal. 78. 34. To condemn and convince one to be guilty of death eternall, by reason of sin, Rom. 7. 11. In this respect the Law is called a *killing letter*, to deceive, and by deceiving to bring into great fear and despair, Ezek. 13. 19, 22. To expiate and take away sin by the blood of Christ, Eph. 2 16.

To slay a slaughter, *or* to kill beasts] Either to offer Sacrifices or to make a feast, which is the general meaning of this phrase, as Gen. 31. 54. 1 King. 1. 9. Num. 22. 40.

Sleep] The binding of the senses, to give the body rest after labour. Est. 6. 1. *His sleep went from him.* Psal. 3. 5. *I slept, and rose again*, Psal. 4. 8. This is naturall sleep, which is the rest of the body in the bed.

2. Sin, ruling and over-ruling in mens hearts, which makes the soul secure and senseless of God, as if it were asleep. Rom. 13. 11. *It is now time we should arise from sleep.* Eph. 5. 14. *Awake thou that sleepest.* This is

ſpiritual ſleep, which is the reſt of the ſoul in ſin.

4. Negligence and careleſneſſe, more or leſſe. Matt. 13.35. *While men ſlept.* Mat.25.5. *While they ſlept.* This is alſo the ſleep of the Chriſtian ſoul, overtaken with ſome ſecurity, through abundance of peace and pleaſures. It is a ſleep of eaſe, ſecurity and proſperity.

Death, or diſſolution of the ſoul from the body, Dan. 12. 2. Act. 7. 60. & 13. 36. Joh. 11. 11, 14. 1 Cor. 11. 30. 1 Theſ. 4. 14. *And ſome ſleep.* This is mortall ſleep, the reſt of the body in the grave. It ſignifies quietneſſe and reſt of mind, voyd of carking care, Pſal. 127. 2.

Sleep. Tranquillity and quietneſſe in proſperity, Pſal. 127. 2. Ezek. 34. 25. Contempt and neglect in time of affliction.

It is ſpoken by way of deriſion of the Idols of *Baal*, 1 King. 18. 28. and of *God*, who ſeems to ſleep, neglecting to hear the prayers of his ſervants, and delaying to help them, Pſal. 44. 24. & 78. 65.

It is put for confidence and ſecurity, by reaſon of the protection of God, Pſal. 4. 8. & 3. 5.

To ſleep] To reſt.

2 To ſin, and live ſecurely.

3 To dye. Thus men ſleep, as before is ſhewed.

2. To be ſlow, and put off long to help one out of trouble. Pſalm 44. 23. *Why ſleepeſt thou, O Lord?* Thus God is ſaid to ſleep.

Sleight of men] The cunning and craftineſſe of corrupt Teachers and Hereticks, like unto that ſleight and cogging whereby Dice-players uſe to deceive ſuch as they play withall. Eph. 4. 14. *By the ſleight of men* Mr. *Beza* judgeth that the Apoſtle here doth borrow his ſpeech from Gameſters and Dice-players, yet he referreth it unto the uncertain caſes, whereby both falſe Teachers, and their followers are unconſtantly toſſed, finding no ſtay for their minde to reſt on: like boats toſſed up and down with waves, and like to the uncertain caſts at Dice, and doubtfull event of Dice-players, who are ever unſure what chance they ſhall have, or what will be the iſſue of their game: even ſo unſtable and reſtleſſe are falſe Teachers.

Slide] To make defection from God, and his truth, Jer. 8. 5. Hoſ. 4. 16.

2. To fall into great calamity, Deut. 32. 35.

3. To loſe hope and confidence, Pſa. 26. 1. To miſcarry, Pſal. 37. 31.

Slime] A tough morter uſed in the building of walls, and for daubing, to keep out water, or hold in any liquor, Gen. 11. 3. & 14. 10. Exod. 2. 3.

Sling] A certain inſtrument for throwing ſtones in the time of war, Judg. 20. 15. 1 Sam. 17. 40, 50. Prov. 26. 8. Hence *ſling-ſtones* are put for all ſorts of Warlike engines, Zech. 9. 15. and to *ſling* is put for to ſubdue, and deſtroy, 1 Sam. 25. 29. Jer. 10. 18.

To ſlip] To fail in ſome duty towards God, or our neighbour, or our ſelf. Pſ. 73. 2. *My foot had welnigh ſlipt.*

Slip] To ſtumble and fall. It is put for to fall into calamity, 2 Sam. 22. 37. Pſal. 18. 37.

2. To commit a fault, Job 12. 5.

3. To fall off, Deut. 19. 5.

4. To ſin, Pſal. 38. 16.

5. To forget, Heb. 2. 1.

6. To go away privately, 1 Sam. 19. 10.

7. A Slip is a Tree or Plant, Iſa. 17. 10.

Slippery] is taken for that which is uncertain and unſtable, Jer. 23. 12. Pſal. 73. 18. & 35. 6.

Slothfull] One that is idle and lazie. The properties of ſuch are:

1. They are unprofitable, Mat. 25. 26, 30.

2. Voyd of underſtanding, Prov. 24. 30.

3. They are waſters, Prov. 18. 9.

The *effects* are, 1. Such are under tribute, Prov. 12. 24.

2. They obtain nothing, Prov. 13. 4. but cometh to great want, Prov. 19. 15. & 20. 4.

3. They enjoy not that which they catch, Prov. 12. 27. & 21. 25. & 20. 4.

4. His very deſires kill him, Proverbs 21. 25.

Slow] is ſpoken, 1. of the Speech, when it is not ready, but ſtammering, Exod. 4. 10.

2. It is taken for Idleneſſe, Tit. 1. 12.

3. For patience, Prov. 14. 29. Jam. 1. 19.

4. It is applyed to the Heart, and it ſignifieth the hardneſſe and unreadineſſe of it to believe, Luk. 24. 25.

Slow to anger] One loath to puniſh, deferring his vengeance. Pſal. 103. 8. *The Lord is ſlow to anger.*

Sluce] Iſa. 19. 10. Sluces, or *dams*; ſo ſome render it, as from a *verb* that ſignifies to *ſhut*, or *ſtop up*. Gen. 8. 2. Pſal. 107. 42. Others, for *hire*, or *gain*, as the word is very commonly uſed, Jon. 1. 3. Mal. 3. 5. *Annot.*

Sluggard] One that is idle, loving eaſe and

and bodily reſt. Prov. 6. 6. *Go to the Piſmire, O Sluggard.*

2. One that is careleſſe and negligent in the duties of godlineſſe. Prov. 23. 13. *The Sluggard ſaith, There is a Lyon in the way.*

Slumber] is 1. ſpoken of God negatively, Pſal. 121. 3. and it ſignifieth his careſulneſſe of his children.

2. To Man; and it is,

1 To ſleep and take reſt, Pſal. 132. 4.

2 For careleſneſſe and negligence, Iſa. 56. 10. Nah. 3. 18.

3 For delay, 2 Pet. 2. 3.

Spirit of ſlumber] is a profound drowſineſſe, depriving one of all ſenſe and feeling. It is a habit of the ſoul, whereby it is ſo given to ſin that it cannot be reduced to a better eſtate: It is twofold.

1. In the godly, by reaſon of the remnant of corruption in them, Matt. 25. The *wiſe Virgins* ſlumbered as well as the *fooliſh.* Or,

2. In the wicked, who are in a more deep ſleep, that they cannot be awaked, having their hearts frozen in the cold dregs of their ſins, Jer. 48. 11. Zeph. 1. 12. Rom. 11. 8. Iſa. 29. 10. & 6. 9.

S M.

Small] Referred to *quantity*, is little, Exod. 16. 14. to *number*, it is few, Iſa. 1. 9. & 16. 14.

It is put for no moment, Geneſ. 30. 15. Exod. 18. 26.

2. For ſtill and low, 1 King. 19. 12.

3. For weak, 2 King. 19. 26.

4. Contemptible, Pſal. 119. 141.

5. Short, Iſa. 54. 7.

6. For affliction and trouble, Zech. 4. 10.

Smart] Prov. 11. 15. Shall ſmart for it. Heb. *ſhall be ſore broken*, or *be broken by breaking*; that is, broken to ſhivers, as an earthen pot with a fall: and we call it *breaking* when men are undone. *Annot.*

Smell] For the ſenſe of Smelling, Pſal. 115. 6.

2. For the ſavour of any thing, Cant. 4. 11.

3. Acceptable, Lev. 26. 31. Phil. 4. 18. Gen. 8. 21. Eph. 5. 2.

4. The naturall power and virtue, Dan. 3. 26.

To ſmell] To accept and take favourably. Gen. 8. 23. *God ſmelled a ſavour of reſt.*

To ſmite] To ſtrike one with the hand, or with a rod. Mat. 26. 27. *They ſmote him with a rod.* And to chaſtiſe, Jer. 5. 3. Iſa. 5. 25.

2. To witneſſe ſoul-grief and ſorrow for ſin. Jer. 31. 19. *And Ephraim ſmote his thigh.*

3. To kill. Gen. 32. 11. *Leſt he will come to ſmite me.* Gen. 14. 5, 17. & Exod. 2. 12. It ſignifieth to oppreſſe Tyrant-like, Iſa. 10. 20. 4.

Smite] is put for, To ſubdue, 2 King. 13. 17, 18. To hurt and annoy, Pſa. 121. 6. To reprove, Pſal. 141. 5. Prov. 19. 25. To uſe cruelty, Iſa. 58. 4. & 10. 20, 24. To deſtroy, Exod. 12. 12, 13. To oppreſſe, Iſa. 58. 4. To ſlander and back-bite, Jer. 18. 18. To blaſt, Exod. 9. 31, 32. To afflict with diſeaſes, 1 Sam. 5. 12. To be grieved and ſore afflicted, Pſal. 102. 4. Iſa. 53. 4.

To ſmite with blindneſſe] To ſtrike and plague men with darkneſſe, not of bodily eyes onely, but of minde, ſo troubling their wits, and dazeling their ſight. Geneſ. 19. 11. *And he ſmote them with blindneſſe.*

Smith] One that worketh in Iron, Gen. 4. 22. Silver, Act. 19. 24. Copper, 2 Tim. 4. 14.

It is taken for the Executioners of Gods judgements, Iſa. 54. 16. Zech. 1. 20. and the cruell enemies of the Church, Ib. & Ezek. 21. 36.

Smoak] The reek and vapour ariſing out of the fire, being hurtfull unto the eyes, and ſuddenly vaniſhing to nothing.

2. The unſtable and vaniſhing condition of the wicked. Pſal. 37. 20. *Even with the ſmoak ſhall they conſume away.*

3. A ſloathfull Meſſenger, who is as irkſome and grievous to him that ſendeth him, as ſmoak is to the eye. Prov. 10. 26. *As ſmoak to the eyes, ſo is a ſloathfull man to him that ſends him.* Alſo a mighty King, *Hezekiah*, bitter as ſmoak, Iſa. 14. 31.

4. The hot and fiery anger of God againſt the wicked. Pſal. 18 8. *Smoak went out at his noſethrils.* Iſa. 6. 4. *Filled with ſmoak*; that is, the great wrath of God was abundantly declared.

5. A viſible ſigne and token of Gods preſence. Iſa. 4. 5. *A cloud and ſmoak by day.*

Smoak is taken for falſe doctrine, and filthy lives, Rev. 9. 2, 3, 17, 18.

2. Great calamities and afflictions, Iſa. 14. 31. Gen. 15. 17.

3. Spirituall blindneſſe, Iſa. 6. 4. Rev. 15. 8.

4. A great deſolation, Iſa. 34. 10.

5. For the torment of the damned in hell, Rev. 14. 11.

6. The ſmall beginnings of grace in the heart of the regenerate, Iſa. 42. 3. Mat. 12 20.

To create clouds and ſmoak] To raiſe up unlooked for helps and aids for defence of his owne people in *Babylon*, as ſometime he did protect them in the wilderneſſe, by a cloud in the day, and fire in the night. Iſa. 4. 5. *The Lord will create a cloud, &c.* See Ex. 13. 21. & 14. 19, 24. Gods protection whereby he defendeth his owne in affliction and dangers, is elegantly ſet forth by many Metaphors of Cloud, Smoak, Flaming fire, Shadow, Place of refuge, Covering, Iſa. 4. 5, 6. by Tower, Buckler, Shield, Fortreſſe, Horn, *&c.* Pſal. 18. 1, 2. & 144. 1, 2. by ſuch heaping up of words, the All-ſufficiency of Gods protection is ſignified.

To ſmoaking firebrands] The two Kings, one of *Syria*, the other of *Iſrael*, ſo called, becauſe Fire-brands quickly are put out, and can do no great hurt; ſo the anger of theſe two Kings againſt *Judah*, ſhould be vain and ſhort. Iſa. 7. 4. *Fear not the two tails of theſe ſmoaking firebrands.*

Smooth] Without hair or other roughneſſe, Gen. 27. 11, 16. 1 Sam. 17. 40.

2. It is put for ſtraight and even, Luk. 3. 5.

3. For flattering words in falſe Teachers, Iſa. 30. 10. Whores, Prov. 5. 3. and wicked back-biters, Pſal. 55. 21.

Smyrna] *Myrrhe.* A City in *Aſia* the leſſer, wherein the Goſpel once flouriſhed, Rev. 1. 11.

S N.

Snail] or *Liſard*; in Hebrew *Chomet*, in Greek *Saura*, that is, the *Liſard*. Others think this to be the *Chameleon*. Theſe creatures names are not elſewhere found in Scripture. *Aynſworth* on Lev. 11. 30. In Pſ. 58. 8. there's mention of the *Snail* which *melteth*, or *Snail of melting*; that is, a conſuming Snail, which creeping out of the ſhell, caſteth her moyſtures, and ſo waſteth to death. Alſo with ſalt a Snail melteth into water. *Aynſworth.*

Snare] A Gin or Trap, to catch ſomething in privily.

2. Some ſecret aſſault of an enemy. Pſal. 91. 3. *From the ſnare of the hunter.*

3. Sinfull temptations of Satan, and worldly luſts, wherein ſinners are intrapt and held faſt, as birds in a ſnare. 1 Tim. 6. 9. *They that will be rich fall into temptations and ſnares.* 2 Tim. 2. 26. *And come out of the ſnare of the Devill.* Alſo, reproachful words, 1 Tim. 3. 7.

4. Worldly riches and pleaſures, which to the wicked, (through their own fault) prove Snares, by Gods juſt judgement. Pſal. 69. 22. *Let their Table be made a ſnare.*

5. The hurt and ruine which cometh from Chriſt, to ſuch as do not beleeve his promiſes. Iſa. 8. 14, 15.

6. Some ſecret and unexpected judgement of God on the wicked, which they ſhall not prevent by wit, nor break by ſtrength, nor eſcape by flight, Ezek. 12. 13. Pſalm 11. 6, Hoſ. 7. 12.

7. The day of Judgement general, which ſhal be ſecret, ſudden, ſure, Luk. 21. 35.

Snare. For a Law binding the conſcience, 1 Cor. 7. 35. For power and command, 2 Tim. 2. 26. For great danger, Pſal. 124. 7. Prov. 29. 8.

Fear, pit, and ſnare] All manner of evils, fearful, and dangerous, the fear thereof is worſe then the thing feared: ſudden and unlooked for miſchief, as the falling into a pit, whereof one is not aware: and ſuch calamities out of which a man ſhall not eſcape, as there is no getting out of a ſnare. Iſa. 24. 17. *Fear, and the pit, and the ſnare are put upon thee, &c.*

Snatch] Iſa. 9. 20. Heb. *Cut*, or *out away*, or *cut off*, as ch. 53. 5. *rend*, or *take away by force*, as Hab. 3. 16. as ſome, *knaw*; becauſe of eating the ſpeech off. *Annot.*

Snoyt] Snorting of his Horſes, Jer. 8. 16. *Neighing* is that noyſe properly which Horſes make when they are frollick, or when they look after the Mare, or miſſe ſome of their company that they uſe to keep with; and this proceedeth by the mouth; but *ſnorting*, (which the *Rabbins* expreſſe by a word that ſignifieth *neeſing*) is the noyſe which they make when they are held in, or chafed; ſo called, becauſe it paſſeth through the Noſtrils, Job 39. 20. The glory of his *noſtrils* is terrible, or of his *ſnorting*, as ſome there render it. *Annot.*

Snout] Prov. 11. 22. A Swines ſnout; that is, *noſe.*

Snow] The *efficient* cauſe is God, Job 37. 6. Pſal. 147. 16. & 148. 8.

The *end* of it is, to water the earth, that is may become more fruitfull, Iſa. 55. 10. Pſal. 147. 16.

2. To execute the judgements of God, Job 38. 22, 23.

The *properties* of it are,

1. It is moſt pure and white, Lam. 4. 7. Exod. 4. 6. Numb. 12. 9. Hence, to be *white as ſnow*, is, to be in great glory, Pſal. 68. 15. and to be pure from ſin, Pſal. 51. 9. Iſa. 1. 18.

2. It is ſoft like wool, Pſal. 147. 16.

3. The water of it waſheth clean, Job 9. 30.

Snuffe]

Snuffe] To attract and draw up the air, or any other thing into the noſe, Jer. 2. 24. & 14. 6. It is alſo a note of contempt and diſlike, Mal. 1. 13.

S O.

So] *A meaſure*, or *vail*. 2 King. 17. 4. A King of *Ægypt*.

So] In ſuch ſort, or ſuch wiſe. Matth. 20. 26. *But it ſhall not be So among you*; that is, not in ſuch ſort and faſhion, as it is with earthly Princes.

2 Likeneſſe, or unlikeneſſe, when it is a note of compariſon. Luk. 17. 26. *So ſhall it be in the dayes of the Son of man.*

3. A condition to be performed. Rom. 8. 18. *If ſo be ye ſuffer with him.*

Soak] Iſa. 34. 7. Their Land ſhall be *ſoaked* with blood, Heb. *drunken*, ſaith our Marg. But the word is uſed for *watering* in a plentifull manner, Pſal. 65. 10. Prov. 11. 25. Iſa. 55. 10. & 58. 11. *Watered with abundance thereof*, as *with water*. *Annot.*

Sobriety] A power or gift, enabling men to uſe moderately all lawfull pleaſures of this life, and to refrain from all unlawfull. Tit. 2. 22. *To live ſoberly, juſtly, and godly.* 1 Pet. 5. 8. *Watch and be ſober.*

2. The moderation of the minde in the uſe of inward gifts, without pride or ſwelling againſt others. Rom. 12. 5. *Be wiſe unto ſobriety.* Act. 26. 25. *I ſpeak the words of truth and ſobriety.*

Sobriety is taken for that part of temperance which teaches us to bridle the appetite in meat and drink, 1 Theſſ. 5. 6, 8. 1 Pet. 4. 1. & 5. 8. It is commended in old men, Tit. 2. 2. in Miniſters Wives, 1 Tim. 3. 11. and in Princes, Eccl. 10. 19.

Sochoh] *A covering*, or *a bough*. 1 Chron. 4. 18. A City, 1 King. 4. 10.

Sockets] Exod. 26. 19. or *baſes*, as the Greek tranſlateth them; the feet or grounds that ſuſtaineth the boards, having hollow mortaiſes for the tenons of the boards to be faſtened in. *Aynſworth.*

Socoh] *Tabernacles*. A City, Joſh. 15. 48.

Soder] Iſa. 41. 7. To put the parcels of the metal together, and to faſten with ſoder the joynts, one to another.

Sodi] *My ſecret*. Numb. 13. 11.

Sodom] *Their ſecret*, *a heel*, or *morter*. A City of *Syria*, Gen. 10. 29. deſtroyed with fire and brimſtone from heaven, Ibid. 19. 24. They were great ſinners, Ib. 13. 13. & 19. 5. In which reſpect wicked men are compared to them, Iſa. 1. 10. & 3. 9. Ezek. 16. 48, 49. It is put for Myſticall *Babylon*, becauſe of the greatneſſe and likeneſſe of their ſins, Rev. 11. 8. They that commit the like ſin are called *Sodomites*, Deut. 23. 17. 1 King. 14. 24. & 15. 12. 2 King. 27. 7.

Soft] is applyed 1 To the *heart*, and it ſignifieth, tender, melting, and flexible, Job 23. 16. & 41. 3.

2. To *words*, and then it ſignifieth,

1 Gentle and pleaſing, Prov. 15. 1. & 25. 15.

2 Flattering and deceitfull, Pſal. 55. 21.

3. To *cloaths*, and then it ſignifieth, delicate, and gorgeous, Mat. 11. 8.

Softly] ſignifieth 1 Slowly, 1 King. 21. 27. Iſa. 8. 6. A token of grief, Ibid. & Iſa. 38. 15.

2. Mildely, gently, Act. 27. 13.

3. Privately and quietly, Judg. 4. 21.

Sojourner, *or* Fozainer] Properly one that dwels in a ſtrange Countrey, and hath no poſſeſſion of his own there, as *Abraham*, Gen. 23. 4. Alſo, Heb. 11. 13, 14, 15. But by a figure every one of Gods people be ſo, though they have poſſeſſions: ſo *David* acknowledgeth, 1 Chr. 29. 16. Pſal. 39. 13. and the Law taught men ſo much, Lev. 25. 23. and the Goſpel teacheth us the ſame for our eſtate on earth, 1 Pet. 2. 11. for here we have no abiding City, but look for one above, Heb. 11. & 13.

Thus ſaith *Baſil*, that ſojourning is our temporary abode, ſignifying not a ſetled life, but our tranſlating and paſſing on to a better, Pſal. 15. 1.

Soil] Ezek. 17. 8. Heb. *field*.

Solace] To delight, make merry, or frolick, Prov. 7. 18.

Sold] That which paſſeth over to the poſſeſſion of another; who with his money hath purchaſed the property and uſe of it. Act. 5. 1. *Sold a poſſeſſion.*

Sold under ſin] A bond-man, or one in bondage to ſin, as a ſlave bought with money, is bound to his Lord: Regenerate perſons are ſuch in part. Rom. 7. 14. *I am carnall, ſold under ſin.* But the wicked are ſuch wholly. 1 King. 20. 21. *Thou haſt ſold thy ſelf to do wickedneſſe.* *Ahab* was a voluntary bond-man unto ſin, fulfilling the luſts of it with greedineſſe. *Paul* was unvoluntary, being forced to doe the will of ſin; for he did the evill which he hated, and would not have done, becauſe he was regenerate in part. Rom. 7. 15, 16.

Sole] This word hath every where either *foot* or *feet* joyned therewith. It's the loweſt part of Man, or any other creature that hath feet, and that which is next the

ground. Spoken of the Dove which *Noah* ſent out, Gen. 8. 9. The Hebrew word in Iſa. 1. 6. ſignifies *bending*, or *hollow*; and it is applyed ſometime to the *foot*, as here the *ſole*, Deut. 2. 5. & 11. 24. Sometimes to the *hand*, the *palm*, Lev. 14. 15, 18, 19. Sometimes to the *thigh*, the *hollow*, wherein the Hucklebone reſteth, Geneſ. 32. 25, 32. *Annot.* on Iſa. 1. 6.

Solemne] ſignifieth, 1. Merry, and joyfull, Pſal. 92. 3.

2. Publick and glorious, Iſa. 30. 29 Ezek. 46. 11.

Solemnly] Vehemently, Geneſ. 43. 3. 1 Sam. 8. 9.

Solitary] Quiet, Job 3. 7. Sad, Job 30. 3. Afflicted, Pſal. 68. 6. Deſolate, Iſa. 35. 1. Lam. 1. 1. Private, and not frequented, Mar. 1. 35. Pſal. 104. 4. Mic. 7. 14.

Solomon] See *Salomon*.

Some] The greater number, or more part. Rom. 3. 3. *What though ſome did not beleeve?*

Something] is put 1 For ſpeech, Luk. 11. 54. Act. 23. 18.

2. For a certain thing, as Alms, and the like, Act. 3. 5. John 13. 29.

3. For ſome great matter, or great eſteem, Gal. 6. 3.

4. For accuſation, Rev. 2. 4.

Song of his beloved] A Song purpoſely made and written by the Prophet unto the honour of Chriſt, the Husband and Bridegroom of the Church, whoſe friends the Prophets were eſpecially, Iſa. 5. 1. John 3. 29. & 15. 14.

Song of degrees] A Song of aſcenſions, or of heights; that is, a Pſalm to be ſung with an high voyce, as the Levites are ſaid to praiſe God with a great voyce on high, 2 Chron. 20. 19. Or, this phraſe and title noteth the excellency of the Song, for grave pithy ſentences.

Sundry other wayes is this title underſtood, as of the ſtairs or ſteps, which (by degrees) went up into the houſe of the Lord, whereon the Singers ſhould ſtand: or for coming up from *Babylon*, Ezr. 7. 9. Fifteen Pſalms together are thus entituled, from the 120. unto the 135.

Spiritual ſongs] Such Songs or Ditties as are not like carnall Songs of Drunkards, but ſpirituall for the matter, as well as for the affection of the Singers. Epheſ. 5. 19. *With Pſalms, Hymnes, and ſpirituall Songs.* Pſalms be ſuch holy things, as beſide the voyce, are ſung with the inſtrument, as Harp, Lute, *&c.* Hymnes be Songs, containing the laud and prayſe of God onely, and are either ſung by voyce alone, or by inſtrument alſo. Songs containe (beſide praiſes of God) doctrines, propheſies, exhortations, Thankſgiving.

The uſe of muſick is to be allowed even publickly in Churches, ſo as theſe three Apoſtolical conditions be well obſerved:

1. That men ſing with the heart.

2. Spiritually.

3. To the Lord; that is, to edification in godlineſſe, and unto Gods glory.

Therefore Popiſh abuſe of Muſick to the hinderance of edification, ſhutting out Sermons by long confuſed chaunting, and in a ſtrange tongue, cannot be defended by this place of *Paul*.

In Iſa. 12. 2. & Exod. 15. 2. Song is put for matter and argument of Song.

Son] Any man-childe begotten in lawfull marriage: as *Iſaac* to *Abraham*, Gen. 22. 8. *My Son.*

2. A Nephew, or a Grand-childe, Gen. 46. 7. Gen. 31. 43. *Theſe Sons are my Sons.* 2 Sam. 19. 24. *Mephiboſheth* the Son of *Saul.*

3. One that lineally deſcendeth from the loyns of another. Mat. 1. 1 *The Son of David*, that is, one of his poſterity

4. A childe, either Son or Daughter. Rom. 8. 17. *That we are the Sons* (or *children*) *of God.* Alſo v. 18. Rev. 21. 7. *And he ſhall be my Son.*

5. One ſpiritually begotten by the preaching of the Goſpel. Tit. 1. 3. *Titus my naturall Son.* 1 Tim. 1. 2, 3. So every true Chriſtian may be called the Son of his Paſtor, which begot him to God.

It noteth three things:

1 The age of *Titus*, a young man.

2 *Paul's* fatherly affection.

3 The effect of the Goſpel, regenerating *Titus* and *Timothy.*

6. One that hath the affection of a Son, and ſubmitteth himſelf to another, as a Son to his Father. Phil. 3. 22. *He hath been with me, as a Son with his Father.* Prov. 3. 1, *Hearken my Son.* So is every good Subject a Son to his Ruler, Joſh. 7 19. Alſo Chriſt the Son of God, and *Mary*, Iſa. 9 6.

7. Some moſt excellent creature of God, as an Angell, or ſome other. Cant. 2. 3. *So is my beloved among the Sons.*

8. A Succeſſor, one who ſucceedeth or cometh after another in government. Thus it is written that *Jehojakim* begat *Jechoniah*, and his Brethren, Matth. 1. 11. A legall, and not a naturall Son. *Joſeph* in Luk. 3. 23. is named the Son of *Heli*, that is, his Son in law;

law; for the kindred of Christ on the Mothers side, is by *Luke* rehearsed by ascending to *Adam*.

9. One which is so called *Ironice* in derision, because he falsly boasted to be a Son, when he was not. Luk. 16.25. *Son, remember that thou, &c.*

10. One of the Kings stock and family, Matth. 17.26.

In Mat. 17.26. where Christ saith, that the Sons or children are free from *tribute*: if it be meant of sacred Tribute due to the Temple, then it did belong to Christ as Lord of the Temple: if it be taken of civill Tribute, wch the *Romans* as Lords of *Jury* by conquest did challenge, even this also did rather belong to *Christ*, then to the *Romans*, because he was the Son of *David*, of the Kings linage and race.

The cause why the Tribute is laid down for *Peter* alone, and not for any of the rest of the Apostles, was not to commend a mystery of *Peter*'s supremacy, as chief in power over the rest, this is a Popish fancy; but for that St. *Peter* had a house and family in that City wherein Christ abode, so had not the rest. Moreover, paying of Tribute was a token not of Superiority, but of Subjection. Lastly, it should be considered how unlike unto *Peter*, the Pope of *Rome* (his faigned Successor) is, for he exacteth Tributes of Kings and People, but payeth none. Thus the weapons which Popery hath to defend it self, do rather fight against it, then ought maintain it.

Son of David] Christ, who was promised to *David*, and was to come out of his loynes, linage, and stock, as Matth. 20. 31. and often elsewhere. Christ first promised to come of *Adam*, then of *Abraham*, then of *Isaac*, then of *Judah*, lastly of *David*, whose person and Kingdome was a type and figure of Christ and his Kingdome, so Psalm 2. throughout.

Eldest Son] among the Jews got the double portion:

1 Because he was his Fathers strength, Deut. 21.17. Psal. 78. 51. & 105. 36. He was begotten in his Fathers strength. Hereunto *Job* alludes, ch. 8.13. *The first-born of death*, is a *strong death*. So he was the most honourable; hence that allusion, Heb. 12.23.

2. To keep the family in its owne dignity, and the Tribes distinguished.

3. Because he was a type of *Christ*, who is *the first-born among many brethren*, and *was anoynted with the oyl of gladnesse above his fellows*. P. 45.7.

Son of God] One begotten of the substance of God, by an unsearchable and eternall generation. Matth. 3. 17. *This is my well beloved Son.* Joh. 1.14. *As the glory of the onely begotten Son of God.* This is a Son by Nature, and thus Christ alone is the Son of God, according to his Divine Nature: other be Sons by adoption and favour. *Arians* deny this, most falsly and impudently.

2. The man Christ, or the Manhood of Christ, which is the Son of God by the grace of personall union, being united unseparably to the Person of the Son of God. Luk. 1. 35. *That holy thing which is born of thee shall be called the Son of God.* A Son by grace of Personall union.

3. One that is taken of favour to be a Son, being by nature a Childe of wrath, John 1. 12. Gal. 4. 5. Rom. 8. 14. *As many as are led by the Spirit, they are the Sons of God.* Thus every true beleever is a Son by grace of Adoption.

4. One framed and made after the Image of God, in perfect righteousnesse and holinesse. Luk. 3. vers. last, *Adam the Son of God.* Thus *Adam* was the Son of God, a Son by Creation. In this sense also, the Angels are the Sons of God, Psal. 89. 6.

5. One that comes of godly Parents; and is a worshipper of the true God outwardly, though not in truth. Gen. 6. 1. *The Sons of God saw, &c.* This is a Son by profession onely.

Creatures are the Sons of God commonly, the Saints be his Sons specially, but Christ is his Son singularly.

God hath given his Son] That God most freely out of his favour and eternall mercy (without all respect of our works and merits) hath bestowed his Son upon us, to be our Saviour. Rom. 8.32. *God spared not his Son, but gave him for us.*

Note. Son is called Branch in Scripture, Gen. 49. 22. because he springs from his Father, as a branch from a tree; and so young, small, and tender branches are called Daughters, Gen. 49.22.

Like the Son of God] One of excellent and as it were Divine favour and beauty. Dan. 3. 25. *Like the Son of God*; that is, as an Angell; for Angels were called the Sons of God; thus our *Geneva* note, but the former is better: The latter seemeth right by vers. 28.

One like the Son of Man] One in the figure of Christ, God and man in one Person. Dan. 10. 13. *One like the Son of Man*

came

came from the clouds, &c. This coming from the Clouds, ſignifieth his Godhead; and his Manhood is ſignified by his name [the Son of Man:] he is ſaid to come to the Ancient of dayes, when he aſcended to his Father, at whoſe right hand ſitting, he received glory, dominion, and a Kingdome everlaſting, not periſhing and fading like the earthly Kingdomes, verſ. 14.

Son of man] Chriſt is ſo called.

1. Not to manifeſt that he was not a mere ſhow, for none doubted in the time of his fleſh, of the truth of his humanity; yea, many thought him nothing elſe.

Nor 2. to commend his love to us (albeit his Incarnation was a great argument of his love) for none or few of the multitude beleeved him to be God, wherefore this title could not commend unto them his love.

Nor yet 3. to ſignifie that he was the Son of *Adam*, for none doubted of it, ſince they knew him to be born among them; but to allude unto Dan. 7. 13. (whereunto that of Mat. 16. 27. is parallel) where he calls the *Meſſias* the *Son of man*, that ſo he might intimate unto them that he was he of whom *Daniel* ſpake, even the *Meſſias*; and this title is given unto him by *Daniel*, not onely becauſe he was the *Son of man*, but becauſe *he was the moſt eminent and excellent among the Sons of men*, by reaſon of his office of Mediator, and ſingular graces wherewith he was endowed above *all the Sons of men*. So that this title includes both his *office* and his *nature*; neither doth he ever take unto himſelf this title by way of *contempt*, but ever to *recommend* his Perſon, and to purchaſe to himſelfe *authority*. That place Matt. 8. 20. is objected to prove the contrary; but the meaning is, that *although I be that great Son of man ſpoken of by Daniel, and have ſo great an office as to be the Mediator, yet I have not whereupon to lean my head*; nor doth that Joh. 12. 34. make any thing againſt it, for Chriſt there ſpeaks not of himſelf, but the Jews deriding him for aſſuming unto himſelf that title, and calling himſelf by the name of *the Son of man*, as being too glorious and honourable for him. *Camero tom.* 2. 153, 154, 155.

Son of man:

1. A vain and wicked perſon, by God in contempt ſo called, becauſe he boaſteth of his pedegree, which is but man, Pſal. 4. 2.

2. A godly and gracious perſon, ſuch as God called the Prophets, Ezek. 2. 1, 3, 6, 8. So called of God in love, becauſe God reckoneth of and delighteth in ſuch a one, as a Father in his own Son.

3. Chriſt Jeſus himſelf, who ſo calleth himſelf, Matth. 16. 13. To ſhew 1 his true love to men: and 2 to ſhew his true humanity, both of them for us to beleeve. 3 His true humility, for us to follow.

4. To ſhew that he is deſcended of them in whom he was promiſed.

5. To honour them of whom he is deſcended.

Son younger] Gen. 9. 24. ſignifies not *Canaan*, as *Theodoret* thinketh, but *Cham* the Father of *Canaan*, who is called younger, not in manners, as *Ambroſe*, nor comparatively, in regard of *Sem* (as *Pererius*) nor for that he loſt his elderſhip by ſin, (as *Chryſoſtome* writeth) but in years; for he was born after *Japhet* and *Shem*, who is named firſt, as Gen. 5. 32, 6, 10. to note his dignity, being the Childe of God, Type of Chriſt, and Father of holy things, *&c.*

Sons of Death] Perſons appointed to die, or worthy to die, Pſal. 79. 11. 1 Sam. 20. 31. Deut. 25. 2. Pſal. 102. 21. And Son of perdition, 2 Theſſ. 2. 3,

This word *Son* in Scripture, beſide other ſignifications, is put for every young thing, as for a young Vine, Pſ. 80. 15. and for young Lambs, Pſal. 114. 4, 6. It is Sons in the Hebrew, & 147. 9. *Sons* in the Original, which we tranſlate *young Ravens*.

Sons of God] Gen. 6. 2. are nothing elſe but *the Sons of the godly then living*, of the poſterity of *Seth*; as by *the Daughters of men* are underſtood *the wicked*, of the poſterity of *Cain*, whoſe unequall marriages filled the world ſo full of wickedneſſe, as that God deſtroyed them with a flood.

Sons of men] The poſterity of *Cain*, ſo called, for that they ſavoured more the things of men then the things of God; and were more induſtrious in humane inventions then religious devotions.

Sons of my people] Citizens.

Soon] is put 1. for Early, Exod. 2. 18.

2. Quickly, Deut. 4. 26. Jer. 32. 22.

3. Suddenly, Pſal. 57. 2.

Soothſayers] Certain Diviners or Magicians, which by obſervation of the ſtars, take upon them to foretell the events of humane matters. Iſa. 2. 6. *They are Scothſayers.*

Some derive this word of *Huanan*, which ſignifies a Cloud, becauſe theſe kinde of men by the chattering and flight of birds in the clouds and air, do mark what things will happen unto men. Others fetch it from the word *Haaſin*, (*an eye*) to ſignifie Aſtrologers, which obſerve ſeaſonable times for doing of matters, without either divine or naturall

turall cauſe: ſee the puniſhment appointed to ſuch, Levit. 20. 6. The greatneſſe of the pain ſhews it to be no light crime.

Sop] Joh. 13. 26. or *morſell of bread.* Chriſt gave this ſigne (as *Chryſoſtome* conjectureth) to remember him of the Table and Bread whereof he did partake, that he might not betray him, and rage againſt his feeder. *Annot.*

Sopater] *Keeping his Father without danger,* or *the health of the Father.* Act. 20. 4.

Sophereth] *A Scribe, ſhewing,* or *numbring.* Ezr. 2. 55.

Sope] Jer. 2. 22. A kinde of hearb, ſay ſome, which Fullers much uſe, being of the ſame nature and efficacy with Nitre and Sope, which ſeemeth to be *Sope-wort.* Others ſuppoſe it to be a kinde of mould, ſuch as we call *Fullers-earth.* And one of the *Jewiſh* Maſters would have it to be *Allum,* which was of much uſe with *Fullers* for the ſcouring of cloaths, Mal. 3. 2. It is here called [*borith*] from a word that ſignifieth *to cleanſe,* and *puriſie. Annot.*

Sorcerer] See *Witch.*

Sore] A boyl, Lev. 13. 42. Any diſeaſe, Deut. 28. 59. Great calamity, Rev. 16. 11. Sin, Iſa. 1. 6.

It's alſo put for Greatly, very much, Gen. 19. 9.

Sorek] *A vine, a vineyard, hiſſing.* A river, Judg. 16. 4.

Sorow] A naturall affection, whereby the heart is grieved, in reſpect of ſome evill thing which troubleth us. Gen. 37. 34. *And ſorrowed for his Son a long ſeaſon.* Gen. 42. 38. *Ye ſhall bring my gray head with ſorrow to the grave.* This is a naturall ſorrow.

2. A grief ariſing out of the fear of puniſhment, breeding deſperation unto death. 2 Cor. 7. 10. *Worldly ſorrow cauſeth death.* This is worldly ſorrow. Alſo it ſignifieth ſin, which bringeth ſorrow, Eccleſ. chap. 11. verſ. 10.

3. The grief and diſpleaſure of minde, which we feel for offending God our merciſull Father, by our ſins. 2 Cor. 7. 10. *Godly ſorrow cauſeth repentance to life.* This is godly ſorrow.

4. Miſery, which is cauſe of ſorrow. Rev. 21. 4. *No more crying, nor ſorrow.* A Metonymie of the effect for the cauſe.

Note that Sorrow is diverſly named, according to the diverſity of the matters whereon it is ſet.

1. Being ſet on, or exerciſed in evils that are our owne, it is called generally Repentance: the ſorrow for our miſery or puniſhment is called Attrition; for our fault, Contrition.

2. Sorrow for anothers evils, is called Commiſeration, or pity and mercy.

3. Sorrow for, or at the good of another, is called Envy.

Sorrow of death] A death full of ſorrow, both of body and minde. Act. 2. 24. *He looſed the ſorrows of death.* Deadly ſorrows, ſuch as a Woman is tormented with in her travail: theſe were looſed by Chriſts victory over, and deliverance from death, which for a time held down Chriſt, as one oppreſſed by thoſe deadly ſorrows.

Sorry] To be carefull, ſhew care, take thought as for fear of ſome evill or danger to come, Pſal. 38. 18. To take to heart, be affected with, mourne, bemoane, Iſa. 51. 19.

Sort] is put 1. for *kinde,* Ezek. 39. 4. & 44. 3.

2. *Manner,* Dan. 3. 29. 1 John 6.

Soſipater] as *Sopater. Paul's* Kinſman, Rom. 16. 21.

Soſthenes] *A mighty* or *ſtrong Saviour.* The chief Ruler of the Jews Synagogue, Act. 18. 17.

Sotai] *A concluſion, impleading,* or *bending.* Ezr. 2. 55.

Sottiſh] Fooliſh, without underſtanding, Jer. 4. 22.

Sought] is put for endevoured, Exod. 2. 15. Deſired, Ib. 4. 19. To purpoſe and intend, Numb. 35. 23. To ſearch, Lev. 10. 16. 1 Sam. 10. 21. Found out, 1 Sam. 13. 14. To have recourſe unto, 1 King. 10. 24. To worſhip, love, and pray to God, 2 Chron. 14. 7. & 15. 15. & 17. 4. To delight in, Pſal. 119. 94.

Soul] That ſpiritual and beſt part of man (which is diſtinguiſhed from the Body) whereby we underſtand and diſcourſe of things. Gen. 2. 7. Mat. 10. 28. *Which is able to deſtroy body and ſoul.*

2. The whole man, conſiſting of body and ſoul. Rom. 13. 1. *Let every ſoul be ſubject, &c.* Ezek. 18. 20. *The ſoul that ſinneth ſhall die:* by a Synecdoche of the part for the whole, Gen. 46. 26, 27. & 27. 4. Alſo 1 Pet. 1. 9. & 1 Pet. 2. v. laſt. *Biſhop of your ſouls.* Deut. 4. 15. Luk. 12. 19. Gen. 14. 21. Pſal. 107. 9. 1 Pet. 3. 20. Act. 7. 10. Prov. 27. 7. & 15. 15. Jam. 1. 21. Pſal. 19. 7.

Note, that the Soul is named, becauſe

1 Therein properly is the Image of God.

2 It is firſt converted.

3 And firſt glorified.

3. The

3. The will and affections, whereof the Soul is the ſeat. Luk. 1. 46, 47. *My ſoul doth magnifie the Lord.* 1 Sam. 18. 1. *The ſoul of Jonathan was knit to the ſoul of David.* 1 Theſſ. 5. 23. Gen. 34. 8. A Synecdoche of the whole for a part, Heb. 4. 12.

4. Life. Pſal. 16. 10. *Thou wilt not leave my ſoul in hell*; that is, ſuffer my life to be alwayes oppreſt with death. Pſal. 7. 2. *Leſt he devour my ſoul.* And often elſewhere in the Pſalms Soul is put for Life, for a man perſon and ſelf; by a Metonymie of the cauſe: the Soul being cauſe of Life, Job 2. 6. Mat. 2. 20. Prov. 12. 10. 1 King. 19. 10. Pſal. 63. 10. Exod. 4. 19. Gen. 12. 13. & 14. 21. & 27. 4, 5. & 44. 30.

5. The breath which men breath in and out. Act. 20. 10. *His ſoul is in him.*

It ſignifieth alſo the corps of a perſon deceaſed, Lev. 21. 1, 11. Numb. 5. 1. Alſo 9. 10.

Soul in Greek hath the name of *breathing*, and *reſpiring*, and therefore ſometime is uſed for the breath, Job 41. 12. It is the vitall ſpirit that all quick things move by; therefore beaſts, birds, fiſhes, and creeping things, are called in Geneſ. 1. 20, 24. *Living ſouls.* And this Soul is ſometime called the Blood, becauſe it is in the blood of quick things, Gen. 9. 4. Lev. 17. 11. It is alſo often put for the Life of the creatures, ſo for ones ſelf, perſon, and whole man.

6. God himſelf. Prov. 16. 16. *Yea, his ſoul abhorreth ſeaven.*

7. A ſenſible and reaſonable creature, ſuch as man is, Gen. 2. 7.

Soul (in the Hebrew and Greek tongue) is often found to ſignifie the carcaſſe or dead body of a man; alſo any living thing, as in Lev. 19. 28. & 21. 11. Rev. 16. 3.

Soul is taken alſo for the Stomach, Iſa. 29. 8.

Soul and fleſh] Chief Governour and Captain, which be the ſoul and life of an Army: Alſo the common Souldiers, which be as the body thereof, Iſa. 10. 18.

To lift up the ſoul] ſignifies, To deſire, and covet, as Pſal. 24. 4. & Jer. 22. 27. or to behold a thing diligently and attentively, Pſal. 123. 2.

To ſmite in ſoul] ſignifieth, To ſmite one dead, ſo as to take away life, Gen. 37. 21. The like phraſe in Jer. 40. 14. Deut. 19. 6, 11. in Numb. 35. 11, 15. it is ſaid, *Smite a ſoul*: and in Lev. 24. 17, 18. where Soul is put for life of man or beaſt, and ſmiting is uſed for killing, Gen. 4. 15.

Souldier] One that fighteth in war againſt a worldly enemy. Act. 10. 7. Luk. 7. 8. *I have ſouldiers under me.*

2. A ſpirituall Warriour under Chriſt, againſt ſin and Satan. 2 Tim. 2. 3, 4. *Suffer affliction as the Souldier of Jeſus Chriſt.* Such is every Chriſtian, but eſpecially the Miniſters of Chriſt.

Sound] The voyce of man, or any muſicall or warlike inſtrument. It is put for the preaching of the Word, Pſal. 19. 4. 1 Theſſ. 1. 18.

To ſound] To make a noyſe with trumpet, or ſuch like inſtruments. It is put for to Ask, 1 Sam. 20. 12. To try and ſearch, Act. 27. 28.

Sound] Upright, Pſal. 119. 80. Whole, or in health, Pſal. 38. 3. Iſa. 1. 6. True, Pro. 2. 7. & 3. 21. 2 Tim. 4. 3. Free from error, Tit. 2. 1, 2.

South] Dry and barren places, through the extreme heat of the Sun, in ſuch Regions as lye South, being parched and ſcorched with the great ardent heat of the Sun, and the rivers dryed up, and all left deſert and deſolate; ſuch were Gods people in their captivity, and therefore deliverance was as welcome and gratefull to them, as to ſee Rivers run freſhly in deſert waſte Countreys, and as eaſie to God as to ſend ſtore of waters into dry ſoyl. Pſal. 126. 4. *As the ſtreams in the South.*

To ſow] To ſcatter ſeed in the earth, that it may grow and bring forth fruit. Mat. 13. 3. *The Sower went out to ſow.*

2. To diſperſe worldly goods among the poor. 2 Cor. 9. 6. *He that ſoweth ſparingly ſhall reap ſparingly.*

3. To diſtribute the Word by preaching. Luk. 8. 5. *And as he ſowed, &c.*

4. To bury a dead body, 1 Cor. 15. 42, 43. Burial places be the ſeed-plots which will yeeld a joyfull harveſt at the Reſurrection.

5. To caſt forth, Prov. 6. 14. marg.

6. To work or cauſe, Ib. 19.

7. To beſtow, Mat. 25. 24.

8. To declare, Joh. 4. 36.

9. To practiſe, Gal. 6 7.

10. To become ſerviceable, Ib. 8.

The word ῥαπίζω, in Mar. 2. 21. ſignifieth *to piece one thing to another.*

To ſow iniquity] To performe and doe wicked works with diligence and pleaſure. Prov. 22. 8. *He that ſows iniquity ſhall reap affliction.*

To ſow, *and* to reap] To declare the promiſes concerning Chriſt to come, and exhort men to beleeve in the Meſſiah, which ſhould

ſhould be ſent into the world: thus the Prophets did like Seed-men: alſo to perſwade men to receive this promiſed Meſſiah, being already come and given to the world: thus did the Apoſtles collect into the Chriſtian Church, and gather to Chriſt (like reapers) ſuch as by the ſeed of the Prophets doctrine had been entred into ſome knowledge of Chriſt. John 4.36,37,38. *That both he which ſoweth, and he which reapeth may rejoyce together.* Such as were ſomewhat inſtructed about Chriſt, by the doctrine of the Prophets, were brought to maturity and ripeneſſe by the more cleer and ful manifeſtation of Chriſt by the Apoſtles, who as they were much holpen by the precedent labours of the Prophets, who had plowed, broken up, and ſowed the field to their hands: ſo now the Miniſters of Chriſt in this age are greatly furthered by the labors of the Apoſtles; we reap what they ſowed.

Note further, the Apoſtles to be called Reapers in reſpect of the Jews, but Sowers or Seed-men, in reſpect of the Gentiles, who had never before heard the Goſpel and name of Chriſt, 1 Cor. 9. 11. 1 Cor. 3. 6. Rom. 15. 10.

To ſow to the ſpirit] To do good works by the help and aid of the Spirit; or to bring forth the fruits of the Spirit. Gal. 6. 8. *If ye ſow to the Spirit*; that is, if ye do wiſely and carefully give your ſelves to ſpiritual exerciſes, that ye may bring forth fruits of the Spirit, to which end you are to ſpare no coſt upon your Teachers.

To ſow in tears] To ſerve God through afflictions and heavineſſe. Pſal. 126. 5. *They which ſow with tears do reap with joy.*

Sower] An Husbandman, which ſoweth and manureth his ground.

2. A Miniſter who diſperſeth the ſeed of the Word. Mat. 13. 7. *The Sower went out to Sow.*

Sowre] Improperly is put for Sin, Jer. 31. 29. Ezek. 18. 2.

S P.

Space] A diſtance of place, Gen. 32. 16. Ezek. 40. 12. A time, definite, Act. 13. 20, 21. & 19. 10, 34. indefinite, Act. 7. 34. Rev. 2. 21. & 17. 10.

Spain] The furtheſt Countrey of *Europe*, towards the Weſt, comprehending the Kingdoms of *Arragon, Caſtile, &c.* It ſignifieth *rare*, that is, *precious*, or *barren*. Rom. 15. 24, 28.

Span] Three hands breadth, or twelve inches. *Annot.* on 1 Sam. 17. 4.

To ſpan] Iſa. 48. 13. To mete out, as a Workman doth his work, in meting whereof, he maketh uſe eſpecially of his right hand.

Span-long] A ſhort time, or ſmall continuance. Pſal. 139. 6. *Thou haſt made my days as a hand-breadth*, or *ſpan-long.*

To ſpare] To forbear ſuch as have ſinned with offence to others, not cenſuring them. 2 Cor. 13. 2. *If I come, I will not ſpare.* Thus man ſpareth man.

2. To hold back correction from ſinners. Lam. 3. 42. *Thou haſt not ſpared.* Thus God ſpareth man.

Spark] Job 18. 5 *The ſpark of his fire ſhal not ſhine.* He doth not ſay the *flame*, but the *ſpark*, intimating a totall deſtruction of their proſperity; as a fire is quite out, when not ſo much as one ſpark appears, 2 Sam. 14. 7. *Annot.*

Sparrow] A Bird well known, whereof mention is made, Pſal. 84. 3. & 102. 7. Mat. 10. 29, 31. Luk. 12. 6, 7. It's very wary and circumſpect in avoyding nets and grins wherewith it might be caught. It loveth its owne kinde, and taketh on if any of them be caught. It keepeth its neſt very clean; and there buildeth, where its young ones may be moſt ſafe. It loveth the company of men. The male is jealous over the female, and will fight for it. It riſeth betimes in the morning, and finding where proviſion of food is to be had, inviteth (as it were) the reſt to partake thereof. It feedeth its young ones with gnats, ants, flies, and the like. It's an enemy unto the Swallow, whoſe eggs it breaketh. It's very luſtfull, and liveth but a ſhort while, the male (as it's ſaid) but one yeer. Upon the view hereof, building in Churches or Temples, we may make this uſe for our own inſtruction. That for us there can be nothing more ſweet, comfortable, deſirable, then to frequent the publick Aſſemblies. And conſidering that Gods providence reacheth even unto a Sparrow, Mat. 10. 29. How carefull is he (will he be) of us redeemed by the blood of his own Son?

To ſpeak] To utter ſome word with our mouth, thereby to expreſſe the inward thought. Gen. 34. 2. *And he ſpake kindly to the Maid.*

2. To declare, witneſſe, and ſignifie ones minde by another. Pſal. 62. 12. *God ſpake once* or *twice.* Jerem. 10. 1. Exod. 20. 1. *God ſpake theſe words, &c.* Thus God ſpeaks by his Angels, Miniſters, Word, Works, and Signes.

God ſpeaks not Grammaticall words, onely (bare ſounds) but true ſubſiſting things.

things. That which with us the ſpeech ſoundeth, the ſame with God is a ſubſtantial thing: It was Light, Sun, Moon, Earth, Sea, Fiſhes, *Peter*, *Paul*, *&c.* when God ſpake and ſaid, *Let them be.* Our Grammar is to give names to things already created. God his Grammar is to create and make to be, what he doth once name or ſpeak of. If he ſay, Receive thy ſight, beleeve, repent; the blinde ſee, the infidell beleeveth, the ſinner turneth. Therefore Gods ſpeech is not naked words, but reall eſſentiall things.

3. To utter ſome weighty thing with deliberation. Pſ. 49. 3. *My mouth ſhal ſpeak of wiſdom.*

4. To preach. Act. 14. 1. *He ſo ſpake, as many beleeved.* Act. 11. 20. *They ſpake to the Grecians, and preached the Lord Jeſus.*

5. To confeſſe with our tongue before men, what we beleeve with our heart before God. Pſal. 116. 26. *I beleeved, therefore I ſpake.* 2 Cor. 4. 13. *We beleeved, therefore we ſpake.* It is uſed alſo for confeſſion of ſin, and acknowledgment of fear and infirmitie, Gen. 45. 15. Exod. 19. 19.

6. To entreat or pray to God for our ſelves or others. 1 Sam. 1. 12, 13. *For Anna ſpake in her heart.* & v. 19. *Of the abundance of my grief have I ſpoken hitherto.*

7. To think or muſe upon a thing. The thought of the heart is an inward ſpeech; and the word of the mouth, is as a thought outward, or uttered. Mar. 5. 28. *For ſhe ſaid, If I may but touch, &c.* Mat. 9. 3. *They ſaid* (or *ſpake*) *within themſelves.*

8. To work and effect ſomething. Heb. 12. 24. *The blood of Chriſt ſpeaketh better things.*

9. To bid, enjoyn, and command as an Apoſtle; by the authority which Chriſt hath given me. Rom. 12. 3. *For I ſay.*

10. To declare and make plain ſomething which was ſaid before. Gal. 4. 1. *Now I ſay, &c.* that is, what I did ſpeak before of *Moſes* Law, being our Schoolmaſter to Chriſt, I do thus underſtand and deſire more to manifeſt unto you by a new name, and a new ſimilitude of a Tutor or Governor.

Speak] is put ſometimes for To agree in in one, 1 Cor. 1. 10.

2. To threaten, 1 King. 22. 23. 2 Chron. 18. 22. Jer. 11. 17.

3. To promiſe, 1 King. 8. 15. 2 Chron. 23. 3. Pſal. 60. 8. Numb. 23. 19.

4. To boaſt, Exod. 32. 12. Pſal. 73. 8. Iſa. 9. 17. Mic. 7. 3.

5. To witneſſe, Prov. 21. 28.

6. To anſwer, Prov. 15. 28. & 24. 26.

7. To ask counſell, Numb. 7. 89.

8. To contend, Pſal. 127. 5.

9. To comfort, Job 33. 24. Hoſ. 2. 14. Ruth 2. 13.

10. To decree and purpoſe, 1 King. 22. 23. 2 Chr. 18. 22. Jer. 11. 17.

11. To give beeing, Pſal. 33. 9.

To ſpeak of himſelfe] To be Authour of that which he ſpeaketh; ſuch an one will glory in his owne invention, as if he ſee more then another, John 7. 18.

To ſpeak not of himſelfe] In the doctrine of ſalvation, to teach nothing but what his Father had before ſpoken in the Scriptures of the Law and the Prophets. Joh. 14. 10. *I ſpeak not of my ſelfe.* In like ſenſe it is written by the holy Ghoſt, that he ſhall ſpeak nothing of himſelf, John 16. 13. Becauſe he ſhould teach nothing to the Chriſtian Church after Chriſts aſcenſion, but what Chriſt himſelf had firſt taught in the Scriptures of the Evangeliſts and Prophets; therefore Chriſt ſaith, He ſhall receive of mine, and ſhew to you. How honeſtly then doth the Church of *Rome* pretend to ſpeak by the Spirit, when ſhe ſpeaks contrary to Chriſt?

To ſpeak, *or* judge] To reprehend, accuſe, condemne, puniſh, Joh. 8. 26.

To ſpeak things earthly and heavenly] To teach the doctrine of the Goſpell by compariſons taken from earthly things, ſuch as be beſt known unto us, & not nakedly and barely in a ſublime and lofty ſtyle. Joh. 3. 12. *If I ſpeak unto you earthly things, &c.* Here is no compariſon of the things themſelves, for Chriſt alwayes taught things divine and heavenly, which belong to the Kingdome of God; but of the manner of teaching theſe things, which in Chriſt was done familiarly in our owne word and phraſe, by ſimilitudes taken from matters wherewith we are beſt acquainted: whereas he had been able to have fetcht reſemblances from the height above, and depth below, yet he took them from things terrene, and in common uſe, as water, wind, fire, ſalt, ſeed, plough, leaven, *&c.* A good pattern for Teachers; for Chriſts form of teaching was beſt, fitteſt to breed underſtanding and belief.

Thou ſayeſt, *or* ſpeakeſt it] It is ſo, or I am he: Compare Mat. 26. 64. with Mar. 14. 62. Thus Chriſt gave example of modeſty, how to anſwer when without arrogancy we cannot ſpeak directly.

He ſaith, *or* ſpeaketh in Oſee] Rom. 9. 25. God ſpake by the mouth of *Oſee* the Prophet; as it is written, that God ſpake in the mouth of all his holy Prophets, Luk. 1. 70. & in Matth. 22. 43. *David in ſpirit called him*

him Lord. It is then the Spirit ſpeaketh in the Prophets and Apoſtles. Rom. 9. 25. *For he ſaith in Oſee.* See the like, Rom. 9. 15, 17. Gal. 3. 22. Rom. 11. 32. Mark then that Scriptures are of divine authority, and doe not receive their authority from the Church, whoſe office is, faithfully to interpret them, and to preſerve them from corruption. Secondly, that they have a voyce, and are able to judge and determine controverſies, not being dumb, as Jeſuites cavill.

Spear] is an inſtrument of war, 1 Sam. 13. 19. 22. 2 King. 11. 10. and in particular ſuch an inſtrument as Kings uſed, and that a ſigne of their Kingly authority, as *Saul* uſed not onely his ſpear in the Wars, and in his Camp, 1 Sam. 26. 7, 11, 12, 16. 2 Sam. 1. 6. 10. but alſo at home in time of peace, 1 Sam. 18. 10. & 19. 9. & 20. 33.

Improperly it is taken for all kinde of weapons, 1 Sam. 17. 47. & 21. 8. Job 39. 26. & 41. 17. Hence by *Spear-men* are underſtood *Souldiers*, 1 Chr. 12. 34.

2. For backbiting and ſlandering which pierceth like a ſpear, Pſal. 57. 11.

3. Thunder, Hab. 3. 11.

Special] Peculiar, choſen, Deut. 7. 6.

2. Extraordinary, Act. 19. 11.

Specially] is a *diſcretive* particle, diſtinguiſhing between perſon and perſon, thing and thing, office and office, where ever it is found, Pſal. 31. 11. 1 Tim. 4. 10. & 5. 17. Tit. 1. 10. Philem. v. 16.

Speckled] Spotted with divers colours. It is ſpoken of Sheep, and ſmall cattel, Gen. 30. 32, 33. of Horſes, Zech. 1. 8. of the High-places, Ezek. 16. 16. to Birds, Jer. 12. 9. where by *ſpeckled* is meant the *divers ſorts* of Idolatries and abomination wherewith the Jews were defiled, and in regard whereof, God threatens deſtruction unto them.

Spectacle] A gazing ſtock, 1 Cor. 4. 9. It is ſpoken of the godly, in regard of that ignominy and diſgrace put upon them by the wicked, Heb. 10. 33. An alluſion unto men condemned, to be brought into the theatre to fight with beaſts, and devoured by them.

Speech] Language, Gen. 11. 4.

It is put, 1. For report, Deut. 22. 14, 17.

2. For doctrine, Deut. 32. 2.

3. Counſell, Job 29. 22.

4. For the preaching of the Goſpel, 1 Cor. 2. 4.

5. A proverb, Jer. 31. 23.

Our ſpeech ought to be gracious, Col. 4. 6. Sound, Tit. 2. 8.

Speechleſſe] Dumb, Luk. 1. 22.

2. Confounded, having nothing to ſay in defence, Mat. 22. 12.

Speed] Succeſſe, good or ill. 2 John 10. *Neither bid him good ſpeed.*

Speed. Succeſſe, Judg. 5. 30. Gen. 24. 12. It is ſometime a word of Salutation, 2 Joh. 10. 11.

It ſignifieth alſo Quick, and in haſte, 2 Sam. 25. 14. 1 King. 22. 18.

Spend] Conſume.

It is ſpoken of Time, and it is to paſſe away, Job 21. 13. Pſal. 90. 9.

2. Of goods; in an *evill* ſenſe, To waſte prodigally, Prov. 21. 10. & 29. 3.

2. In a *good* part, Luk. 10. 35.

3. Of life; and then it is to conſume and pine away, Pſal. 31. 10.

It is put for, To be deſtroyed, 2 Cor. 12. 15.

Spew] To empty the ſtomach by the mouth, Jonah 2. 11.

2. It is put for, To reject out of the fellowſhip of Chriſt, Rev. 3. 16.

It is referred to *evill* gotten goods; and then it is to be deprived of them; or, to be forced to make reſtitution, Job 20. 15.

2. It is referred to the Land, and then it is, To be cut off and deſtroyed by Gods juſt judgement, Lev. 18. 25, 28.

To ſpew] To diſtaſte, loath, and deteſt: or, with loathing to reject one. Rev. 3. 16. *I ſhall ſpew thee out of my mouth.* A ſpeech borrowed from a ſtomach evill affected, which perbreaks and caſteth up that thing which offends it, and is loathſome to it.

Spewing] hath for its *ſubject*, 1. Drunkards, Iſa. 22. 8. Jer. 25. 27. & 48. 26. and Dogs, whereunto the Apoſtle alludes, 2 Pet. 2. 22. Prov. 26. 11.

It is moſt filthy, and therefore diſtaſteful; hence it ſignifieth the ſhame the wicked ſhall be brought unto, Iſa. 28. 8. Hab. 2. 16.

Spice] A part of the preſent which *Joſeph*'s Brethren carryed down unto him, Gen. 43. 11. Uſed for the anoynting oyl, Exod. 25. 6. for the preſervation of fleſh, Ezek. 24. 10. for the anoynting of the dead, Mar. 16. 1. Joh. 19. 40. To mix with wine, Cant. 8. 2. A ſpecial kinde of merchandiſe, carried on Camels to be ſold, 1 King. 10. 2, 15. Gen. 37. 25. Ezek. 27. 22. Herewith the Queen of *Sheba* preſented *Solomon*, 1 King. 10. 2. 2 Chr. 9. 1. So others, 1 Kin. 10. 10. Treaſured by *Hezekiah* among his moſt precious things, 2 King. 20. 13. 2 Chr. 32. 27. Of Spices, ſome are principall, Exod. 30. 23. They are alſo ſweet, Exod. 37. 29. odoriferous, Cant. 4. 10.

Spices] The graces and fruits of the Spirit, mentioned in Gal. 5. which for their comfortable taſte and delight, are likened unto Spices. Cant. 4. 16. *That the Spices may flow out.*

Spider] One of thoſe *four* things *which are little upon the earth, but are exceeding wiſe,* Prov. 30. 24, 28.

There are divers kindes of them, whereof ſome are bigger, ſome leſſer. Some hunt Flyes, others Worms, *&c.* Some are of an aſhen colour, ſome green, black, mixed. Some weave their webs higher, ſome lower; finer, or courſer; in corners of walls, on hedges, on the ground. They creep about every where, and (unleſſe prevented) by their eggs and dung ſpoyl victuals. Their eggs are numerous, which if any be loſt, the Spider will ſearch out, and carry it to the right place. Its *bite* is ſo ſmall that it can ſcarcely be ſeen, which yet is very dangerous, and often deadly. They are laborious and skilfull in their work, repairing their broken webs, ſpinning, weaving others. Their young ones are no ſooner brought forth but they are taught to work. Who may not admire the fineneſſe of their thread, and the multitude of the circles of their webs compaſſing the center? As alſo that ſhe can from on high let her ſelf down, and by her thread alſo aſcend up again, without breaking the thread? They have lurking places, diſtant from their webs, wherein they watch for the Flies. The matter of their web is within their ſmall bodies, whereof though they ſpin never ſo much they have ſtill ſtore. But it ceaſing, they die. No ſooner is the Flie caught in its web but it ſetteth upon her, ſucketh its moyſture, caſting away the reſt; nor goeth it about to hunt till it have made an end of its former prey, and repaired its broken web.

Of the prudence, juſtice, fortitude, temperance, diligence, cleanneſſe, *&c.* of this little creature, See *Inſectorum Theatrum,* p. 226, 227, *&c.*

Spiders web] A vain or trifling thing, which is of no value or ſtrength. Iſa. 59. 5. *And weave the Spiders web.*

Spie] is diligently to inquire, view, and ſearch out.

It is uſed in War, Numb. 13. 3. Deut. 1. 22. Numb. 13. 29. and by falſe Brethren, Gal. 2. 4. Not out of a minde to learn, but for advantage ſake.

To *ſpie* is either *lawfull*, when in a juſt War we enquire into the counſels of our enemies, Numb. 13. 1.

Unlawfull, when men prie into any thing to finde fault: Thus Hypocrites ſpie faults in the perſons and lives of men, that they may have ſomewhat to diſgrace them, Matth. 7. 4. Thus Atheiſts ſpie into the Scriptures, that they may confute it.

This we muſt take heed of, and apply the eye of the minde to a better uſe; as,

1. We are to ſpie out our own ſins and corruptions, Lam. 3. 40.

2. We are to ſpie out our ſpirituall enemies, that we may finde out the temptations of the fleſh, the world, and the devill.

3. We muſt be as Spies ſearching the Scriptures, Joh. 5. 39. that we may underſtand the Will of God, and finde comfort to our ſouls. *Perkins.*

Spikenard] Hereof ſee in the *Dictionary* on the *Canticles.*

Spil] is applyed to the ſeed of generation, Gen. 38. 9. and to the life of man, which being loſt, is irrecoverable, 2 Sam. 14. 14.

Spin] Exod. 35. 25. Of the virtuous woman it is ſaid, *She layeth her hands to the ſpindle, and her hands hold the diſtaffe,* Prov. 31. 19. So for the building of Gods ſpiritual Tabernacle, there were women that laboured in the Goſpel, Phil. 4. 3. that laboured much in the Lord, Rom. 16. 3, 6, 12. Contrary were they that wove hangings for the grove, 2 King. 23. 7. *Aynſworth.*

Spindle] Prov. 31. 19. It is certain, that time was, when even Kings Daughters were not aſhamed to employ themſelves about their ſpindle and diſtaffe, as the virtuous woman here doth. *Annot.*

Spirit] The winde or air, breathing or blowing upon us with might, and ſecretly. John 3. 8. *The wind (or Spirit) bloweth where it liſteth.*

2. The whole eſſence of the Godhead, as it is common to all the three Perſons, John 4. 24. *God is a Spirit.* Rom. 1. 5. 1 Tim. 3. verſ. laſt. 1 Pet. 3. 18. Heb. 9. 4. Joh. 6. 63. Here the Spirit ſignifieth the divinity of Chriſt, and conſubſtantiall eſſence with his Father: but in the latter end of this verſe it ſignifieth the manner how to eat Chriſt his fleſh, to wit, by the Spirit given into our hearts; and namely by faith, which is the firſt fruits of the hearts of Gods children: The word life which is joyned to Spirit, noteth out the end of ſuch ſpirituall feeding, namely, that they might not alwayes here (as they imagin'd) live, but a life indeed everlaſting in the heavens.

3. The third Perſon in the Trinity. 1 Joh. 5, 6. *This Spirit is truth;* & verſ. 7. *In-*

ſpiring

ſpiring all good things in our hearts. Matth. 28. 19.

The third Perſon in Trinity is called Spirit, either being breathed (as it were) and proceeding from the Father and the Son, who breath and move our hearts by it: or by a Metonymie of the effect; or becauſe he breatheth where he liſteth; or becauſe he ſtirreth up ſpirituall motions in the hearts of beleevers, purifying and quickning them, Luk. 1. 35. Or becauſe he is a ſpiritual, inviſible, and incorporeal eſſence. Alſo he is called [Holy] becauſe he is ſo, by nature moſt holy. Secondly, by effect, the Sanctifier and Worker of all holineſſe in the creature.

Again, he is called a Perſon, becauſe whatſoever belongeth to a perſon, as to underſtand, to will, to give, to call, to doe, to ſubſiſt of himſelf, doth agree to the Spirit, who appeared in viſible ſhape, Luke 3. 22. Act. 2. 3. Gave the Apoſtles ſundry tongues, Act. 2. 11. Hath will and power to work and beſtow in the Church the gift of Tongues, of interpreting Tongues, of Miracles, of Faith, of Healing, of Propheſie, *&c.* 1 Cor. 12. 8, 9, 10, 11, 12. which cannot be attributed to any quality or motion created.

Laſtly, it is called the third Perſon, not in order of time, or dignity of nature, but in order and manner of ſubſiſting, Mat. 5. 7.

4. The gifts and graces of the Spirit. Luk. 1. 15. *John was filled with the Spirit.* Alſo Act. 6. 5. & 2. 18. 1 Cor. 14. 32. Gal. 3. 2. *Received you the Spirit?* And elſewhere often. A Metonymie of the cauſe for the effect, 2 King. 2. 9. Numb. 11. 17.

5. The work of the Spirit; to wit, the new quality of holineſſe, created by the Spirit in the hearts of the elect. Gal. 5. 17. *The fleſh luſts againſt the Spirit.* Alſo v. 25. *If we live in the Spirit, let us walk in the Spirit.* Rom. 8. 1. This is a ſupreme work of the Spirit, peculiar to the elect. Alſo it ſignifieth the virtue of the Spirit or divine power quickning the fleſh and manhood of Chriſt, and all beleevers which ſpiritually feed on his fleſh by faith, John 6. 83. It is the Spirit which quickneth, the fleſh (by it ſelf or alone, without the operation of the holy Ghoſt) *&c.* In the latter end of this verſe, Spirit ſignifieth the organ or inſtrument whereby the Spirit giveth life, alſo ſpirituall.

6. An excellent and moſt ſingular efficacy and working of the Spirit unto the ſanctification of Chriſts humane nature, filling it with holineſſe above meaſure. Rom. 8. 2. *The Law of the Spirit which is in Chriſt Jeſus*; that is, the work of perfect holineſſe wrought in the manhood of Chriſt, by his owne lively quickning Spirit, which is like a Law, mightily governing and moderating.

7. The ſpiritual works of the Goſpel, being ſet againſt the carnall ſhadowiſh Ceremonies of *Moſes* Law. Gal. 3. 3. *That after you have begun in the Spirit.*

8. An inferiour work of the Spirit; generally, and ſleightly enlightening and reforming the Reprobate. 1 Sam. 10. 10. *The Spirit of God came upon him.* 1 Theſſ. 5. 19. *Quench not the Spirit.* Heb. 6. 4. *And were made partakers of the holy Ghoſt.* This is an inferiour work of the Spirit, common to the elect, with many reprobates.

9. The motions of the minde ſtirred up by the Spirit. Pſal. 51. 11. *Renew a right Spirit within me.* Rom. 8. 14. Luk. 9. 55. Judg. 3. 10. *And the Spirit of the Lord came upon him*; that is, he was ſtirred up or moved by the Spirit to doe that he did.

10. Good or wicked inſtinction or inſpiration of the Spirit. Matt. 22. 43. *How did David in the Spirit?* Act. 28. 25. Luke 21. 26. *It was declared to him by the holy Ghoſt.* 1 Cor. 14. 14, 15, 16. Eph. 2. 2.

11. That which is ſpirituall or pure. Joh. 3. 6. *That which is born of the Spirit, is Spirit*; that is, clean, holy, and pure, like to the cauſe whereof it ſpringeth.

12. Revelation of the Spirit. 1 Cor. 2, 12. *By the Spirit we know what things are given us of God. For the Spirit reveals the hidden things of God,* verſe 10. Alſo revelation pretended to come from the Spirit, 2 Theſſ. 2. 2.

13. An holy Angel. Heb. 1. 14. *Are they not all miniſtring Spirits?* Alſo it ſignifies a wicked Angel, to wit, the Devil. Luk. 11, 26. *He took ſeven other Spirits.*

14. The ſoul of man. Luk. 23. 46. *Father, into thy hands I commend my ſpirit.* 1 Pet. 3. 19. *And preached to the ſpirits that are in priſon*; that is, to the ſouls which were in the priſon of Hell, now at this time, when *Peter* wrote this Epiſtle; but were alive at what time the Son of God did preach unto them by his ſervant *Noah*. For in Hell there is no place of preaching, or repentance.

From this place of *Peter* the Papiſts gather that Jeſus Chriſt after his death deſcended into Hell in his Soul, by his preaching to deliver from thence ſuch as were ſhut up in that part of Hell called *Limbus Patrum*, as in a priſon; alſo to releaſe divers out of

the pains of Purgatory. This Collection, howſoever backed by antiquity and authority of ſome of the Fathers (as St. *Auguſtine* namely) yet it is erroneous and falſe, as will appear by theſe reaſons following.

For firſt, here is (in *Peter*) no mention of Chriſt his Soul, or of his deſcending, but of his Spirit; whereby cannot be meant his Soul, becauſe the Apoſtle ſpeaks of the Spirit of Chriſt, whereby he was quickened and raiſed up from the dead, verſ. 18. But that Spirit which raiſed Jeſus from the dead, was his divine power and Godhead, or divine nature, here ſet againſt his fleſh, which ſignifieth his humane nature. Indeed none is reſtored from death to life, but his ſoul muſt be joyned to his body, yet can the ſoul no more conjoyn it ſelf to the body, then at firſt it could create it ſelf. Wherefore that which made Chriſt alive again, was not his humane ſoul, but his divine power, as it is written. *Him God raiſed up*, Act. 2. Alſo Rom. 1. 4.

Again, what ſenſe is there to reſtrain Chriſt his preaching in Hell unto the dayes of *Noah?* Were they onely in *Limbus* or Purgatory?

Thirdly, this Text of *Peter* doth ſpeak of diſobedient Souls, not of godly ones.

Fourthly, here is no one ſyllable at all of their deliverance; and truth is, they of whom *Peter* ſpake, are kept yet in the priſon of Hell for their obſtinacy.

Fiftly, in all the Scriptures Priſon is not found to ſignifie a place to contain the godly in.

Sixtly and laſtly, all that is written by *Peter*, is no more but that Chriſt of old time, went and preached through his Spirit or Godhead, by *Noah* his ſervant, to the Spirits or Souls which are now in Hell, but were alive at what time *Noah* did preach unto them. This ſenſe of the place is ſo clear, as divers Popiſh Divines doe yeeld to it. *Tho. Aquinas* rejecting their opinion, which ſay, Chriſt preached in Hell, telleth us, it is better expounded of the Operation of Chriſt his Godhead, from the beginning of the world. Of this mind are the ordinary Gloſs, *Lyranus* and *Andradius* too, as learned *Reinolds* affirmeth. *Beda* alſo, with *Athanaſius*, interpret this Text of Chriſt his preaching to them who were unbeleevers, before the flood, as Dr. *Fulke* writeth in his anſwer to the the *Rhemiſts*, on this Text.

16. That high and noble faculty of mans Soul, called the Underſtanding or Minde, with the moſt inward cogitations thereof. Luk. 1. 47. *My ſpirit rejoyceth.* Rom. 12. 2. *Be renewed in the ſpirit of your minde.* 1 Theſſ. 5. 23. 1 Cor. 2. 11. And in all places where Spirit and Soul are mentioned together. An unregenerate perſon hath but a Soul and a Body; but a ſpirituall man born from above, hath a Spirit, Soul, and Body. Not that any new part is added to the ſoul of a new born childe of God, but a new ſpiritual quality is wrought in it, John 3. 6.

17. Purpoſe, thought, will, and conſent. 1 Cor. 5. 3. *But preſent in ſpirit.* Alſo v. 4.

18. With all the heart, or with a true affection. Rom. 1. 9. *Whom I ſerve in my ſpirit*; that is, cheerfully, and with a good will, not for gain, or vain-glory, but from his heart, Matth. 5. 3. It is put for opinion or affection.

19. The conſcience ſanctified and renewed by the Spirit. Rom. 8. 16. *Gods ſpirit beareth witneſſe with our ſpirit*; that is, to our ſanctified conſcience.

20. The dreams and devices of men, covered and cloaked with pretence of ſpirituall revelation. 2 Theſſ. 2. 2. *Not be troubled, neither by Spirit, nor Word.*

21. The ſpirituall and ſincere worſhip of God, voyd of carnall ceremonies and hypocriſie. Joh. 4. 24. *Muſt worſhip him in ſpirit and truth.* Phil. 3. 3.

22. The Goſpel. 2 Cor. 3. 6. *Hath made us able Miniſters of the Spirit.*

23. One that pretendeth to have the gift of the Spirit to doe the office of a Prophet and Teacher, yet indeed hath it not. 1 John 4. 1. *Beleeve not every Spirit.*

24. Doctrine, delivered by him, which is endued with the gift of the Spirit, for inſtruction of the Church. 1 John 4. 2. *Every ſpirit which confeſſeth that Jeſus is come in the fleſh, is of God.* Here is meant both doctrine and perſon that brings it.

25. Spiritual exerciſes of Prayer, Meditation, Hearing, &c. Gal. 6. 8. *He that ſows to the Spirit*; that is, he that exerciſeth himſelf in ſpiritual duties.

26. Skill of working in Gold, Silver, Iron, and Braſſe. Exod. 31. 3. *Whom I filled with the Spirit of God.*

27. Livelyneſſe, quickneſſe, and greater zeal of godlineſſe then in other men, to the end they may be examples to lead others in the way, 1 Tim. 4. 12.

28. A ſtrange tongue by the gift of the Spirit, 1 Cor. 14. 15. They doe erre which interpret this either of voyce, or breath, or blinde intentions.

Spirit is grieved, 1. When men do enough

to

to grieve him, were he a ſubject capable of grief.

2. When he is diſpleaſed: To diſlike a thing is the formality of ſorrow, and the principall part of it, of which the Spirit of God is capable, and therefore may juſtly be ſaid to be grieved, when he hath occaſion of grief.

There are two things in all the paſſions of the minde.

1 A *materiall* part, and that is the alteration which by the paſſion is cauſed in the body.

2 There is a *formall* part, which is nothing but the nature of the paſſion, abſtracted from the changes which it maketh in the body; ſo the *formall* part of grief is a diſpleaſure taken at the preſence of any thing apprehended to be evill, the Spirit is capable of the nature or principall things of which the affections doe conſiſt; and ſo of that which is principall in, or eſſentiall unto grief, *i. e.* diſlike. God doth truely diſlike mens miſeries, becauſe they are contrary to the good of the creature; but eſpecially his ſins, becauſe they are repugnant to his Laws, and nature; therefore he may be ſaid not improperly to be grieved when ſin is committed.

3. When he carries himſelf after the manner of a man in heavyneſſe; as the *parts* of a man are aſcribed to God, becauſe he doth all things that a man doth with theſe parts. So are the *affections* aſcribed unto him by way of ſimilitude and likeneſſe of the effects, becauſe when the occaſion is offered, he doth ſuch things as men in ſuch paſſions are wont to doe; as, if he be in heavyneſſe, he withdraweth himſelf from company; but if anger be mixed with it (as that of Chriſt, Mar. 3.5.) he withdraweth his courteſie and ſpeech from ſuch as are the occaſion of his grief; all which the Spirit doth as he hath occaſion, hiding his face from the Soul, and ſuſpending his gracious operations there; leaving men to themſelves, and the wayes of their owne heart, in which they have delighted to walk; and when he doth ſo, he may be ſaid to be grieved.

Spirit of adoption] An effect of the holy Spirit, to wit, a witneſſing unto the beleevers that God hath adopted them, and taken them for his children. Rom. 8. 15. *Ye have received the Spirit of adoption*; that is, the Spirit which witneſſeth unto you your adoption to be Gods children.

To begin in the Spirit] By the ſpirituall efficacy of the Goſpel to enter upon the ſervice and pleaſing of God; ſuch as had done thus, were not to look for perfection by outward ceremonies, and naturall ſtrength, endevouring to keep the Law. Gal. 3. 3. *Having begun in the Spirit, &c.*

To be born after the Spirit] To be born into this elementary world, by the virtue of Gods promiſe, and after a ſpiritual manner, and not by ordinary courſe of nature. Gal. 4. 29. *Perſecuted him that was born after the Spirit*; that is, *Iſaac*, and the children of the true Church.

Born of the Spirit] One regenerate and born into the Chriſtian world by the holy Spirit, the author of our new birth. Joh. 3. 6. *That which is born of the Spirit.*

Earneſt of the Spirit] See *Zeal*, and *Earneſt.*

Spirit of fear] An effect of the Spirit, to wit, fear and terror wrought in the hearts of men by the holy Spirit, in the miniſtery and preaching of the Law, revealing our ſins and Gods wrath due unto them. Rom. 8. 15. *Ye have not received the Spirit of fear again.* 2 Tim. 1. 7. This is the work of the Spirit in unregenerate men.

Thus the *Spirit of a ſound minde*, the *Spirit of wiſdome and meeknеſſe*, the *Spirit of knowledge*, the *Spirit of grace and prayer*, the *Spirit of propheſie*, ſignifie ſeverall *effects*, *works*, and *gifts*, together with the *authour* and *cauſe*, which is the holy Spirit infuſing them; and on the other ſide, the Spirit of Pride, Covetouſneſſe, Fury, Uncleanneſſe, and the like, do ſignifie theſe vices, and the Devil that wicked ſpirit the author of them.

Fervent in the Spirit] A Chriſtian Soul made earneſt in Duties of Chriſtianity, through the powerable motion of the holy Spirit, ſtirring us up to vehement and zealous endevours. Rom. 12. 11. *Fervent in ſpirit.* When as any matter concerning Gods glory, or the ſalvation of our ſelves and others is in hand, we may not then behave our ſelves ſlothfully, or coldly, Rev. 3. 16.

Filled with the Spirit] is to feel the preſence and grace of the Spirit in the heart, in an excellent and extraordinary meaſure, Eph. 5. 18. which is brought to paſſe by uſing theſe means, whereby the preſence of the Spirit is obtained and entertained, to wit, by flying ſin, which grieves him, and being conſtant in mortification, prayer, faſting, meditation, and examination of our life and conſcience, and the like pious exerciſes, *Bol. Eph.* 5. 18.

Spirit of the gods] A divine force and

virtue. Gen. 41. 37. *In whom is the ſpirit of the Gods.*

Spirit of Grace] The work of the Spirit, making the elect partakers of that grace which Chriſt hath purchaſed. Zech. 12. 10. *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace.*

To grow, or be ſtrengthened in Spirit] By little and little (as other children) to attain the uſe of reaſon, that he might be like us. Luk. 2. 40. *He was ſtrengthened in the Spirit.* Eſa. 7. 15.

Holy Spirit] That Spirit of God, which in himſelf is moſt holy, and worker of holineſſe in all others. Eph. 1. 13. *Ye were ſealed with the holy Spirit.*

In Spirit] Spiritually, not in carnall rites, Phil. 3. 3.

In the Spirit] By ſuch prayers as proceed from the Spirit, and the moſt inward parts of the ſoul, as Rom. 8. 26, 27. Eph. 6. 18.

To be led by the Spirit] To follow the direction of the Spirit, having his good motions for the guide and governour of our whole life. Rom. 8. 14. *They that are led by the Spirit are the Sons of God.*

Note. The *Spirit* is ſaid in holy Scripture, as Judg. 6. 14. & 14. 6. to come upon one, when he doth ſome noble, rare, and worthy act, even as the wicked ſpirit is ſaid to enter into *Judas* when he did ſome notable and exceſſive wickedneſſe, Joh. 13. 17.

To live in the Spirit] To be quickened (having been dead in ſins) with the Spirit to Godward, to be able in ſome meaſure to pleaſe him by an holy life. Gal. 5. 2. *If ye live in the Spirit.* Whereas ſome uſe to demand whether the Spirit be in the faithful onely, as touching his gift and operation, or alſo by his eſſence and ſubſtance; I do judge, that ſeeing he never leaveth his own gifts, but is ever preſent with his owne works, to preſerve and continue them, it is ſaid, he doth continue with the faithfull for ever, therefore his own Perſon not his graces alone, is with and in the godly.

Spirit luſting againſt the fleſh] See *Luſt.*

Meaning of the Spirit] Inward ſighs, and earneſt deſires proceeding from the inſtinct of the Spirit. Rom. 8. 27. *Know the meaning of the Spirit.*

Miniſtring of the Spirit] The preaching of the Goſpel, whereby God giveth his quickning Spirit, working the life of grace in the elect. 2 Cor. 3. 8. *How ſhall not the Miniſtery of the Spirit be glorious?*

Newneſſe of the Spirit] Such a new life as becomes them whom the Spirit hath renewed; or a new and holy life wrought by the Spirit of God. Rom. 7. 6. *That we ſhould ſerve God in newneſſe of Spirit.*

One body, and one ſpirit] Our being conjoyned into a moſt ſtraight corporation by one Spirit knitting many members in one. Epheſ. 4. 4. *There is one body, and one Spirit.* That which is one, may not be divided by hatred, diſcord, ſchiſme, hereſie.

This word [*Spirit*] when it is oppoſed unto the [*Fleſh*] it ſignifieth one quality, to wit, the grace of regeneration, or whatſoever is in man renewed by the holy Ghoſt: Gal. 5. 17. and when it is ſet againſt the Letter, it ſignifieth another quality, to wit, the operation and efficacy of the holy Ghoſt, ingraving and writing in mens hearts the Doctrine of the Goſpel and Law, 2 Cor. 3. 6. and ſometime it noteth the virtue, truth, and end of ſome outward ſigne which ſevered from ſuch end, is called the letter, Rom. 2. 27.

Spirit prayeth] That it teacheth or cauſeth the faithfull to pray, ſuggeſting good deſires and motions, and ſtirring up affiance and fervency in calling on God, Rom. 8. 27.

Spirit of promiſe] That Spirit which brings not the Law to terrifie us, but the promiſe of free adoption to confirm and comfort us, and by his ſpecial gifts to ſeal up the promiſe in our mindes. Eph. 1. 13. *The holy Spirit of promiſe.*

God promiſed his Spirit, Joel 2. 28. Iſa. 44. 3. and eternall life promiſed, is aſſured to the faithfull by the Spirit; thence called Spirit of Promiſe.

Promiſe of the Spirit] The Spirit promiſed, or the bleſſing of a ſpirituall life, which cometh to beleevers by promiſe and free gift of God. Gal. 3. 14. *That we might receive the promiſe of the Spirit.*

To receive the Spirit] To feel the efficacy and power of the Spirit working in us, faith, hope, love, joy, fear, grief, and ſuch like graces and affections. Rom. 8. 14. *Ye have not received the ſpirit of bondage, but ye have received the Spirit of adoption.*

To ſend the Spirit] Not to remove the holy Spirit from heaven to earth, in reſpect of his divine eſſence, (which being infinite and fulfilling all places, therefore doth not change place) but to work effectually and forcibly (as Kings effect matters by their Legats) by the decree of God in the hearts of the Elect, to gather them to Chriſt out of the world, and to endow their hearts with full confidence in him, giving thereby witneſſe

witneſſe to their ſpirits, that they be children of God. Gal. 4. 6. *God hath ſent forth the Spirit of his Son, &c.* Seeing it is here called both the Spirit of the Father, and of the Son, and it is ſaid to be ſent out from both, in Joh. 14. & 16. therefore raſhly did the *Arians* teach the inequality of the Father, and of Chriſt, as touching the Godhead, which is hereby proved to be equally belonging to them both, becauſe the Son as well as the Father ſendeth the Spirit, who is ſaid to be the Spirit of them both.

Spirit of ſlumber] A minde ſenſeleſſe altogether in matters of ſalvation (like to one in an heavy ſleep or lethargy) who is not to be awaked out of the ſleep of ſin, with any prickings of the Word. Rom. 11. 8. *I will give them the Spirit of ſlumber.*

The word [*Spirit*] though it ſignifie the Minde, as Ezr. 1. 1. yet here it ſignifieth ſomewhat more, namely, the evill ſpirit Satan, ſent of God into the mindes of the reprobate Jews, to harden them in their unbeleef, till they became paſt feeling. And note it generally, that where good or bad Epithets are added to this word [*Spirit*] they doe imply the effects and works of Gods grace, inclining the godly to good things; or of his wrath, inclining and diſpoſing (as a righteous Judge) the wicked to evill things.

Spirit of the Son] Not the giving of the holy Ghoſt to the Son, but the breathing and proceeding of the Spirit from the eſſence of the Son, as well as from the Father; alſo that the Son giveth the Spirit, Joh. 16. 7, 14.

Spirit of ſoothſaying] Such an evil ſpirit as can tell things paſt, and gueſſe at things to come. Act. 16. 16. *Having a ſpirit of ſoothſaying*, or *divination.*

Sword of the Spirit] The Word of God, which is a ſpirituall Sword, to defend us, and offend Satan. Eph. 6. 17. *Take to you the ſword of the Spirit.*

Through the Spirit] Through faith wrought in the Elect by the grace and virtue of the holy Ghoſt, or by the holy Ghoſt begetting faith. Gal. 4. 5. *We through the Spirit, &c.*

Spirit of truth] The holy Spirit being himſelf moſt true, even truth it ſelf, alſo the Author and Teacher of truth to all others. Joh. 15. 17. *Even the Spirit of truth.*

Unclean Spirit] A wicked Angel or a Devil, unclean in himſelf, and author of uncleanneſſe in others, Matth. 10. 1. Luk. 9. 1. *And give them power againſt unclean ſpirits.*

To walk after the Spirit] To be led by the Spirit, when we follow (in ordering our lives) the good motion thereof Rom. 8. 10. *Which walk after the Spirit.* Gal. 5. 25.

Spirit of wiſdome and revelation] The gift of wiſdome, and a more large meaſure of the knowledge of the Goſpel, through the revelation of Spirit, Eph. 1. 17.

To worſhip in Spirit] To give and offer unto God a ſpirituall ſervice, agreeable to his nature, being himſelf a Spirit. Joh. 4. 23. *The true worſhippers ſhall worſhip the Father in Spirit.*

Note. Here is meant that the worſhip of God under the Goſpel, ſhould eſpecially conſiſt in the minde and heart of man, and not ſo much in bodily ſervices, as in waſhings, anoyntings, garments, place, times; as it was under the Law, as appeareth by the next verſe. As by worſhip in truth is meant that it ſhould not be in ſignes and ſhadows, as under the Law. Hereby, it is not Chriſts meaning to ſhut forth all ſervices bodily, as kneeling, lifting up of hands, nor earthly means of his worſhip, who appointed Water, Bread and Wine; but that corporall ſervices now ſhould be fewer.

Spirits] The moſt inward and ſecret conceptions and thoughts of the ſoul. 1 Cor. 12, 10. *To another, diſcerning of ſpirits.*

Evill ſpirits] Fury, rage, and madneſſe, ſtirred by ſome devill ſent of God, to vex wicked *Saul* for his diſobedience, 1 Sam. 16. 14.

Spirits of the Prophets] The Doctrine which the Prophets bring in through the inſpiration of the holy Spirit. 1 Cor. 14 32. *The ſpirits of the Prophets are ſubject to the Prophets.*

Spirituall] That which is moſt pure, being given not to our bodies onely, but to our very ſpirits, and ſecret thoughts. Rom. 7. 14. *The Law is ſpirituall.*

2. Perſons endued with a great meaſure of godly knowledge, and ſpirituall graces. 1 Cor. 3. 1. *I cannot ſpeak unto you as unto ſpirituall.*

3. One mightily ruled and governed by the Spirit. Gal. 6. 1. *You that are ſpirituall reſtore ſuch an one.*

4. One that hath the true ſenſe and interpretation of the Word in his heart, by which he can try all Doctrines. 1 Cor. 2. 16. *The ſpirituall man diſcerneth all things.* The Papiſts appropriate this term [*Spirituall*] to the Clergy, which of all other men are moſt carnall every way.

Note. *Paul* calleth him a *ſpirituall* man here, which

which hath the ſenſe and mind of God in the Scripture, taught by the Spirit; and ſuch an one as he is to be judged of no man, ſo far as he is ſpirituall, no more then God himſelf, whoſe mind he hath, 1 Cor. 2. 15.

Spirituall meat] Manna in the Wilderneſſe, which was food not onely for the belly, but repreſented our true ſoul-food, even Chriſt, which is the bread that came down from heaven, whereof he that eateth ſhall live for ever: this bread or meat promiſed to the Fathers, now exhibited to us, received and eaten by the ſpirit and faith, was figured in Manna; therefore called the ſpiritual meat, 1 Cor. 10. 3, 4.

Spiritual ſlumber] Spiritual ſlumber and blindneſſe, cauſed by the wicked ſpirit. Iſa. 29. 10. *The Lord hath covered you with the ſpirit of ſlumber.*

Spiritual things] The matter of Doctrine, and the words whereby it is delivered and taught, both being ſpirituall and heavenly. 1 Cor. 2. 13. *Comparing ſpirituall things with ſpirituall things.*

Spirituallp] By the virtue and ſpecial enlightning of the Spirit. 1 Cor. 2. 24. *Becauſe they are ſpiritually diſcerned.*

Spit] *To ſpit in the face*, is a ſigne of extreme contempt and diſgrace, Numb. 12. 14. Deut. 25. 9. Mat. 26. 67. Mar. 10. 34. Job 30. 10. Chriſt ſpit upon the clay and anoynted the eyes of the blinde man, Mar. 7. 33. & 8. 23. Joh. 9. 6. to make the glory of his power the more conſpicuous, that the faith of the blinde man might be tryed.

Spite] is taken for reproach and diſgrace, joyned with malice, Mat. 22. 6. Luk. 18 32. for cruelty and oppreſſion, Pſa. 10. 14.

Spoones] Exod. 25. 29. To put frankincenſe in, and to take it out of the diſhes, when it was to be burned upon the Altar of incenſe. *Annot.*

Sport] Delight and pleaſure in ſin, 2 Pet. 2. 13. Prov. 10. 22. Iſa. 57. 4.

Sporting] Some token or ſign of marriage-love. Gen. 26. 8. *He ſaw Iſaac ſporting with Rebecca.*

Note. It is the word whereof *Iſaac* himſelf had his name, Gen. 17. 17. & 21. 6. and it ſignifies, *laughing, playing, rejoycing.* *Salomon* ſaith, *Rejoyce with the wife of thy youth*, Prov. 5. 18, 19.

Spot] is taken for ſin, which defileth the ſoul; in this reſpect Chriſt is ſaid to be *without ſpot*, 1 Pet. 1. 19. and the Tongue is ſaid to *defile the whole man*, Jam. 3. 6. Sometimes it is put for wicked men, whoſe company defile and diſgrace the godly, and their actions, 2 Pet. 2. 13. Jude v. 12.

Without ſpot] That after the reſurrection (as now there is none by imputation ſo, in the body of the Church, ſhall not ſtick the leaſt ſin nor ſtain of old *Adam*, not ſo much as is a ſmall ſpot in a garment, or a wrinkle in the face, becauſe all ſhall be moſt pure and glorious, there being a celeſtial brightneſſe in the Church triumphant, with bleſſed immortality, and moſt perfect knowledge of God, accompanyed with perfect holineſſe. Eph. 5. 27. *Not having ſpot or wrinkle.*

Spouſe] Properly, is the Wife of a Husband, Hoſ. 4. 14.

It is put for the Church, who is maryed unto Jeſus Chriſt, Cant. 4. 8, 9, 11. & 5. 1.

Spoyl] A prey taken from the enemy in time of War, Deut. 2. 35. & 13. 16. Joſh. 8. 27.

2. It is taken for the judgements of God upon the wicked, Jer. 25. 36. & 51. 55.

3. For the oppreſſions wherewith the wicked afflict the godly, Pſal. 44. 10. & 81. 41. Prov. 24. 15.

4. To devoure and deſtroy, Cant. 2. 15. Jer. 5. 6.

5. To humble, and bring low, Ezek. 32. 12.

6. To deceive, Col. 2. 8.

7. It ſignifieth, To detain that which is borrowed, Exod. 12. 36.

8. To ſubdue, and lead captive, Col. 2. 15.

9. To grieve and vex, Pſal. 35. 12.

Sprang] To grow up, being ſpoken of corn or graſſe, Mar. 4. 5, 8. Luk. 8. 7, 8.

It is put for, To leap in ſuddenly, Act. 16. 29. and, To deſcend of Progenitors, Heb. 7. 14.

Spread] is, 1. To multiply, Gen. 28. 14.

2. A geſture of the hands uſed in Prayer, Exod. 9. 29.

3. To cover, Numb. 4. 6, 13. Ruth 3. 9.

4. To unfold, Deut. 22. 17.

5. To ſcatter, 1 Sam. 30. 15.

6. To divulge and make known, 2 Chr. 26. 8. Mar. 6. 14.

7. To flouriſh and proſper, Jer. 17. 8. Pſal. 37. 35. Ezek. 17. 6. To ſcatter, Mal. 2. 3. marg. To goe, 2 Chr. 26. 8, 15. Stretch, Prov. 21. 8. Open, Job 21. 15. marg.

Spread abroad] To increaſe greatly and ſuddenly to be enlarged, Geneſ. 28. 14. in Exod. 1. 12. Gen. 30. 30, 43. 1 Chron. 4. 38. the word is ſo uſed: it foretelleth the ſpreading of the Church throughout the world.

Spzig] Iſa. 18. 5. A ſmall tender twig. The word is no where elſe uſed.

To ſpzing] To aſcend, Numb. 21. 17. To proceed from, Deut. 8. 7. Ariſe, Job 5. 6. To flouriſh and grow, Job 38. 27. To proſper, Pſal. 92. 7.

Spzing] Improperly is taken for the beginning and originall of a thing, Pſal. 68. 27.

2. For that which is moſt profitable, Prov. 10. 11. & 13. 14. & 14. 27. & 16. 22.

3. For the Church wherein is contained and kept the Word of God, Cant. 4. 12.

4. For a proſperous eſtate and condition, Hoſ. 13. 15. Prov. 5. 18. Iſa. 35. 7.

5. For God himſelf, Jer. 2. 13. & 17. 13. and his Spirit, Joh. 7. 38.

Spzinkling of the blood of Jeſus Chzist] The purifying and cleanſing of our conſciences from the guilt and filthyneſſe of ſin, by the merit of Chriſts bloud-ſhedding, effectually applyed through the Spirit and Faith. 1 Pet. 1. 2. *Through the ſprinkling of the blood of Jeſus Chriſt.*

Spzout] Job 14. 7. Heb. *change*; to wit, its condition, and being cut off, will put forth again; or, it will change or renew its ſtrength, Iſa. 40. 31. Thus the word is tranſlated *changing*, verſ. 14. of this chap. *Annot.*

Spunge] Matt. 27. 48. To ſuck it, for he could not otherwiſe drink of it, his hands being nailed to the Croſſe. *Annot.*

S Q

Square] Spoken of the *dores* and *poſts* of the houſe of the Forreſt of *Lebanon*, with the windows, 1 King. 7. 5. They were made all alike. So of the *poſts* of the Temple, Ezek. 41. 21. So of the Altar, Ezek. 43. 16. So for the Sanctuary, Ezek. 45. 2.

S T.

Stability] Iſa. 33. 6. Steadyneſſe, or faithfulneſſe, Exod. 17. 12.

Stable] A dwelling, or an abiding place, Ezek. 25. 5.

Stable] 1 Chr. 16. 30. *The word alſo ſhall be ſtable.* The Chriſtian Church gathered out of the world, by reaſon of the reign and government of Chriſt, ſhall be firmly ſetled, notwithſtanding of the rage and oppoſition of enemies againſt it, Matth. 16. 18. *Annot.*

To ſtabliſh] To ſet up, or rear a thing or a perſon which is weak and unable to ſtand up without ſupport. Rom. 14. 4. *He ſhall be eſtabliſhed*; that is, made to ſtand, or held up, that he do not fall down flat and periſh. Rom. 10. 3. *Going about to ſtabliſh their own righteouſneſſe.* Juſticiaries, which attribute righteouſneſſe to their own works, doe like little children, which make babbies of clouts, and ſet them up on their feet, though they can by no means ſtand. So in vain do Merit-mongers, Phariſees heretofore, and Papiſts now, ſeek to rear up their righteouſneſſe of works, which cannot poſſibly ſtand before the moſt ſevere Judge of the world, no more then a bed-rid perſon, or dead carcaſſe, or puppet, can be erected and cauſed to ſtand upon their feet.

2. To continue in ſtrength and firm eſtate, ſomething already lifted up, and wel ſetled, Pſal. 90. 71. *Stabliſh the thing, O Lord, which thou haſt wrought.*

Stabliſh] To confirm and ſettle, Pſ. 89. 4. Rom. 16. 25. 2 Theſſ. 2. 17. & 3. 3. 1 Pet. 5. 10.

2. To make good and perform the promiſes of God, Pſal. 119. 38.

Stachys] *An ear of corn.* One beloved of *Paul*, Rom. 16. 9.

Stack] Exod. 22. 6. Heap of corn, whether unbound or bound, of more or fewer ſheaves.

Stacte] Exod. 30. 34. ſo called in *Greek*, the *Hebrew* name is *Nataph*; both of them ſignifie, *dropping*: and this Stacte is a fatneſſe or gumme that droppeth from the Myrrhe tree, very ſweet and precious. *Aynſworth.* Some take it for *Balm.* *Pliny* ſaith it is the pure drop or ſweat of the Myrtle trees. *Annot.*

Staffe] The ſtrength and help which one truſteth unto, 2 King. 18. 21. Jer. 48. 17.

2. It is put for Sorcery, Witchcraft, or Idolatry, Hoſ. 4. 12.

Staffe of bread] The ſtrength of bread which nouriſheth us. See *Bread.*

To go with a ſtaff] To go ſimply, barely, without any riches, or ſtrength, pomp, or power. Gen. 32. 10. *With my ſtaff I came, &c.* Mar. 6. 8. *A ſtaffe onely.*

To lift up his ſtaffe] To be and ſtand for the defence and ſafeguard of his people of *Judah*, as when at their coming out of *Ægypt*, *Moſes* lifted up his Staffe to divide the Sea, Iſa. 10. 24.

The ſtay and ſtaffe] All the props, helps, and aids of the Common-wealth, both ſmall and great, whereof the kindes are particularly rehearſed untill verſ. 5. Iſa.

3. 1.

3. 1. *The Lord doth take away the ſtay and ſtaffe.*

Stagger] The going of drunken men.

It is put for, To be ſore vexed, and in doubt of minde in regard of affliction, Job 12.25. Pſal. 107.27.

2. To erre, Iſa. 19.14. & 29. 9.

3. To doubt, Rom. 4. 20.

It is to wander, Job 12. 15. marg.

Stain] To obſcure, Job 3. 5. To bring into diſgrace and contempt, Iſa. 23. 9.

To be ſtained with blood, is ſpoken of Chriſt in reſpect of his victory over his enemies, Iſa. 63. 3. It is put for *challenge*, Job 3. 5. marg.

Stained cloth] Unperfect inherent righteouſneſſe of the Saints, mingled with many ſins, as if it were ſo many ſtains. Iſa. 64. 6. *Our righteouſneſſe is like a filthy* (or *ſtained*) *cloth.*

Stairs] The ſteps whereby men aſcend from a lower to a higher room, 1 Kin. 6.8. 2 King. 9. 13.

It is put for the protection and defence of God, Cant. 2. 14. A ſcaffold, Nehem. 9. 4. marg.

Stakes] The poles that ſtretch out and uphold Tents; they are applyed to the Church, Iſa. 30. 20. where the not taking down or removing of them, is the quietneſſe and peace of the ſame; and Iſa. 52. 2. they are ſaid to be ſtrengthened, and lengthened; whereby is meant the ſtrengthening and enlarging of the Church.

Stalk] ſignifieth, Standing corn, Hoſ. 8. 7. marg.

Stall] A place to feed or keep Cattle, or Horſes, Prov. 15. 17. Amos 6. 4. 1 King. 4. 26. 2 Chr. 9. 25.

To eat calves out of the midſt of the Stall] ſignifieth the ſecurity of the wicked in their proſperity, forgetting the afflictions of the Church, Amos 6. 4.

To grow up as calves of the Stall] is, To increaſe in grace and knowledge, Mal. 4. 2.

Stammering] Unreadyneſſe in pronouncing our words, Iſa. 32. 4. & 28. 11.

It ſignifieth Ridiculous, Iſa. 33. 19. marg.

Stamp] To beat to powder, Deut. 9. 21. 2 Chr. 15. 16.

It is put for, To tread under foot with indignation, 2 Sam. 22. 43. It is a geſture uſed by the Conquerour towards his conquered enemies, Dan. 8. 7, 10.

2. Of grief for calamity to come, Ezek. 6. 11.

3. A note of inſulting over and rejoycing at the afflictions of the godly, Ezek. 6. 11.

By *the ſtamping of Horſes*, is meant, The great judgements of God againſt the wicked, Jer. 47. 3.

Stanched] Luk. 8. 44. was ſtopped, ſtayed, ceaſed to run.

Stand] ſignifieth, To ſerve, Pſal. 135. 2.

2. To be judged before a Judge, Exod. 17. 14. Pſal. 1. 5.

3. To abide or dwell continually, Pſal. 24. 3. & 15. 1.

4. To proſper and be in a good condition, Dan. 11. 2.

To ſtand, namely *in the ſpirituall warfare*, imports three things.

1. As the *ſtanding* is an upright and perpendicular geſture, ſo muſt the Souldiers of Chriſt be upright in heart, not inclining to the right hand, or the left.

2. As every Souldier muſt *ſtand* in rank and file, ſo muſt we have our particular callings, wherein we are to cary our ſelves with all righteouſneſſe.

3. As they are to continue in their *ſtanding*, untill they receive the word of Command to remove: ſo muſt we continue in our ſtation, not caſting our ſelves into unneceſſary dangers, nor pulling any croſſe upon us which God doth not lay on.

It ſignifieth, To be eſtabliſhed, Iſa. 32. 8. To endure, Job 8. 15, To be ſilent, Joſ. 10. 12. all in the marg.

To ſtand before the Lord] To make prayer to him, Jer. 15. 1. Mark 11. 25. So the *Chaldee* tranſlateth, Geneſ. 18. 22. & 19. 27.

To ſtand, *or* fall to the Lord] To do any thing well and rightly, or otherwiſe, and withall to be approved or diſproved of the Lord for ſuch deeds done rightly, or otherwiſe. Rom. 14. 4. *To his own Lord he ſtandeth or falleth*; that is, his Lord onely hath dominion over him, and his work to judg it, to accept or condemne: therefore it is a ſawcy preſumption for any Chriſtian to judge the actions of another, in things of an indifferent nature.

By *ſtanding* or *falling*, ſome underſtand the profit or danger of our actions; but the former expoſition is to be preferred, becauſe of our doings (be they done rightly or not) there cometh neither commodity nor loſſe unto the Lord.

To ſtand in grace] To perſevere and continue in the ſtate of grace. Rom. 5. 2. *In which grace we ſtand.* They erre, who think beleevers and juſtified perſons can fall, either wholly for a time, or finally for ever, from the grace of Reconciliation with God. It is one thing to *ſtand*; that is, firmly

firmly to beleeve (such fall not away:) another to *think we stand*, that is, to have opinion of faith, which may and do fall from God.

To stand in the liberty of Christ] To settle the affections of our heart fast in our Christian liberty, as it were in a station, wherein Christ our Captain hath placed us. Gal. 5.1. *Stand fast in the liberty.*

Standard] is the Colours born in time war, or incamping: Thus every Tribe had their severall Standards, Numb. 1.52. & 2.2. & 10.14. It is used for distinction sake of one Troop from another, the encouraging of the Souldiers, and a signe of victory, Joh. 8.18, 26.

It is put for the Preaching of the Gospel, or Christ preached in the Gospel, Isa. 49.22. and for the calling of Gods people together, Isa. 62.10.

Standing] Continuing, Psal. 33.11. & 111.3. Ministring, Psal. 134.1. Dan. 1.4. Also, taking effect, or being performed, Isa. 8.10.

Star] A bright creature set in the firmament, to adorn it, and give light to us here below, Gen. 1.15. Job 25.5. & 38.31.

2. A Minister of the Gospel, shining as a star by his pure and clear doctrine, and good life. Rev. 1.20. *The seaven Stars are the Angels of the seaven Churches.*

3. Worldly Princes excelling in dignity, Dan. 8.10.

Or it signifies, as *Junius* thinks, the chief Professors, whereof some were driven by the cruelty of *Antiochus Epiphanes* to forsake the Faith, and others put to death and torment, because they did stick to their Religion, as the Mother with her seaven Children. See *Revelations.*

Day star] The cleer Doctrine of the Gospel. 2 Pet. 1.19. *The day-star arise in your hearts.* How then do the Papists well to keep the Scriptures from the people of God, under pretence of obscurity and darkness?

Day-star] Either the more cleer knowledge of Christ by the preaching of the Gospel, which (in comparison of the dark shadows, Legall and Propheticall writings) was a Morning-star, bringing a fuller manifestation of the truth of God, then did the Prophets, whose predictions yet being accomplished, were as a light in a dark place. 2 Pet. 1.19. *Till the Day-star, &c.*

Or, it signifies Christ himself now exhibited, who is called *the light*, and brought heavenly light into the world, Joh. 1.4, 5, 9. as the Day-star giveth elementary light. Peter saith Day-star, rather then Sun, because the full knowledge of Christ is deferred till his second coming, we knowing now but in part.

Stars of God] Most beautifull, bright, and glorious stars. Isa. 14.12. *Above the Stars of God.*

To make a nest among the stars] Proudly to presume of safety, as if they were out of reach and gun-shot, being amongst stars, far above mens heads. Obad. 4. *Make thy nest above the stars.*

To shine as the stars] To be clothed with heavenly glory. Dan. 12.3. *And they that turn many unto righteousnesse shall shine as the stars for ever and ever.*

Wandring stars] An unstable man, or one of an unconstant minde. Jude v. 13. *They are wandring stars.*

Wandring stars are false Teachers, Jude v. 13.

Stare] To look greedily upon one, and with delight and pleasure at the calamities of our neighbour. So the word Psal. 22.17. signifieth. *Rivet. in locum.*

State] Condition and welfare, Gen. 43.7. Psal. 39.5. Prov. 27.23.

It is put for prosperity, Isa. 22.19. Psal. 39.5. for a miserable condition, Mat. 12.45. for pomp and glory, Est. 1.7. hand, Est. 1.7. marg.

Station] Isa. 22.19. *I will drive thee from the station*; that is, depose thee from thy dignity, thrust thee out of thine office, wherein thou thinkest that thou standest so fast. Thou supposest thy self so surely seated, that thou canst not be stirred. But they cannot stand, whom God drives, Jer. 46.14.15.

There is in the word *Station* a notion of firm setling and consisting; whence a *pillar* hath its name; notwithstanding which, as he conceiveth it, God telleth him that he would not move him onely, but remove him. *Annot.*

Stature] Improperly is taken for the excellency of the Church, Cant. 7.7.

2. For the pride of great ones, Isa. 10.33. Ezek. 31.3, 5.

3. For the measure of knowledge and grace we attain unto in Christ, Eph. 4.13. Age, Luk. 2.52. Measure, 1 Chron. 11.23. marg.

Statutes] The Word of God, because he hath appointed us to walk in it, and to frame all our thoughts, affections, words and works by it; and because all statutes, decrees,

decrees, conſtitutions of Church and Kingdomes ought to be ordered by it, Pſalm 19. 8.

To ſtay] To remain or abide, Gen. 19. 17. Exod. 9. 28. To delay, Joſh. 10. 19. To wait, Ruth 1. 13. To leave off, 2 Sam. 24. 16. To ſtop, Job 38. 37. To hinder, Pro. 28. 17. To hold up, Exod. 17. 12. To withhold, 1 Sam. 24. 7. To comfort, Cant. 2. 5. To truſt, Iſa. 10. 20. & 26. 3. & 30. 12.

Stayes] 1 King. 10. 19. Heb. *hands*. He means ſuch ſhort rails on each ſide, as being faſtened to a chair, we call *elbows*, which are for him that ſits thereon to reſt his arms thereon. *Annot.*

Stead] In the place of, Geneſ. 4. 25. & 22. 13. It is taken for to be a pledge, Gen. 44. 33.

Steal] applyed to the *Word*, is, To adulterate and corrupt the ſenſe thereof, as falſe Teachers do, Jer. 23. 30. called therefore *theeves*, Joh. 10. 1, 8. becauſe cunningly they ſeduce and draw away the mindes of men from the truth.

To ſteal] To convey himſe'f away without the knowledge and conſent of *Laban*, Gen. 31. 20.

Steadfaſt] ſignifieth to be upright and conſtant, Pſ. 78. 8, 37. 1 Cor. 7. 37. & 15. 58.

2. Perpetuall and ſure, Dan. 6. 26. Heb. 2. 2. & 6. 19. Strengthened, Ruth 1. 18. marg.

Steadfaſtly] Conſtantly, 1 Pet. 5. 9.

2. Firmly, Ruth 1. 18. Earneſtly, attentively, 2 King. 8. 11. Luk. 9. 51. Act. 1. 10.

Steel] (or braſſe) which is obſerved to be ſtronger then iron, Jer. 15. 12. Of which their bows were made then, as the heads of our Croſſe-bows are now. *Annot.* on Job 20. 24.

Steep place [A downright pitch or fall, Mic. 1. 4. Matth. 8. 32. Mar. 5. 13. Luk. 8. 33.

Steep places] Ezek. 38. 20. or Towers, or Stairs. All means whereby a man may think to ſave himſelf ſhall fail. *Annot.*

Stem of Jeſſe] The royall Family of *David* Son of *Jeſſe*: now deprived of Kingly power and authority, and brought to poverty, as in *Joſeph* and *Mary*, both of this Family, and both needy perſons, appeareth. Iſa. 11. 1. *A rod of the Stem of Jeſſe.* Mar. 6. 3, 4. Luk. 2. 24. In this 1. verſe of Iſa. 11. the nativity and Perſon of Chriſt, in 2. & 3. his manifold graces; in the other three verſes his office and Kingly adminiſtration be deſcribed.

Step] *There is but one ſtep between me and death*, 1 Sam. 20. 3. that is, I am in extreme and imminent danger of death; like a man that is upon the brink of a gulf, and within one ſtep of falling in. *Annot.*

If my ſtep hath turned out of the way, Job 31. 7. that is, If at any time I have gone out of the juſt way of treading to get gain unrighteouſly. *Annot.*

This word is applyed, 1. To *God*, being put for his precepts, Job 23. 11. Pſ. 85. 13.

2. To *Chriſt*, for his holy imitable actions, 1 Pet. 2. 21.

3. To *Men*, for the courſes they take, Job 31. 4. Prov. 4. 12. Their goings, or journeyings, Pſ. 17. 11. Their good purpoſes and endevours, Pſ. 37. 31. Their affections, Pſal. 73. 2. Their deviſes and practiſes, Prov. 5. 5. Their life and converſation, Pſal. 37. 23. & 56. 6. Their actions and doings, Job 18. 7. & 31. 37. Rom. 4. 12. 2 Cor. 12. 18. Their ſtraitneſſes or difficulties, Pſal. 18. 36.

Stephanas] *A crown.* One whoſe houſhold *Paul* baptized, 1 Cor. 1. 16. & 16. 15.

Stern] The hindeck, tail, or caſtle of a ſhip, Act. 27. 29.

Stephen] as *Stephanas*. A Deacon full of faith and the holy Ghoſt, Act. 6. 5, 8. & 7. 1.

Steward] An Officer in a great family, put in truſt with diſpenſing and laying out of his Maſters goods. Luk. 16. 1. *A certain man had a ſteward, &c.*

2. Every Chriſtian which hath received a calling and gifts from God, but eſpecially the Miniſters of the Goſpel, truſted with the Myſteries of Chriſt to diſpoſe and diſpenſe them to the people. Luk. 16. 2. *For thou mayſt be no longer Steward*, & 12. 42. *Who is a faithfull Steward, and wiſe?*

Stick] is taken for the enemies of God, Iſa. 18. 5.

Stiffe-necked] Obſtinate, inflexible, that will not yeeld.

It is ſpoken of the wicked, Exod. 32. 9. Jer. 17. 23. Exod. 33. 3, 5. A Metaphor from wilde and untamed bullocks, not acquainted with the yoke.

It ſignifieth, Proud, Pſal. 75. 5.

Still] Quiet, Exod. 15. 16.

It is put for continually, Job 24. 10. Job 2. 3, 9. & 3. 13.

2. For idle and ſlothfull, Judg. 18. 9. 1 King. 22. 3.

3. Patient, Pſal. 4. 4. & 46. 10. To make quiet by judgements, Pſal. 8. 2. Silent from talking, 1 King. 22. 3. marg.

Sting] Improperly it is taken for, Hurtful and dangerous, Prov. 23. 32.

2. For

2. For ſin, 1 Cor. 15. 55, 56.
3. False doctrine, Rev. 9. 10.

To ſtink] To become loathſome, Gen. 34. 30. The like is ſpoken, 1 Sam. 13. 4. & 27. 12. 1 Chr. 19. 6. Exod. 5. 21.

Stir up] It is applyed to *God*, who is ſaid to *ſtir up* himſelf, when he cometh to help and deliver his ſervants, and deſtroy his enemies, Pſal. 35. 23. & 8. 2.

It is put for, To provoke, Prov. 15. 1. To awake, or diſquiet, Cant. 2. 7. To exhort, 2 Pet. 1. 13. To breed, Prov. 10. 12. & 28. 25. To incite, 1 King. 21. 25. marg.

To ſtir] put for, To trouble, Pſal. 39. 2. marg.

To ſtir up] To foſter and keep burning the fire of Gods grace, which Satan and the fleſh goe about to put out and quench. 2 Tim. 1. 6. *That thou ſtir up the gift of God which is in thee.* Hag. 1. 14. A Metaphor from a ſparkle hid in the aſhes, and by gentle blaſts quickned.

2. To bring one into the world, advance him to authority, and to harden him in his ſin, as a puniſhment of his former luſts. Rom. 9. 17. *For this ſame purpoſe have I ſtirred thee up.*

Stock] is put for kindred, Lev. 25. 47.

2. For an Idol, Iſa. 44. 19. Jer. 2. 27. Linage, Act. 13. 26. Phil. 3. 5. and for the eſtate of men, Iſa. 40. 24.

Stocks] An uſuall kinde of puniſhment for men to be put in the Stocks, either to ſhame them for ſome evill done, or to keep them ſafe for greater puniſhment, Prov. 7. 22. But this hath been inflicted on the innocent, Jer. 20. 2.

Thou putteſt my feet in the Stocks, Job 13. 27. that is, Thou keepeſt me in on every ſide with pain, as a Priſoner in the Stocks, and art reſolved to keep me ſo till thou haſt made an end of me. *Annot.*

Stoicks] A ſort of Philoſophers, who diſpute againſt *Paul*, and deny the Reſurrection, Act. 17. 18.

Stomach] 1 Tim. 5. 23. *The ventricle*, which is the receptacle of the meat we eat, and where it is firſt digeſted; or, the *pipe* whereby the meat goeth down into the *ventricle*, beginning at the roots of the tongue, in the lower part of the jaws behinde *larinx*, to which is knit the Meat-pipe.

Stomacher] Iſa. 3. 24. Some would have it a filken Swathing band, ſuch as they uſed to wear about their breaſts; others, a fine upper garment, of fine linnen or ſilk. Some, a girdle made of twiſt-ſilk or thread, becauſe it hath all the letters of a word that ſignifieth *twiſt*, Exod. 28. 28. and a *cord*, or *line*, Ezek. 40. 3. and ſome kinde of wearing cloth made of ſuch; but rendred a *bracelet*, Gen. 38. 18. *Annot.*

Stone] A creature ſo called, being ſtrong, hard, and ſtiffe, whereof there be many kindes.

2. Hardneſſe of heart, or a ſtiffe and unyeelding heart. Ezek. 36. 26. *I will take from you your hearts of ſtone.*

3. Chriſt, which is likened to a Stone, becauſe he bears up the whole building of the Church, and joyns together Jews and Gentiles, as two wals in one, Gen. 49. 24. Iſa. 28. 16. Hence he is called the Head-ſtone, or the Corner-ſtone, Mat. 21. 42. And becauſe this ſtone is not ſet up by Man, but ſent by God, therefore he is ſaid to be a Stone cut out of the Mountains without hands, Dan. 2. 45. And becauſe unbeleevers refuſe to be laid upon this Stone, and ſo periſh; therefore it is called a *A ſtone of offence*, Iſa. 8. 14, 15. 1 Pet. 2. 8. *A ſtone to ſtumble at, and a rock of offence.* Moreover, becauſe he is of exceeding great value and excellency, thence he is called an elect and precious Stone. 1 Pet. 2. 6. *Behold, I put in Sion a chief Corner-ſtone, elect and precious.* Whereunto add this, that he is tearmed a living Stone, becauſe by his everliving virtue, he preſerves in life of grace all the faithfull, till he bring them to the life of glory. 1 Pet. 2. 4. *To whom we come as to a living Stone.* Laſtly, becauſe the moſt perfect providence of God watcheth over the Church, and every faithfull perſon built upon this Stone: therefore it is ſaid, that ſeaven eyes ſhall be upon it. Zech. 3. 9. *Upon one Stone ſhall be ſeaven eyes.* Zech. 4. 10.

Stone] God is called the Shepherd and Stone of *Iſrael*, Gen. 49. 24.

Chriſt is ſaid to be a Stone three wayes.

1. *A Stone of refuge*; for in Chriſt men may reſt againſt all the ſurges and waves of temptations and afflictions in the Sea of this world, Pſal. 18.

2. He is a *ſtumbling Stone*, Iſa. 8. 14. Rom. 9. 33. 1 Pet. 2. 6. becauſe wicked men take occaſion by the doctrine of Chriſt, to fall into ſin.

3. He is a *foundation Stone*, upon which the Church is built, this Stone was cut out of the Mountain without hands, Dan. 2. 45. that hard Stone of which the Prophet *Zachary* ſpeaks, ch. 4. 7, 10.

Choſen ſtone] Chriſt is a *choſen Stone*, Iſa. 42. 1. & 43. 10. & 49. 2. Mat. 12. 18.

1. In reſpect of Gods decree from all

eternity, unto the office of a Mediatour, 1 Pet. 1. 20.

2. In reſpect of his peculiar calling, being ſanctified from the wombe unto his office, Iſa. 49. 1.

3. By his inauguration unto the execution of his office, by Baptiſme, the Holy Ghoſt deſcending upon him, and the voyce from heaven, Mat. 3.

4. By his approbation, for he was mightily declared to be the Son of God, by the glory done to him by God, notwithſtanding the ſcorns and oppoſitions of the world, Iſa. 49. 7.

Stone diſallowed] is ſpoken of Chriſt, whom the greateſt part of the world regarded not. The Gentiles knew him not, and the Jews received him not, though he was admirable in his life, doctrine, and miracles; See John 1. 12. Iſa. 53. & 49. 8. and ſo he is ſtill of the whole world: the *Pagans* know him not, the *Jews* renounce him, the *Turk* receives him but as a Prophet, the *Papiſts* receive him but in part, and the *wicked* deny him in their lives.

Stone of Iſrael] God, who was the ſtrength and refuge of *Iſraels* people. Gen. 49. 24. *By the Stone of Iſrael.*

To Stone] was a capitall puniſhment among the Jews upon Maleſactors: Thoſe whom they uſed to Stone were, He that lay with his Mother in law, or Daughter in law, Deut. 22. 24. or if a woman bowed down to a beaſt, Lev. 20. 16. So the Blaſphemer, Lev. 24. 14. and Idolater, Deut. 17. 5. So, he who offered his ſeed to *Molech*, Lev. 20. 2. He that had the ſpirit of Divination, or was a Wizard, Lev. 20. 27. He that profaned the Sabbath, He that curſed his Father and Mother, Lev. 20. 9. So the diſobedient ſon was ſtoned to death, Deut. 21. 21. He that perſwaded or enticed others to Idolatry, Deut. 13. 1. All theſe were ſtoned to death.

Stones] Both wicked men and godly men are called *Stones* in Scripture.

1. The *wicked*; by reaſon,

1 Of their inſenſibleneſſe, as the heart of *Nabal* was like a Stone.

2 Their ſilent amazement, when iniquity ſhall ſtop their mouth; thus they were as ſtill as a Stone, Exod. 15. 16.

3 For their ſinking down under Gods judgements; ſo the *Ægyptians* ſank into the Sea like a Stone, Exod. 15. 6.

4 If they be within the viſible Church, then the are like the Stones of the houſe that had the Leproſie.

The *godly* are *Stones*,

1. To grave upon, having the Law written in their hearts.

2. Becauſe of their ſtrength and unmovableneſſe in all the ſtorms of life.

3. For continuance and durableneſſe.

4. They are Stones for the Lords building:

1 In reſpect of the manner of their calling into the Church, being digged out of the quarry of mankinde; being in themſelves but Stones of darkneſſe.

2 In reſpect of their union with Chriſt and Chriſtians in one body; they are like the Stones of the houſe compact among themſelves, and upon the foundation.

Lively ſtones] All true beleevers which by the doctrine of the Goſpel, are quickned with the life of God, being founded upon Chriſt the Head-ſtone. 1 Pet. 2. 5. *As lively Stones are made a ſpirituall Houſe.*

White Stones] A Stone of this colour, given in old time to witneſſe the acquitting or abſolution of one from ſome crime unjuſtly laid to him.

2. Abſolution of ſinners, which do beleeve in Chriſt, from guilt and puniſhment of all their ſins. Rev. 2. 17. *I will give him a white Stone.*

Stony] is referred to Places, Pſal. 141. 1.

2. To unprofitable ground, Matth. 13. 5. Mar. 4. 5.

3. To the heart, Ezek. 11. 19. for the inſenſibleneſſe and hardneſſe thereof. See *Hard.*

Stool] A peculiar round ſeat for women in travell, Exod. 1. 16. The Hebrew word is not uſed elſewhere but in Jer. 18. 3. for a *wheel* or *frame* which Potters work upon. *Aynſworth.*

A ſeat whereon to ſit, 2 King. 4. 10.

Stop] To ſtay, 1 King. 18. 44. To cloſe up, 2 King. 3. 19. 2 Chr. 32. 3. To bar up, Pſal. 35. 3. To put to ſilence, Pſal. 107. 42. Job 5. 16. Rom. 3. 19. Tit. 1. 11. To hinder, 2 Cor. 11. 10. Gen. 2. 15, 18. To repair, Neh. 4. 7.

Store] Proviſion, Gen. 41. 36. That which is left, Lev. 25. 22. & 26. 10. Abundance, 1 King. 10. 10. 1 Chr. 29. 16. 2 Chr. 11. 11. Neh. 5. 18.

To ſtore up] To decree, Deut. 32. 34. To encreaſe, Amos 3. 10. To reſerve and lay aſide, 1 Cor. 16. 2. To provide for the time to come, 1 Tim. 6. 19.

Storehouſe] Barn, Deut. 28. 8. Treaſury, Neh. 13. 12. marg.

Story] Prophefie, or Book, 2 Chron. 13. 22.

13. 22. Commentary, Ibid. & 24. 27. marg.

Stories] Roomes one above another, Gen. 6. 16. Ezek. 41. 16. & 42. 3. The dwelling place of God, Amos 9. 6. Spheres, aſcenſions, Ib. marg.

Stork] Lev. 11. 19. In Hebrew *Chaſidah*, which ſignifieth *kindneſſe*, ſuch as the young Storks are ſaid to ſhew unto their Dams, whom they feed in their age; or becauſe it ſheweth kindneſſe unto her fellows in food. The Scripture noteth this bird for her wings and flying, Job 39. 13. marg. Zech. 5. 9. It is a fowle much like a Crane, white, but her wings partly black. She buildeth on high Fir-trees, Pſal. 104. 17. It keepeth much about waters, and feedeth on Fiſhes, Snakes, Frogs, and the like. They depart out of the Countrey towards the end of Summer, no man knoweth whither, and come again at the Spring; whereupon the Prophet ſaith, *The Stork in the heaven knoweth her appointed times*, Jer. 8. 7. No man ſeeth them either going or coming, but when they are come, and that is a ſigne that Winter is paſt. *Aynſworth* on Lev. 11. 19.

It's ſaid of them, that a certain ſeaſon of the yeer they have a publick meeting, whereunto if any come not in time, they are chaſtiſed, torn in pieces by the reſt. They being deſtroyers of Serpents, the *Theſſalians* enacted that it ſhould be no leſſe capitall to kill a Stork then to kill a Man. Being wounded, they apply the hearb *Cunila* (*Savory*, *Marjoram*, or *Penyroyall*) unto the wound, and are cured. The male during the life of the female, coupleth with no other; but if he finde that the female hath been coupled to another, he forſaketh her. Finding that it hath eaten too much, by drinking Sea-water it eaſeth it ſelf. What would be poyſon unto others (Serpents) is wholſome food unto them. It keepeth ſtill to the ſame neſt which it hath formerly built. In their flight, to avoyd confuſion, each is to keep in order to its owne place. In the places where they build, they uſually leave one of their number, (from whom the feathers are pluckt off) as a tribute unto the Owner of the houſe or ground, in token of their thankfulneſſe. It's ſaid of them, that by a leaf of the Plain-tree, which it putteth in its neſt, its young ones are preſerved from the Bat or Owle, whom the ſaid leaves ſtupefie.

Storm] A forcible ſhowre of rain and wind, darkening the clouds, and bearing down things before it, Pſal. 107. 25. Nah. 1. 3. Job 22. 18. & 27. 21.

It is put for the ſudden and inevitable puniſhments and judgements of God againſt the wicked, Iſa. 29. 6. Amos 1. 14. Pſal. 11. 6.

3. For deſtroying enemies, Ezek. 13. 11, 13. & 38. 9.

Stoup] It is a geſture of reverence and honour, 1 Sam. 24. 8.

It is put for, To ſubmit and undergoe, Gen. 49. 9. To yeeld, Job 9. 13. Prov. 12. 25. To be brought under, and ſubdued, Iſa. 46. 12.

Stout] Cruel, Job 4. 11. Proud, Pſal. 76. 4. Iſa. 10. 12. & 46. 12. Matth. 3. 13. Strong, couragious, Dan. 7. 20.

Straight gate] Mortification of our evill luſts, or denyall of our ſelves, when our reaſon and will are made ſubject unto Gods Word. Mat. 7. 13. *Enter in at the ſtraight gate.*

Straight gate] The way to heaven is ſo called, Mat. 7. 14.

1. Becauſe there is but one way, *viz. Jeſus Chriſt*, by whoſe merits we muſt be juſtified, that we may be the heirs of eternall life.

2. It is not known to naturall reaſon.

3. Few enter into it, for moſt men follow their ſins, which excludes them out of heaven.

4. It is unpleaſing to the fleſh.

5. It is repugnant to our affections, which muſt be laid aſide.

Straight of times, or troublous times] That for the ſpace of 62. weeks of yeers, (which is 434. yeers) great calamities ſhould come upon, and continually preſſe and vex the Jews in *Jeruſalem*, which did begin upon the departure or return of *Nehemiah* to the King of *Babylon*, Dan. 9. 25. *Even in troublous times.* Of theſe times fore-ſpake *Nehemiah*, chap. 13. 6. but *Ezekiel* more fully in chap. 38. & 39. And by the Books of *Ezra*, *Nehemiah*, and *Maccabees*, it appears to have fallen out as *Daniel* here propheſied, and elſewhere.

Strait] is put, 1. For danger, and fear, 1 Sam. 13. 6.

2. Doubt, 2 Sam. 24. 14. Phil. 1. 23.

Straiten] To be brought in leſſe compaſſe, Job 37. 10.

2. Weakened, Job 18. 7. To trouble and torment, Jer. 19. 9. To be diſabled, Mich. 2. 7. To be perplexed and grieved, Luk. 12. 50. To be wearieſome and troubleſome, 2 Cor. 6. 12.

Straitly] Diligently, Gen. 43. 7. Joſh. 6. 10. Very vehemently, Mar. 3. 12. Act. 4. 17.

Strange] is taken, 1. For that which is commanded of God, Exod. 30. 9. Lev. 10. 1. Numb. 3. 4.

2. Of another Nation, kindred, and Religion, 1 King. 11. 1. Ezr. 10. 2, 11, 17, 44. Neh. 13. 27.

3. For alienation of heart and affection, Job 19. 3.

4. Loathſome, Ibid. 17.

5. Great and wonderfull, Job 31. 3.

6. Improper, not naturall nor delightſome, Iſa. 28. 21.

7. Unknown, Ezek. 3. 6.

8. Falſe, Heb. 13. 9.

Stranger] One that is not a Jew, but of ſome other Nation. Matt. 27. 7. *To bury ſtrangers in.* Iſa. 14. 1. It ſignifies elect Gentiles.

2. One that comes to us from another Countrey, though he be a Jew. Heb. 13. 2. *Be not forgetfull to entertain Strangers.*

3. A woman that is not a mans own wife. Prov. 5. 20. *Why ſhouldeſt thou imbrace the boſome of a ſtranger?*

4. One that uſeth this world as if he uſed it not, ſetting his minde upon his Countrey, which is above. 1 Pet. 2. 11. *I beſeech you as Pilgrims and Strangers.* Heb. 11. 13. *Confeſſed they were Strangers and Pilgrims upon earth.*

5. Uncircumciſed Gentiles, who had nothing to do with the Covenant of Salvation by Chriſt. Eph. 2. 12. *And were Strangers from the Covenant of Promiſe.*

6. One which is not of the Kings ſtock and family, Mat. 17. 25, 26.

7. One which loſeth his dignity and liberty, paſſing into the power of another, Obad. v. 12.

8. Every infidel and profane perſon, Joh. 3. 17. Rev. 21. 27.

9. A wicked perſon, who having a good profeſſion like ours, and otherwiſe neer us, yet is of ſtrange ill manners, and uſeth us as if he were a ſtranger or enemy. So the *Ziphims* (being *Iſraelites*) were to *David*, Pſal. 54. 3. A ſtranger to humanity.

10. A ſinfull luſt, 2 Sam. 13. 4. A ſtranger to reaſon and to chaſtity.

Stranger] There were two ſorts of Strangers among the Jews.

1. *Advena juſtitiæ.*

2. *Advena portæ.*

Advena juſtitiæ, was a Proſelyte, one converted to the truth, and he was either an inhabitant, who was converted, and had lived long among them; the LXX. tranſlate him παροικον, a *pariſhioner*: or he that was newly converted; the LXX. tranſlate him προσηλυτον, a *Proſelyte*; ſuch Proſelytes were *Arauna* the *Jebuſite*, *Uriah* the *Hittite*, and ſuch others. *David* maketh mention of theſe Strangers, Pſal. 135. 19, 20. *Bleſſe the Lord, O houſe of Iſrael. Bleſſe the Lord, O houſe of Aaron; Bleſſe the Lord, ye that fear the Lord*; *i. e.* All Strangers converted, and Proſelytes, who were joyned to the houſe of *Iſrael* and *Aaron*. Iſa. 65. 3. *Let not the Stranger ſay, The Lord hath ſeparated me.* Theſe might eat the Paſſeover with the *Iſraelites*, Exod. 13. 48.

The other ſort were *Advena portæ*, ſuch as dwelt among them occaſionally, but were not converted, they were bound to reſt from their labours upon the Sabbath, that they ſhould not give offence to the people of God; ſuch were that mixed multitude that came out of *Ægypt*, Exod. 12. 38. Num. 11. 4. *Weems.*

A man may be ſaid to be a Stranger in five reſpects.

1. Of his abſence from his friends and native ſoyl: So *Abraham* was a Stranger in *Canaan.*

2. In reſpect of the want of the favour and grace of God: So wicked men are *Strangers from the Covenant of Promiſe, the Commonwealth of Iſrael, and life of God*, Epheſ. 2. 12. & 4. 17.

3. In reſpect of the contempt of the world: So the wicked account Gods children Strangers, Pſal. 69. 8.

4. Some make themſelves Strangers by a wilfull retyring, and diſcontentment for croſſes that befall them, 1 Pet. 4. 12.

5. In reſpect of abſence from heavenly *Canaan*, and the troubleſome condition of this world; in which reſpect the elect are Strangers. *Byfield* Pet. p. 3, 4.

A Stranger and Sojournor] One that was born in another Countrey, and hath no poſſeſſion of his owne in that ſtrange place where he dwelleth. This is the proper ſignification, Gen. 23. 4. Heb. 11. 13.

Children of Strangers] Either children which are begotten in marriage with Infidels, or (which is better) the rites, cuſtomes, inventions and manners of Strangers, which are called Children by ſimilitude. Iſa. 2. 6. *They reſt in the children of Strangers.*

Strangle] To kill, Nah. 2. 12.

It is put for any kinde of death, Job 7. 15.

It was a capitall puniſhment among the Jews, who uſed to ſtrangle,

1. Such as ſtole a man in *Iſrael*, Deut. 24. 7.

2. Any old man who hearkened not to the voyce of the *Synedrion.*

3. A falſe Prophet, and he that lay with another mans Wife.

4. He who defiled the Prieſts Daughter.

The Jews ſay, whereſoever this puniſhment is ſet down, *Let his blood be upon his own head*, it is to be underſtood of *Stoning*; but where the phraſe is found, *Let him die the death*, and the puniſhment not ſet down in particular, then it is to be underſtood of *Strangling*: But it holdeth not, for it is ſaid, Exod. 21. 12. *He that ſmiteth a man, that he die, ſhall ſurely be put to death*: So it is ſaid, *The Adulterer ſhall die the death*, yet he was not *Strangled*, but *Stoned*, Eze. 16. 40. Joh. 8. 45.

The *Romans* changed this *Strangling* into *Crucifying*. *Weems Judic. Law.* p. 152.

Straw] was uſed, 1. For brick, Exod. 5. 7, 10, 13.

2. For fodder, Iſa. 65. 25. 1 King. 4. 28.

It is put, 1. For a thing of no ſtrength, Iſa. 41. 27.

2. For a thing contemptible, Iſa. 25. 10.

Stream] is put, 1. For the wrath of God, Iſa. 30. 28.

2. Powerfull Armies deſtroying all before them, Jer. 47. 2.

3. For hoſtile violence, 2 Sam. 22. 5. Pſ. 18. 5. & 124. 4.

4. For the glory of the Church, Iſa. 66. 12.

5. For the defence and protection of the Lord, Iſa. 33. 21.

6. For the flouriſhing of the Church, Iſa. 35. 6.

Street] is put, 1. For the houſe floore, 2 Chr. 29. 4. Ezr. 10. 9.

2. For the high-way without the Town, Zech. 10. 5. & Mat. 22. & Luk. 10. 10.

3. For the way within the Town, Gen. 19. 2. Prov. 7. 12. Eſt. 4. 6. & 6. 9.

4. For a Town, Dan. 9. 25. Luk. 13. 26.

Strength] Strong praiſe, Pſal. 8. 2. & 29. 1. & 86. 7. & 118. 14.

2. Kingdome, Pſal. 20. 6. Alſo the Ark of God, Pſal. 78. 61.

3. Naturall and vitall juyce, which makes things ſtrong, Geneſ. 9. 12. Pſal. 22. 16. & 33. 76. Joſh. 14. 15. Gen. 4. 3.

Strength] is applyed to *God*, Exod. 15. 13. 1 Chr. 16. 28. Pſal. 21. 10, 14. & 29. 1.

2. To *Chriſt*, Pſal. 99. 4 Epheſ. 6. 10. 2 Theſſ. 1. 9. Rev. 1. 6. He is the ſtronger one that caſts out Satan.

3. To *Angels*, Pſal. 103. 20. & 78. 25. 2 Pet. 2. 11.

4. To *Men*; and then it is put,

1 For his naturall ſtrength, Judg. 16. v. 5, 19.

2 Spirituall ſtrength, Col. 1. 11. This ſtrength hath two offices: one to undergoe, and withſtand evil, 1 Pet. 5. 9. The other is, to doe that which belongs to a man to doe, Deut. 6. 5. Both the one and the other cometh from God, Phil. 4. 13. Col. 1. 11. who is therefore called *the ſtrength of his people*, Exod. 15. 2.

5. It is referred to a *virtuous woman*, Prov. 31. 17, 26.

It is put for, Great praiſe, Pſal. 8. 2. for, A powerful Army, Judg. 5. 21. for, The naturall virtue of a thing, 1 King. 18. 8. for, Vigour, and flouriſhing, Job 21. 23. for, The Ark of God, Pſal. 78. 61. & 132. 8. Becauſe it was a ſigne of the preſence of God, and out of it, as it were out of his Seat, he wrought powerfully againſt his enemies, for God himſelf, who is called *our ſtrength*, and the *ſtrength of Iſrael*, 1 Sam. 15. 29.

Strengthen] is put, 1. for, To comfort, Job 16. 5. & 4. 3.

2. To encourage, Deut. 3. 28.

3. To fortifie, 1 King. 20. 22.

4. To confirm and ſettle, 1 Chron. 1. 1. & 12. 1. To enable, Nehem. 6. 9. To make bold, in *evill* part, Pſal. 52. 7. To repair, or recover, Rev. 3. 2.

Stretch] is put, 1. for, To boaſt, 2 Cor. 10. 14.

2. To be ſecure, Amos 6. 4.

3. To open, and lay out, Rom. 10. 21.

4. To be proud, Iſa. 3. 16.

The various ſignifications may eaſily be found by the words that are joyned with it.

Strife] Contention is *lawfull* againſt an enemy in a juſt War, and an adverſary in a juſt cauſe at the Bar.

It is *unlawfull*, in reſpect of the *matter*, when men ſtrive for things they ought not to ſtrive for; as the Diſciples, for primacy, Luk. 22. or in trifling matters, without forgiving, forbearing, or ſuffering, 1 Cor. 6. 7. In reſpect of the *manner*, when men wilfully defend their own private cauſes, without any regard of right or wrong; ſo that often they oppugne truth, or juſtice, or both.

Strike] is put, 1. for, To ſprinkle, Exod. 12. 7, 22.

2. To cut off, and kill, Deut. 21. 44.

3. To lay on the hand ſoftly, 2 King. 5. 11.

4. To pierce through, Job 20. 24. Prov. 7. 23.

5. To beat, Mar. 14. 65.

6. To be ſurety, Job 17. 3. Prov. 22. 26. & 6. 1. To puniſh, Iſa. 1. 5. Jer. 5. 3.

7. To afflict, & make miſerable, Iſa. 53. 4, 8.

String] Applyed to Arrows, Pſal. 11. 2. & 21. 12. the Tongue, Mar. 7. 35. Muſicall inſtruments, Pſal. 33. 2. & 92. 3. & 144. 9. Iſa. 38. 10. Hab. 3. 19.

Strip] is referred, 1. To *God*, and it ſignifieth His judgements, Hoſ. 2. 3.

2. To *Men*; which is done, either by *himſelfe*, voluntarily, Iſa. 32. 11. Exod. 33. 6.

Or ſecondly, by *others*; which is done by *command*, Numb. 20. 26. and by *force*, Luk. 10. 30. Mat. 27. 28.

It is put for, The overthrows of a people, Ezek. 16. 39. & 23. 26. and for, The humbling and abaſing of a man, Job 19. 9.

Stripes, *referred to God*] is taken for, His Fatherly corrections, 2 Sam. 7. 14. Pſ. 89. 32. and, The puniſhments of the wicked, Luk. 12. 47, 48.

2. It is referred to *Chriſt* paſſively, and it ſignifieth, His ſufferings for our ſins, Iſa. 53. 5. 1 Pet. 2. 24.

3. It is referred to *Man*, paſſively,

1 For wounds, Act. 16. 33. and,

2 For afflictions, 2 Cor. 6. 5. & 11. 23.

Strive] is taken, 1. In a *good* ſenſe, when we ſtrive for good; in a *good manner*, againſt evill for good.

When 1. we ſtrive to enter in at the ſtrait-gate, Mat. 7. 13, 14. Luk. 13. 24.

2. To preach the Goſpel, Rom. 15. 20.

3. By prayer with God, Rom. 15. 30.

4. For the Faith, Phil. 1. 27. Jude v. 2.

For the *manner*, it is good when we ſtrive according to the work of God in us.

The *thing* againſt which we are to ſtrive, is Sin, Heb. 12. 4.

2. In an *evill* part; as, when we ſtrive,

1 Againſt God, Iſa. 45. 9. Jer. 50. 24.

2 Againſt his Miniſters, Hoſ. 4. 4.

3 Againſt the godly man, Pſal. 35. 1.

4 Againſt the Church, Iſa. 41. 11.

5 About unprofitable things, Tit. 3. 9. 2 Tim. 2. 14.

We read of four ſingular Strivings, between God and the Devil.

1. About *Job*; which he did,

1 That he might get glory to *Job*.

2 That by his example the Church might learn patience, Jam. 5. 11.

The 2. was betwixt *Michael* the *Archangel*, and the *Devil*, about the Body of *Moſes*, Jude v. 9. Here the Lord fruſtrates the Devill of his end, which was, to have *Moſes* body worſhipped, and preſerveth his body, burying it himſelf, where the Devill knew not.

The 3. was about *Joſhua* the High-prieſt, Zech. 3. 1, 2. where the Lord defends *Joſhua*, puts new apparell upon him, and ſetteth a crown of gold upon his head, but rebukes Satan.

The 4. is about *Peter*'s faith, Luk. 22. 31. Wherein although the Devill gave his faith a ſhrewd blow, and made him deny his Maſter thrice, yet Chriſt ſaved him by his interceſſion: By all theſe we ſee the truth of that of the Apoſtle, 1 Cor. 10. 13.

Stroke] *Hand*, Job 23. 2. marg.

Strong] Powerfull, Exod. 6. 1. Joſh. 23. 9. A lyon, Judg. 14. 14. Great, 2 Sam. 15. 12. Grievous, Job 33. 19. Firm, and ſure, Pſal. 30. 7. & 31. 2. Vehement, Cant. 8. 6. Courage, Ezek. 3. 8. Haggai 2. 4. 1 Cor. 16. 13. Great, Heb. 6. 18. Loud, Rev. 18. 2.

Struggled together] Bruiſed one another by ſtruggling, Gen. 25. 22. This did preſage the contrariety that ſhould be between *Eſau* and *Jacob*; alſo, between the children of this world, and of God.

Stubble] is a thing, 1. Of no worth, Job 13. 25.

2. Of no ſtrength, Job 41. 19.

3. Eaſily ſcattered with the wind, Job 21. 18. Pſal. 83. 13.

4. Quickly burnt, Joel 2. 5.

In all which reſpects the wicked are compared to it, Pſal. 83. 14. Iſa. 40. 24. Mal. 4. 1. Nah. 1. 10.

It is put for falſe Doctrine, that cannot endure the tryal of the fire of Gods Word, 1 Cor. 3. 12.

Stubborn] Perverſe, revolting, refractary, that turneth away from God, and his Law; and it implyeth the affection of the heart, as Jer. 5. 23. and the carriage and action as an untamed Heifer, Hoſ. 4. 16. Neh. 9. 29. And ſo the Apoſtle tranſlateth it into *Greek* by two words, *diſobadiem* (or *unperſwaded*) and *gainſaying*, Rom. 10. 21. from Iſa. 65. 2. *Ayſworth* on Deut. 21. 18.

Stubbornneſſe] is either, 1. Againſt *God*, by ſins committed with a high hand, and out of preſumption, Pſal. 19. 14. and unbeleef, Rom. 11. 30, 32.

Or, 2. Againſt *Man*, which is condemned, Prov. 21. 24. and this is both againſt *Parents*, which was puniſhed with death among the Jews, Deut. 21. 18, 20. and againſt the Magiſtrate, which was puniſhed, Judg. 21. 5, 8.

Study] is put, 1. for, To meditate and think upon, Prov. 15. 28.

2. To plot and conſpire, Prov. 24. 2.

3. To

3. To labour, and ſtrive, 1 Theſſ. 4. 11. 2 Tim. 2. 15.

4. To read, Eccl. 12. 12. marg.

Stuffe] Houſhold goods, Gen. 31. 37.

2. Corn, 1 Sam. 10. 22.

To ſtumble] *Properly*, To trip, as men do uſually in the night, to the danger of falling, Joh. 11. 10.

Figuratively, To ſin of ignorance and infirmity, as the Saints doe, Jam. 3. 2.

Stumble] is put alſo, 1. for, To erre, Iſa. 59. 10.

2. To fall into calamity and danger, Iſa. 8. 15. Jer. 6. 21. 1 Pet. 2. 8.

Hence *Not to offend the foot againſt a ſtone*, is, To be preſerved from calamity and danger.

Stumbling-block] 1. A natural or artificial impediment in ones way.

2. Any ſin, inward or outward, as that which hindreth our confidence in our prayer to God, and his mercy towards us, Ezek. 14. 32. Alſo hindreth the power of Gods Word, and mans converſion.

Stump] 1 Sa. 5. 4. *Only the ſtump of Dagon was left*; that is, the fiſhy part was chiefly left, from the middle downward; for, though ſome other parts remained, as the arms, ſhoulders, and breaſt, yet they were diſmembred from the head and hands, and battered and broken with the fall. *Annot.*

It's ſpoken of a Tree, Dan. 4. 15. and applyed unto *Nebuchadnezzar*, Ibid. 26. when God dealeth heavily with great ſinners, yet there is ſome mercy, he leaveth a ſtump in the ground. *Annot.* on. Dan. 4. 15.

S U.

Suah] *Rooting up*, or *treading under foot*. 1 Chr. 7. 36. The Son of *Zophah*.

Subdue] is put for, To rule over, Gen. 1. 28.

2. To vanquiſh and overcome, Dan. 7. 24.

3. To be brought under the obedience of God, Phil. 3. 21. and under the feet of Chriſt, 1 Cor. 15. 28.

4. To take away the ſtrength of ſin, Mic. 7. 19.

5. To trample under foot the wicked and Satan, Rom. 16. 20. Mal. 4. 3.

Subject] is ſpoken of all Creatures, as they are ſubject unto God, or unto themſelves.

In reſpect of *God*, they are either *unwillingly* ſubject, as the Devils, and wicked men, Luk. 10. 17, 20. Heb. 2. 8. or *willingly*, as the godly.

The ſubjection of the Creatures unto *one another*, is either *good*, and *lawfull*; or *evill*, and *unlawfull*.

Of the firſt ſort is, The ſubjection of Children unto their Parents, Luk. 2. 51. The Subject unto the Higher power, Rom. 13. 1. 5. Wives unto their Husbands, Eph. 5. 24. Servants unto their Maſters, 1 Pet. 2. 18. or, one mutually unto another, 1 Pet. 5. 5.

Of the other ſort is, The ſubjection unto Ordinances, Col. 2. 20. to Bondage, Heb. 2. 15. and, to Sin, and Satan.

Subjection, *or* **Submiſſion**] The placing and ſetting one thing under another in a due order, as the water under the earth, and earth under the air, the air under the firmament, and this under the third heaven, Children under Fathers, Servants under Maſters, Subjects under Princes, *&c.*

2. That obedience that all creatures yeeld unto their Soveraigne Chriſt, either voluntarily or unvoluntarily. Epheſ. 1. 22. *He hath made all things ſubject under his feet.* Phil. 2. 10. *That in the name of Jeſus every knee ſhall bow.*

3. Reverence and obedience towards God. Heb. 12. 9. *Be in ſubjection to the Father of ſpirits.*

4. The willing obedience yeelded in word or deed, by doing and ſuffering, from inferiours towards their ſuperiours, Rom. 23. 1. Epheſ. 22. *Wives ſubmit your ſelves to your Husbands.*

5. Inordinate and prepoſterous yeelding unto the wicked deſires of others, or to the bondage of ſuch things, as ought not to rule over our conſciences. Gal. 2. 5. *To whom we gave no place by ſubjection.* 1 Cor. 6. 12. *I will not be brought under the power of any thing.*

To ſubmit] To yeeld obedience to all lawfull Governors, with a willing acknowledgement of their juſt authority over us. Col. 3. 18. *Wives ſubmit your ſelves to your Husbands.*

To ſerve one another through love for Gods ſake. Eph. 5. 21. *Submitting your ſelves one to another in the fear of God.*

Suborn] Act. 6. 11. *Then they ſuborned men, &c.* that is, They inſtructed falſe witneſſes what they ſhould ſay againſt *Steven*. *Annot.*

Subſcribe] To teſtifie and confirm by writing the name unto a deed or inſtrument, Jer. 32. 10, 12, 44.

It is put for, To give up ones ſelf unto Chriſt, Iſa. 44. 5.

Subſtance] is taken, 1. For a living creature, Gen. 7. 23.

2. For

2. For riches, Geneſ. 13. 6. & 15. 14. 2 Chr. 32. 29. Job 1. 3. Pſal. 17. 24.

3. For man himſelf, Pſal. 139. 15.

4. For grace, Prov. 8. 21. Heb. 10. 34.

5. For faith, Heb. 11. 1.

6. For naturall ſtrength, and vigour, Iſa. 6. 13.

Subtill] Gen. 3. 1. that is, *prudent* and *crafty*. Prudent (or wiſe) to ſave and help it ſelf; whereupon it is ſaid, *Be wiſe as Serpents*, Mat. 10. 16. Crafty, to deceive others; as *Paul* ſaith, *The Serpent by his craftineſſe beguiled Eve*, 2 Cor. 11. 3. by which two words the Scriptures do expreſſe the *Hebrew* here uſed, which often is taken in the *good* part oppoſed to ſimplicity and folly, Prov. 1. 4. & 8. 5. & 14. 15, 18. & 22. 3.

Subtilty] A ſingular wit, or natural policy, wherewith Serpents were indued at their creation. Gen. 3. 1. *And the Serpent was more ſubtle then any beaſt of the field*; that is, more provident and wiſe: for Subtilty here is taken in good part, becauſe the Serpent was thus made of God, and God made every thing good, but Satan abuſed this good quality to a bad end.

2. Craft and wicked wylineſſe, whereby men are made fit to deceive others. Act. 13. 10. *O full of all ſubtilty and miſchief.* Here the word [Subtilty] is taken in ill part, for guile and deceit.

As it ſeemeth alſo to be uſed for guile, Gen. 27. 35. where the indirect means which *Jacob* uſed are blamed, for none ſhould doe evill that good may come.

Subvert] To ſeduce aud draw away from the truth, Tit. 1. 11. Act. 15. 24. To be obſtinately bent againſt the truth, Tit 3. 11.

Subverted] One quite overturned in his judgement, as an houſe, whoſe foundation is turned upward, hardly to be built again: ſo an Hereticks caſe is very deſperate, as being damned of himſelfe, oppugning and withſtanding the truth againſt the light of his owne conſcience, being bent to his errour obſtinately, to maintain it, and wilfully to ſtand in it: wherefore, worthy after admonition and publique conviction to be rejected; and by excommunication cut off by the cenſure of the Church. Tit. 3. 10, 11. *He that is ſuch, is ſubverted, being condemned of himſelf.*

Suburbs] The buildings and ſtreets without and adjoyning unto the walls of a City. They were three thouſand cubits every way from the wall of the City and outward. *Aynſworth* on Lev. 25. 34. The firſt thouſand are the Suburb, and the two thouſand which they meaſured without the Suburbs, were for fields and vineyards: *Idem* on Numb. 35. 4.

Succeed] To come into the place of another, Deut. 2. 12, 21. & 25. 6. & 12. 29. & 19. 1. Inherit, Deut. 2. 12. Poſſeſſe, Ib. 12. 29. marg.

Note, that Succeſſion is 1. *Naturall*, by propagation from Father to Son, generation to generation. The Church dependeth not upon ſuch a Succeſſion, it being the prerogative of the obſtinate Jews, that they are the Succeſſors of the Patriarchs and Prohhets, in reſpect of carnall generation, yet they are not the true Church.

2. *Politicall*, in reſpect of place and authority, one ſucceeding another in order, and without interruption; the Church is not tyed to this Succeſſion.

3. There is a Succeſſion of *Truth* and *Piety*, which is requiſite for the Church; to have the ſame minde and opinion, is to have the ſame Seat; not to have the ſame opinion, is to be contrary in reſpect of the Seat; the Succeſſion of the Seat hath but the name of Succeſſion, the Succeſſion of Opinion hath the truth of it; ſaid *Nazianzen. Cameron. prejudices of the Church*, c. 25.

Succoth] *Tabernacles* or *Tents*. A City Gen. 33. 17. Gen. 12. 37. Judg. 8. 6. Pſal. 60. 6.

Succoth-benoth] *The Tabernacles* or *anoyntings of Daughters*. An Idol, 2 King. 17. 30.

Succour] To help and relieve, 2 Sam. 18. 3. & 21. 17. Rom. 16. 2.

It is put for ſpirituall comfort, 2 Cor. 6. 2. Heb. 2. 18.

Such] A word of likeneſſe and equality. The ſeverall acceptations of it are eaſily known by the words that it is joyned with.

Suchathites] A family of the Scribes, 1 Chr. 2. 55.

Suck] is taken for, To abound with all bleſſing ſpirituall and temporall, Deut. 32. 13, 14. As, defence and protection, Iſa. 60. 16. and to be partaker of comfort in every eſtate, Iſa. 66. 12. and of riches and wealth, Deut. 33. 19.

2. To be in great calamity and affliction, by reaſon of the judgements of God, Ezek. 23. 34. Pſal. 75. 9. Iſa. 51. 17. Job 20. 16. Ezek. 33. 34.

Suddenly] is put for, Preſently, by and by, Job 5. 3. Jer. 4. 20. Mal. 3. 1.

2. for, Unexpectedly, Act. 2. 2. & 9. 3. & 16. 26. & 22. 6. Thus ſhall Chriſt come at the day, Mar. 13. 36. and deſtruction upon the wicked, 1 Theſſ. 5. 1, 2, 3.

3. for, Quickly and diligently, 2 Chron. 29.36. In a moment, Jer. 4.20. marg.

To ſuffer] To give leave to do a thing, or not to hinder when one may. Luk. 9.59. *Suffer me firſt to goe bury my Father.* 1 Cor. 10. 13. Pſal. 105. 14.

2. To endure paine with patience. 2 Tim. 2,3. *Suffer affliction as a good Souldier, &c.*

To ſuffer with Chriſt] Either to be a companion with Chriſt in ſuffering, or to endure patiently painfull things for his ſake. Rom. 8. 18. *If ſo be ye ſuffer with me.*

To ſuffer in the fleſh] To die a painful death, according to his humane nature. 1 Pet. 4. 1. *For as much as Chriſt hath ſuffered in the fleſh.*

2. To mortifie our ſinfull corruption, which is ſo painful a thing, as may well be called a ſuffering. 1 Pet. 4. 1. *He that hath ſuffered in the fleſh, hath ceaſed from ſin.* By degrees we ought to crucifie our corrupt nature, till it be utterly aboliſhed.

To ſuffer for the Kingdome of God] Not to think to demerit heavenly felicity by ſuffering affliction, but to endure under hope to enjoy it at the length, becauſe affliction is the way unto the Kingdome, 2 Theſſ. 1. 5.

Not to ſuffer] To forbid or interdict, 1 Tim. 2. 12.

To ſuffer violence] To preſſe upon the heavenly treaſure with earneſt and zealous affection, ſtirred up by the preaching of the Goſpel, which both offereth this Celeſtiall treaſure, and forcibly through the Spirit, cauſeth the hearts of the elect to receive it by faith. Mat. 11. 12. *The Kingdome of heaven ſuffereth violence.* See Luk. 16. 16.

Suffered] Endured, as a Nurſe beareth her childe, Act. 13. 18. marg.

Sufferings of Chriſt] All the painfull and reproachfull afflictions which Chriſt felt in his own perſon for our Redemption; or which his members, to wit, the faithfull, do feel for exerciſe and tryall of their faith, patience, and love. Col. 1. 24. *Fulfill the reſt of the ſufferings (or) afflictions of Chriſt.* 1 Pet. 1. 11. See *Paſſion* and *Affliction.*

Suffice] is, 1. To fill the belly, Numb. 11. 22.

2. To be enough, Deut. 3. 26. 1 Ki. 20. 10.

3. To be contented, Joh. 14. 8.

4. To be more then enough, 1 Pet. 4. 3. Mar. 10. 25. 2 Cor. 12. 9.

Sufficiency] is put, 1. For plenty, Job 20. 22.

2. Ability, 2 Cor. 3. 5. & 9. 8.

Suit] An order of garment, Judg. 17. 10.

2. A cauſe or controverſie, 2 Sam. 15. 4.

3. A requeſt, Job 11. 19.

Sukkiims] *Oynting*, or *oynted*; *covered*, or *ſhadowed.* A people of *Africa*, 2 Chr. 12. 3.

Summe] ſignifieth, 1. A price, Exod. 21. 30.

2. The number, Exod. 30. 12. Numb. 4. 2, 22. & 26. 2.

3. A compend or drawing up to one head, Heb. 8. 1. Eccleſ. 12. 12. Or, it may ſignifie the principall and chief part.

4. A collection. So the ſumme of Gods thoughts are ſo many, that if we ſhould reckon them, our memory ſhould be overwhelmed, Pſal. 139. 17.

Summer] The hotteſt ſeaſon in the yeer. Gen. 8. 22. *And Summer and Winter.*

2. Opportunity, and fit time to doe things in. Prov. 6. 8. *Prepareth her meat in Summer.*

Drought in Summer] Extreme dryneſſe. Pſal. 32. 4. *My moyſture was conſumed into the drought of Summer.*

Sumptuouſly] Luk. 16. 19. Gorgeouſly, ſolemnly, magnifically, in great ſtate.

Sunder] To disjoyn, or make a ſeparation between, Job 41. 17.

Sundry] Sundry times, πολυμερῶς. It ſignifies the degrees and increaſings of Propheticall doctrine, by many pieces, not intirely, Heb. 1. 1.

Sun] That great Light, which giveth light by day, a moſt pure, bright, and glorious creature. Gen. 1. 16. *The Sun to rule the day.* In Hebrew it cometh of a word which ſignifieth a *Miniſter*, or *Servant*, Deut. 4. 19.

2. Chriſt Jeſus, the Sun and Light of the world. John 1. 5. *And that Light ſhineth in darkneſſe.*

3. The bright and glorious preſence of God. Rev. 21. 23. *This City hath no need of the Sun, for the glory of God did light it,* or *was Sun to it.*

4. Worldly proſperity. Job 31. 26. *I did not regard the ſhining of the Sun.*

5. The inward beauty and purity of the Church of God. Cant. 6. 9. *Pure as the Sun.*

Sun] Light, Job 31. 26. marg.

It is put for Chriſt, Pſal. 84. 11. Mal. 4. 3. who is fitly compared to it, both in reſpect of the properties *within it*, and effects *without.*

The properties *within* it, are,

1. There is but one Sun, and ſo but one Sun of righteouſneſſe, the onely begotten Son of his Father, Joh. 1. 14.

2. The Sun is not onely Light, but a fountain of light; ſo is Chriſt, light in his

his essence, a heavenly Light, the Light of the world, and in him there is no darkneſſe, Rev. 1. 16. 1 John 1. 5.

3. The Sun is a pure creature looking upon all, yet from the filthyeſt contracts no uncleanneſſe; ſo Chriſt is purity it ſelf, before whoſe eyes are all things naked, yet he contracted no ſtain of ſin, by his converſing among ſinners.

4. The Sun is powerfull, by the warmth and heat thereof, reaching all creatures; ſo Chriſt by his Spirit and grace is preſent with his Church and every member thereof unto the end of the world.

5. The Sun is a communicative creature; ſo Chriſt inlighteneth every one that cometh into the world, John 1. 9.

The effects *without*, are,

1. The Sun driveth away darkneſſe; ſo Chriſt drives away darkneſſe of ignorance, and the night of miſery, with the black and thick miſt of our ſins, and bringeth the light of knowledge, and day of grace.

2. The Sun gives direction by his light, unto all the actions of our Naturall and Civill life; ſo Chriſt by his wiſdome and Spirit directeth his members in all the wayes of ſpirituall and eternall life.

3. The Sun is the moſt comfortable creature in the world, warming and refreſhing all living creatures; ſo is Chriſt the life of the Church, and quickeneth the elect, dead in ſins unto eternall life, he warmeth them with the beams of his love, and comforteth them by his gracious aſpect.

4. The Sun maketh the ſeveral ſeaſons of the yeer; ſo hath Chriſt in his power all times and ſeaſons, as the ſeed time of grace here, and the Harveſt of glory hereafter; he appointeth the Summer of proſperity, and bringeth upon his Church the Winter of affliction, ſo that all the viciſſitudes and changes are appointed and directed by his wiſdome, Dan. 2. 21. *Taylor* on Rev. p. 33, 34.

Sun and Moon confounded, &c.] That ſuch ſhall be the glory of Chriſt his Kingdome, when the Jews ſhall be called by the Goſpell toward the end of the world, as in compariſon thereof Sun and Moon ſhall loſe their light. Iſa. 24. 23. *The Moon ſhall be aſhamed, and the Sun confounded.* Or haply by Sun and Moon may be meant the Churches of the Gentiles, who ſhall bluſh to ſee their zeal and piety eclipſed, by a far more excellent ſhining light ſet up amongſt the Jews.

To behold the Sun] To reſt and ſatisfie a mans ſelf in the ſweet pleaſures of this life voyd of care, and without conſideration, either of mortality, (called here the dayes of darkneſſe) or of the worlds vanity, Eccl. 11. 7, 8.

Sun, Moon, Light, not darkened] When he was yet in his young flouriſhing age, and in proſperity, which by the Light is noted often in Scripture, as adverſity and all kinde of miſery is ſignified by darkneſſe, Eccleſ. 12. 2.

Sun not to fall down] Quickly to expell the immoderate affections of anger, ere it be night, Eph. 4. 26.

Supererogation] A work of counſel done by perfect ones, being more then they were bound unto, by any precept of the Law of God. [Popiſh.]

Superſcription] A title written over ones head, ſhewing the cauſe of his death. Luk. 23. 38. *This ſuperſcription was written over him.*

2. A title engraven in coyn, to ſhew whoſe it is. Matth. 22. 21. *Whoſe Image* or *Superſcription is this?*

Superfluity of naughtyneſſe] Abundance of wicked and corrupt affections, Jam. 1. 27.

Superfluous] That which is more then enough, or exceeds the juſt proportion in number, quantity, or quality, Lev. 21. 18. & 22. 23.

It is put for, Needleſſe, to no purpoſe, 2 Cor. 9. 1.

Superſtition] A form of divine worſhip deviſed by men, beſide or beyond the commandement of God, breeding in the followers of it, a ſervile fear. Act. 17. 22. *I perceive you are in all things too ſuperſtitious.*

2. True Religion, reproached and ſlandered with the name of Superſtition. Act. 25. 19. *About ſome words of their ſuperſtition.* Thus the Heathen man tearmed the Religion of *Moſes.*

Superſtition] The Atheiſt is like hard ground, where no corn groweth; the Superſtitious exceeds in his worſhip, and runs as far into the other extremity; Chriſt ſuffered between two Theeves, ſo Truth ſuffers between Atheiſm and Superſtition. The Heathen hold a multitude of Gods, denying the Unity; the Jew holds the Unity, and denyes the Trinity. It exceeds in worſhip, offering more to God then he requires at their hands, Iſa. 1. 12. And as the Lord forbids men to be *too juſt*, Eccl. 7. 16. So he will not have men exceed this way, and run into Superſtition. It is the Mother of ignorance.

John 4. *Ye worship ye know not what.* The companion of it is Hypocriſie; and the Daughters of it are Wil-worſhip and Idolatry. It is found more in women then in men, Act. 13. 50. and more in the ignorant then learned. It is like Wine that runs into the head, and maketh giddy; but true Religion is like Wine that runs to the heart, and chears it. It is hardly rooted out, and findes no comfort in Religion, as the religious doe. The Church to the religious is a place of pleaſure, to the ſuperſtitious a place of torment, therefore their Idols are called *terriculamenta*, and *tormina*, Jer. 50. 38. *Weems degem. Son*, p. 17, 18.

To ſup with Chriſt] To communicate in all the ſpirituall delicates of Chriſt (as they which ſup together, partake in bodily food) Rev. 3. 20. *He ſhall ſup with me.*

Chriſt ſupping with us] His chearing and delighting himſelf with his own graces and gifts of his Spirit, beſtowed upon us (as one that eateth ſweet and pleaſant meat.) Rev. 3. 23. *I will come and ſup with him.*

Sup up] To conſume, Hab. 1. 9. where the *Jews* are threatned with the *Caldeans*, who ſhall ſup up, *i. e.* conſume their goods, as the Eaſt wind doth the fruits and hearbs of the ground.

Supper] is taken for the preaching of the Goſpel, Luk. 14. 16. which is called a *Supper*, becauſe it is reſerved after the Law, unto the laſt age of the world. It is called *great*,

1. Becauſe Chriſt (who prepares it) is is great, even King of Kings, and Lord of Lords.

2. Becauſe of the great cheer prepared in it, even Chriſt himſelf, and his merits, with the graces of the Spirit.

3. Becauſe of the great number that are invited to it, and ſhall be partakers of it, to wit, not onely the 144000 of the 12. Tribes, but innumerable others, of all Tongues, Kindreds, and Languages; for, *many ſhall come from the Eaſt and Weſt, and ſit down with Abraham, Iſaac, and Jacob, in the Kingdome of heaven.*

4. Becauſe of the greatneſſe of perſons invited, being all *Kings and Prieſts unto God*, Rev. 1. 6, 7.

5. Becauſe of the excellency of the end, to wit, the marriage of the elect unto Jeſus Chriſt, in judgement, mercy, and truth for ever, Hoſ. 2. 19.

It is put for the Glory of the Saints in Heaven, Revel. 19. 19. and for the great Wrath of God in the deſtruction of the wicked, Revelation chap. 19. verſ. 17, 18.

Supper of the Lord] The Sacrament of Bread and Wine ordained by the Lord. 1 Cor. 11. 20. *This is not to eat the Lords Supper.*

This Sacrament is called a Supper, becauſe Chriſt ordained it at his laſt Supper. Secondly, becauſe it is a ſpirituall banquet, or Soul-feaſt. Mat. 26. 26. *And as they did eat Jeſus took the bread, &c.* It is tearmed (by a part) breaking of bread, Act. 20. 7. & 2. 42.

The Lords Supper had ſundry names given it by old Writers, who called it *Synaxis*, alſo *Love*, and *Euchariſt*, of the end and uſe, which is thankſgiving; alſo a Sacrifice, not propitiatory, (for that is Chriſt onely, dying on the Croſſe) but gratulatory, as a remembrance of Chriſt crucified: alſo Oblation, of the offering of bread and wine, which the Church made toward the celebration: alſo *Miſſa*, either of things ſent by the rich, for the uſe of the poor; or of ſending away the *Catechumeni*, or diſmiſſing of the whole Aſſembly: What help is here for ſetting up the Maſſe, from this word *Miſſa eſt?*

Supplant] To circumvent and decceive, Gen. 27. 36. Jer. 9. 4. A Metaphor taken from Wreſtling, wherein the weakeſt Wreſtler uſeth deceit with his feet, or otherwiſe, to trip up his adverſary.

Supple] Ezek. 16. 4. *To ſupple thee*; or, when I looked upon thee, marg.

Supplication] A humble entreating.

It is proper to them that are poor and contemptible, Prov. 18. 23.

It is commonly put in Scripture for the humble prayers of the godly, put up to God in behalf of themſelves and others, Epheſ. 6. 18. In reſpect whereof, they are called Gods Suppliants, Zeph. 3. 10.

Supply] To relieve in time of neceſſity, 2 Cor. 8. 12. & 11. 9. & 9. 12.

It is put for, To furniſh with ſpirituall graces, Phil. 4. 19. for, The help and aſſiſtance of the Spirit, turning the ſinfull actions of the wicked unto the good of the godly, Phil. 1. 19.

Sometime it is put for, The preaching of the Goſpel in the abſence of the proper Miniſter, Phil. 2. 30.

Support] To relieve the neceſſities, and be careſull of the Saints, bearing their burthens, and ſupplying their wants, both with temporal and ſpiritual benefits, Act. 20. 35. 1 Theſſ. 5. 14.

Suppoſe] To think, or be of opinion,

2 Sam. 13. 32. To beleeve, Luk. 7. 43. To be perſwaded, Joh. 21. 25. 2 Cor. 11. 5. 1 Pet. 5. 12. To intend a thing, Phil. 1. 16.

Supreme] 1 Pet. 2. 13. The Superiour, chief Magiſtrate, one that hath above the having of other men, in matter of authority and ſupremacy.

Supremacy] That high and ſoveraigne power and authority which Kings and Princes have under and from God immediately, and chief and ſupreme Governours over all perſons, and in all cauſes temporall and eccleſiaſticall, according to the Word of God, as good cuſtomes of ſeverall Countreys where they raign. This doth that man of ſin moſt falſly claim to himſelf, by virtue of ſucceſſion to *Peter* the Apoſtle, who was ſubject to ſecular power in his life and death.

Sur] *A giving back*, or *rebellion*. This was the Eaſt gate, called the *gate of the foundation*, 2 Chr. 23. 5. The *higher gate*, 2 King. 15. 35. by reaſon of the fairneſſe and height of it, and the *new gate*, Jer. 36. 10. after *Jotham* had new built it, 2 Chr. 27. 3. *Annot.* on 2 King. 11. 6.

Sure] Certain, firm, and conſtant. 2 Pet. 1. 19. *We have a moſt ſure word of the Prophets.* verſ. 10. *Make your election ſure*; that is, firm to your ſelves, Phil. 19. 7.

Note. The Word of God ſure in it ſelf, it is ſurer being confirmed with an oath, therefore will not fail and deceive any which rely upon it, Numb. 29. 19. Amos 8. 7. Heb. 6. 13.

Sure] To be made over and confirmed, Gen. 23. 17, 20.

It is put for, To be confident of, Exod. 3. 19. To be perſwaded, or take for granted, Numb. 32. 23. 1 Sam. 20. 7. 2 Sam. 1. 10. for, Firm and permanent, 1 Sam. 2. 35. & 25. 28. Certain, Job 24. 22. Faithful, everlaſting, Pſal. 19. 7. & 93. 5. & 111. 7.

Surety] One that undertaketh for the debt of another man. Prov. 6. 1. *If thou be Surety for thy neighbour.*

2. Chriſt, who undertook to anſwer the debt of our ſins to Gods Juſtice, by his obedience to death. Heb. 7. 22. *Jeſus is made ſurety.*

Surety is expreſſed in Scripture by ſtriking of hands, Prov. 6. 1. Job 17. 3. Raſh ſuretyſhip forbidden, Prov. 6. 4. otherwiſe it is lawfull, being upon good grounds: Thus *Reuben* was Surety to his Father for *Benjamin*, and *Paul* for *Oneſimus*: So Chriſt is our ſurety, both by ſpeaking for us by his daily interceſſion; unto this *David* alludes, Pſalm 119. 122. And alſo, by paying all our debts.

It is put for Certainty, or of a truth, Gen. 15. 13. Act. 12. 11.

Surfetting] An overcharging the ſtomach with meat or drink.

It is forbidden, Luk. 21. 34. It makes us forget the coming of Chriſt to judgement, Ibid.

Surmiſings] Suſpicions, ſuppoſitions, falſe concluſions.

It is taken in *evill* part, 1 Tim. 6. 4. Examples are in 1 Sam. 1. 3. Judg. 15. 2. 1 Sam. 22. 8. 2 Sam. 10. 3. Jerem. 43. 2. Act. 28. 4.

Surname] A name added unto the proper name for diſtinctions ſake: Examples of ſuch are in Act. 10. 5. & 11. 13. & 12. 12, 25. Mar. 3. 16, 17. Luk. 22. 3. Act. 1. 23. & 10. 18. & 15. 22.

Thus it is propheſied of the Gentiles, that they ſhall ſurname themſelves by the name of *Iſrael*, Iſa. 44. 5. and God himſelfe contented to be called, *the God of Abraham, Iſaac, and Jacob*, Heb. 11. 16. and all *Chriſtians* are called ſo by the name of *Chriſt*, Jam. 2. 7. 1 Pet. 1. 17.

Surpriſe] To lay hold upon, and poſſeſſe a City or ſtrong hold unawares, Jer. 48. 41. & 51. 41. To be ſuddenly amazed and affrighted, Iſa. 33. 14.

Suſanchites] One of the Nations which the King of *Aſſyria* placed in the Land of *Iſrael*, and joyned with the reſt againſt the people of God, Ezr. 4. 9.

Suſanna] *A lilly, roſe*; or *joyfulneſſe*. A woman that followed Chriſt, Luk. 8. 3.

Suſi] *A horſe, ſwallow*, or *moth*. The Father of *Gaddi*, Numb. 13. 11.

Suſpicion] It is denyed of Charity, 1 Cor. 13. 5. and forbidden, 1 Tim. 6. 4.

Three things concurre to make up ſuſpicion.

1. That he who ſuſpects be more inclinable to the worſt ſenſe of a thing.

2. That he do it out of a ſelf-love, and hatred of his neighbour, in reſpect whereof there ariſeth joy in the heart, if that which was ſuſpected, be found ſo; which the Apoſtle obſerved, 1 Cor. 13. 6. where he ſaith, that *Charity rejoyceth not in unrighteouſneſſe, but rejoyceth in the truth*; *i. e.* if any be found guilty, Charity from hence ſeeks not matter of joy, but of grief rather; and if he that was ſuſpected of wickedneſſe, be found innocent, it rejoyceth.

It is required that he who ſuſpects have

no probable ground of his ſuſpicion. It differs from Credulity, in that it is an infirmity of the minde and underſtanding, rather then a ſin in the converſation; for he is ſaid to be credulous, not who incontinent is moſt inclinable to the better part, but he that doth it upon a ſudden, without deliberation: To beleeve all things, is the mean between theſe two. This is ſpoken of Charity affirmatively, 1 Cor. 13. 5, 6. and he is ſaid to beleeve all things, who is moſt inclined to the better part, chiefly, when he hath no ground to the contrary. *Cameron. tom.* 3. p. 78, 79.

Suſpicion is a fruit of luſt, 1 Tim. 6. 4. and the firſt beginnings of it ought to be ſuppreſſed. The firſt uſe of it was, to procure our ſafety, and preſerve our ſouls; in reſpect whereof, it is better to be ſollicitouſly fearfull, then ſecurely improvident, as *Paul* ſuſpected the worſt, and yet a truth, Act. 27. 30. and when that which is given us for the help of our ſelves and others, is turned to the hurt of our ſelves and others, this muſt be a great ſin. We muſt avoyd Suſpicion, otherwiſe every thing will cauſe us to make this concluſion that the *Barbarians* made of *Paul, Sure he is a Murtherer. Andrews Com.* p. 851.

Suſtain] To provide all manner of maintenance, Gen. 27. 37. 1 King. 17. 9. Neh. 9. 21.

To ſuſtain, *or* ſuppoꝛt] To bear or hold up a thing, as a prop or ſhore, or keep it from falling, Pſal. 3. 5.

2. To uphold one, either that he take not a fall by ſin and calamity, or that he take no hurt by ſuch fals. Pſal. 3. 4. *The Lord ſuſtained me.* Pſal. 23. 1, 3.

3. To hold or lift up one that is falling, Act. 20. 35. Luk. 1. 54.

S W.

Swadling-band] is the girdle wherewith the clothes are made faſt about the Infant newly born, Ezek. 16. 4. Luk. 2. 7.

It is put for darkneſſe, Job 38. 9.

Swallow] Is carefull to provide a place wherein to build, and skilfull in building her neſt, Pſal. 84. 3. If it want clay or mud wherewith to build, it wetteth it ſelfe with water, and then rolling in the duſt, maketh mud. It keepeth its neſt clean, and teacheth its young ones ſo to doe. It knoweth its time of coming, which is in the Spring, Jer. 8. 7. It feedeth all its young ones alike, not giving more to one then to another. In the Summer we have its company, but in the Winter it's gone. It's very ſwift, and taketh its food whileſt it flyeth. It's ſubject to diſeaſes in the eyes, whereof it cureth it ſelf by applying *Cellenden.* In ſtead of ſinging it chattereth, Iſa. 38. 14. It's ſaid to depart from ruinous houſes. It's not harmfull to other birds. There's a certain kinde of *Cantharides*, which would deſtroy its young ones, but by putting garleck in its neſt among them, they are preſerved. As it's naturall for the Swallow to fly, ſo cauſeleſſe curſing is not to be regarded, Prov. 26. 2.

To ſwallow] To deſtroy, or aboliſh, Pſal. 21. 9. *Will ſwallow them in his anger.* See Pſal. 35. 25. & 52. 16. & 55. 10. Pſa. 27. 2, & 124. 3.

Note. The Scripture uſeth to note out the Tyger-like cruelty of Church enemies, by this Metaphor of Swallowing up, drawn from the likeneſſe of great Whales, or other great beaſts which ſwallow things at once.

To ſwallow] To help and aſſiſt, Rev. 12. 16. It is put for, To enjoy quietly, Job 20. 18. It is to ſup up, Obad. 1. 6. It ſignifieth alſo, To want words to expreſſe ones grief, Job 6. 3.

Swan] Hereof mention is made, Lev. 11. 18. & Deut. 14. 16. where it's reckoned among the unclean fowles. It's very meek and gentle. It loveth pleaſant places neer rivers. Is not harmfull, is fruitfull in increaſe, and loveth its young ones dearly. It ſeldome or never diveth under the water, as ſome other Water fowles doe. Its chiefeſt ſtrength is in the wings. It feedeth ſometimes on Nettles, to keep under and extinguiſh its luſt. It's an enemy to the Eagle, yet beginneth not the fight, but ſtandeth on its owne defence. At ſometimes one Swan devoureth another. It hath broad feet, whereon it ſtandeth firmly. It preſageth its own death by ſinging, and being aged and neer unto death it ſingeth the more ſweetly. They feed one another. Being weighty in body, it flyeth ſeldome. It's white of colour, but hath a blackiſh fleſh, which is ill of digeſtion.

Swarm] A company of Flies, Exod. 8. 21, 22, 24, 29, 31. Bees, Judg. 14. 8.

Swarve] To rove and erre from the right mark, like unskilfull Shooters, 1 Tim. 1. 6. & 6. 21. 2 Tim. 2. 18.

To ſwear] To uſe the name of God in an Oath, to witneſſe ſome matter in controverſie, for the ending of ſtrife. This may be done either vainly and falſely, or reverently

rently and truly. Mat. 5. 34. *Swear not at all.* Zach. 5. 3. Deut. 10. 20. Eccl. 9. 1.

2. To worſhip and ſerve God, whereof lawfull Swearing is a part. Deut. 6. 13. *Thou ſhalt ſwear by my name.* Synecdoche.

3. To make confeſſion, or ſolemn profeſſion by mouth, that God is onely ſearcher of hearts, to acknowledge him as the witneſſe and rewarder of truth, but as a ſevere and juſt revenger of falſehood and perjury, Iſa. 45. 23. Rom. 14. 11. The latter place expounds the former; and albeit, that Propheſie of *Iſaiah* cited and interpreted by *Paul*, be in part fulfilled now in this life, (for the wicked are forced ſometime to confeſſe Chriſt to be a juſt and righteous God, whom the faithful willingly acknowledge to be ſo) yet it ſhall not be fully accompliſhed, untill Chriſt come in the Clouds, and all appear before him, when, will they, nill they, they ſhall be driven to acknowledge him their Judge. Now becauſe none can be the univerſall Judge of the world, ſave he which is eſſentially God, therefore *Paul* aptly citeth that Text out of *Iſaiah*, to prove that the glory of the Godhead doth belong to Chriſt, to whom all muſt give an account, and before whom all knees muſt bow.

Note: that Swearing is alwayes expreſſed in Hebrew in the form paſſive, becauſe it is with a paſſion of minde, and is occaſioned or offered by another.

It hath alſo the ſignification of *ſeaven*, becauſe it is confirmed by the *ſeaven*; that is, many witneſſes, Gen. 21. 31. *ſeaven* a myſticall number, Gen. 2. 2.

Swear] That a Chriſtian may ſwear lawfully, when called unto it by the Magiſtrate, he muſt look,

1 To the *object*, that he ſwear by the Lord alone; for ſeeing we deifie and make that our God we ſwear by, therefore we forſake the true God, if we ſwear by that which is no God; and ſo provoke the Lord not onely to execute his judgements on us, but alſo upon the Countrey wherein we live, Jer. 5. 7.

2 In reſpect of the *manner*, that he ſwear in Truth, Judgement, and Righteouſneſſe, Jer. 4. 2.

In truth, that he may ſay with the Apoſtle, *I ſpeak the truth in Chriſt, I lye not, my conſcience bearing me witneſſe in the holy Ghoſt*, Rom. 9. 1.

In judgement; *i. e.* adviſedly, and upon neceſſary occaſion.

In righteouſneſſe, promiſing nothing by Oath, but what is lawfull and juſt.

3 In reſpect of the *end*; that God may be glorified, our duty diſcharged, controverſies appeaſed, our Brethren ſatisfied, and our innocency cleared. *Downam* Pſal. 15. p. 144, 145.

To ſwear by the Lord] To call upon the Name of the Lord, as a witneſſe and Judge againſt us, if we doe not deal and ſpeak truly, Joſh. 2. 12.

To ſwear unto the Lord] By ſolemn oath, to binde our ſelves wholly unto God, to ſerve him onely with a pure heart. 2 Chron. 14. 15. *And they ſware unto the Lord.* Alſo v. 15. Iſa. 19. 18.

To ſwear by Malcham] To halt between the ſervice of the God and Idols. Zeph. 1. v. 5.

To ſwear in Truth, Judgement, and Righteouſneſſe] To take an Oath neither falſly to confirm a lie, nor breaking what is truly affirmed or promiſed; not lightly and vainly, without good ground, and juſt cauſe, concerning Gods glory, our neighbours good ſpiritual or bodily, or our own name, when truth without an oath cannot be known; nor lewdly and wickedly, againſt religion, or right, as *Herod*'s and the Jews oath, Mar. 6. Act. 23. Jer. 4. 2. *Thou ſhalt ſwear in truth, &c.*

Sweat of face] Great labour and hard pains, ſuch as cauſe ſweat and wearineſſe. Gen. 3. 19. *Thou ſhalt eat thy bread in the ſweat of thy face.*

Sweep] ſignifieth, 1. To oppreſſe and rob, Prov. 28. 3.

2. To deſtroy, Iſa. 14. 23. & 28. 17.

Sweet] Gratefull, acceptable. Lev. 1. 9. *An offering of ſweet odours unto the Lord.* Here it is taken in good part.

2. Pleaſant and delightful. Thus is wickedneſſe ſweet unto the mouth of a wicked man, Job 20. 12. (Here it is taken in ill part) and Gods Statutes to the ſoul of a righteous man, Pſal. 19. 10.

Sweet Cinamon] It is the bark of a Tree, uſed for ſweet odours, and ſignifies ſpirituall grace, Prov. 7. 17. Cant. 4. 14. Exod. 30. 23.

Swelling] is put for Emulation and Indignation, 2 Cor. 12. 20.

2. For proud, boaſting, 2 Pet. 2. 18. Jude v. 16.

3. For troubleſome, and dangerous, Jer. 12. 5.

4. For the neer approaching of Gods judgements, Iſa. 30. 13.

Swept] is put, 1. For utterly deſtroyed, Judg. 5. 21. Jer. 46. 15.

2. For

2. For voyd of grace, Mat. 12. 44. Luk. 11. 25.

Swift [is applyed *properly*, 1. *To things without life*, as the Weavers Shuttle, whereunto the life of man is compared, Job 7. v. 6.

2. *To living Creatures*, as the Dromedary, which is ſwift, not ſo much in reſpect of the courſe, as the raging luſt that is in it; whereunto the Jews are compared, that ran to Idolatry as it were with a raging deſire, Jer. 2. 2, 3. And it is applyed to a Poſt; whereunto the life of man is compared, Job 9. 25.

2. *Improperly*, it is ſpoken of them that go about a buſineſſe without delay; and thus it is applyed,

1. To *God*, who is ſaid to come ſwiftly againſt the enemies of the Church to be revenged on them, Joel 3. 4.

2. Of *Men*; and that,

1 In a *good* part, when he is ready to do any good, Mat. 28. 7. as, To hear the Word, Jam. 1. 19. To worſhip God, Pſal. 68. 32. and, to fulfill his Word, Deut. 9. 12.

2 In an *evill* part; when it is uſed in the committing iniquity; as, in the going aſide from God, Exod. 32. 8. and when the feet are *ſwift to ſhed innocent blood*, Rom. 3. 15. Iſa. 59. 7.

Swiftly] Speedily, Joel 3. 4. Continually, Zech. 8. 21. Wearineſſe, Dan. 9. 21. marg.

Swim] is *properly* ſpoken both of fiſhes and other creatures which ſwim, as alſo of every thing that floats upon the water, as Iſa. 25. 11. God is compared to one ſpreading out the hands to ſwim, when he cometh to puniſh his enemies.

Improperly, it is ſpoken of thoſe who are in great grief, in reſpect whereof they ſhed abundance of tears, Pſal. 6. 7. and of the Land of *Ægypt*, which is overflowed with *Nilus*, Ezek. 32. 6.

Swine] Reckoned amongſt the unclean beaſts, Lev. 11. 7. Deut. 14. 8. forbid to be eat, Iſa. 66. 16. They feed on huſks, Lev. 15. 16. To look after them, a baſe employment, Luk. 15. 15. The Devils untill Chriſt gave them leave, had no power to enter into the Swine, Mar. 5. 12. Hereunto ſuch are compared, who regard no more the precious promiſes of the Goſpel, then Swine doe pearls, Mat. 7. 6. They love to wallow in the mire, 2 Pet. 2. 24. are not offended with the ſmell of carion, *&c.* ſo dull is their ſenſe of Smelling. They are ravenous, nor abſtain they at ſometimes from the fleſh of their owne kinde. Inwardly they reſemble very neer the inward parts of a man. In what night ſoever a wilde Hog or Sow farroweth, there will be no ſtorm, or rain. By the firſt farrow of the Sow, it may be known how fruitfull ſhe will be, ſhe ever offereth her foremoſt dug to the Pig which is firſt farrowed: and if any of her Pigs be taken from her and killed, the dugs which they ſuck preſently dry up, the milk returning backward. If its head be held upward, it cryeth not, as being alwayes accuſtomed to look downward. Sweet ſavours are very hurtful to them. If they lye long wallowing in the mire, or if they feed more greedily then they are accuſtomed to doe, or leap and dance, they preſage foul weather. They are hurtful in rooting and turning up the earth. There is no beaſt leſſe profitable, being alive, then a Hog, and yet at his latter end he payeth his Maſter for his keeping. They feed of the fruits of the Tree, but look not up to the Tree that beareth them. When they wax fat, they feel not the bitings of the Mice feeding on their fat. They ſleep much, eſpecially in the Summer, nor can they abide the cold of the Winter. Their milk, dung, fleſh, *&c.* are all uſeful in phyſick. If they loſe their eyes, they quickly dye. They are of a very hot and moyſt nature; whence it cometh to paſſe that they often prove meaſely. When any one of them is hurt, or maketh a noyſe, all the reſt come about it to help it, or (if need be) fight for it. They are ſtill grunting, nor ceaſe therefrom even whileſt they are feeding. They caſt not their hair as other beaſts do. For the moſt part they are either feeding, or ſleeping, or wallowing.

Swine] Obſtinate and deſperate ſinners, which ſcorn and deride the Word of admonition, rowling and tumbling with pleaſure, in the mire of their old, filthy, and rotten converſation. Mat. 7. 6. *Caſt not pearls before Swine.*

Swoon] Lam. 2. 11, 12. *The children ſwoon*, or faint and go away for want of food. Heb. *are covered* or *overwhelmed*, a miſt or cloud coming before the eyes of thoſe that are fainting or ſwooning, which taketh away their ſight.

Sword] A ſharp inſtrument of iron, made for defence and offence. Luk. 22. 49. *Shall we ſmite with the ſword?*

2. The Word of God. Epheſ. 6. 17. *The ſword of the Spirit, &c.* Heb. 4. 12. *For the Word of God is lively, and mighty in operation, and ſharper then any two-edged Sword.*

3. An inſtrument of Juſtice, or enſigne of publick authority. Rom. 13. 3. *They bear not the Sword in vain.* Alſo the power to draw out the ſword to puniſh offenders.

4. The judgement of War. Lev. 26. 25. *I will ſend a ſword.*

5. The ſharp juſtice and vengeance of God hewing down Sinners. Deut. 32. 41, 43. *I will whet my glittering ſword, and my ſword ſhall eat their fleſh.*

6. Death executed by the Sword. Exod. 18. 1. *And delivered me from the ſword of Pharaoh.*

7. Bloody war, ſtrife, and deadly contention, Mat. 10. 34.

Sword] Wicked men whom God uſeth to afflict his people, Pſa. 17. 13. Grief and vexation of Spirit, Luk. 2. 35. Cruel and ſlanderous tongues and words, Pſal. 59. 7. & 57. 4. Every thing contrary to peace, Matt. 10. 34.

It is put for drought, Deut. 28. 22. marg.

Two-edged ſword] Metaphorically is put for the lips of a Whore, Prov. 5. 4.

2. For the Word of Chriſt, Heb. 4. 12. Rev. 1. 16. & 2. 12. For it hath a twofold operation, one upon the wicked, another in the elect; it wounds the wicked at the heart, and bringeth them to eternall death, Iſa. 11. 4. Herewith he ſhall conſume Antichriſt, 2 Theſſ. 2. 8. viſit Leviathan, and ſlay the Dragon; *i. e.* the greateſt enemies of the Church, Iſa. 27. 1.

In killing of the wicked, Chriſt hath a threefold action with this ſword.

1. He revealeth unto them their ſins; as, hypocriſie, pride, and rebellion againſt both Tables.

2. He revealeth the wrath of God, which is the curſe of the Law due unto him; in which reſpect it is a killing letter, 2 Cor. 3. v. 6.

3. He wakeneth the guilty conſcience, and ſharpeneth the ſting thereof, and terrifieth him at the hearing of the Word, as in *Felix*, Act. 24. 25. and *Belſhazzer*, Dan. 4. 6.

Theſe are wrought in the wicked without any apprehenſion of mercy, or reformation of life.

The ſecond work of this Two-edged Sword is in the Elect; in whom it hath ſundry works, all tending to their ſubjection.

1. It woundeth to the quick the corruption of their nature, ſo as it ſhall never recover again. This is done in Converſion.

2. After Converſion it pareth away the remnant of unbelief, doubting, and other ſins that be in the Elect; for every branch that bringeth forth fruit in Chriſt, the Father pruneth it, that it may bring forth more fruit, Joh. 15.

3. It ſerveth to keep the godly in awe and ſubjection unto God.

4. It ſerveth for our defence and victory in all temptation, Eph. 6. 17. With it Chriſt defended himſelf againſt Satan, Mat. 4.

A flaming ſword] A Sword of fire, or like a flame of fire, or rather by a Synecdoche of the part for the whole, many fiery Swords held in the hands of the Cherubs or Angels, ſhaking and turning them to and fro in terrible manner, to affright *Adam* and *Eve*, that they ſhould be afeard to enter again into Paradiſe, out of which God for ever had in juſtice driven them, Gen. 3. 24.

To live by the Sword] To lead a reſtleſſe life, being driven to maintain his owne by War. Gen. 27. 42. *He ſhall live by the Sword.*

2. With wars and troubles to defend his Countrey, and not with peace, as *Jacob* did, Gen. 25. 40. Deut. 33. 27, 28. Sword is oppoſed to Peace, Matth. 10. 34.

S Y.

Sycamine] Luk. 17. 6. A kinde of Mulberry-tree. Some call it the *Ægyptian* Fig-tree.

Sycamore] A Tree growing in *Ægypt*, Pſal. 78. 44. and *Paleſtine*, and *Judea*, Luk. 19. 4. having leaves broad like the Mulberry-tree, and producing a fruit, Amos 7. 14. like a Fig, without little grains or ſeeds; not upon the branches, but coming out of and adhering to the body of the Tree; which ripen not except it be pared off with the nails or knife, ſaith *Diaſcorides*, *c.* 167. It is very frequent in thoſe Countreys where it uſeth to grow, and of a ſmall price, 1 King. 10. 27. 2 Chr. 1. 15. & 9. 27. Iſa. 9. 9. yet neceſſary for the life of man, by reaſon of the fruit thereof, Amos 7. 14. and therefore the conſuming of them is a great judgement for the ſins of men, Pſal. 78. 44.

Sychar] *A concluſion*, or *finiſhing*. A City, Joh. 4. 5.

Syene] Ezek. 29. 10. Heb. *Seveneh*. It hath been, and is commonly thought, by reaſon of the likelyneſſe of the name, that it was the City of *Syene*, ſtanding upon the South confines of *Ægypt*, in *Thebais*, where there might be ſome Tower, to mark the

defect

defect of ſhadows, in the very day of the Summer ſolſtice; as there was a Well alſo to that purpoſe, as ſome write. *Annot.*

Synagogue] ſignifieth, To gather together, and is applyed to all things whereof there may be a collection, as Pſal. 82. unto the aſſembly of Judges. But commonly they are Houſes dedicated to the worſhip of God, wherein it was uſuall to pray, preach, and diſpute, but not to ſacrifice. The Temple was the great *Cathedrall*, the Synagogue was the *Pariſh Churches*.

It is probable they began when the Tribes were ſetled in the Land, the Temple being too far diſtant for them that dwelt in remote places; they were in *David's* time, Pſa. 78. 4. In *Jeruſalem* were 480 of them; partly for Jews, partly for Strangers: one of which was called, *The Synagogue of the Libertines*, Act. 6.9. Out of the City there were many in other places of the Countrey, as in *Galilee*, Mat. 4. 23. *Damaſcus*, Act. 9. 2. *Salamis*, Ib. 13. 5, *Antioch*, Ib. 13. 14.

They had many inſcriptions; over the gate was written that of Pſal. 118. 20. *This is the gate of the Lord, the righteous ſhall enter into it.* Upon the walls, *Remember thy Creator.* To enter into the Houſe of the Lord without humility, and prayer, and without attention, is like a body without a ſoul, and ſuch like.

In them the Scribes ordinarily taught, but not onely they, for Chriſt himſelf taught in them. He that gave liberty to preach, was called *The Ruler of the Synagogue*. There was alſo a Miniſter who gave the Book unto the Preacher, and received it again after the text was read, Luk. 4. 20. *Goodwyn Moſes and Aaron.* p. 86.

They were ordered in moſt things after the manner of the Temple; as,

1. In their ſituation they ſtood in the higheſt place of the Town; for which they alleadged Prov. 8. 2.

2. As in the Temple there was a High-prieſt, and his *Sagan*, or ſecond Prieſt; ſo they had the chief Ruler, and a ſecond Ruler.

3. In the Temple the Court of the Prieſts was diſtinguiſhed from the Court of *Iſrael*; which again was diſtinguiſhed into the Court for the Men, and Court for the Women. So in the Synagogues, the Teachers ſat by themſelves, and the Men by themſelves, in ranks one above another. Whereunto the Apoſtle ſeems to allude, Jam. 2. 2, 3. The Women ſat by themſelves, Zech. 12. 12.

4. They had an Ark in them wherein they kept the Book of God, and the peoples faces were towards it.

5. As no man might carry through the Temple any veſſel or burthen, Mar. 11.16. ſo no man might carry through the Synagogue any burthen or veſſel; and there was great devotion required of them who went into the Synagogue to worſhip. *Weems Chriſt. Syn.* p. 110.

Caſt out of the Synagogue] Whereof mention is made, Joh. 9. 22. & 12. 42. & 16. 2. is, To be excommunicate from Church Aſſemblies; which appears,

1. Becauſe the cauſe was matter of Scandall in point of Religion, either truely, or ſuppoſed ſo to be, John 9. 22. & 12. 42.

2. The Aſſembly was Spirituall, as we may gather, Mat. 10. 17. Act. 13. 15.

3. The Communion was Spirituall, therefore the Excommunication muſt be ſuch.

4. The end was Spirituall, to glorifie God, Iſa. 66. 5. Joh. 16. 2. *Gilleſpie Aarons Rod*, p. 60, 61.

Synedzion] *The place where the Court of the Jews ſat.*

There were two ſorts of theſe *Synedria* among the Jews, the *great* Councell and the *leſſer*; the *great* was called *Sanhedrin Gedolah*; and the *leſſer*, *Sanhedrin Ketanuah*: the *great* Court ſat in *Jeruſalem* onely; the *leſſer*, in other places alſo, and they were called κείσεις, *judicia*. Unto the ſitting of the *great* Court at *Jeruſalem*, Chriſt alludes, Matthew 23. 37. A Prophet might not dye out of *Jeruſalem*; the *great Synedrium* onely judged of a Prophet.

But afterwards this *great Synedrium* was divided into five parts, by *Gabinus* the Proconſul of *Syria*: Whereof one was placed at *Jeruſalem*, another at *Gadara*, the third in *Amathus* toward the Red Sea, the fourth in *Jericho*; and the fifth he placed in *Sephra* in *Galilee*.

Of theſe Councels Chriſt means, Matth. 10. 17.

The number that ſat in this great Councel were 72. Six out of every Tribe; but for making the number round, they were called *Seventy*.

There were two Preſidents in this Councell; the firſt was choſen in reſpect of his power, dignity, and wiſdome, and was called *Princeps*, *Pater conſeſſus*, the Father of the Aſſembly: upon his right hand ſat he who was greateſt among the *Seventy*, and was called

Pater consistorii; the rest sat according to their dignity and age next unto the Prince, and they sat in a circuit, or half-moon, that both Presidents might see them.

The *great Synedrium* sat every day, except the Sabbath, and Festivall dayes, and then the *little Synedrium* sat but from the Morning Sacrifice, untill the sixt hour, *i.e.* our *twelve:* but the great one sat from the Morning Sacrifice untill the Evening Sacrifice, *i.e. three a clock in the afternoon.* The matters which they judged were of greatest weight; as, To judge of a false Prophet, when to make Wars, to appoint Magistrates for inferiour Cities, for cutting off a Tribe, and punishing the High-priest, and the like. The High-priests sat with the Judges, and did interpret their Sentence; which whoso disobeyed, was to die the death, Deut. 17. 9, 12.

In the *lesser* Judicatory they might not judge of a capitall crime, unlesse they were Twenty three, a full number; so they judged of a beast that had killed a man, or lyen with the woman, to be put to death, Lev. 20. 26. *Weems jud. Law*, p. 61.

Syntiche] *Coming*; or, *telling a Tale.* Phil. 4. 2.

Syracuse] *Drawing violently.* A City of *Sicilia*, Act. 28. 12.

Syria] (called *Aram*, from *Aram* the Son of *Sem*) signifieth, *high*, *descending*; or, *the slander of them.* A Countrey in *Asia*, having on the East the River *Euphrates*, on the West the *Mediterranean Sea*, on the South *Palestine*, and on the North *Cilicia*, and other parts of *Asia* the lesse. It was divided into certain Countreys; as *Syria* of *Damascus*, 1 Chron. 18. 5, 6. *Syria Zoba*, and *Rechob*, 2 Sam. 10. 6, 8. and *Syrophenicia*, Mar. 7. 26. The *Syrians* of *Damascus* were vanquished by *David*, and their Countrey made tributary to him, 2 Sam. 8. 5, to 9. A small Army of them overcame *Judah*, because they forsook God, 2 Chr. 24. 23, 24. Aiding the *Ammonites* against *Israel*, were slain by *Joab*, 1 Sam. 10. 6, to 15. They took a little maid of the Land of *Israel* that served *Naaman*'s Wife, 2 King. 5. 2. *Elisha* told the *Israelites* that the *Syrians* would assault them, if they went whither they were determined, 2 King. 6. 9. Besieging *Samaria*, they were chased away by God, 2 King. 7. 6. The *Israelites* in subjection to the *Syrians*, 2 King. 13. 3. are promised to be delivered by *Joash*, 2 King. 13. 17. Hence *Syriack*, Dan. 2. 4. and *Syrian*, Gen. 25. 20. and *Syrians*, 2 Sam. 8. 5.

Syrion] Deut. 3. 9. This Mount had five names, *Hermon*, *Shirion*, *Shenir*, and *Sion*, Deut. 4. 48. and *Hor*, Numb. 34. 7. That divers people called it by divers names, and because of divers parts of this Mountain. This in Psal. 26. 6. is by the *Chaldee Paraph.* there expounded, *the Mount that bringeth forth fruits. Aynsworth.*

Syrophenician] *Redness*, or *purple*; *drawn*, or *drawing unto it.* An inhabitant of *Syrophenicia*, Mar. 7. 26.

T A.

Taanah] *Breaking asunder*, or *humbling thee*, or *answering to thee.* A City, Josh. 12. 21. Judg. 5. 19. 1 King. 4. 12.

Taanath-shiloth] *Dissolving*, or *breaking a fig-tree*, *a little fig-tree of abundance*, or *peace.* A place, Josh. 16. 6.

Tabaoth] *Rings*, *circles*, *drowned*; *a good time*, or *a good hour.* Neh. 7 46.

Tabbath] *Good*, or *goodnesse.* A place, Judg. 7. 22.

Tabeol, or **Tabeel**] *Good God.* One whose Son the Kings of *Syria* and *Israel* purposed to make King over *Judea*, in the place of *Achaz*, Isa. 7. 6. What Countrey-man he was is not certain.

Another of that name was an Accuser of the Jews, Ezr. 4. 7.

Taberah] *A burning.* A place, Numb. 11. 3. Dan. 9. 22.

A Tabernacle] Properly signifies a Tent in war, and the flitting habitation of warfaring men; or a military mansion, and portable house, which hath no fixed and setled place and seat.

Tabernacle] A place purposely built and appointed under the Law, therein to do sacrifice, and to serve God openly, as afterward was done in the Temple, and as we now use to do in our Churches. It was made like a Tent, to remove to and fro as occasion required; it had in it but one room, called *the Holyest of all*, wherein the High-priest entred

entred once a yeer: and another room, called the Holy place. Heb. 9. 2, 3, 4. *For the first Tabernacle was made, wherein was the Candlestick: and after the second veil was the Tabernacle, which is called the Holyest of all.* This was the publick Tabernacle, for publick uses of divine service.

The Tabernacle set up, and put together by joynts, figured the mysticall body of Christ; to wit, his Church knit and coupled together by joynts, by the power of Christ, working within them inwardly, as Eph. 4. 16.

2. A place or Tent to dwel in. Mat. 17. 4. *Make us here three Tabernacles.* Psal. 132. 3. This was a private Tabernacle for private use of humane life.

3. Christs humane Nature, which is the true incorruptible Tabernacle, conceived by the holy Ghost, not made with hands, wherein the Son of God dwelt substantially. Heb. 9. 11. & 8. 2. *And is a Minister of the Sanctuary, and of the true Tabernacle which the Lord pitcht, and not man.*

4. Our naturall body, wherein our soul dwelleth for a time as in a frail brittle Tabernacle. 2 Cor 5. 1. *When our earthly Tabernacles be dissolved.* 2 Pet. 1. 13.

5. Heaven, which is appointed to be the everlasting Tabernacle and habitation for the Saints to dwell in. Rev. 21. 3. *Behold the Tabernacle of God is with men, he will dwell with them.* Psal. 104. 2. Luk. 16. 9.

6. The visible Militant Church, way-faring as a Pilgrim here upon earth. Psal. 15. 1. *Lord, who shall dwell in thy Tabernacle?* The Church is called a Tabernacle, because of many mutations and changes it is subject unto, and because it hath here no abiding place.

Tabernacle was the first place commanded for the worship of God, and was a type of heaven, Psal. 15. 1. and when they could not have access to the Tabernacle, they thought themselves like the wandring *Arabians*, that knew not God, nor his worship. Psal. 120. 5. *Woe is me that I sojourn so long, dwelling as in the Tents of Kedar.*

This Tabernacle was divided into three parts,

1 The holyest of all.

2 The holy place: And,

3 The Court of the people.

The *holyest of all*, typified Heaven.

The *Court of the Priests*, signified the Old Law; where they entred in, and offered Sacrifice for themselves and the people.

And the *Court of the people*, signified the Church here below.

The people might not come into the *holyest of all*, but Isa. 56. 7. *My House shall be called a House of Prayer*; he applyeth this both to the *Jews* and *Gentiles*, which Christ applyed onely to the *Jews* in the Temple of *Jerusalem*; and the Prophet speaketh in the *antitype*, as Christ speaketh in the *type*.

The *Proselytes* might not come into the *Court of the Israelites*, they stood but in *Atrio gentium*, in the *Court of the people*: but the Prophet foretelleth that the *Gentiles* shal have as free access unto the House of God, as the *Jews*; because his House is *the House of Prayer*; and this *Solomon* foretold, 1 King. 8. 41. *If a Stranger come from a far Countrey, to call upon thy Name, then hear thou in heaven*; *i. e.* Grant that they may have as free access to thee, as the *Jews* have.

There was no light in the *holyest*, the signification whereof is in Rev. 21. 22. *The glory of God did lighten it, and the Lamb is the light thereof.* It was not covered above, to signifie that the Church here hath more of the light of nature then of grace.

It is put for any place of habitation, either of the godly, or the wicked, Jer. 4. 20. Psalm 84. 11. & 50. 1. for a whole Kingdome, or Countrey, Psal. 87. 2. Jer. 30. 18. Mal. 2. 12.

2. For a particular house, wherein any body dwelleth, Judg. 19. 9. & 20. 8. Job 5. 24. & 8. 22.

3. For the inhabitants of a Countrey, Psal. 83. 7. & 87. 2. or, for the indwellers of any house, Psal. 91. 10. and their posterity and riches, Psal. 49. 12.

It is put for the Celestiall sphere, wherein the Sun moves, Psal. 19. 5.

Tabernacles] The severall places where the Tabernacle was fixed, Psal. 43. 3. Though the Tabernacle was but one, yet (till *Solomon* built the Temple) it had sundry stations and places of residence, wherein Gods ordinary worship was exercised and preserved. At first, in the City of *Kiriath-jearim*, whence *David* carried it into his City, 1 Chron. 15. & 16. In the reign of *Saul*, the place was at *Nob*, 1 Sam. 21. 2, 3. where many Priests did abide to minister unto the Lord. Another place was at *Giboen*, in the first dayes of *Solomon*'s reign, 1 King. 3. 4, 5. Lastly, the Temple being built, the Ark (being a visible token of Gods most holy presence) did there rest a long time. This multiplicity of places caused the Prophet in the plurall number to say, *Lead me to thy Tabernacles.*

Tabernacle of Congregation] That part of the Tabernacle where the people reſorted and gathered together at an appointed time; or elſe whither God reſorted to ſpeak with *Moſes* and his Succeſſors, Exod. 27. 21. Numbers 7. 8, 9. *When Moſes ſhould enter into the Tabernacle of the Congregation, to talk with God.* This part was called the Sanctuary.

Note. It was the place where God met with his people, Exod. 25. 22. & 30. 36. Elſewhere it is named the Tent of the Teſtimony, or Tabernacle of Witneſſe, Numb. 9. 15. & 17. 7. Act. 7. 44. Rev. 15. 5. becauſe the Tables of Teſtimony were kept in the Ark therein. The covering of the Tabernacle with a Tent, ſignifieth Gods Church by his providence protected and covered, Exod. 26. 7.

Tabernacle of David] The Kingdome and Church of our Lord Jeſus Chriſt, which is as a Tabernacle or place of refuge to the godly, howſoever it be contemptible in the eyes of the world. Amos 6. 11. *In that day I will raiſe up the Tabernacle of David, which is fallen.*

Feaſt of Tabernacles] That feaſt, at which the *Jews* dwelt ſeaven dayes in Tents, to put them in remembrance, that God made their Fathers to dwell in Tents, when he brought them out of *Ægypt*, and that here they had no abiding place. John 7. 2. *Now the Feaſt of Tabernacles drew neer.* Levit. 23. 34.

Feaſt of Tabernacles was kept ſeaven dayes, Levit. 32. 34. The laſt day was the greateſt day of the Feaſt. Joh. 7. 37. this day they kept *Feſtum lætitiæ legis*, the *Feaſt of the joy of the Law*, becauſe they ended the reading of the Law this day. Upon this day, Chriſt who is the end of the Law ſtood up: and whereas the *Jews* delighted much in eating and drinking this day, Jeſus Chriſt called all thoſe to him who thirſt, Joh. 7. 37.

Upon the firſt day of the Feaſt they offered thirteen young Bullocks, two Rams, and fourteen Lambs of the firſt year. The ſecond day, twelve. The third day, eleven. The fourth day, ten. The fift day nine. The ſixt day, eight. And upon the ſeaventh day, but ſeaven Bullocks. So that though it was the greateſt day of the Feaſt, yet it had but the leaſt offering; which ſignified unto them, that the Lord was to aboliſh theſe Sacrifices, and bring in a perfect Sacrifice in place of them, *Jeſus Chriſt once offered for all.*

At this Feaſt they held up branches, and ſo they held them up to Chriſt before the Paſſeover; and they ſang *Hoſanna*, which was a ſolemn ſort of Prayer, *Salve quæſo nunc, Save now I beſeech thee*; and they wiſh not onely peace to him on earth, but alſo in heaven; then *the ſhout of a King was amongſt them*, Numb. 23. 21. *Weems Ceremon. Law*, p. 97, 98.

Tabitha] *A Roe-buck.* A godly woman, Act. 9. 36.

Table] A frame of wood, made to eat meat upon.

2. All earthly benefits, ſerving for neceſſity, or honeſt delight and ornament. Pſal. 23. 5. *Thou haſt prepared a Table for me.* Pſal. 69. 22.

Becauſe men come to the Table, there to be merry, and to be refreſhed, alſo do furniſh their Table with the beſt meats and delicates; therefore (by a Synecdoche) Table ſignifieth all acceptable, pleaſing, proſperous, and happy things, even whatſoever uſeth to give contentment to our minde, be they bleſſings ſpirituall, as Scriptures, Sacrifices, Temples, *&c.* or temporal, as Health, Strength, Riches, Friends, Proſperity, Peace, publick State, Laws, Magiſtracy, Credit, *&c.* All which (though good in themſelves, and good unto good men; yet to the wicked, which be without Chriſt, and Gods enemies) they be all turned to their hurt and deſtruction: which *Paul* ſetteth forth by three ſimilitudes:

1. Of a ſnare made to take birds when they ſeek their food.

2. Of a trap or net, wherein wilde beaſts are caught.

3. Of a ſtone or block, whereat blinde men, drunkards, and heedleſſe perſons uſe to ſtumble and to fall: So all healthfull things ſhall prove hurtfull to malicious ſinners, as it happened unto the obſtinate Jews.

3. That which is upon the Table, (Bread and Wine) alſo that which is repreſented thereby, Chriſt and his benefits, 1 Cor. 10. 21.

Table is put for Heart, wherein the Word of God ought to be written, and kept, Prov. 3. 3.

2. For the worſhip of God; where Iſa. 28. 8. it is ſaid, *Their Table is full of vomiting*; the meaning is, that *they have defiled the pure worſhip of God by their ſinful lives, and falſe doctrin; and have made it filthy in the ſight of men.* See Mat. 1. 7, 12.

3. It ſignifieth a Bed, Mar. 7. 4. marg.

Table of Devils] Fellowſhip with Devils, by being preſent at the Sacrifices offe-

red

red unto Idols. 1 Cor. 10. 20, 21. *These things that the Gentiles sacrifice, they sacrifice to Devils. Ye cannot be partakers of the Lords Table, and the Table of Devils.*

To eat and to drink at Christs Table] To communicate and have fellowship with Christ in heavenly joyes. Luk. 22. 30. *That ye may drink at my Table, in my Kingdome.*

The Table of the Lord] The company of Gods people assembled to partake in the Lords Supper. 1 Cor. 10. 21. *Ye cannot partake of the Lords Table*; that is, ye cannot have society and fellowship with Christ and his members in the Sacrament of the Lords Supper, if you partake of the Table of Devils.

What reason have Papists to scoffe at our Communion-Tables, seeing Scriptures bear out this name? Have not we cause rather to abhor their sacrificing Altars?

To serve Tables] To take charge and care of the poor Saints, to provide for them by distribution of the Church goods or almes, for their needfull sustenance at their eating together, as Act. 2. 46. & 6. 2. *And serve Tables.*

Table of Shittim wood] The standing Table of Wood and Sacraments, where God keepeth open house (as one would say) to refresh and feast his people in Christ, Exod. 25. 23. & 26. 35. To this figure alludeth *Solomon*, Prov. 9. 2. and *David*, Psal. 36. 9. & 65. 5. Also Christ, Rev. 3. 20.

2. It represented the fulnesse of joy that is in Gods presence, and the pleasures which are at his right hand for evermore, Psal. 16. 11. Which he hath prepared for the elect, *That they might eat with him*, Luke 22. 16.

To sit, or be at Table] To partake or have society with others in eating and drinking. John 13. 28. *But none of them that were at the Table, knew for what cause he spake it unto him.*

To spread, or prepare a Table] To make liberal provision of meat and drink, and of other necessaries for this life. Psal. 78. 19. *Can God prepare a Table in the Wildernesse?*

2. To set in due order Dishes upon the Table, Isa. 21. 5.

Tables of testimony] The two stones (as two Tables) wherein the Law was written, which bare testimony of Gods will. Exod. 32. 15. *And Moses returning, descended from the Mountain, with the two Tables of testimony in his hand.*

Tablet] A jewel worn by the *Israelites*, and other people, for ornament, Exod. 35. 22. Numb. 31. 20.

It signifieth the house of the Soul, Isa. 3. 20. marg.

Tabor] *A housing*; or *purity*. A high Mountain in the middle of *Galilee*, Joh. 19. 22. Judg. 4. 6. Psal. 8. 12. whereon Christ was transfigured, Matth. 17. 1. Mar. 9. 2. Luk. 9. 28. Also, a City, 1 Chr. 6. 77.

Tabrea] The Son of *Micah*, 1 Chr. 9. 41.

Tabret] A musicall instrument; the use of it was to testifie joy and gladnesse, Gen. 31. 27. Hence *To be adorned with a Tabret*, is exceedingly to rejoyce for a prosperous condition, Jer. 31. 4. and *the joy of the Tabret* is said *to cease*, by Isa. 24. 8. when he would describe great calamity and sorrow.

It was used principally, 1. After victory, Exod. 15. 20. Judg. 11. 34. 1 Sam. 18. 6. Psal. 68. 26.

2. In feasts, Isa. 5. 12.

3. In dancings, 1 Sam. 18. 6. Job 21. 12.

4. To delight Kings and great men, Ezek. 28. 13. Nah. 2. 7.

5. In praising of God, Exod. 15. 20. 1 Sam. 10. 5. 2 Sam. 6. 5. Psal. 68. 26. & 81. 3. & 149. 3.

Tabrimon] *A good Pomegranate apple*; or, *high goodnesse*; or, *navil prepared, numbred*, or *rewarded*. 1 King. 15. 18. The Father of *Benhadad*.

Taches] Hooks, or clasps, or latchets (both of gold, and brasse) for the use of the Tabernacle, Exod. 26. 6, 11.

Tachmonite] 2 Sam. 23. 8. or, *Josheb-basshebet* the *Tachmonite*, head of the three, marg.

Tackling] The ropes and furniture of a Ship, whereby she is fitted for sailing, and preserved both in storm and harbour. Hence by *loosing the tacklings*, is meant, the destruction of the wicked, Isa. 33. 23.

Tadmor] *Confession, praise of bitternesse*, or *myrrhe of confession*, or *praise*. A City, 2 Chr. 8. 4. 1 King. 9. 18.

Taban] *Beseeching, mercifull, full of grace*; or, *pitching Tents*. The Son of *Telah*, 1 Chr. 7. 25. Of him came the *Tahanites*, Numb. 26. 35.

Tahapanes] *The cover of confidence*, or *hidden confidence*. A City, Jer. 2. 16.

Tahath] *Fear*, or *under*; or, after the *Syrian*, *a going down*, Numb. 33. 26. The Son of *Assir*, 1 Chr. 6. 24. The Son of *Eladah*, 1 Chr. 7. 20.

Tahpenes] *Hidden temptation*, or *flight*, or *a covered banner*. The Wife of *Pharaoh*, 1 King. 11. 19, 20.

Tahrea]

Tabrea] *Anger*, or *wicked contention*; or, *contention of the Shepherd.* The Son of *Micah*, 1 Chr. 9. 41.

Tabtim Hodshi] *Nether-land newly inhabited.* 2 Sam. 24. 6. marg.

Tail] The hindermoſt part of the beaſt, or other creature, Exod. 4. 4. Job 40. 17.

It is put for baſe and contemptible, Deut. 28. 13.

2. For a falſe Prophet, Iſa. 9. 15.

3. For the Rear of an Army, Iſa. 7. 4.

Tail of the Dragon] Rev. 12. 4. The baſe arts ands means whereby he puls down the ſtars from heaven; as,

1. Force and tyranny; for the Dragon hath more force in his Tail, then in his Jaws.

2. Flattery and inſinuation.

3. Poyſon and infection, with hereſie and opinions againſt the truth. *Taylor* on Rev. 12. p. 227, 228.

To take] Not onely to receive a thing of another; but ſometime to give a thing to one, Gen. 24. 22. As *taking* in Pſal. 68. 19. is expounded *giving*, Eph. 4. 8. Exod. 18. 12. & 25. 2.

Take] is put for, 1. To apprehend, 1 King. 18. 40.

2. To ſurpriſe, Jer. 48. 41.

3. Yeeld, 2 Theſſ. 1. 8.

4. To bear, Joh. 1. 29.

5. Give, Deut. 1. 13.

6. To ſpoyl, Deut. 20. 14.

7. Put, Judg. 4. 21. poſſeſſe, impoveriſh, Judg. 14. 15. marg.

8. To labour, Iſa. 5. 2.

9. To chooſe, 1 Tim. 5. 9.

To take the armor of God] To put on all our ſpirituall harneſſe, fitting it cloſe unto our hearts, and uſing it for our defence and ſafety againſt ſin and Satan. Epheſ. 6. 11, 13. *For this cauſe take to you the whole armor of God.*

Take away] Pluck out, root out, Pſal. 25. 5. Cauſe to periſh, Jer. 25. 10. Add no more, Hoſ. 1. 6.

To take away ſin] Sometime, to aboliſh all inſtruments and means of ſin, namely, of falſe worſhip and Idolatry. Iſa. 27. 9. *To take away ſin*; that is, the ſtones of the Altars, Images, and Groves, as it follows in that verſe.

Sometime, to deliver (not onely from temporall captivity or calamity, brought for ſin upon the Jews) but from guilt and eternall puniſhment by free remiſſion; and from the tyranny of ſin by ſanctification of the Spirit, Iſa. 27. 9. Rom. 11. 26, 27. This promiſe was made not to Gentiles, but peculiarly to the Jews, as appears by the two words of *Sion* and *Jacob*, in verſ. 26. of Rom. 11. Not to ſome or a few Jews, but to the whole people; not for their deliverance from *Babylon*, and that by Chriſt the deliverer of the Jews, (*Ipſo propinquitatis jure*) coming of them according to the fleſh. But as yet we ſee not this people ſo delivered and converted to Chriſt; therefore they muſt be delivered and ſaved by him before the end of the world; to which purpoſe *Paul* citeth that Text of Iſa. 27. 9. Whereas John 1. 29. the *Baptiſt* ſaith of Chriſt in the preſent time, that he taketh away, (purging ſin by his blood, and aboliſhing it at length by his Spirit) it is to ſignifie a continual act; for the force of Chriſt his death, to expiate and extirpate ſin out of mans nature, is perpetual: and mentioning [Sin] in the ſingular number, he chiefly meaneth that (*peccatum peccans*) originall corruption, the root of all, together yet with all the fruits thereof, which are uſually called [Sins] in the plural number. Laſtly, under [World] he comprehendeth both Jews and Gentiles, as it is written, 1 Joh. 2. 2. Finally, the *Baptiſt* propoundeth him to his Diſciples, as a Lamb and Sacrifice even before his ſufferings and death, betimes to pluck out that common error of the Jews, wherewith even Chriſts owne Diſciples were infected, that the Meſſiah ſhould be an earthly King, to rule with outward pomp and glory, Act. 1. 6.

Taken captive] Taken alive, 2 Tim. 2. 26. marg.

To take the cup of Salvation] To offer and give unto God the Sacrifice of praiſe and thankſgiving, and afterward he would make a ſolemne feaſt to the people in remembrance of his manifold deliverances, according to the cuſtome of the Law when they took ſome part of the Sacrifice to make a banquet, in token of rejoycing when they rendred ſolemne thankſgiving unto God, Pſalm 116. 13. See 1 Chron. 16. 1, 2, 3.

To take the Foxes] To remove, or take out of the way whatſoever hurteth the Church in doctrine or manners. Cant. 2. 15. *Take the foxes.*

To take heed] To be wary or watchfull for the preventing of ſome ſin or danger, Eph. 5. 15. Luk. 12. 28. *Take heed and beware of Covetouſneſſe.*

Take hold] Overtake, Zech. 1. 6. marg.

To take hold of Gods arm, or ſtrength] By true repentance and acknowledgement of

of him, with hearty prayer for pardon, to hold God (as it were) by the arm, and ſtay him from ſtriking. Iſa. 27. 5. *Let him take hold of my ſtrength.*

To take in ill part] To wreſt words and actions to an ill purpoſe, when they might be taken well. Rom. 1. 29. *Taking all things in evill part.*

Take off] Lift up, Hoſ. 11. 14.

To take to one] To propheſie or ſay, that he was like to a man who had taken to him ſuch a woman, and ſuch children, Hoſ. 1. 2. This was done in type, not in truth.

Alſo *to take* ſignifies *to give*, Geneſ. 24. 22. and *taking*, Pſal. 68. 19. is expounded *given*, Eph. 4. 8.

Take out] Deliver, Amos 3. 12. Cloſe up, Job 24. 24. marg.

To take thought] To vex and diſquiet the heart with fear and grief. Luk. 12. 15, 26. *Why take you thought for the remnant?*

To take in vain] To abuſe a thing, by uſing it raſhly, or to wicked purpoſe. Exod. 20. 7. *Thou ſhalt not take the name of the Lord thy God in vain*; that is, either lightly, or wickedly.

Take up] Gather, Pſal. 27. 10. marg.

To take up the cloud, *or* to let it abide] To reſt, or to go on at the voyce of Chriſt, as the *Iſraelites* journeyed, or lay ſtill, as the cloud abode on the Tabernacle, or was taken up, Numb. 9. 16, 17. Thus expounded, John 10, 3, 4.

Tale] Summe, number, 1 Sam. 18. 27. 1 Chr. 9. 28.

It is put for a Fable, not to be beleeved, Luk. 24. 11.

2. For a thing of no continuance, Pſal. 90. 9.

3. For ſlander, and back-biting, Ezek. 22. 9. Meditation, Pſal. 90. 9. marg.

Tale-bearer] One that goeth about (as a Pedler with wares) with reports and tales, Lev. 19. 16. Prov. 20. 19.

Tale-bearer] A Slanderer, Prov. 11. 13. A Whiſperer, Prov. 18. 8. Men of ſlanders, Ezek. 22 9. marg.

It is forbidden, Lev. 19. 16. where it is compared to a Pedler. So likewiſe Pſal. 50. 20. it is condemned as a notable crime, which God will not ſuffer to goe unpuniſhed.

It is reckoned among the ſins of them given up to a reprobate ſenſe, Rom. 1. 29, 30. and threatned of God, Ezek. 22. 9.

Talent] A certain piece of gold, which weighed 60 pound, as the common Talent did; or 120 pound, as did the Talent of the Temple, 2 Sam. 12. 30. Exodus 25. 39. *Of a Talent of pure gold thou ſhalt make it.*

2. A free and frank gift of God, beſtowed on men, in a certain portion and meaſure, to be uſed to his owne glory, and the profit of others. Matth. 25. 25. *And to one he gave five Talents.* There is no man but hath ſome Talent committed to him, whereof he muſt make uſe here, and account hereafter.

Talent was the greateſt weight among the *Jews*. It conſiſted of three thouſand ſhekels, as may be gathered out of Exod. 38. 24, 25, 26, 27. where it is ſaid, that 603550 did pay every one of them half a ſhekel: the ſum came to 100 talents, & 1775 ſhekels; the 600000 men came to 100 Talents, and the 3550 came to 1775 ſhekels, two men to one ſhekel. Now if 600000 men pay 100 Talents, then 6000 men pay 1 Talent; therefore a Talent containeth 3000 ſhekels: where it is ſaid 2 King. 12, 30. that *David took their Kings crown from off his head, (the weight thereof was a Talent of gold, with the precious ſtones) and it was ſet on David's head*, may ſeem ſtrange; who was not able to carry a Talent (being 125 pound weight) upon his head. It is cleered by 1 Chr. 20. 2. where it ſaid, *David took the crown of Milcom from off his head*; which was an Idol, 1 King. 11. 5. having upon his head a crown, weighing a Talent. Now *David* brake this crown, and purged it by fire, and changed it into another form, neither did he put all the Talent into it, but that which was competent. *Weems Nat. and Mor. Obſer.* p. 141.

Talitha-cumi] *Damoſell ariſe.* This was ſpoke to the Daughter of *Jairus*, Mark 5. 41.

Talk] Expreſſion of the mind by words.

It is put for, Meditation, 1 King. 8. 27. marg.

2. A reaſoning of the caſe, Jer. 12. 1. mar.

In an *evill* part; it is Unprofitable, Job 15. 3.

2. Superfluous, Prov. 14. 23.

3. Proud, 1 Sam. 2. 3.

4. Deceitfull, Job 13. 7.

Tall] Of high ſtature, Deut. 2. 10, 21.

Talmai] *A furrow*, or *delaying waters*, or *the aſſembling together of waters.* A Giant, Numb. 13. 23. Joſh. 15. 14. The King of *Geſhur*, 2 Sam. 3. 3.

Talmon] *Dew prepared.* A Porter, 1 Chr. 9. 17. Ezr. 1. 42.

Tamah] *Blotting out*; or, *ſhaving*, Neh. 7. 55.

Tamar] *A Palm-tree.* Gen. 38. 6. The Daughter of *David*, 2 Sam. 13. to 23. Alſo a City, Ezek. 47. 19. Alſo the Wife of Er, Gen. 38. 6.

Tame] is ſpoken, 1. Of unreaſonable creatures, Jam. 3. 7.

2. Of men that are poſſeſſed with the devil, Mar. 5. 4.

3. Of the tongue, Jam. 3. 8.

Tammuz] *Conſumed*, or *a fire.* An Idol worſhipped by the *Jews*, Ezek. 8. 14. which is (as *Jerome* ſaith) *Adonis*, and *Adonis* is generally interpreted the *Sun*, from the Hebrew *Adon*, ſignifying *Dominus*, for he is the Lord or Prince of the Planets: our *June* was by the *Hebrews* called *Tammuz*. Concerning this *Adonis*, whom the Ancients call *Oſiris*, here are two things remarkable: the loſſe, and finding of him again; as there was great lamentation at his loſſe, ſo there was great joy at his finding. By his *loſſe*, is to be underſtood, the *departure* of the *Sun*; by his *finding*, his *return*. Now he ſeemeth to depart twice in the yeer:

1. When he is in the *Tropick* of *Cancer*.

2. When he is in the *Tropick* of *Capricorn*.

Anſwerable unto theſe two *departures*, there are two *returns* ſucceeding; which are as it were the *findings* or new *appearings* of the Sun. Hence the *Adonia* were celebrated by the *Iews* in the moneth of *June*, when the *Sun* was furtheſt Northward.

Of this *Ezekiel* is thought to have ſpoken, ch. 8. 14.

Some *Jews* ſay, their *Tammuz* was an Idol, whoſe eyes they filled with lead, which being molten by the means of fire put under it, the Image it ſelf ſeemed to weep. *Goodwyn Moſes and Aaron*, p. 185, 186.

Tanhumeth] *Conſolation.* The Father of *Seraiah*, Jer. 40. 8.

Tanner] One that dreſſeth and fitteth Hides, for Boots, Shooes, *&c.* Such a one was *Simon*, with whom *Peter* lodged, Act. 9. 43.

Tapeſtry] Clothes wrought with pictures of divers colours, uſed for Coverlets, Prov. 7. 16. & 31. 22.

Taphath] *A diſtilling from the head.* 1 Kin. 4. 11. The Daughter of *Solomon*.

Tappuah] *An apple, a ſwelling in the body*; or, *a tying.* A City, Joſh. 12. 17. & 15. 34. & 16. 8. The Son of *Hebron*, 1 Chr. 2. 43.

Tarah] *A bear, a wretch*, or *baniſhed man.* A manſion, Numb. 33. 27.

Taralah] *The ſearching out of ſlander*, or *the ſearching out of ſtrength*, or *the Turtle bird of ſlander* or *ſtrength.* A City, Joſh. 18. 27.

Tarea] *Howling, doing evill*; or, *the chamber of guiltfull dealing*, or *the chamber of a companion*; Syr. *chauce*, or *earthly*, or *leſſer.* The Son of *Micah*, 1 Chr. 8. 35.

Tares] A kinde of grain in the Eaſt-Countreys, ſo like to Wheat (whiles it is in the blade) as hardly the one can be diſcerned from the other, being alſo a very hurtful thing.

2. The children of this world, but eſpecially Hypocrites. Matth. 13. 38. *The Tares are the children of the wicked one.*

3. All offences in manners and doctrine, being ſo coloured and diſguiſed, as hardly can virtues be known from vices, and errors from truth. Mat. 13. 25. *And ſowed tares among the Wheat.*

Falſe doctrine when it is diſguiſed, is fitly ſignified by Tares, both becauſe it is the root and ſeed of wicked men: Alſo, for that it doth beſot the minde, as Tares (being taken in drink or bread) do make giddy the brain.

Tares, ζιζάνια, *quaſi* σπουδάνιον, ſaith *Varinus*, *quia amat triticum*, *illud ut umbra corpus ſequitur, imitatur, & ſimul areſcit, ac ſi eſſet de tritici genere*; i. e. *becauſe it loveth the wheat, and imitates it as the ſhadow imitateth the body, and groweth up with it, as if it were of the ſame kinde with the wheat.* Mat. 13. 25, 26, 27, 29, 30, 36, 38, 40. It ſhould not be tranſlated *tares*, or *fitches*, but *evill ſeed.*

It is that which we call *blaſted corn*, or the *deaf ears*, which grew up with the good corn, which cannot be diſcerned from it until the Harveſt, and then it proveth naught; for *fitches* and tares may preſently be diſcerned and pulled up. *His enemy came and ſowed tares*, v. 25. *i. e.* corrupted that ſeed which ſeemed to be good ſeed. *Leigh Crit. Sacr.* in the word ζιζάνια.

Target] A defenſive weapon to keep off the blows of an enemy, 1 Sam. 17. 6. 1 Chr. 14. 8.

It ſignifieth a Gorget, which is that peece of the armour that defendeth the neck, 1 Sam. 17. 6. marg.

Tarpelai] *Theeves diligent and painfull*; Syr. and Heb. *the hill of wonder, the keeper of decay*, or *the leaf of labour.* A people, Ezr. 4. v. 9.

Tarry] is put, 1. for, To lodge, Gen. 19. 2.

2. To abide with, and remain, Gen. 27. 44.

3. To

3. To delay, Gen. 45. 9.
4. To ſtay and continue, Exod. 12. 39. & 24. 14.
5. To forſlow, Judg. 5. 28.
6. To dwell, and have fellowſhip, Pſal. 101. 7.
7. To guard, 1 Sam. 30. 24.

It is put for, To eſtabliſh, Pſal. 101. 7. marg. To be ſtill, 1 Sam. 14. 9. marg.

Tarſhis] One of the ſeaven Princes of *Perſia*, Eſt. 1. 14.

Tarſhiſh] The Ocean, or main Sea. Pſal. 48. 9. *Break the ſhips of Tarſhiſh.*

Tarſhiſh was the name of the Son of *Javan*, the Son of *Japhet*, the Son of *Noah*, Gen. 10. 4. Of whom, *Tarſus* a City of *Cicilia* in *Syria*, had the name, Gen. 21. 34. From whence they went by ſhipping into far Countreys, *Africa*, *Judea*, *Ophir*, *&c.* 1 King. 22. 48. & 10. 22. Hereupon that Sea was called *Tarſhiſh*, and generally the name is applyed to every Ocean.

It ſignifieth *a beholding of the ſword, a ſearching out of marble, the Turtle bird of the ſword, a Jaſper ſtone*; or, *the Sea.*

Tarſus] *Winged.* A City in *Cilicia*, where *Paul* was born, Act. 29. 31.

Tartak] *Chained together*, or *ſhut up.* An Idol, 2 King. 17. 31.

Tartan] *Searching out*, or *beholding a gift, the gift of the Turtle bird*, or *the law of them.* 2 King. 18. 17. Iſa. 20. 1. One ſent againſt *Hezekiah.*

Task] Exod. 5. 13. Heb. *word*, or *thing*; which in this caſe was their appointed task. *Aynſworth.*

Task-maſter] Exactour, properly and generally ſuch as exact or require either money, 2 King. 23. 35. or any debt, Deut. 15. 2. or otherwiſe do oppoſe any, Iſa. 53. 7.

Task-maſters] Exod. 1. 11. Heb. *Princes of tasks*, or *of tributes*; that is, Commiſſaries to exact of *Iſrael* tasks, and ſervile works, as the Greek tranſlateth, *Maſters over works*; the Chaldee calleth them, *Rulers, evill doers. Aynſworth.*

To taſte] To take ſome ſlender tryall of meats or drinks, how good they be, before we receive them into our bodies, Job 35. 5. Mat. 27. 34.

2. Slightly to know and beleeve generally the doctrine and promiſe of Chriſt, as a man that taſteth of a cup, and drinks not; or as a *Cook*, who taſteth the meat, and eateth it not: or laſtly, as a ſick man, who doth taſte meat, which he doth pirk back, or caſt up again. Heb. 6. 4, 5. *For it is impoſſible that they which were once inlightened, and have taſted of the heavenly gift.*

3. To take experience of a thing, having indeed tryed it. Pſal. 34. 9. *Taſte and ſee how good the Lord is.* 1 Pet. 2. 3. It ſignifies that joy which they have which earneſtly imbrace Chriſt, out of knowledge of him.

4. To eat a little, 1 Sam. 14. 24, 29, 43. Luk. 14. 34.
5. To reliſh, 2 Sam. 19. 35.
6. To drink, Dan. 5. 2.
7. To die, Heb. 2. 9.

To taſte death] To die, or to feel death. Mat. 16. 28. *There be ſome here that ſhall not taſte of death.*

Tatler] One that ſpeaks fooliſhly and raſhly of things they underſtand not, or concern them not, 1 Tim. 5. 13. To be ſuch is proper unto fools, Eccleſ. 5. 3. & 10. 14. and Infidels, Mat. 6. 7.

Tatnai] *Rewarding.* Governour on this ſide the River, Ezr. 5. 3.

Tabern] A place where men meet, to talk, be merry, and refreſh themſelves with wine. There ſtood three ſuch about a days journey from *Rome*, Act. 28. 15.

Taunt] To be a by-word in every bodies mouth, and a laughing ſtock, Jer. 24. 9. Ezek. 5. 15. Hab. 2. 6.

To tax] To lay on a certain rate or ſum of money, Exod. 21. 30. 2 King. 23. 35.

It is put for, To value, or eſteem worthy of, Job 28. 16, 17. and, To inroll, Luk. 2. 1, 3, 5.

T E.

To teach] To cauſe to learn; which God doth effectually, by inlightening the heart unto knowledge and faith of the Word; and men inſtrumentally, by interpreting the the Word, and by lively voyce familiarly propounding inſtructions to the outward ear. Jer. 31. 34. *They ſhall be all taught of God.* Pſal. 119. 26. *Teach me thy ſtatutes.* Act. 20. 21. Matt. 28. 9. *Go teach all Nations.*

Teaching is by publick and private perſons; by words, works, ſignes, and creatures, *&c.* Galat. 6. 6 Even by afflictions alſo.

Note. Teaching hath in it Interpretation, Doctrine and Application. See Luk. 4. 18. Act. 8. 32, 33. Pſal. 94. 12. Gods Law teacheth both cheerfully to bear the Croſſe; and how to profit by them to amendment, as alſo from whom they come, to what end, and for what cauſe.

To teach is performed 4 wayes.

I. By *precept*, Pſal. 119. 31.

II. By *example*, Prov. 24. 32.

III. By *experience*, Gen. 37. 27.

IV. By *ſuffering*, Heb. 5. 8. Judg. 8.16.

In reſpect of all theſe, Chriſt is the moſt perfect Teacher.

1. Concerning Precept, Mar. 4. 34. He expounds every parable privately.

2. By Example, Joh. 13. 15.

3. By Experience, he taught them practiſe.

1 In increaſing in knowledge, Matth. 17. 13.

2 In caſting out ſpirits, Mat. 10. 1.

4. By his Suffering; and,

1 As he ſuffered by reproof, ſo he taught by reproof, Mat. 15. 16. & 16. 12. in their ignorance of the Leaven: and ver. 23. he reproved *Peter* for his counſell: & Mar. 10. 14. for keeping children from him: and thus they learned by reprehenſion. So Pro. 17. 16. *Sharp words to the wiſe are better then whips to the fool.*

He taught alſo by Stripes, when it was needfull, Joh. 2. 15, 16. when *they made the Houſe of God dens for theeves.*

It ſignifieth ſometimes, Really to effect that which is taught. In which reſpect it is proper onely to God. Thus he is ſaid to *teach us the good wayes wherein we ought to walk*, 1 King. 8. 36. 2 Chr. 6. 27. Pſal. 25. 45. Iſa. 2. 3. Mic. 4. 2. Thus it is to be underſtood, 2 Sam. 22. 35. Pſal. 18. 35. & 144. 1. This is the teaching of the holy Ghoſt, Joh. 14. 26. 1 Joh. 2. 27. Hence the faithful are ſaid to be *taught of God*, Iſa. 54. 13. Jer. 31. 34. Joh. 6. 45. 1 Theſſ. 4. 9. *i. e.* are really made ſuch as they are taught to be.

2. It ſignifieth, To accuſtome unto, Jer. 9. 5, 14, 20.

3. To admoniſh, Jer. 32. 33. Mar. 8. 31. & 9. 31.

4. To counſell and adviſe, Rev. 2. 14. Job 8. 10.

5. To ſuggeſt, and inſpire, Luk. 12. 12. Mat. 10. 10, 20.

6. To give notice, and ſignifie. Thus the wicked are ſaid to *teach with their fingers*, Pro. 6. 13.

7. To prove and demonſtrate, Hab. 2. 19.

8. To whet, or ſharpen, Deut. 6. 7. marg.

Teacher] A publick Miniſter, which by wholeſome doctrine inſtructeth the Church, beating down errors. Epheſ. 4. 11. *He gave ſome to be Teachers.*

Such as by private inſtruction help others to know the things of God. Tit. 2. 3. *Teachers of honeſt things.* Thus Parents, and Maſters, and common Chriſtians are Teachers: the former by publick, the latter by private authority.

Tear] To rent aſunder, or pull in pieces, Hoſ. 13. 8. Deut. 33. 20.

It is put for, To puniſh, Judg. 8. 7.

2. To deſtroy, Pſal. 7. 2. & 50. 22. Jer. 15. 3. Amos 1. 11.

3. To vex and afflict, Pſal. 35. 15. To threſh, Judg. 8. 7. marg.

Tear] A water iſſuing out of the eye, from the moyſtneſſe of the brain, as witneſſe of ſome inward grief. Pſal. 6. 6. *I water my couch with tears.* And 42. 3. *My tears are, &c.*

2. Sorrow and afflictions, the cauſe of tears. Revel. 21. 4. *All tears ſhall be wiped from their eyes.* Pſalm 126. 5. *If ye ſow in tears, &c.*

Tears] See *Weep.*

To wipe of all tears off all faces] To remove all inward heavyneſſe, and outward calamities which cauſeth tears, Iſa. 25. 8. This to be fulfilled in the reſtitution of the the Jews to the Kingdome of Chriſt, when Turks and Popiſh rout being rooted out and ſubdued, there ſhould be no power and tyrant to oppreſſe the truth of the Goſpel, and the profeſſors of it, as it was wont to be under Antichriſt and the Turk. See Rev. 21. 4.

Teats] *To lament the teats*, Iſa. 32. 12. is, To be grieved for the loſſe of plenty and proſperity, formerly enjoyed.

To bruiſe the teats of virginity, Ezek. 23. 3, 21. is, To commit ſpiritual whoredome in the worſhipping of Idols. See *Breaſts, Paps.*

Tebah] *A Cook.* Gen. 22. 24. The Son of *Nahor.*

Tebaliah] *The baptiſme of the Lord*; or, *goodneſſe to the Lord himſelf.* 1 Chr. 26. 11.

Tebeth] *Good*, or *goodneſſe.* A moneth, Eſt. 2. 16. It began the eleventh of our *December*, and it was the beginning of Winter. It it ſuppoſed to have his notation from טבח, *Tebah*, a *Fallow-deer*, or a *Doe*; becauſe in this moneth *Does* (eſpecially if they be barren) are moſt ſeaſonable for meat. *Annot.*

Tedious] To be wearyſome to the hearer by unneceſſary talk, not concerning the matter, Act. 24. 4.

Teeth] are thoſe white bones within the gumme, Prov. 10. 26.

It is put, 1. For the mouth, Num. 11. 23.

2. The power, wrath, and fury of the wicked, Pſal. 3. 7. & 58. 6. Joel 1. 6.

3. The

3. The ſlanders and falſe accuſations of the wicked, Pſal. 57. 4. Prov. 30. 14.

To bite with the teeth, is, To devour, Mic. 3. v. 5.

To break the teeth, is, To take away the power and means of hurt, Pſ. 3. 7. & 58. 62. To afflict, Lam. 3. 16.

Broken tooth. Vain confidence, Prov. 25. 19.

Cleanneſſe of teeth, is underſtood of great famine, Amos 4. 6.

To gnaſh with the teeth. By this phraſe is underſtood:

1. The rage and fury of the wicked, Act. 7. 54.

2. The pain that men are in in this life, Mar. 9. 18,

3. The eternall torment in hell, Matth. 8. 12. & 13. 42, 50. & 22. 13. & 24. 51. & 25. 30.

Teeth ſet on edge, ſignifieth, Puniſhment, Jer. 31. 29, 30.

Teeth white with milk, ſignifieth, Abundance and proſperity, Gen. 49. 12.

Tebaphnehes] *A motion*, or *moved*. A City, Ezek. 30. 18.

Tehinnah] *A beſeeching, mercifull prayer*, or *very thankfull*, or *favour*. 1 Chr. 4. 12. The Son of *Eſhton*.

As a Teile tree, or an Oak] That as theſe trees which loſe their leaf and beauty in Winter, yet keeping their ſubſtance in the root, do flouriſh again in the Spring, when the Sun draweth out the ſap into the branches: ſo ſhould that people of *Judah* be, though ſpoyled of their honour and glory, being carried captive into *Babylon*, yet in the holy ſeed, a ſubſtance ſhould remain, the elect reſerved, when the reprobates were faln like leaves from a tree in the Autumne. Iſa. 6. 3. *As a Teile, and as an Oak, ſhall the holy ſeed be.*

Tekel] Dan. 5. 25. *Thou art weighed in the ballances*. Ib. 27.

Tekoa] *A pipe, a moyſe, faſtening*. The name of a man, 1 Chr. 2. 24. & 4. 5. Of a Town ſix miles from *Jeruſalem*, 2 Sam. 14. 2. Amos 1. 1. the inhabitant is called a *Tekoite*, 1 Chr. 11. 28.

Telabib] *A heap of new grain*. A place where the Jews were kept priſoners, Ezek. 3. 15.

Telah] *A moyſtening*, or *greenneſſe*. 1 Chr. 7. 25. The Father of *Tahan*.

Telaim] 1 Sam. 15. 4. *The fields of Telaim*, or the Countrey adjoyning to the City *Telaim*, ſituate in the Tribe of *Judah*, called alſo *Telem*, Joſh. 15. 24. *Annot.*

Telaſſar] Iſa. 37. 12. A place (as it's thought) of great ſtrength, ſituate on an Iſland in the midſt of the River *Euphrates*, which ſome would have to be called, as if it were *Tell-Aſſur*, that is, a *bank*, ſet to keep out the *Aſſyrian*. Some ſuppoſe it to be the ſame with *Elaſſar*, Gen. 14. 1. *Annot.*

Telem] *A lamb*, or *the dew of them*. A City, Joſh. 15. 24. A Porter, Ezr. 10. 24.

Telharesha] *A heaping up of deafneſſe*; or, *a hanging up of the plough*. A place, Ezr. 2. 59.

Tell] To give notice, Gen. 12. 18. & 21. 26. To ſhew, Geneſ. 22. 2, To reveal, Gen. 24. 23. Teach, Exod. 10. 2. Deut. 17. 11. To confeſſe, Joſh. 7. 19. To bring tydings, 1 Sam. 27. 11. To publiſh, 2 Sam. 1. 20. To complain to, Pſal. 50. 12. To ſet forth, Pſal. 26. 7. Expound, Ezek. 24. 19. Dan. 2. 36. To know, Jon. 3 9. To preach, Gal. 4. 16.

Tell] To number, Gen. 15 5. Pſal. 22. 17. & 48. 12. To take notice of, Pſal. 56. 8.

Telmelah] *A heap of ſalt*; or *the doubtfulneſſe of ſalt*. A place, Ezr. 2. 59.

Tema] *A marvelling at perfection*; or, *the South wind*. *Iſhmael's* Son, Gen. 25. 15. A Countrey, Job 6. 19.

Teman] *South, perfect*. The Son of *Eliphaz*, Gen. 36. 11, 42. Alſo a City in *Edom*, Gen. 49. 7.

Temani] *Moyſt, perfect*, or *the South*. A Countrey, Gen. 36. 34. The inhabitants called *Temanites*, Job 12. 11.

Tement] *South, perfect*. The Son of *Aſhur* by *Naarah*, 1 Chr. 4. 6.

Temperance] is a virtue, teaching us to moderate our appetite in the uſe of pleaſures, gifts, and creatures of God, that we may be the better fitted for Chriſtian duties, and our particular calling. It ought to be carefully followed after by all, 2 Pet. 1. 6. 1 Cor. 9, 25. eſpecially by Magiſtrates, Act. 24. 25. and Miniſters, Tit. 1. 8. It is a fruit of the Spirit, Gal. 5. 23.

For the better practiſing of this virtue; we muſt,

1. Uſe moderation in meat and drink; *i. e.* to eat and drink with abſtinence; which is to take leſſe (and not more) then nature deſires, for thereby we are the more fitted for Gods ſervice, and ſuch a meaſure onely God doth allow.

2. We muſt moderate the appetite in apparel, which is done when it is according to our ſex, faſhion of our Countrey, and our ability.

3. We muſt uſe moderation in getting goods; which is to be contented with food and rayment for our ſelves and families, 1 Tim. 6. 8. The King himſelfe muſt not

multiply his gold, though he hath more need of it then any private man, Deut. 17.17.

4. We muſt uſe moderation in ſpending our goods, not in prodigality, and waſting, eſpecially when the family lacketh at home. *Perkins* 2. *vol.* p. 340. 1. *col.* 6.

Temper] To mix together, Exod. 29. 2. & 30. 35. Ezek. 46. 14.

It is put for, To order and proportion, 1 Cor. 12. 24.

It ſignifieth, To ſalt, Exod. 30. 35. marg.

Tempeſt] A vehement wind, or ſtorm of rain or hail, Iſa. 28. 2. Jonah 1. 4, 12. Mat. 8. 24. Act. 27. 18, 20.

It is put for the heavy judgements of God, both upon the godly for their tryall, Job 9. 17. and upon the wicked for their deſtruction, Pſal. 11. 6. & 55. 8. & 83. 15.

Temple] A houſe built for divine worſhip, ſuch was the Temple of *Jeruſalem*. It was divided in 3 parts. *The Court of Iſrael*: *The Court of the Prieſts*, and *Gods Court*. In reſpect of theſe three Courts *Jeremy* thrice repeats the words, *The Temple of the Lord*, Jer. 7. 4. Within the Holyeſt of all ſtood the Ark, 1 King. 8. 9. In it the Lord did ſhew himſelf in his glory to the Prieſt, once in the year. It was was called χρηματιστήριον, becauſe it was neceſſary for him to goe in there to conſult with the *Lord* for the *people*.

When the Prieſt entred into the Holyeſt, he carried with him blood, incenſe, and ſmoak; he darkened the Holyeſt of all with the ſmoak, for no man ſhall ſee the Lord and live, Exod. 33. 20.

It differed from our Temples, which are but *loci* ut *loci*, but it was *locus* ut *ſic*; *i. e.* in ſuch a reſpect: it was a place, for it was a mean of Gods worſhip, a part of their Ceremonial worſhip, and a type of the body of Chriſt, Joh. 2. 19. Therefore they were bound to ſet their faces towards it when they prayed; our Temples are only *loci* ut *loci*, only a *place*; they are not a *part of the worſhip of God*, nor *types of the body of Chriſt*, nor are we bound in prayer to ſet our faces towards them; they are called places of prayer, onely becauſe the Saints meet there, and if the meeting of the Saints were not in them, they were but like other common places; the Temple of *Jeruſalem* ſanctified the meeting of the Saints, but the meeting of the Saints ſanctifies our Temples; they might not buy nor ſell in the Temple of *Jeruſalem*, becauſe it was the Houſe of prayer; the morall reaſon obliges us now, no man may buy nor ſell in our Temples, becauſe they are the Houſes of prayer. *Weems Chriſt. Syn.* p. 103. & 110.

It is put for the body of Chriſt, Joh. 2. 19. becauſe in it, as in a Temple, the Godhead dwels bodily, Col. 2. 9. and becauſe it was ſignified by the Temple of *Jeruſalem*.

2. It is put for Heaven, the place of happineſſe, Rev. 7. 15.

3. For the Tabernacle, 1 Sam. 1. 9. & 3. 3. 2 Sam. 22. 7. 2 Sam. 22. 7. Pſa. 18. 7.

4. For the Church both *diſtributively* conſidered in the particular members thereof, 1 Cor. 6. 19. and *collectively*, in reſpect of the whole, Eph. 2. 21. 1 Cor. 3. 16. Rev. 11. 1.

Temple of Idols] An houſe erected for the ſervice of Idols. 1 Cor. 8. 10. *Sit at Table in the Idols Temple.*

Temporall] 2 Cor. 4. 18. that which *dureth but a while*, as the Originall πρόσκαιρος is rendred, Mat. 13. 21. *endureth but a time*, Mar. 5. 17.

To tempt] To make proof of a thing by queſtion, or otherwiſe, for knowledge ſake; for that is the end of temptation, to gain knowledge thereby.

2. To make tryall and proof of our faith, patience, and love towards God. Gen. 22. 1. *God tempted Abraham.* This temptation is commonly by proſperity or affliction: and the end of it is to make it known to our ſelves what is in us, either good or bad. Deut. 8. 2. *Tempting thee, that he might know what is in thy heart*; that is, make it known to thy ſelfe, for the all-ſeeing God cannot be ignorant what is in us. Thus God is ſaid to tempt.

3. To ſift us by ſubtil ſuggeſtions, that all grace may be ſhaken out of our hearts, and nothing leſt but the Bran or Chaffe of corruption. 1 Theſſ. 3. 5. *Leſt the Tempter had tempted you in any ſort.* Thus Satan tempteth, not to try, but to deſtroy.

4. To intice and move one to ſin, Jam. 1. 14. And every man is tempted when he is drawn aſide of his owne concupiſcence. Thus Luſt tempteth; but God tempteth not thus, Gal. 6. 1.

5. To make tryall of Gods power and juſtice, whether he can and will help or hurt. Exod. 17. 2. *Wherefore do you tempt the Lord?* Thus men tempt God through diſtruſt.

6. To forſake the ordinary means of our good, preſuming too much upon Gods help. Mat. 4. 7. *Thou ſhalt not tempt the Lord thy God.* Thus men tempt God by curioſity and preſumption, to try whether God will uſe any way to ſuccour them, other then is appointed: When men will not beleeve that God can help them without a miracle, Iſa. 7. 12. Deut. 6. 16. Luk. 11. 16.

7. To

7. To ſeek matter and occaſion againſt other men, for which to reprehend and accuſe them. Mat. 16. 1. *Then came the Phariſees to tempt him.* Thus Man tempteth Man, by captious and by ſubtle queſtions.

Note. Tempting by the Originall word in the Hebrew ſignifies lifting up as for a ſigne, or aſſaying of ſomething, as God tempteth men, when he requireth ſome great or high experiment of their faith, love, obedience, as Gen. 22. 1. Exod. 15. 26. Deut. 8. 2. & 13. 3. And the end of Gods temptation is alwayes to doe us good in the end, Deut. 18. 16. 1 Cor. 10. 13. Whereas the temptation of Satan, Matth. 4. 1, 4. and of our owne corruption, Jam. 1. 13. alwayes tendeth to evill, being a ſoliciting of us to ſin.

It's ſpoken, 1. Of God tempting Man, Gen. 22. 1.

2. Of Man tempting God, Exod. 17. 2. Mal. 3. 15. Chriſt, Mat. 22. 18. Mar. 12. 15. the holy Ghoſt, Act. 5. 9.

3. Of Satan tempting Man, 1 Cor. 7. 5. and Jeſus Chriſt, Mat. 4. 1, 3.

4. Of our owne fleſh, Jam. 1. 13.

Temptation] Probation, tryal, or proof of any thing or perſon, to get the true knowledge of it, for knowledge is the end of Temptation.

2. Afflictions and croſſes, by which men are tryed. Jam. 1. 2, 14. *Count it exeeeding joy when ye fall into ſundry temptations.* This is Temptation of probation, ſerving to manifeſt what is in us, unto our ſelves and others.

3. Inward ſuggeſtions of Satan, or outward proſperity of life, as baits and ſnares to catch us. Matthew 6. 13. *Lead us not into temptation.* Matthew 26. 41. *Pray leſt ye fall into temptation.* Luke 4. 13. *When he had ended his temptation*; that is, temptation to perdition.

4. Scandall upon the taking of Chriſt, Mat. 26. 41.

5. Perſecution and trouble for Religion, Luk. 8. 13.

To fall into temptation] To be overcome, when through weakneſſe we yeeld unto wicked motions and affections, and unto occaſions of evill. Matt. 26. 41. *Leſt ye fall into temptation, for the fleſh is weak.*

Humane temptation] Some tryal, wherein doth appear great weakneſſe, ſuch as accompanies the nature of man. 1 Cor. 10. 13. *No temptation hath taken you, but ſuch as is humane,* or *which pertaineth unto men.* The meaning is, that the Chriſtians of *Corinth*, which for fear of giving offence to their idolatrous Neighbours, went into their Temples of Idols, there to eat meat ſacrificed to Idols, had herein ſhewed themſelves men, yeelding to humane frailty; and therefore it behoved them to be more conſtant afterwards, that God might be with them in all temptations that ſhould befall them, for the time to come.

To lead into temptation] To put or bring one in the power of Satan the Tempter, delivering him as a juſt Judge, to the will and pleaſure of the Devill, to be carryed captive of him. Mat. 6. 13. *Lead us not into temptation,* God puts one in the power of Satan, as a Judge doth put a Malefactor over unto the Hang-man.

The Tempter] The Devil by his wicked ſuggeſtions proving and ſeeking whom he may deſtroy. 1 Theſſ. 3. 5. *Leſt the Tempter had tempted you in any ſort.* 1 Pet. 5. 8. Mat. 4. 3. *Then the Tempter came to him.*

Ten] ſignifies many, a diſtinct number, uſed for an indefinite, Joh. 19 3. Lev. 26. 26. Numb. 14. 22. Gen. 30. 7.

Ten dayes] A certain ſpace of time (very ſhort) wherein God would afflict his Church. Rev. 2. 10. *And ye ſhall have tribulation ten dayes.* Gen. 31. 7. Numb. 14. 22. Job 13. 3. *Ten times* put for *oftentimes.* A finite number for an indefinite number.

Ten horns] Many Kings and Provinces, which did give their authority, power, and force (meant by the Horns, wherein lyeth the ſtrength of Beaſts) to erect, enlarge, and eſtabliſh the tyranny of Eccleſiaſticall *Rome.* Rev. 17. 12, 13. *And the ten Horns which thou ſaweſt are ten Kings.*

Ten Virgins] The viſible Church, conſiſting of wiſe and fooliſh; that is, godly, and wicked. Mat. 25. 1. *Then the Kingdome of Heaven ſhall be likened unto ten Virgins.*

Tenth] ſignifies a remnant left of a far greater number; or a very few of many. Iſa. 6. 17. *In it ſhall be a tenth.* Amos 5. 3.

Tend] To lead and direct, Prov. 10. 16. & 11. 19. & 19. 23.

Tender] is put, 1. for weak, Gen. 33. 19.

2. For delicately brought up; ſpoken of them who were never uſed to a hard kinde of life, and cannot endure the leaſt hurt, Deut. 28. 56.

3. Dearly beloved, Prov. 4, 3. Dan. 1. 9.

4. Pitifull hearted, Eph. 4. 32.

5. It is referred to the heart, which is ſaid to be tender, when it cannot endure the leaſt ſin againſt God, but is grieved for it, 2 Chr. 34. 27.

Tender mercies] Moſt inward feeling and affectionate compaſſions, like unto motherly pitifulneſſe and kindeneſſe, which is hard to tell how tender and great it is. Luk. 1. 78. *The tender mercies of our God.*

Tenons] Exod. 26. 17. called in Hebrew, *hands*, for that they held faſt in the mortaiſes of the ſockets. *Aynſworth.*

Tenour] Rule, order, Gen. 43. 7.

2. Preſcript, ſumme, form, Exod. 34. 27. It ſignifieth the mouth, Gen. 43. 7. marg.

Tent] A place to dwell in, ſo made, as it might be removed and carryed to and fro. Num. 5. 3. Gen. 4. 20. *Jubal was the Father of ſuch as dwelt in tents.* Exod. 18. 17. See *Tabernacle.*

God cauſed an habitation to be made in the wilderneſſe, wherein he dwelt among men, Exod. 26. Pſal. 78. 60. That manſion made of ten Curtains he called a Tabernacle, Exod. 26. 2. Pſal. 26. 8. Over this other Curtains were made, and caſt as a covering, called a tent or covering, Exod. 6. 2, 7. Hereupon the whole place is ſometime called a Tent, and ſometime a Tabernacle, Pſal. 15. 1. To this Tent (till the Temple was built by *Solomon*) all Gods people were wont to come to worſhip, Lev. 17. 4, 5. Deut. 12. 5, 6. It was a moveable place, and ſo diſſered from an houſe or ſetled habitation, 2 Sam. 7. 6. 1 Chron. 17. 5. yet for the uſe was ſometime called an Houſe.

Tent] Movable, as thoſe in the Wilderneſſe, Numb. 9. 20, 22. & 16. 26. and in time of War, 2 Sam. 11. 11. 2 King. 7. 16. and in travelling, Ezr. 8. 15.

Unmovable, ſetled places to dwell in, 2 Sam. 20. 1. 1 King. 12. 16. 2 King. 13. 5. & 14. 12.

It's alſo put for the Covering of the Tabernacle, Exod. 26. 7, 11.

A Tenth] The ſmall number of the Jews, which ſhall be ſaved from ſpiritual and bodily calamity, which are called the Tenth, becauſe for their paucity and fewneſſe; alſo becauſe they are ſacred and holy to God, as the Tenths were, Lev. 27. Iſa. 6. 13. *Yet in it ſhall be a Tenth.*

To live in Tents] To exerciſe the trade of a Shepheard. Gen. 25. 27. *Jacob dwelt in Tents.*

2. To look unto houſhold affairs, that they be well governed. Gen. 4. 20. *Jubal was the Father of thoſe which dwell* (or *live*) *in Tents.*

Tents of Shem] The viſible and publick meeting of the Church of God, (which was in families untill the birth of *Enoch*, Gen. 4. 26. and after in great aſſemblies) Gen. 9. 26, 27. *To dwel in the Tents of Shem.* He ſpeaks after the cuſtome of thoſe times, which was to dwell in Tents like Pilgrims, which had no permanent City, but looked for one in Heaven.

Tents of wickedneſſe] A place without the Church of God, wherein dwels no goodneſſe nor holineſſe. Pſal. 84. 10. *Then to dwell in the Tents of wickedneſſe*; that is, among Infidels and wicked men.

Terah] *Smelling, breathing*; or, *driving away.* The Father of *Abraham*, Gen. 11. 26. 1 Chr. 1. 26. Joſh. 24. 2.

Teraphim] *Images*, or *forms*, Judg. 17. 5. Hoſ. 3. 4. It ſignifieth,

1. In generall, the compleat image of a man, 1 Sam. 19. 13.

2. An idol made for mens private uſe, in their own houſe, which were (as it were) their *houſhold gods*, Gen. 31. 30. Judg. 17. 5. They are called *gods*, becauſe of the worſhip exhibited to them. Hence cometh σεβάνειν, *to worſhip.*

The *manner* of their making (as *Elias* in *Thisbi* tels) was, they took a childe uncircumciſed, whoſe head they pinched off with their nails, which they ſeaſoned with ſalt and ſpices, and put a little plate of gold under the tongue, and writ upon it the name of an unclean ſpirit, which they worſhipped.

The uſe of theſe Images, was to conſult with them with as Oracles, concerning things for the preſent unknown, or future, to come. To this purpoſe they were made by *Aſtrologers*, under certain *conſtellations*, capable of heavenly influences, whereby they were enabled to ſpeak, Zech 10. 2. And one reaſon why *Rachel* ſtole her Fathers Images was, that he ſhould not conſult with them, to know what way *Jacob* took in his flight. *Goodwyn Moſes and Aaron. lib. 4. c. 9.*

Concerning the *Teraphim* that *Michol* kept in her houſe; *Note*, that it is taken three wayes in Scripture.

1. *Univocè*, for the *Teraphims* which the Magicians uſed, Gen. 31. 19.

2. *Analogicè*, for the Idols which the Idolaters worſhipped, Judg. 18. 14. & 17. 5. Theſe were not like *Laban's Teraphim*, but were ſo called by way of *Analogie*; for the worſhipping of Idols is the worſhipping of devils, 1 Cor. 10. 21.

3. *Æquivocè*, ſuch was that of *Mical*, 1 Sam. 19. 13. made only to the form of a man, for it is not likely that *David* who had a care to purge his houſe of all abominations, Pſal.

101. would have ſuffered his houſe to be polluted with *Teraphim*, either in the firſt or ſecond ſenſe. *Weems Degen. Sons.* p. 88.

Teraphims] Gen. 31.19. were Images in the ſhape of men, as may be gathered, 1 Sam. 19. 13, 16. And that they were images and repreſentations uſed in divine worſhip; See for that Judg. 17.5. & 18.14, 17, 20. Hoſ. 3.4. And by Ezek. 31. 21. Zach. 10. 2. It ſeemeth that Idolaters conſulted with their gods by them, and had Oracles.

Tereſh] as *Terah*. Eſt. 2.21. One of *Ahaſuerus* his Chamberlains.

Termed] Iſa. 62. 4. called, named. Heb. *It ſhall not be ſaid any more to thee, Forſaken.*

Terreſtrial] 1 Cor. 15. 40. *Earthly*, as the Originall ἐπίγεια, is rendred, Joh. 3.12. 2 Cor. 5.1. Phil. 3.19. Jam. 3.15.

Terrible] is ſpoken of *things* or *perſons* cauſing fear and terrour: As,

1. Of ſuch things as are of a horrible aſpect; either in ſleep, Dan. 2.31. or awake, as *Satyres*, which in part are like a Man, partly like a Goat, and partly like an Ape; they love waſte and deſolate places, Iſa. 34.14. Jer. 50.39. Iſa. 13.22.

2. As are of a *great power, ſtrength*, and *cruelty*; as the *fourth beaſt* in *Daniel*'s viſion, Dan. 7.17. Thus the *Caldeans* are ſaid to be a *terrible Nation*, becauſe of their ſtrength and cruelty, Hab. 1.7.

3. As are of great *courage*, and admirable fortitude, Cant. 6.4, 10. Job 15.24. Joel 2. v. 5.

It is ſpoken of Gods Name, Pſal. 111.9. Exod. 15.11. Neh. 1.5. Pſal. 96.4. becauſe he is to be reverenced and had in great admiration; and of the Works of God, becauſe of the greatneſſe and wonderfulneſſe of them, which he works either for the ſalvation of his people or deſtruction of his enemies, Pſal. 65.6. Deut. 34.12. but above all at the Red Sea, Pſal. 106.22.

It is alſo applyed to the Works of Chriſt, for the greatneſſe and wonderfulneſſe of them in the work of our Redemption, Pſal. 45.5.

It ſignifieth ſcornfull, watchfull for iniquity, Iſa. 29.20. marg. and haſty, Hab. 1.7. marg.

Terrour] A great fear, and aſtoniſhment, Gen. 35.5. Lev. 26.16.

It is put for the *cauſe* ſtriking terrour: as,

1. Afflictions and calamities, Pſal. 73.19. & 78.33. Deut. 4.34. Pſal. 55.6. & 86.16.

2. The laſt judgement, 2 Cor. 5.10.

3. Wrath and indignation, Prov. 20.2.

Secondly, for the effect it ſelf, Phil. 1.28. 2 Theſſ. 2.2.

In which reſpect it is put for horrour and quaking, Pſal. 55.4.

2. For amazement and aſtoniſhment, Joſh. 2.9. Pſal. 91.5. Jer. 20.4.

The *cauſes* of it are,

1. *God*, 2 Chr. 14.14. who puts it into all creatures, Gen. 9.2. In *Abraham*, Gen. 15.12. *Canaanites*, Exod. 23.17. Deut. 2.25. and into the wicked for their ſins, Exod. 15. 15, 16, 17. Lev. 26.16. Deut. 32.25.

2. Great dangers, Pſal. 55.5. 1 Sam. 25. 37. 2 King. 19.26.

3. Things unuſuall, and unheard of; as the wonderfull Works God worketh in favour of his Church, Exod. 15.14, 15, 16. Extraordinary teſtimonies of the anger and wrath of God, Dan. 5.5, 6, 9.

4. The horrible judgements of God upon ſinners, Job 31.34. & 9.34.

5. Death, called *the King of terrours*, Job 18.14. Pſal. 55.4.

The *effects* are,

1. Torment of minde, Lev. 26.16.

2. Fleeing away, Deut. 28.65. Pſal. 48. 6, 7. 2 King. 7.5.

3. Change of the countenance, Ezek. 27. 35. Iſa. 13.8.

4. Weakening of the ſtrength of the body, 1 Sam. 28.20. Dan. 10.8.

5. Horrour, and trembling, Dan. 5.5, 6, 9.

6. Deſtruction, and death, Pſal. 88.16. & 73.19.

Tertius] *The third.* The name of a man, Rom. 16.22.

Tertullus] *Declaring falſe things, a lyer*; or, *wondrous.* An Oratour againſt *Paul*, Act. 24. 1, 2, 10.

Teſtament] That which we commonly call a mans Will, and appointment for the beſtowing of his goods amongſt his children, or kindred and friends. Gal. 3.15. *Though it be but a mans Teſtament.* Heb. 9. 15, 17.

2. An appointment or agreement between God and Man, touching free ſalvation by faith in Chriſt. Mat. 26.28. *For this is my blood of the New Teſtament.* This is called a Teſtament, becauſe it was ratified and confirmed by the death and bloud-ſhed of him, who made the Covenant or agreement with us; to wit, of Chriſt, and containeth (as it were) his laſt Will written dow.

3. The Book or Tables wherein the Teſtament is written, 2 Cor. 3.14.

New Teſtament] The Covenant of God,

in regard of the diſpenſation of it under the Goſpel, by Chriſt, towards Chriſtian people, without ſuch Types and Propheſies. Alſo, with few Ceremonies, and with much more cleerneſſe, and fuller revelation of the truth, and more plentiful graces of the Spirit, to endure alwayes new, and the ſame to the end of the world, Jer. 31. 33,34. Act. 2. 17,18. This divers manner of adminiſtration, and delivery of the Covenant or Teſtament, cauſeth it, that being but one in ſubſtance, (to wit, ſalvation by faith in Chriſt) yet it is called Old and New Teſtament, as if it were two, Heb. 8. 9,10. See *Covenant*.

Old Teſtament] The agreement or covenant of God, which is called [*Old*] in regard of the firſt diſpenſation of it by *Moſes*, toward the Jews, in many figures and ſhadows of Rites and Sacrifices, and with other obſcure and dark revelations by Propheſies; which diſpenſation is now ended. Heb. 8. 13. *In that he ſaith, a New Teſtament, he hath abrogated the Old.*

Two Teſtaments] Two types, and figures to ſhadow forth in ſome ſort, and to repreſent the two Covenants of Grace and Works. Gal. 4. 22. *For theſe are the two Teſtaments, the one, &c. Agar* which with her Son *Iſmael* was abiding in *Arabia*, doth repreſent the Legal Covenant, (or of the Law) which was publiſhed in *Sinai* a Mountain of *Arabia*; and ſtriketh the hearts of ſinners with ſervile fear, becauſe none can keep it, and it threatneth eternall death to all that break it. Therefore, ſuch as truſted in the Ceremonies and Works of the Law, done by their owne ſtrength, are lyable to the curſe, and caſt out of the family or Church of God, (as *Agar* and *Iſmael* out of *Abraham*'s houſe) that they never enjoy the inheritance of the life which is eternall. But *Sarah*, who not by naturall ſtrength that ſhe lacked, but by virtue of Gods promiſe, bore *Iſaac* of *Abraham*; ſhe repreſents the Evangelical Covenant, or promiſe of grace, wherein ſuch as freely be begotten of the Spirit, doe put their truſt, and are thereby juſtified and become inheritours of heaven, as *Iſaac* the Son of the promiſe, enjoyed his Fathers inheritance. Theſe two Covenants being weighed in the ballance of falſe Apoſtles, who aſcribed part of ſalvation to the works of the Law; or of the Phariſees, who imbraced the Law in ſtead of Chriſt; then theſe Covenants are not onely two, but flat contrary to themſelves: whence ariſeth the concluſion ſet downe by the Apoſtle. Gal. 5. 2, 4. *Chriſt profiteth you nothing; ye are faln from grace, if you be juſtified by the Law, &c.*

New Teſtament hath commonly one of theſe three acceptions.

1. Reconciliation of all elect ſinners with God, through the blood of Chriſt.

2. The doctrine which teacheth agreement, either by voyce or writing.

3. The Cup in the Lords Supper, which ſealeth this reconcilement, Mat. 26. 26,27. 2 Cor. 3. 6.

In Teſtaments divine and humane, there be exrmples of unproper and figurative ſpeeches. See Gen. 17. 11,12. Matth. 26. 26,27. Gen. 49. Deut. 33. 2 Sam. 23. 1 King. 2. 1. Mat. 2. Tob. 4.

Teſtator] Heb. 9. 16, 17. He that maketh a Teſtament.

To teſtifie] To bear witneſſe of any perſon or thing, by word or work. 1 Joh. 5. 9. *Which he teſtified of his Son.*

Teſtifie] is put for, To condemn, Deut. 31. 21. Job 15. 6. Pſal. 50. 7.

2. To declare, 1 Theſſ. 4. 6. Luk. 16. 28.

3. To avouch, and affirm, Joh. 3. 11. & 4. 44. & 13. 21.

4. To adjure, Eph. 4. 17.

5. To deſire earneſtly in teaching the truth, Act. 2. 40.

Teſtimony] The whole Scripture or Word of God. Pſal. 19. 7. *The teſtimony of the Lord is ſure, and giveth wiſdome unto the ſimple.* The Word of God is called a Teſtimony, becauſe it containeth Articles of the Teſtament, or Covenant, both on Gods part, and ours, witneſſing his good will to us, and our duty to him; what good he means us, and what duty we ſhould doe to him. Sometime this word [*Teſtimony*] ſignifies Doctrine, agreeable to the Word, 2 Theſſ. 1. 10. Gods Law hath this name, not for the former reaſon onely, but alſo for the conteſtation and earneſt charge concerning it: And alſo, becauſe it teſtifieth the wiſdome, power, and goodneſſe of God more plentifully then the book of Gods works doe, Pſal. 19. 7.

2. The word of precepts and commandements, which are witneſſes of Gods will, what he would have us doe. Pſal. 119. 2. *Bleſſed are they which keep his teſtimonies.* Pſal. 25. 9.

3. The Ark, becauſe the Teſtimonies were kept in it. Exod. 16. 34. *Aaron laid it before the Teſtimony.* Numb. 7. 89. Exod. 25. 21. Alſo it ſignifieth the Tabernacle wherein the Ark was.

4. A good report from others, witneſſing well,

well, 2 Tim. 1. 8. Act. 16. 2. Either Christ, or his Gospel, which testifieth of him, 1 Tim. 2. 6.

5. The two Tables of Stone, wherein the Law was written. Exod. 40. 20. *And he took and put the Testimony in the Ark.* Exod. 25. 16, 21. & 31. 18.

Ark of testimony] A Chest, wherein were put the two Tables of Stone, containing the Law, which is the Testimony of his will. Exod. 30. 6. *After thou shalt set it before the vail, that is neer the Ark of the Testimony.* Also God did there use to give his people visible testimonies of his presence. The putting of the Testimony or two Tables of the Covenant into the Ark, Exod. 25. 21. this signified that Christ was the end of the Law, Rom. 10. 4. And had testimony from it, Rom. 3. 21, 22, 23. And that God will not accept of any our obedience of the Law, unless the blemishes of our sins, and the wants of our obedience be hid and purged by Christ, whereupon he is called the propitiation of our sins, 1 Joh. 2. 2. Whereas without the Ark (yet before it) were put and set a golden pot, Heb. 9. 4. which had the hidden Manna, Exod. 16. 33, 34. and *Aaron's* Rod which had budded, Numb. 17. 8, 10. The former signifieth the glory of eternall life hidden in Christ, as Rev. 2. 18. The latter, that they were daily to be destroyed for their rebellions, unless they were forgiven and covered by Christ.

To binde the testimony] To wrap and fold up the volume and roul, wherein was written, as vers. 2, 3. the testimony of God touching his defence of *Judah*, against the two Kings of *Syria* and *Israel*, lest it should be any more in the sight of a people which made but a mock and scorn at it, Isa. 8. 16.

Testimony of Jesus Christ] is the Gospel of Christ, Rev. 1. 9. & 12. 17. It is so called,

1. Because it is revealed by Christ, in regard whereof he is called *the faithfull witnesse*, Rev. 1. 5. and none could open the book but he, Rev. 4. 9.

2. The subject of it is Christ, or the doctrine of faith and salvation wrought by Christ alone, Rom. 1. 2.

3. It was testified unto by Christ; not only revealing it by his divine doctrine, but also by his holy life, mighty miracles, faithfull profession before the Jews, Pharisees, *Pontius Pilate*, the whole Councel, and by his innocent death.

4. Because the end of it is onely Christ, it aims at his glory, Act. 2. vers. 36.

To have the testimony of Jesus Christ] is,

1. To preach the Gospel. So *John bare record of the testimony of Christ*, Rev. 1. 2. & 14. 10.

2. To professe the Gospel to uphold and maintain it, to give witnesse unto it, and to hold it in life and death, as in Rev. 20. 4. it is said of the Martyrs.

Tetrarch] *A Governour of the fourth part of a Realm.* Luk. 3. 1. Mat. 14. 1.

Teyle-tree] Isa. 6. 13. or a *line-tree*. A tree of goodly leaves, and spreading branches, fit to make Bowers of. And this and the Oke (as some suppose) are here made choyce of; because the one in regard of its fairnesse, the other in regard of its firmnesse, might be unlikely to lose their goodly verdure in Winter. *Annot.* See *Teile-tree*.

T H.

Thaddeus] *Praising*, or *confessing*. Surname of *Lebbeus*, one of the Apostles of Christ, Mat. 10. 3. Mar. 3. 18.

Thahath] *Hasting*. The Son of *Nahor*, by his Concubine *Reumah*, Gen. 22. 24.

Thamah] *Blotting out, shaving, wiping away*; or after the *Syrian*, *smiting*. Ezr. 2. 53.

To thank] To acknowledge a benefit, and to recompense a gift freely given. Luk. 17. 9. *Doth he thank that servant?* In thankfulnesse unto men, there must be truth in confessing a kindnesse received, and justice in requiting it as we may.

Thanks] As it is spoken of Christ, is put sometimes for his *ordinary* blessing and sanctifying the creatures and gifts of God, Luk. 24. 30.

2. For the *Sacramentall* blessing, whereby he did consecrate the Bread and Wine in the last Supper, to set forth his suffering, Luk. 22. 17, 19. Mar. 14. 23. Mat. 26. 27.

3. For his *miraculous* blessing, whereby a few loaves and small fishes were multiplyed to serve great multitudes of people, Mat. 15. 36. Luk. 17. 16. Joh. 6. 10, 23.

Thanksgiving] An acknowledging and confessing with gladnesse, of the benefits and deliverances of God, both towards our selves and others, to the praise of his name. 1 Tim. 2. 2. *Let supplication, and prayer, and thanksgiving be made for all men.* 1 Thess. 1. 4.

Thanksgiving hath in it,

1. Remembrance of the good done to us.

2. Mention of it.

3. Con-

3. Confeſſing God to be the authour and giver of it.

4. Cheerfulneſſe, being glad of an occaſion to praiſe him, and doing it gladly, with joy.

Thanksgiving is put ſometime *generally*, for the whole worſhip of God, Rom. 1.21. more *eſpecially*, for praiſe, 1 Cor. 15.57. 2 Cor. 8.16. and for that gladneſſe and joy we conceive of the benefits of God, Pſal. 92.5. & 147.7.

It is expreſſed in Scripture, by *the voyce of thanksgiving*, Pſal. 26.7. Jonah 2.10. by *the calves of our lips*, Hoſ. 14.3. by *the ſacrifice of praiſe*, Pſal. 116.17.

The *object* of it is threefold.

1. He to whom we give thanks, to wit, God, Luk. 18.11. Rom. 6.17, & 14.6. 1 Theſſ. 1.2. and Chriſt, 1 Tim. 1.12.

2. Thoſe for whom we give thanks; as *generally*, for all men, 1 Tim. 2.1. and *ſpecially*, for the faithfull, Rom. 1.8. Col. 1.3. Eph. 1.16.

3. The *things* for which we *give thanks*, to wit *generally*, for all things, Epheſ. 5.20. More *particularly*,

1 For the bleſſings of God, *ſpirituall*, as willing hearts to the works of piety, 1 Chr. 29.13,14. for *morall* bleſſings, as wiſdome and knowledge, Dan. 2.23. for *ſaving graces*, Rom. 1.8. & 16.4. 1 Cor. 1.4. Eph. 1.16.

2 For the judgements of God upon the wicked, Pſal. 9.1,2,3.

3 For the enlarging of Chriſts Kingdome, Rev. 11.17.

4 For our deliverance from the body of death, Rom. 7.25. 1 Cor. 15.57.

5 For *temporall* deliverances, Exod. 15.1,2, *&c.* 2 Sam. 22.50. 1 Chr. 6.35.

6 For Chriſt, Luk. 2.38. For the deliverance of Gods Miniſters, 2 Cor. 1.11. For a bleſſing upon the Miniſtery, 2 Cor. 2.14.

The *properties* of it are,

1. It ſhould be in the name of Chriſt, Eph. 5.20. Rom. 1.8.

2. Continually, 1 Cor. 1.4. Eph. 1.16. Col. 1.3.

3. From the heart, Pſal. 9.1. & 103.1,2.

Thara] Luk. 3.34. The Son of *Nahor*; ſome render it, *ſmelling well*, or *breathing*, from רוח, or ריח.

Tharſhiſh] *A beholding of the ſword, a ſearching out of marble, the Turtle bird of the ſword, a Jaſper ſtone*; or, *the ſea*. The Son of *Bilhan*, 1 Chr. 7.10. Alſo a Countrey, from whence *Solomon*'s Navy once in three yeers brought gold, and ſilver, *&c.* 1 King. 10.22. *Tharſhiſh* might then be taken in as large an extent as *India* is now. To *Tarſhiſh* it was a long voyage, as now it is to the *Eaſt-Indies*. *Annot.*

That] The excellency of ſome particular perſon or thing, good or evill, as That light, That Son of God, That Lamb of God, That Life, That Antichriſt, *&c.* That notable adverſary of Chriſt. 2 Theſſ. 2.3. *That man of ſin*; that is, that moſt notorious ſinner, exceeding all other in ſin.

Oftentime [*That*] is read without any emphaſis, onely to note ſome ordinary thing, or ſome perſon. See Rom. 9.10,11. & Phil. 1.6,9,10. where both the matter and end is meant.

Note further of (That or The) it ſometime hath the force of noting ſome ſpeciall thing; as ſometime it is demonſtrative, and otherwhile hath no power at all, but aboundeth.

This particle (*That*) doth often ſignifie the impulſive or finall cauſe of Gods counſels and works, or of mens purpoſes, and doings, as Rom. 2.4. & 9.23. & 11.32. & 9.17. In theſe places the end or mark propounded unto the actions of God, are pointed at. Alſo Rom. 10.1. *That they might be ſaved.* Not the event, but the end and ſcope at which *Paul* his prayers aimed, is declared: but ſometime that noteth the ſcope of Gods purpoſe, and the event, and what falleth out, or followeth of ſome foregoing matter, by the courſe of Gods providence, as Rom. 11.11. *Have they ſtumbled that they ſhould fall?* & Rom. 11.31. *That they alſo may obtain mercy.* Of theſe Texts the meaning is, that the Gentiles being called to Chriſt, this event by Gods appointment wil follow of it at the length, even the vocation of the Jews, being provoked to deſire and ſeek the like grace by emulation of the beleeving Gentiles. Laſtly, even the means leading to the end, are in this particle [That] deſigned, as Eph. 1.4. *Choſen that we ſhould be holy.* If this obſervation be well heeded, it will help to the due interpretation of many places of Scripture, and give light to many weighty matters.

Theatre] A place where the people flocked together to behold Playes and Shews, exhibited unto them, Act. 19.29,31.

Thebez] *An egge*, a *ſilken garment*; or after the *Syrian*, *flax*. A City, where *Abimelech* was ſlain, Judg. 9.50. 2 Sam. 11.21.

Thee] Thy face, Gen. 19.21. marg.

In thee] ſignifies, In thy ſeed, Gen. 12.3. compared

compared with Gen. 22. 18. *And in thy ſeed ſhall all Nations, &c.* that is, in Chriſt by faith, Gal. 3. 8. & 16. So then *Abraham* is not onely a form or pattern of eternal bleſſedneſſe (conſiſting in remiſſion of ſins, deliverance from Satan, regeneration, juſtification, ſanctification, and glorification) but a cauſe of it, not in and from himſelf, but by and from his ſeed included in his loynes, and by none other ſeed of his then Chriſt, who dying, freed all beleevers from the curſe of the Law, Gal. 3. 13, 14.

With thee] Before thee, 1 Sam. 29. 8. marg.

Theef] One that taketh to himſelfe the goods of other men, without the privity of the Owner. Prov. 6. 30. *Men do not deſpiſe a theef which ſtealeth to ſatisfie his ſoul.*

2. One that dealeth unrighteouſly in his own Temporall goods, or Spirituall gifts; by keeping in and hiding them from ſuch, to whom we owe them by virtue of our calling: or, one who behaves himſelf unjuſtly in other mens goods, impairing them, either by deceit or violence, as Joh. 12. 6. 1 Cor. 6. 10. *Theeves, extortioners.*

3. A Seducer, which by corrupt gloſſes, and falſe interpretations, ſteals from the Church of God the true meaning and doctrine of the Scripture; ſo ſpoyling ſouls, as Theeves ſpoyl mens bodies. Joh. 10. 8. *All which came before me are theeves, &c.* Hoſ. 6. 9.

4. Hypocrites, which under ſhew of piety ſeek their owne gain, with the loſſe of others. Matth. 22. 13. *Ye have made it a den of theeves.*

Note. Theeves be ſuch as enter not by lawfull calling, or which teach lyes, and not Chriſt.

As a theef] Suddenly, as Theeves uſe to doe, coming at ſuch an hour as they are not looked for. 1 Theſſ. 5. 24. *As a theef in the night.* This pertaineth to the wicked, not unto the godly, who are watchfull continually, looking and preparing for that great day. See Mat. 24. 42, 43, 44. Luk. 12. 39, 40. & 21. 34, 35.

Theft, *or* ſtealing] The with-holding of that which is another mans, againſt the owners will; the drawing unto us other mens goods by injury, or not diſtributing that which is our owne when need requires. Hoſ. 4. 2. *By ſwearing, and lying, killing and ſtealing.* Exod. 20. 15. *Thou ſhalt not ſteal.* All manner of wrong done to our ſelves in reſpect of our own ſubſtance, or to the ſubſtance of others, is ſtealing.

Theft] according to the *time*, is either *night-theft*, or *day-theft*; if the Theef came to ſteal in the night, then he might be killed ſafely, but not ſo in the day time, Exod. 22. 2, 3.

According to the *object*, Theft in holy things is *Sacrilege*, Act. 5. 2. If the Theef rob the Common-wealth, it is called *peculatus*; if he ſteal Cattel, it is called *abigeatus*; ſuch were the *Caldeans* who robbed *Job*; ſuch were the *Saracens*, becauſe they lived by robbery and excurſions; they were called *Saraceus*, from *Sarack*, *excurrere*, which cometh from *rik*, *vacuum eſſe*. If the Theef had ſtoln a Man, it was called *plagium*, and he was to die the death, Exod. 21. 16.

According to the *manner*; it is either *publick* or *ſecret* theft.

Publick, is either by *Land* or *Sea*.

By *Land*, when it is committed with an open and high hand; the higheſt ſort of theſe are *murthering theeves*, who kill that they may rob; ſuch were thoſe that lay betwixt *Jeruſalem* and *Jericho*, Luk. 10. 30. Theſe reſemble moſt the devil, *aſhmodeus*, who had his name *a* [*ſhadad*] *vaſtare*, who ſpoyleth and ſpareth none.

Theft by *Sea* is called *Piracie*. Rev. 2. 12. *Woe be to the earth, and to the Sea, for the devill is come down to you, having great wrath.* Theſe ſpirits are the devils Factors, who trouble the Sea; ſuch were the *Barks of the Iſle Pharos* among the *Ægean* Iſlands, who came out ſecretly like Mice of the *Iſle of Pharos*, to rob; and *Lemnunculi*, little Barks of the Iſle *Lemnos*; unto theſe *Job* alludes, Job 9. 26.

Again, Theft in reſpect of the *manner*, is either violent or fraudulent oppreſſion, Lev. 19. 13.

By *violence*, it is called *gazal*, to pluck a thing out of ones hand.

By *fraud*, is called [*gnaſhak*] both are forbidden, Luk. 3. 14. This cometh of covetouſneſſe, Mic. 2. 2.

Violent oppreſſors are called *Hunters* in Scriptures, Gen. 10. 8. & Prov. 12. 27.

Fraudulent theft is when men caſt a cloak or ſome pretence upon their theft, which is done divers wayes.

1. Under colour of Religion, Mat. 21. 13. Joh. 2. 19.

2. Under pretence of Charity, Mar. 12. 5, 6.

3. Under pretence of Merchandiſe, Hoſ. 12. 7. Ezek. 17. 4.

4. Under pretence of Law; ſuch was the theft of *Zacheus* the Publican, Luk. 19. 9.

5. Unde-

5. Under fair pretences, as thoſe who took out the ſeeling of the Houſe of God, and ſeeled their own houſes, Jer. 22.14. and that it might not be known, they painted it over with *Vermilion*.

6. When mens ſenſes are deluded by ſleight, as when Coggers with the Dice win mens money from them; to this the Apoſtle alludes, Eph. 4.14. This is called *ſtellionatus*, cozenage: So when the ſimple are overmatched by the crafty, this is called πανουργία. In all ſorts of *bargaining*, the *will* ſhould have the full conſent; now when the *underſtanding* is blinded, which determineth the *will*, then the *will* cannot give the cleer and expreſſe *conſent*; as in *violent* theft the ſtronger overmatcheth the weaker, ſo in *covered* theft, the crafty overmatcheth the ſimpler.

7. *Uſury* is a ſort of *fraudulent* theft. See more of this in *Uſury*. *Weems Morall Law*. p. 187.

The *cauſe* of theft, are *generall*, the malice of the heart, Matth. 15. 12. *particular*, are,

1. Poverty, Prov. 30 9.

2. Idleneſſe, Eph. 4. 28.

3. Prodigality, which cauſeth poverty, and that cauſeth theft, as we ſee in the prodigall, and by daily experience.

4. Covetouſneſſe, 1 Tim. 6. 9, 10.

The *effects* are, I. In reſpect of the Theef,

1 Pollution, Mat. 15.20. Mar. 7.20.

2 Pleaſure, Prov. 9. 17.

3 Shame and confuſion; whereunto the Prophet alludes, Jer. 2. 26. & 48. 27. Prov. 6. 30.

4 Puniſhment from Men, 1 Pet. 4. 13. Gen. 43. 18. Exod. 22. 4, 7, 9. 2 Sam. 12.6. Luk. 19. 8. from God, 1 Tim. 1.10. In this life, Zech. 5. 3, 4. In the life to come, 1 Cor. 6. 10.

II. In reſpect of them from whom the goods are ſtolne, as the cry is ſent after them, Judg. 18. 23. and many curſes and imprecations, Prov. 29. 24. Judg. 17. 2.

The *remedies* to cure this ſore, are,

1. To purge the heart from malice and covetouſneſſe, Matth. 15. 20. compared with the verſes before.

2. Every one is to labour with his owne hands, Eph. 4. 28.

3. To beware of prodigall waſting.

Theebes] One of them, Matth. 27. 44. Luk. 23. 39, 40. This change of number is often in the Hebrew: as Gen. 19. 29, 46, 23, 7. 1 Sam. 9. 2. 2 Chron. 6. 14. Gen. 21. 7. Zach. 9. Mat. 21. 5, 7. Mar. 11. 17.

Thelaſar] *Taking away*, or *heaping up*. A Region of *Syria*, 2 King. 19, 12.

Them, *and* **Themſelves**] have relation unto the perſons, places, and things then ſpoken of.

Then] That a thing is ſo, or ſeeing it is ſo. Rom. 6. 1. Alſo 7. v. 7. *What ſhall we ſay then?*

2. Some certain time wherein ſomething was done. Mat. 4. 1. *Then was Jeſus led aſide.* And elſewhere often it is thus taken, for to note a certain time.

3. Therefore; and it is a note of an inference or concluſion, gathered from ſome premiſes. Rom. 8. 1. *Now then there is no condemnation.*

4. And, Gen. 34. 16.

Thence] hath relation unto the place then ſpoken of.

Thenceforth] hath relation unto the time following that which then is.

Theophilus] *A friend of God*, or *lover of God*. A godly man, to whom *Luke* dedicated his *Goſpel*, and *Acts of the Apoſtles*, Luk. 1. 3. Act. 1. 1.

There] pointeth out the place ſpoken of.

Therefore] An inference of what went before, not ever immediately, but ſome former verſes, as Exod. 1. 20, 17.

Sometime a precedent cauſe of that which is inferred, Rom. 8. 1. & 3. 28. & 2. 1. In theſe and ſuch like places, this particle is argumentative, and inferreth the effect from the cauſe.

2. The end, order, and ſequel of a matter, 2 King. 22. 19, 20. Gen. 22. 16. Phil. 2. 9. Rom. 4. 19. *Therefore* (or to this end) *Chriſt dyed, &c.* Here is noted onely the conſequent, or what in order did follow the humiliation and death of Chriſt, to wit, his exaltation, and manifeſtation of his God-head; alſo his dominion over his Church, as is plainly to be ſeen by Luk. 24.46. 1 Pet. 1. 11. They do erre then, which would by theſe and ſuch places conclude, that Chriſt merited in his obedience and paſſion, ſomething to and for himſelf, to whom all good was due, even from the time of his union: when his manhood at his conception, was knit unſeparably unto the Perſon of the Son of God, then was he Lord of all, even as man, and had right to eternall glory. Alſo the Scripture cleerly proveth, that whatſoever Chriſt did or ſuffered, was for us, not for himſelfe; for that had obſcured his grace toward his members, if he had come to deſerve ought for himſelf.

More then these] More then his Ship, Nets, and other things, Joh. 21. 15.

Thessalonica] *The other victory of God.* A City of *Macedonia*, where *Paul* preached the Gospel, and to whom he wrote an Epistle, Act. 17. 1, 11. 1 Thess. 1. 1.

Theudas] *Flowing with water.* Act. 5. 36.

Thick] signifieth,

1. Dark, Exod. 16. 9, 16.
2. Great, or big, Ezek. 6. 13. & 20. 28.
3. Hard, Hab. 2. 6.
4. Rich, and mighty, Deut. 32. 15.
5. Cruel, 1 King. 12. 10. 2 Chr. 10. 10.

Thicket] is put for, The place of habitation, Jer. 4. 7.

2. For obstinate sinners, Isa. 9. 18. & 10. 34.

Thigh] *To come out of the thigh*, Gen. 46. 26. The *thigh* here is put for the member of *generation*, which for modesties sake is expressed by the *Hebrews*, by the *thigh*, and other parts of the body: as,

1. They call *it* the *feet*, Isa. 7. 20. So *she shall eat that which cometh out between the feet.* So they call it the *navel*, Job 40. 16.

2. They are said *to come out of Jacobs thigh*, because the *Father* is the active principle of generation, and not the *Mother*.

The *thigh* is put sometime to signifie, the chief and principal men, Ezek. 24. 4.

To gird the sword upon the thigh, is, To be prepared to War, Psal. 45. 3.

To put the hand under ones thigh] Subjection and great fidelity to him who gave the oath, by him who took it, Gen. 47. 29. & Gen. 24. 2. The Hebrews referre this to the mystery of circumcision, which was in a part of the thigh: others (as *Augustine*) referre it to the Messiah or Christ, who was come out of *Abraham*'s loyns or thigh. See Gen. 46. 26.

To strike upon the thigh, is, To be sore grieved, and to lament, whereof that was a signe Jer. 31. 19. Ezek. 21. 12.

To write upon the thigh, Rev. 19. 16. is, To endure to posterity. *Marlorat.*

Thin] *To be made thin*, is, To be brought very low, Isa. 17. 4.

Thing] Some reall substance or quality, either good or evill. Ephes. 1. 11. *Which doth work all things after the counsell of his Will.*

2. Some word spoken of God, touching that which was after to be done. Luk. 1. 37. *With God nothing shall be unpossible.* In the Greek Text it is read, No word shall be impossible.

3. The doctrine of the Gospel. Act. 17. 32. *We will hear thee again of this thing.*

4. Elect men and women, Eph. 1. 10. Col. 1. 20. Rev. 21. 27. *No unclean thing*, that is, person.

Great things] Very precious and excellent benefits, as freedome from all those evils which the Captivity in *Babylon* brought with it, liberty of body, goods, countrey, and conscience, being restored to the pure worship of God in his Temple, restitution of City and Temple, *&c.* Psal. 126. 2, 3. These were great things, not only for the *matter* of the benefits, but for the *manner* of bestowing them, which was incredible and unwonted, as v. 1. and for the persons who were the receivers, being wormes and miserable sinners, lesse then the least thing, and worse then the worst thing.

In all good things] Of all his goods and substance, according to his owne ability, and the necessity of the Teacher, Gal. 6. 6.

These things] The sins and punishments of the *Israelites* living in the Wildernesse, 1 Cor. 10. 6.

Think] is put for, To remember, and be carefull of, Gen. 40. 14. Neh. 5. 19.

2. To lust, Job 31. 1.

3. To make account, Joh. 16. 2.

4. To boast or esteem, Ro. 12. 3. 1 Cor. 4. 6.

5. Meditate, Psal. 4. 8.

To think any thing] To conceive or have in our mindes a good thought, pertaining to salvation. 2 Cor. 3. 5. *Not that we are sufficient of our selves to think any thing, as of our selves:* Where then is the naturall power of Will, to choose and embrace good things, seeing we lack power and will to think well?

2. To judge, and certainly determine. 1 Cor. 7. vers. last. *I think I have the Spirit of God.*

3. To make our thoughts known by boasting and glorying. Mat. 3 9. *Think not to say in your hearts.*

4. To devise or imagine, 1 Cor. 13. 5.

To think soberly] That all Christians must be modestly minded, not to take more upon them than they have graces and calling to answer and discharge, Rom. 12. 3

Thirst] is put for, Great affliction, Deut. 28. 48. Psal. 69. 21. Isa. 44. 3. Isa. 65. 13. Isa. 41. 17. Amos 8. 13. Hos. 2. 3.

Thirst] To desire drink, out of a feeling of the want thereof, by some naturall drought or drynesse. Joh. 19. 28. *I thirst.*

2. Very earnestly to desire & long for *Christ* and his spirituall graces, out of a sense of our sins and miseries, Mat. 5. 6. Joh. 7. 37. *If*

any man thirſt, &c. Iſa. 55.1. *Ho, every one that thirſteth, come.*

Lo thirſt no more] To finde all contentment and ſatisfaction to our ſelves in Chriſt onely, without ſeeking further for it, then in him alone. Joh. 6. 35. *He that beleeveth in me, ſhall thirſt no more.*

This] hath relation unto the matter or buſineſſe then ſpoken of.

Thiſtle] bringeth not forth good fruit, as the Fig, Mat. 7. 16. Luk. 6 44.

2. They are hurtfull to the ground, Gen. 3. 18. Heb. 6. 8. Hence to produce *thiſtle* in ſtead of *corn*, is a great puniſhment, Job 31.40.

It is put for one of no power or ſtrength, 2 King 14. 9. 2 Chr. 25. 18.

Thither] hath relation unto a particular place named.

Thomas] *A twin*; or, *deepneſſe, without a bottome*, Joſ. 11. 16. & 20. 24. An Apoſtle of Chriſt, called *Didymus*, who exhorted the Apoſtles to die couragiouſly, Joh. 11.16. He asked Chriſt the way to the Father, Joh. 14. 5. He would not beleeve Chriſts reſurrection, untill he put his finger into his ſide, Joh. 20. 24, to 30.

Thong] A ſcourge or whip of leather, Act. 22.25.

Thorn] is put, 1. For a thing of no ſtrength, Job 41. 2.

2. For the wicked, who are like thorns,

1 Becauſe of their unprofitableneſſe in any goodneſſe, Mat. 7. 16. Luk. 6. 44.

2 For their perſecuting and hurting the Church, Cant. 2. 2. Ezek. 28. 24. Mic. 7. 4. Joſh. 23. 13.

3. For great difficulties and impediments, Hoſ. 2. 6. Job 5. 5.

4. For the riches and the cares of this life, Mat. 13 7. Mar. 4. 7. Luk. 8. 7. Hence, *to ſow among thorns* is, to preach the Word unto worldly and carnall hearts, Jer. 4. 4.

6. For a thing ſuddenly vaniſhing, Pſalm 58. 9. & 118. 12. Eccl. 7. 6.

6. For afflictions, 2 Cor. 12. 7.

Thorny ground] An heart ſtuffed with the cares of this world, which choak the ſeed of the Word, as thorns choak the Corn ſpringing out of the ground. Matth. 13. 22. *That which fell amongſt thorns*, or *thorny ground.*

Through all, *and* in you all] The ſupreme government over the whole Church, and reaching or paſſing through unto every member thereof, together with the moſt neer conjunction, which the faithful have with God by Chriſt: all which he doth violate, whoſoever violateth Chriſtian charity and peace. Eph. 4. 6. *Which is above you all, and through all, and in you all.*

Through bearing of Children] That in this condition of bearing, bringing forth, and bringing up Children (which by Gods owne ſentence, Gen. 3. hath much bitter ſorrow, and pain joyned with it, as a fruit of the firſt ſin) yet there is this comfort left unto women to ſweeten this miſery and eaſe their heavy burthen, that it ſhall not hinder their ſalvation; if under ſuch weight and puniſhment, like beleeving perſons, their faith ſhine forth, reſting on Gods promiſes, and ſhewing it by love to others, and by holy and modeſt behaviour in themſelves. 1 Tim. 2. 15. *Through bearing of children ſhe ſhall be ſav d, if they, &c.* This relative particle [*they*] muſt be referred (as to the antecedent) not to Children, but to Women, of whoſe duty he ſpeaketh generally, (it being uſuall in Scriptures to change one number and perſon into another.)

Through, *or* by, *in the Doctrine of Juſtification*] The chief efficient cauſe, to wit, the grace and free favour of God. Rom. 3. 24. *We are juſtified freely, by* (or *through*) *his grace.*

2. The outward meritorious cauſe, to wit, Chriſt Jeſus our Redeemer. Rom. 3. 24. *Through the redemption which is in Chriſt.* Eph. 1. 17. *Through his blood.*

3. The inward inſtrumental cauſe, to wit, our faith. Rom. 3. 28. *We are juſtified through Faith, without the works of the Law.* Verſ. 25. *Through faith in his blood.*

4. The ſignes and fruits of our juſtification, to wit, good works. Jam. 2. 22. *Was not Abraham juſtified through works?*

Through him] By his adminiſtration or powerfull government. Rom. 11. 36. *Through him are all things.*

Through the Law] By the works of the Law, as they are done by us; or upon condition of fulfilling the Law by our owne ſtrength, Rom. 4. 13.

Thou] Whoſoever thou art, without difference of ſex, condition, Nation, *&c.* Gen. 20. 3, 4, 5, 7, 8, *&c.* Rom. 10. 10. *If thou beleeve, &c.* Gal. 4. 7. *Thou art no more a Servant, &c.* And the like is often elſewhere, to teach that the commandements and promiſes of God belong not onely to the whole company of beleevers, and congregation of Gods people generally, but particularly to every one without exception. Which meeteth with that corruption too too common, to put and poſt off from our ſelves to o-

thers,

others, things commonly and universally spoken.

Thou] Thy selfe and thy succession, Dan. 2. 3. Jer. 27. 7.

Though] Albeit, if, notwithstanding, &c.

Thought] The least motion and stirring of our minde; which when it is by the holy Ghost made agreeable to Gods word, then it is a good thought, but if the motion be from our corrupt heart, and be disagreeable from the Word, then it is an evill thought, whatsoever good pretence it have. Mat. 15. 19. *For out of the heart comes evill thoughts.*

2. Our counsels, touching matters to be done, or not done. Psal. 146. 4. *Then his thoughts perish.*

3. The grief of an afflicted minde. Psa. 94. 14. *Amidst the thoughts of my heart, thy comforts have refreshed my soul.*

4. Reasoning inwardly in the soul. Luk. 9. 46, 47. *When Jesus saw the thoughts of their hearts.*

5. Purpose joyned with indevour. Gen. 50. 20. *When you thought to do me evill.*

6. Carking, or immoderate care, or care with anxiety. Matth. 10. 19. *Take no thought what ye shall speak.*

Referred to God] 1. The will, counsell, purpose, or decree of God, touching all things which we will doe, or not doe. Psal 33. 11. *The thoughts of his heart shall stand for ever.* It doth sometime signifie Gods disposition, when his purpose is executed and brought unto effect. As Gen. 50. 20 *But God thought, &c.* So *Tremelius* translated it.

Thought is put sometimes for corrupt reason, 2 Cor. 10. 5.

2. For the conscience, Rom. 2. 15.

3. Opinion, Job 12. 5.

4. For desire and endevour, 1 Chron. 29. 18.

5. Hope, 1 Sam. 18. 25.

6. For a plot and conspiracie, Act. 8. 22. Prov. 15. 22.

7. The grief of an afflicted minde, Psal. 94. 14.

It is put for, Word, Deut. 15. 9. marg. for Possessions, Job 17. 11. marg.

Thousand yeers] The space of ten hunded yeers.

2. An exceeding large space of time, a finite number being put for an indefinite Ps. 90. 4. *A thousand yeers is but as yesterday, when it is past.* 2 Pet. 3 8. *A thousand yeers as one day.*

Threatning] A denunciation of some Judgement, temporall or eternall, from God.

2. Hard and cruel speeches from one man to another. Act. 4. 17. *Let us threaten and charge them.* 1 Pet. 2. 23. *When he suffered, he threatned not.*

Threatnings are either to prevent sin, or to withdraw from sin. They are either of *Man*, Act. 4 29. & 9. 1. Eph. 6. 9. or from *God*, of wch throughout the whole Scriptures, whereof many in the Old Testament are set downe prophetically, as some also in the *Revelation*. Those in the Epistles of *Paul*, *James*, and *Peter*, are set down for the most part, not in form of *denuntiations*, but rather of *declarations*.

Three] is put, 1. For a determinate and certain number, Gen. 6. 10. & 7. 13.

2. For an indefinite number, Amos 1. 3, 6, 9, 13. & 2. 1, 5. Rev. 11. 9, 11.

To three] To beat Corn out of the husk with the strokes of a flail, or other instrument made for that purpose, Lev. 26. 5. 1 Cor. 9. 10. Thus men thresh wheat, &c.

2. To punish Gods enemies with plagues and calamities, as it were with sore strokes of Gods revenging hand. Isa. 25. 10. *Moab shall be threshed.* Thus God thresheth in anger.

3. To exercise Gods people with chastisements and corrections for sin, sifting and trying them, as when Corn is beating out of the husk by threshing. Isa. 21. 10. *O thou whom I do thresh*, or *O thou my threshing.* Thus God thresheth in mercy.

4. To execute extreme cruelty towards Gods Church. Amos 1. 3. *They have threshed Gilead with instruments of iron.* Such instruments were wont to be applyed for punishing obstinate Rebels. 2 Sam. 12. 31. Thus Tyrants thresh the godly.

To three the mountains] To destroy and afflict grievously, even strong and mighty enemies. Isa. 41. 15. *Thou shalt thresh the mountains, and bring them to powder.*

Threshing-floore] is, The place where Corn is used to be threshed.

2. It is put for the Corn it self, Numb. 15. 20. & 18. 30.

3. The wicked ripe for judgement, Jer. 51. 33.

Threshold] The groundsill of a dore or gate, Judg. 19. 27. 1 King. 14. 17.

2. For the whole house. Hence *to leap upon the threshold*, is, To enter violently into the house to rob, Zeph. 1. 9.

3. For inventions and traditions of men, Ezek. 43. 8.

It is put for, Treasuries, Assemblies, Neh. 12. 25. marg. Storehouse, Neh. 13. 12. mar.

Throat] is the instrument of speech, Psa. 115. 7.

It is put for the ſpeech it ſelf, Pſa. 5. 10. Rom. 3. 13. and for the appetite, Prov. 23. 2.

Throne] A high ſeat, full of majeſty and glory, fit for earthly Kings or Judges: As 1 King. 10. 18. *Then the King made a great throne of Ivory, and the throne had ſix ſteps.* Alſo, it ſignifieth Kingdoms and Dominions, Dan. 7. 9.

2. Some viſible token or repreſentation of Gods power and majeſty. Rev. 4. 9. *They gave honour to him that ſate on the throne.* A Metaphor, Iſa. 6. 1. which is applyed unto Chriſt, Joh. 12. 20, 39.

Throne is referred, I. To *God*, and ſo it is taken,

1. For Heaven, Iſa. 66. 1.
2. His juſtice, Pſal. 9. 4.
3. For his mercy, Heb. 4. 16.

II. To *Chriſt*, and it ſignifieth, His great glory and dominion, Rev. 3. 21. Mat. 19. 28. Luk. 22. 30. Rev. 20. 11.

III. To the *faithfull*, Revel. 3. 21. & 4. 4.

It is put, 1. for Kingdome and Dominion, Act. 2. 30. Luk. 1. 32. Heb. 1. 8. Pſal. 45. 6.

2. For glory and dignity, Luk. 1. 52.
3. For Angels, Col. 1. 16.
4. For government, Pſal. 122. 4.

Throng] To ſtrain, ſtraiten, preſſe, or weigh down, Mar. 3. 9. & 5. 24. Luk. 8. 42, 45.

Throughly] ſignifieth, 1. Exactly, Job 6. 1, 2. Mat. 3. 12.

2. Altogether, Jer. 6. 9.
3. Sincerely, Jer. 7. 5.
4. Sufficiently, plentifully, 2 Tim. 3. 17.
5. Fully, in every thing, 2 Cor. 11. 6.

Throw down] To overturn, Judg. 2. 2. To deſtroy, Judg. 6. 25. To caſt headlong, 2 King. 9. 33. To root out, Jer. 1. 10. & 31. 28. To contribute, Mar. 12. 42.

Thruſt] To periſh, Ezek. 34. 21. marg. To afflict, Pſal. 118. 3.

Thruſt out] To expell, Exod. 11. 1.

2. To cauſe to erre, Deut. 13. 5.
3. To deprive, 1 Sam. 11. 2.
4. Exclude, Luk. 13. 28.

Thruſt through] To pierce, Deut. 15. 17. To kill, Judg. 9. 54. 1 Sam. 31. 4. 2 Sam. 18. 14.

Thumb] Exod. 29. 20. *And upon the thumb of their right hand.* That their work and adminiſtration might alſo be ſanctified by the blood of Chriſt, and acceptable to God, Deut. 33. 11. Act. 5. 12. *Adonibezek* having cut off the thumbs of threeſcore and ten Kings, was himſelf at the length ſo ſerved, Judg. 1. 6, 7.

Thummim] *Truth*, or *perfection*, Exod. 28. 30. Lev. 8. 8. Numb. 27. 21.

It is alwayes joyned with *Urim*, except in two places, Exod. 17. 21. & 1 Sam. 28. 8. They ſeem to be two precious ſtones given by the Lord himſelfe, to be ſet into the Breaſt-plate: for Exod. 28. 30. the Lord ſaith not, *Thou ſhalt make Urim and Thummim*, as he had ſaid of the reſt of the Breaſt-plate, but he ſaith, *Thou ſhalt put in the Urim and Thummim.*

The *manner* how the Lord revealed himſelf to the High-prieſt by *Urim* and *Thummim*, was, when the Prieſt had put on the Breaſt-plate, it was a ſigne to him, that the Lord would inſpire him what to anſwer. *Weems Chriſt. Syn.* 25, 26.

Urim and *Thummim* were not two, but one and the ſame thing, and therefore ſometime they are called by one and the ſame name, Numb. 27. 21. 1 Sam. 28. 6.

2. The ſtones in the High-prieſts Breaſt-plate are called the *Urim* and the *Thummim*, Exod. 28. 30.

3. The anſwer that God gave was not by any appearance in the ſtones, but it was given by the mouth of the Prieſt, Numb. 27. 21.

4. The Prieſt when he was to receive the anſwer, was to have the Ephod on, 1 Sam. 23. 9.

5. The Prieſt when he was to receive an anſwer, was to ſtand before the Ark, Judg. 20. 27, 28.

The *manner* then of Inquiring was thus: The things to be inquired muſt be of weight and generality; for the ſtones repreſented the judgement of all the people, Exod. 28. 30. therefore the Inquiry by them muſt be generall; ſuch was that queſtion at *Shiloh*, Judg. 1. 2. *Who ſhall firſt ſet upon the Canaanites?* and ſuch was that of all *Iſrael*, *Shall I goe up againſt my Brother Benjamin*, Judg. 20. 23.

When ſuch a ſcruple was to be reſolved, it was told the High-prieſt what he ſhould ask: So *David* wiſhed *Abimelech* the High-prieſt at *Nob*, to inquire *whether his journey ſhould proſper*, 1 Sam. 22. 10. So did the *Danites* to the idolatrous faigned High-prieſt, Judg. 18. 5.

The Prieſt thus knowing what to ask, put on the Ephod, and Breaſt-plate, which hung inſeparably at it: this do *David*'s words mean, when he ſaith to *Abiathar* the Prieſt, *Bring hither the Ephod*, 1 Sam. 23. 9. and for this it was that *Abiathar* made ſure of the

Ephod

Ephod when he fled from *Nob*, 1 Sam. 23. 6.

Without the Stones on his Breaſt, the Prieſt inquired not; for the Stones repreſented *Iſrael*, and when the Prieſt brought them before the Lord, he brought (as it were) *Iſrael* and their *matters* before him; and to go without theſe, was to go without his errand. If *Saul*'s conſcience could have told him of no other cauſe why God would not anſwer him, (as it might many,) yet he might ſee this to be one reaſon, *viz.* Becauſe though he had the Ark neer him, yet he had neither the High-prieſt, nor Ephod; and ſeeing his croſſe in this, that he could not be anſwered, his Conſcience might tell him what he did when he ſlew the Prieſts of the Lord.

When the Prieſt knew what to inquire about, and put on theſe habiliments, he went and ſtood before the Ark of the Lord, and enquired about the matter, and the Lord anſwered him from off the *Propitiatory*, from between the *Cherubims*, and ſo the Prieſt anſwered the people.

Now there was ſome difference in the Prieſts manner of Inquiring, according to the ſituation of the Ark, when the Tabernacle was up, the Prieſt went into the Holy place, and ſtood cloſe by the veil, which parted the Holy from the Moſt holy, and there inquired, and God from between the Cherubims, gave him an anſwer. But when diſtant from the Tabernacle, travelling up and down, then did the Prieſt in his robes ſtand before the Ark, as it ſtood covered with the Curtains, and inquired, and the anſwer was given him in behalf of *Iſrael*, whom God ſaw on his breaſt: for this reaſon the Stones, for whoſe ſake the perfect light of reſolution was given, are called, *the perfect light of Urim and Thummim*; and the anſwer given from the Prieſts mouth, is called, *the anſwer by Urim and Thummim*.

David once inquired of the Prieſt, having the Ephod, but wanting the Ark, and God anſwered him, and ſhewed him, that God was not bound to means; on the contrary, *Saul* once inquired of the Ark, wanting the Ephod, and God anſwered him not, ſhewing him how God honoured his Prieſts, whom *Saul* had diſhonoured, even to the Sword. *Lightfoot Gleanings* out of *Exodus*, p. 55, 56, 57.

Thunder] A great noyſe and ſound cauſed in the clouds, by the breaking out of hot and dry exhalations, beating againſt the edge of the cloud. Pſal. 18. 13. *The Lord thundered in the heaven.* Exod. 19. 16. *There were thunderings and lightnings.* Thunder is a witneſſe of Gods power, and ſerveth to ſtrike terrour and fear into men, that the godly may be humbled, and the better ſubdued unto God; and the wicked confounded, and left without excuſe.

Thunder is put for the fearful and horrible judgements that God poureth on the wicked, Iſa. 29. 6.

2. For the perſecutions that the wicked uſe againſt the godly, Rev. 8. 5.

It is put for the Voyce of God, Exod. 9. 28. marg.

Thunder is either *naturall*, or *ſpiritual*, which is the Word of God; between them there is a great ſimilitude.

1. *Naturall thunder*, is called, *the Voyce of God*; and ſo is *ſpirituall thunder*, but with this difference; the *natural* is not a diſtinct voice, it ſheweth that there is a God, but not diſtinctly who and what this God is; the one is a voyce in the *air*, the other in the *Sanctuary*. Pſal. 29. 9. *In the Temple every one ſpeaketh of his glory.*

2. They are like in *ſubtilty*; *naturall thunder* will break the bones, and not the fleſh, and pierce very ſubtilly; but the *ſpirituall* far ſurpaſſeth it, for it will divide between the marrow and the bones, Heb. 3. 12.

3. *Naturall thunder, maketh the Hindes to calve, it renteth the rocks, and breaketh the hardeſt things that reſiſt it*, but not the *ſofteſt*: ſo the Word of the Lord *reſiſteth the proud, and giveth grace to the humble*, Jam. 4. 6.

The Lord was wont to reveal himſelf to his people in the thunder, Pſal. 81. 7. Exod. 19. 16. and with it he uſually foretold them ſomething to come. Joh. 12. 29. when the Father ſaid to his Son, *I have glorified it, and will glorifie it again.* verſ. 28. ſome that ſtood by ſaid, *It thunders*; others ſaid, *It was an Angell ſpake to him*; the reaſon was, becauſe the *revelation* was uſually in *thunder*; and *John* in all the *revelations* made to him, joyneth *thunder* with the *revelation*, as ch. 4. 5. & 6. 1. & 10. 3.

Therefore, becauſe the *two* thunders go together, the *Hebrews* call them, *tomim*, *gemelli*, *twins*. The Chriſtian *Jews* who obſerve that *propheſie* and *thunder* went uſually together, when they hear it thunder, they ask of the other *Jews*, *What is the cauſe they hear no voyce, nor Angel ſpeaking to them, of their Meſſias to come?* and theſe wretches, when they hear it thunder, light candles, hoping to hear that comfortable voice of their *Meſſias*, whom they expect ſo long. *Weems Mor. Law*, p. 11, 12.

Thus] signifieth ſometimes the *matter*, Numb. 23. 5. ſometimes the *manner*, as Gen. 25. 22. Eſt. 6. 9.

Thyatira] *Sweet labour of labour*, or *ſacrifice of contrition*. A City of *Lydia* in *Aſia* the leſſe, Rev. 1. 11. Act. 16. 14.

T I.

Tiberias] *A good viſion, a navill*; or, *a breaking aſunder*. A City of *Galilee* by the Sea *Tiberias*, taking the name from thence, Joh. 6. 1. Sometimes called *Geneſareth*, (as *Joſeph. Antiq.* 4. *c.* 18. noteth) It was built by *Herod* the *Tetrarch* in honour of *Tiberius Cæſar*, and called after his name.

Tiberius Ceſar] Luk. 3. 1. This was the Succeſſour of *Auguſtus Cæſar*, in whoſe reign Chriſt was born, ch. 2. 1. After *Julius* and *Auguſtus Cæſar*, the following Emperours were called *Cæſars*, as the *Ægyptian* Kings were called *Pharaohs* and *Ptolemees*. *Annot.*

Tibhath] *A killing*; or, *a Cook*. A City, 1 Chr. 18. 8.

Tibni] *Chaffe*, or *hay*. The Son of *Ginath*, 1 Kin. 16. 21.

Tidal] *Breaking the yoke*; or, *the knowledge of lifting up*. Gen. 14. 1. King of *Nations*.

Tidings] News, report, fame, Gen. 29. 13. It is *evill*, 1 Sam. 4. 19. or *good*, 2 Sam. 4. 10. 1 King. 1. 42.

It is put for the Goſpel of Chriſt, Iſa. 40. 9. & 52. 7. Luk. 1. 19. & 2. 10.

It is put for hearing, Gen. 29. 13. marg.

Tiglath-Pileſer] *He hath taken away a mighty captivity*. King of *Aſſyria*, 2 King. 16. 10.

Tie] To binde, Exod. 39. 31. Prov. 6. 21.

Tikvah] *Hope, a little line*; or, *congregation*, 2 King. 22. 14. called *Tokhath*, 2 Chro. 34. 22.

Tilgath-Pilneſer] *Forbidding ſnow-falling*. King of *Aſſur*, 1 Chr. 5. 6. called *Tiglath-Pileſer*, 2 King. 15. 29.

Till] ſignifieth, ſometime Never, Matth. 1. 25. 2 Sam. 6. 23. and ſometime ever, Mat. 28. 20. and ſometime a Determinate time, Rom. 11. 25. Exod. 12. 6.

Till] To labour the ground, that it may be fit to receive the ſeed, Gen. 3. 23. 2 Sam. 9. 10.

To be tilled and ſown, is put for, To be in a good and proſperous eſtate, Ezek. 36. 9, 34.

Tilon] *Murmuring*. The Son of *Shimon*, 2 Chr. 4. 20.

Timber] Wood cut down, and imployed about building, and other uſes, Levit. 14. 45. 1 King. 5. 18.

Timbrel] A muſicall inſtrument uſed in the *Levitical* ſervice, for the praiſing of God, Pſal. 81. 2. & 149. 3. & 150. 4. and at other times, Exod. 15. 20. Job 21. 12.

Time] Some certain ſpace, as hour, day, week, yeer, *&c.* Dan. 2. 21. *He changeth the times and ſeaſons. And let his portion be among the beaſts, till ſeaven times paſſe over him*; that is, ſeaven yeers, Exod. 2. 23. Dan. 4. 16. & 11. 13. Seaven Times for ſeaven yeers.

2. Term, period, and ſhutting up of ones life. Pſalm. 31. 15. *My times are in thy hands, O Lord.*

3. Opportunity, or fit and convenient ſeaſon for to doe things in. John 7. 6. *My time is not yet come.* Act. 1. 7. *The times and ſeaſons.*

4. The whole term or ſpace which a man liveth. Pſal. 90. 20. *The time of our life is threeſcore yeers and ten, &c.*

To change times] To be the authour of the alteration of Eſtates and Kingdomes, which continue ſo long as God appoints, Dan. 2. 21.

Due time] The time appointed by God, that maketh moſt for the advancement of his owne glory, the comfort of his ſervants, and confuſion of his enemies, 1 Pet. 5. 6.

Evill time] is ſo, by reaſon of,

1 Temptation, Luk. 8. 13. Eph. 6. 13.

2 Affliction, Mic. 2. 3. Eccl. 9. 12. Iſa. 33. 2.

3 In reſpect of ſin, particularly of falſe doctrine, 1 Tim. 4. 1. 2 Tim. 3. 1.

Fulneſſe of time] is, The time determined by God, for the performance of a thing; ſo that it could not be ſooner, nor delayed longer, Gal. 4. 4. Eph. 1. 10.

To obſerve times] To place Religion, pleaſing of God, merit of ſalvation, in keeping Holy-dayes, Moneths, Years, Times, preſcribed in *Moſes*, as though after the death and aſcenſion of our Lord (whereat their date expired) they were ſtill in force, contrary to that which *Paul* hath taught the *Galatians*, ch. 4. 10. *Ye obſerve Times and Years.*

Obſerve times] This is done 4 wayes.

1. *Naturally*, according to the courſe of the Sun and Moon, Gen. 1. 14. Thus day followeth night, and night day: thus the four ſeaſons of the yeer follow each other by turns.

2. *Civilly*, in Husbandry, for planting, ſowing, reaping; for Houſhold affairs, and the affairs of the Common-wealth.

3. *Eccleſiaſtically*, when men come together for

for Orders ſake, for the worſhip of God; as in dayes of Humiliation and Thankſgiving. Whereof we have an example, Eſt. 9. 26. and the feaſt of Dedication; whereat it ſeems Chriſt was preſent, Joh. 10. 22.

4. *Superſtitiouſly*; which is either Jewiſh, when ſet dayes are obſerved with opinion that we are bound in Conſcience to obſerve them, and place Religion in the obſervation thereof. Or Heatheniſh, when times are obſerved in reſpect of good or bad ſucceſſe. Theſe two laſt are unlawful, Gal. 4. 10. Deut. 18. 10, 14.

Time is redeemed] when we apprehend wiſely all the occaſions and opportunities wch the Lord preſents unto us for his glory, and the good of our ſelves and others, not ſuffering it to be ſtolen from us, and loſt by any cares and thoughts of the world; and whereas we have loſt much time, we are therefore to double our diligence, and do the more good in time to come, Eph. 5. 16. Col. 4. 5

Time of refreſhing] is the laſt day, when the Saints ſhall be reſtored to life, poſſeſſe their purchaſed inheritance, and have all tears wiped away from their eyes, Act. 3. 19. 21.

Time, and times, and part of time] Three years and ten dayes. Dan. 7. 25. *And they ſhall be given into his hands, untill a time, and times, and the dividing* (or *part of*) *time.* See Mat. 4. 52.

Timeus] *Polluted*, of the root טמא. The Father of blinde *Bartimeus*, Mar. 10. 46.

Timna] *A forbidding*, or *perturbation*. *Eliphaz* Concubine, Gen. 36. 12. Alſo a Duke, Gen. 36. 40.

Timnah] A Duke, Gen. 36. 45. Alſo a City, Joſh. 15. 57. 2 Chr. 28. 18.

Timnath] A City, Judg. 14. 1.

Timnath-heres] *The image of the Sun*, *a faigned figure*, *the number of an earthen pot.* A City, Judg. 2. 9.

Timnath-ſerah] *A figure inlarged*, *an image remaining*; or, *a numbering the reſt.* A City, Joſh. 19. 50. & 24. 30. called *Timnath-Heres.*

Timon] *Honorable*, or *precious.* A Deacon, Act. 6. 5.

Timotheus] *The honour of God*, or *precious to God.* A *Grecian*, and Evangeliſt, whom *Paul* circumciſed, and wrote unto, Act. 16. 1, 2, 3. 1 Tim. 1. 2. 2 Tim. 2. 2. 1 Cor. 4. 17. & 16. 10, 11.

Tingle] A ſound made by ſtriking upon metals, 1 Cor. 13. 1.

It is ſpoken of the Ears, 1 Sam. 3. 11. 2 King. 21. 12. Jer. 19. 3. when God is to poure out his judgements upon ſinners.

Tinkle] is applyed to a *Cymball*, 1 Cor. 13. 1. Whereby is meant the vanity and worthleſneſſe of good works without charity.

2. It is applyed to the *feet*, whereby it ſignified pride, which God threatens to puniſh, Iſa. 3. 16.

Tin] A metal wherein Merchants traffick, Ezek. 27. 12.

It is put, 1. For obſtinate ſinners, Ezek. 22. 18, 20.

2. For ſin it ſelf, Iſa. 1. 25.

Tip] Exod. 29. 30. the Lappet.

Tiphſah] *A paſſing over*, *a halting*; or, *the Paſſeover*; that is, A place where the Paſſeover is kept. A City, 1 King. 4. 24. 2 Kin. 15. 16.

Tiras] *A deſtroyer.* Gen. 10. 2.

Tirathites] *Singing.* 1 Chr. 2. 55.

Tire] A dreſſing for the head, both to cover it in time of joy and peace, Ezek. 24. 17, 23. and to adorn it, Ezek. 23. 15. The abuſe of it to wantonneſſe is condemned, Iſa. 3. 20.

Tirhakah] *A dull ſearcher out*, or *beholder*; *a hinderance of the Law.* A King, 2 King. 19. 9. Iſa. 37. 9.

Tirhanah] *A ſearcher of mercy.* 1 Chron. 2. 48. The Son of *Caleb* by *Maacha.*

Tiria] *A ſearching*, or *beholding* 1 Chro. 4. 16. The Son of *Jahalaleel.*

Tirſhatha] *Diſſolving the foundation*; *beholding drink*, or *Butler*; or, *the foundation of the Turtle bird.* The ſurname of *Nehemiah*, Ezr. 2. 63. Neh. 10. 1.

Tirzah] *Pleaſing well.* *Zelophehad's* Daughter, Numb. 26. 33. & 27. 1. Alſo a City, 1 King. 14. 17. & 16. 17.

Tiſhbite] *Taking captive*, *turning*, *ſitting*, or *dwelling.* The ſurname of *Eliah.* It comes of *Theſhbona*, a City of *Manaſſeh*, on the Eaſt ſide of *Jordan*, neer Mount *Gilead*, 1 King. 17. 1.

Tithes] The tenth part of our goods, Deut. 14. 28. Heb. 7. 8. *Men that did receive tithes.*

Tithes were a tenth part of all one had offered to God, and to his ſervice, which *Jacob* vowed to doe, Gen. 28. 22. and *Abraham* paid to *Melchiſedeck*, Gen. 14. 20. Hereof ſome part at leaſt were offered in Sacrifice, Numb. 18. 24. A ſhadow and figure, as other oblations were, figuring Chriſt. The equity is out of our goods to miniſter ſufficiency to Paſtors and poor, Gal. 6. 6. 1 Cor. 9. 11. Tithes (as firſt-fruits of Corn and Cattle) the ſanctifying of the reſt to their uſe, Deut. 26. 15,

26.15. and ſecondly, a thankful remembrance of Gods benefits, Gen. 28. 22.

Tithes was paid unto God as a ſigne of homage and thankfulneſſe unto him, Gen. 14. 20. & 28. 22. and when they were kept back from the Prieſts, God complained that he was robbed, Mal. 3. 8. The paying of them was an honouring of God, Prov. 3. 9. Hence the Apoſtle, Heb. 7. 7, 8. comp. with ver. 4. proveth the *ſuperiority* of *Melchiſedec* and his Prieſthood above *Abraham*, and the Prieſthood of *Levi*, becauſe *Abraham* and *Levi* in his loyns paid tithe unto him, as the *leſſer* unto the *greater*.

The enemies of Tithes (or rather of the Miniſtery of the Goſpel, denying all ſet maintenance for them) will be hardly put to it, to prove that ever God *loſt* his *ſuperiority*, or hath *given* it *away*, and that conſequently homage is not ſtill due unto God.

And ſeeing the Prieſthood of *Chriſt* is *greater* then that of *Aaron*, and hath never yet reſigned nor loſt that *ſuperiority*, it is unjuſt to deprive Chriſt of the *ſigne* of his *ſuperiority*, in taking the *tithe* from the Miniſters of the Goſpel, who have as neer a relation unto *Chriſt*, as the Prieſts under the Law had unto *God*; comp. Mal. 3. 8. with Luk. 10. 6. & 2 Cor. 5. 18, 19, 20. and ſo much the more deſerve a better maintenance, by how much more excellent their Miniſtery is then that of the Law.

It is an unjuſt thing to leave them to the meer benevolence of the people, alledging the practiſe of the Primitive Church; for their zeal and love to the Goſpel was ſo hot, that they were ready to part with all they had for the maintenance of it. But the zeal of theſe latter dayes (if any at all) is ſo cold, that moſt men will not part with a nutſhel unto the Miniſters of Chriſt, for all their pains and labour, but what they are forced unto.

Tittle] The Greek word κεραία, ſignifieth properly, *a line bent crooked*, or *the top of a horn*. So that Mat. 5. 18. & Luk. 16. 17. where it is uſed, it ſignifieth *the bending* or *bowing that is in the top of ſome Hebrew letters*: Or, according to ſome, by *tittle* is meant, *the Hebrew vowels*, the meaning is, that *not ſo much as the leaſt part of a letter of the Law ſhould periſh*; which is not to be properly taken, for it hath been, and may be that ſome of the *Hebrew* letters in the Old Teſtament ſhould be changed, as may appear by the *divers* readings in ſundry Copies, for that may be without the loſſe of any ſentence; but his meaning is, that *not the leaſt parcell* or *ſentence of the Law ſhall paſſe away*, making *parts* in the *Law*, to be like *tittles* in the *Alphabet*.

Tittle, Mat. 5. 18. *One jot*, or *one tittle*. Not the leaſt letter, or particle of a letter. A *proverbiall* ſpeech, ſignifying that exact obedience is due to the Moral law, to the worlds end. *Annot.*

Title] See *Inſcription*.

Titus] *Honorable*. A *Greek* whom *Paul* circumciſed not, and why, Gal. 2. 3, 4. *Paul* calleth him Brother, 2 Cor. 2. 13. and natural Son, Tit. 1. 4. leaveth him in *Creta*, why, Tit. 1. 5. 2 Cor. 8. 6.

Tizite] *Scattering*, or *going out*. A Citizen of *Tizi*, 1 Chr. 11. 45.

T O.

To] The means that lead to the end. Eph. 2. 11. *Created to good works*. It ſignifieth *by* or *through*, 2 Tim. 2. 25.

2. The end and finall cauſe. Rom. 9. 22. *Prepared to deſtruction*. 1 Theſſ. 5. 9. *Appointed to ſalvation*. Eph. 1. 6. *To the praiſe of his grace*.

To day] All the time that the doctrine of Grace is preached. Gal. 95. 7. *To day if ye will hear his voyce*.

To himſelf] To the glory of his Grace. Epheſ. 1. 5. *Predeſtinated us to himſelf*; that is, to the praiſe of his glorious grace. This is the utmoſt finall cauſe of free Election to life: as the ſalvation of the elect is the neereſt end thereof. See Epheſ. 1. 6, 12, 14.

To the Lord] To the praiſe and glory of the Lord. Eph. 5. 19. *Singing to the Lord*.

2. Sincerely, as one that hath to deal with the Lord, the ſearcher of hearts and reins. Eph. 5. 22. *Submit to your Husbands, as to the Lord*; that is, for his ſake, with unfaigned hearts put your ſelves under the rule of your Husbands, obeying them in ſuch cauſes as he approveth.

To morrow] Time to come. Matt. 6. 34. *Care not then for to morrow*.

Toab] *A weapon*, or *dart*. 1 Chron. 6. 34. The Father of *Eliel*.

Tob] *Good*. Judg. 11. 3. A Countrey.

Tob-adonijah] *A good Governor*, or *Lord*; or, *a good foot of the pillar of the Lord*. 2 Chr. 17. 8. A Levite.

Tobiah] *A good Lord*, or *the goodneſſe of the Lord*. Ezr. 2. 60. An enemy of the *Jews*, Neh. 2. 10.

Tobijah] The ſame. 2 Chro. 17. 8. A Levite, a captive, Zech. 6. 10.

Tochen] *The middle*, or *between the middle*, or *prepared*. A City, 1 Chr. 4. 32. A village.

Toe]

Toe] A member belonging to the foot, whereby it is enabled to go the better, Exod. 29. 20.

Togarmah] *Strong*, or *overmuch inhabited*, or *a very ſtranger*, or *fearing greatly*, or *a doubtful highneſſe*. The Son of *Gomer*, Gen. 10. 3. 1 Chron. 1. 6. Of him deſcended a people of *Aſia* the leſſe, Ezek. 17. 24. & 38. 6.

Together] Alone, without other. Thus ſometime the Hebrew [*Jachad*] ſignifieth, Job 34. 20. Ezr. 4. 3.

2. Wholly, or every whit, Job 10. 8.

3. Together, or in one, Pſal. 2. 2. All theſe ſignifications agree to this word uſed in Pſal. 33. 12. For God onely and wholly formeth every mans heart and ſpirit, Zach. 12. 1. Heb. 12. 9. Numb. 16. 22.

Together] Beſides, 1 King. 11. 1. mar. as one, Ezr. 3. 9.

Tohu] *Living*. 1 Sam. 1. 1. The Son of *Zuph*.

Toi] *Erring*. King of *Hamath*, 2 Sam. 8. 9.

Toil] Hard labour, Gen. 5. 29. Mar. 6. 48. Luk. 5. 5. The *Greek* word μεϑίμνα ſignifieth, *a cutting and diſtracting care*, Matth. 6. 28.

It is put for affliction and trouble, Gen. 41. 51.

Token] is, 1. Of *confirmation*, as the rainbow, Gen. 9. 12, 13. and Circumciſion to confirm the Covenant made with *Abraham*, Gen. 17. 11.

2. For *remembrance*, Exod. 12. 14. & 13. 16.

3. For *example*, Job 21. 29.

4. For a *witneſſe*, Numb. 17. 10.

5. For an *argument* or *demonſtration*, Phil. 1. 28. 2 Theſſ. 1. 5.

6. For *ſubſcription*, 2 Theſſ. 3. 17.

7. For *evidence*, Deut. 22. 15, 17.

8. For the loving mercy of God, Pſal. 86. 17.

9. For the notable and wonderful works of God, Pſal. 65. 8. & 135. 9.

10. For the *conſtellations* of heaven, Iſa. 44. 25.

Tola] *A worm*. The Son of *Iſſachar*, Gen. 46. 13. 1 Chron. 7. 1. The Son of *Puah*, Judg. 10. 1.

Tolad] *Nativity*, or *generation*. A City, 1 Chr. 4. 29.

Tolaites] *Little worms*. A family deſcended of *Tola*, Numb. 26. 23.

Tolerable] Mat. 10. 15. To be ſuffered, indured. Groſſe ſinners that never heard the Goſpel, are not in ſo bad a condition, as they that refuſe it.

Toll] Ezr. 4. 13. Toll uſeth to be taken for Cattel, Cart-loads of commodities, or other things that uſe to paſſe through the gates of a City. *Annot.*

Tombe] A grave. It is called a *tombe*; or as the word in *Greek* ſignifieth, a *monument*, becauſe it putteth us in minde of him that is dead, and of our own condition, which is to be like his, Mat. 27. 6. Mar. 5. 2.

It is put for a heap, Job 21. 32. marg. See *Sepulchre*.

Tongs] 1 King. 7. 49. They were to take coals to burn the incenſe of the golden Altar. *Annot.* Iſa. 6. 6. It comes from a word here uſed that ſignifies to *take*; as if he had ſaid, *he took with the taking inſtruments*; or *the takers*. *Annot.*

Tongue] The principall inſtrument of ſpeech. Pſa. 45. 1. *My tongue is the pen of a ready Writer*. Jam. 3. 5. *The tongue is a little member*.

2. Speech it ſelf. Jam. 3. 6. *The tongue is fire*. Jer. 18. 18. *Smite him with the tongue*. A Metonymie of the cauſe for the effect.

3. Strange language, or the gift of ſpeaking with a ſtrange language. 1 Cor. 14. 2. *He that ſpeaketh a tongue*. 1 Cor. 13. 8.

Tongue is a moſt honourable member, therefore it is called *Mans glory*, Gen. 49. 6. Pſal. 16. 9. & 30. 12.

1. Becauſe by it he excels all other creatures.

2. By it he glorifieth God, in preaching, and converting ſouls, and in praiſing God for his bleſſings.

A man hath but *one tongue*, and *two ears*, to teach him to be *ſwift to hear*, and *ſlow to ſpeak*, Jam. 1. 19.

2. To teach him not to be of a *double* tongue, which God hates, Prov. 8. 13.

Before the *fall* the Tongue was like the *pen of a ready writer*, Pſal. 45. 1. and *uttered faithfully thoſe things which the heart indited*; but ſince the *fall*, it is a *world of iniquity*, and *defileth the whole body*, and *ſetteth on fire the courſe of nature*, and *is ſet on fire of hell*, Jam. 3. 6.

It is put, 1. For Nations, Iſa. 66. 18. Dan. 3. 4, 7, 29. Phil. 2. 11. Rev. 5. 9.

2. For men, Prov. 6. 16. *The lying tongue* is put for *the Lyer himſelf*.

Deceitfull tongue] A tongue uttering crafty and guileful words. Pſal. 52. 4. *Thou loveſt all words that may deſtroy, O deceitful tongue*; that is, a man ſpeaking deceit with his tongue.

Double tongued] Such as ſay one thing ſitting, and another thing ſtanding, Lyers, which vary in their reports, 1 Tim. 3. 8.

Tongue of fire] A flame which is like a tongue in form, and in effect, for it licketh up as a Tongue doth; ſo Gods wrath ſhall conſume the wicked, Iſa. 5. 24.

Tongue imagineth miſchief] The tongue to be the inſtrument to utter that miſchief which the heart hath thought and imagined. Pſal. 52. 2. *Thy tongue imagineth miſchief.*

Tongue of the learned] That ſingular skill which Chriſt had in his own perſon, above meaſure, and which he gave to his Miniſters (according to meaſure) that they might know how to comfort and pacifie afflicted conſciences. Iſa. 50. 4. *The Lord hath given me a tongue of the learned.*

Tongues of men and Angels] Such an excellent faculty of ſpeech, as might not onely become men, but even the Angels, if they could ſpeak: yet were it nothing worth, unleſſe it be imployed (through love) unto the edification of others. 1 Cor. 13. 1. *If I ſhould ſpeak with the tongue of Men and Angels, and had not love, I were as ſounding Braſſe, and tinkling Cymball.* An Hyperbole.

To divide the tongue] is, To hinder the conſent of the wicked, in plotting and conſulting againſt the godly, Pſal. 55. 9.

To ſmite with the tongue] To utter malicious and ſlanderous words, which hurt a mans name (as blowes or ſtroaks hurt a mans body.) Jer. 18. 18. *Let us ſmite him with the tongue.* Metaphor.

To whet the tongue] is, To be taken up with backbiting and ſlander, for the killing of the good name of others, Pſal. 64. 4.

The *tongue* is the meſſenger of the minde, the character of a man, the buttery of reaſon, the former of words, and receiver of taſtes; and though it be a little fire, it can kindle a great matter, and boaſt great things.

The diſeaſe of the *tongue* is a fierce malady, and he that is affected with it, can either never hold his peace, or never ſpeak well, for *it is an unruly evill, full of deadly poyſon*, which maketh it ſo poyſonous, that it is both poyſoned, and poyſoneth others. It is *paralytick* to all good and *furious* to all evil. It defileth the whole body, and hurteth thoſe that hear it.

Tool] See *Inſtrument.*

Top] is put for the higheſt part of any Mountain, Tree, &c. Gen. 11. 4. Exod. 17. 9.

2. For the end, Lam. 2. 19.

3. Pride, Ezek. 31. 10.

4. For that which is publick, Mat. 10. 27. Luk. 12. 3.

5. For the divinity of Chriſt, Gen. 28. 12.

Topaz] A precious ſtone, of a greeniſh colour, ſoft, that it may be poliſhed with a Whetſtone; ſome, and the beſt, are like gold, both are good againſt the flux of blood, and the lunatique ſickneſſe, *Zanchy de operibus Dei*, p. 394.

It was put in the Breaſt-plate of *Aaron*, Exod. 28. 17. & 39. 10. By it is figured the glory of the triumphant Church, Rev. 21. 20. Thoſe in *Æthiopia* are moſt precious, Job 28. 19.

Tophel] *Decay*, or *fooliſhneſſe*. A place, Deut. 1. 1.

Tophet] A large and wide place neer unto *Jeruſalem*, where Jewiſh Idolaters (after the manner of the *Ammonites*) burned their children, and offered them up unto the Idol *Moloch*, ſet up in this *Tophet*, being in the Valley of *Hinnon*: as we may read, 2 Kin. 23. 10. Jer. 7. 31. alſo Jer. 19. 2. 2 Chr. 28. 3. King *Achas burnt his children in Tophet.*

2. A place appointed for deſtruction, where God would give a famous overthrow openly, in the ſight and knowledge of his Church, unto the fierce and mighty King of *Babylon*, for his exceeding cruelty againſt the people of God. Iſa. 30. 33. *Tophet is prepared of old.* Whereas ſome expound this of Hell, it is not properly a deſcription of Hell, but by alluſion: for *Tophet* carryeth a deſcription of Hell, in 3 things.

1 For the ampleneſſe or largeneſſe of the place.

2 And the horrible crying of burned and tormented children.

3 Alſo, for the ſharpneſſe of the pains.

Tophet] *A timbrell*, or *tabret*; becauſe when the children were offered up by their parents to *Moloch*, and burned, the parents beat upon Tabrets, that the cry of the children ſhould not pierce their ears.

It was polluted by *Joſiah*, 2 King. 23. 10. when he appointed it a place to caſt out all the filth of the City, that there ſhould be no more idolatry committed. *Jeremy* foretelleth, Jer. 19. 6, 11. that it ſhould be called *The valley of ſlaughter*, by reaſon of the great number of the Jews that ſhould be killed in it.

Torch] The uſe is, to give light in the dark.

It is put for the Church deſtroying her enemies, Zech. 12. 6.

Torment] The pain that Malefactors ſuffer in their puniſhment inflicted upon them.

It

It is put for the juſt judgement of God upon the whore of *Babylon*, Rev. 18. 7, 10, 15. And,

2. For the pain of the damned in hell, which is called, *the place of their torment*, Luk. 16. 28.

3. For any grievous pain or grief, Rev. 9. 5.

4. For the ſting of conſcience that torments the wicked, at the preaching of Gods faithfull Miniſters, Rev. 11. 10.

Tozn] See *Tear*.

It is put for, To be afflicted of God, Hoſ. 6. 1, 2. Broken, 1 King. 13. 26, 28. marg.

Tortoiſe] Lev. 11. 29. The *Greek* tranſlateth it, *the land Crocodile*. In *Hebrew*, *Tſab*, ſo called of the ſhell that covereth it, for *Tſab* is alſo uſed for a Coach, or covered Wagon, Numb. 7. 3. Of this creature *Sol. Jarchi* ſaith, it is like a Frog. *Aynſworth*.

It's ſaid that their fleſh moderately eaten doth burthen the ſtomach, but being eat in great meaſure, comforts the ſame. It goeth very ſlowly, nor will it come forth of its ſhell as long as it conceiveth there's any danger. They lay their eggs in the ſand, wherewith it covereth them, ſetting marks whereby to know the place. Againſt Serpents and Vipers, they uſe the hearb *Origan*, or wilde Marjoram.

It's written of the *Sea-Tortoiſes* in *India*, that they are ſo big, as that with one of them a dwelling cottage may be covered. Alſo, that in one of them they may row on the water, as in a boat. Nor is there either buckler or ſhield ſo ſtrong as their ſhell, upon which the wheel of a Cart loaden may paſſe over, and yet not break it. It never caſteth its coat; is an enemy to the Partridge and Ape.

The *Land-female-Tortoiſe* is unwilling to copulation, becauſe it muſt lie on the back, and cannot riſe without help, which the Male doth often leave ſo lying, whereby it becometh a prey to Kites. Their eyes are moſt clear and ſplendent. They feed in the night, and with their mouths cruſh the hardeſt things.

Torture] Heb. 11. 35. were tortured, namely by being beaten with cudgels unto death. It hath its denomination from τύμπανον, which ſignifieth a *drum* uſually, and hence ſome have parallel'd this torture with that among the *Romans*, tearmed *Equuleus*, as if the perſon thus tortured were *racked* and *ſtretched* out in manner of a *Drum-head*; but it ſignifieth alſo a *Drum-ſtick*, and thence cometh the puniſhment to be tearmed *Tympaniſmus*, that is, a tabring or beating one to death with cudgels, as if it were with Drum-ſticks. *Leigh Crit. Sac.*

Toſſe] is ſpoken of the Sea, Jer. 5. 22. Mat. 14. 24.

It is put for, To be grievouſly afflicted, Iſa. 22. 18. Iſa. 54. 11.

2. For the uncertainty of riches, Prov. 21. 6.

3. For inconſtant in the doctrine of faith, Epheſ. 4. 14. and grace of faith, Jam. 1. v. 6.

4. For unquiet, and diſcontented, Job 7. v. 4.

Tottering] Ready to fall.

It is put for the uncertain condition of the wicked, Pſal. 62. 3.

Tou] as *Toi*. King of *Hamath*, 1 Chr. 18. 9.

To touch] To feel a thing lightly with the finger. Luk. 8. 44. *She touched the hem of his garment*.

2. To hurt, or offer the leaſt violence. Pſal. 105. 15. *Touch not mine anointed, do my Prophets no harm*.

3. To refreſh and ſtrengthen one which is weak, Dan. 8. 8. 1 King. 15. 5, 7.

Touch] is alſo put, 1. for, To imbrace joyfully, Joh. 20. 17. Mat. 18. 9.

2. To ſtrike; ſo the Angel touched *Elijah*, when he was aſleep, 1 King. 19. 5, 7. Act. 12. 7.

3. To hurt, or wrong, Gen. 26. 11, 29. Ruth 2. 9. 2 Sam. 14. 10. Pſal. 105. 15.

4. To be afflicted by God, Job 19. 21. and by Satan, Job 2. 5.

5. To reſiſt, Dan. 8. 5.

6. To overcome unto eternall damnation, 1 Joh. 5. 18.

7. To deſtroy, Heb. 11. 28. Job 1. 11.

8. To move and perſwade, 1 Sam. 10. 26.

9. To invade and oppreſſe, Jer. 12. 14.

10. To approach and draw neer, Exod. 19. 16. Numb. 16. 26.

11. To arrive, Act. 27. 3.

Blood toucheth blood, Hoſ. 4. 2. is ſpoken of the frequency of ſins, which follow thick one upon another.

Touch the earth that it melt, Amos 9. 5. is, To pour down judgements upon the inhatants thereof for ſin.

To touch the Mountains, Pſal. 144. 5. is, To humble and abaſe the proud.

The ſoul is ſaid *not to touch*, when it abhors and hates, Job 6. 7.

To touch an unclean thing, is, To have fellowſhip with ſin and ſinners, Iſa. 65. 5.

To touch a Woman] To lye with her, Gen. 20. 6. 1 Cor. 7. Alſo, to hurt, or do injury;

injury, Gen. 36. 11, 29. Josh. 9. 19. Ruth 2. 9. Job 1. 11. Psal. 105. 15. Zach. 2. 8.

Low] Unto it the wicked are compared, because of their inability to resist the judgements of God, Isa. 1. 31. & chap. 43. vers. 17.

Towards] *In*, 1 King. 8. 29. mar. 2 Chr. 6. 20. marg. *With*, Jer. 12. 3. marg.

Towel] Joh. 13. 4, 5. A linnen cloth, wherewith our Saviour girded himself, when he washed his Disciples feet, and wherewith being washen, he wiped them.

Tower] is put, 1. For proud and lofty men, Isa. 2. 15. & 30. 25.

2. For the protection of God, 2 Sam. 22. 3. 51. Psal. 18. 2. & 61. 3. & 144. 2. Pro. 18. 10.

It is put for a Corner, Zeph. 3. 6. marg. and Secret place, 2 King. ch. 5. 24. marg. *To sit upon the Tower*, Hab. 2. 1. is, To depend upon God.

Town] A great Borough, or Village, 1 Sam. 27. 5. Mat. 10. 11.

Town-clerk] Act. 19. 35. The *Syriack* and *Arabick* Translations render it, *a chief man of the City*. The *Ethiopick*, as the *Vulgar*, *the Scribe*. Some say that his office was to keep the publick Records, and when need was, to read them. But the *Asiarchæ* at this time exhibiting the *Olympicks* at *Ephesus*, to the honour of *Diana*, this Γραμματεὺς, was a *principall Officer chosen by the people themselves, to register the Victors names, the time and stile of Rewards*, &c. who therefore was the likelyest man to appease this tumult. *Gregorie's Notes* p. 42, &c.

T R.

Trachonitis] *Stony*, or *cruel*. A Region of *Syria*, Luk. 3. 1.

To trade] To traffick and exercise merchandise by Land, Gen. 34. 10. and Sea, Rev. 18. 17.

It is put for, The increasing of our gifts and graces, Matth. 25. 16. Luk. 19. 15, 13. This is better then that of gold, Prov. 3. 14.

Tradition] A doctrine, first delivered from God by speech, and written down afterwards in his book, for the use of the Church. 1 Cor. 11. 2. *And keep the Ordinances* (or *Traditions*) for so it is in the Originall. This is a written Tradition, we are bound to beleeve this absolutely. Of such *Paul* speaks, 2 Thess. 2. 15. & 3. 6.

2. An humane ordinance, not written in the Word, but delivered from man to man. Matth. 15. 2. *The tradition of the Elders.*

Tradition so taken, is either good or evill, according to the subject, matter, and intention of men. This is an unwritten Tradition. This we must beleeve conditionally, as it agreeth with the Word; but Popish superstitions contrary to the Word, are to be abhorred of us.

Tradition of the Fathers] Such ordinances as his Ancestors had received from God, and imbraced; of the which, *Paul* was an earnest maintainer and follower, even while he was a Pharisee, but without repentance and faith in Christ, Phil. 3. 6. Gal. 1. 14. *Being zealous of the Tradition of their Fathers.*

Treffick] Gen. 42. 34. Buy and sell.

Train] signifieth, 1. A company to wait and attend upon, 1 King. 10. 2.

2. The glory of God, Isa. 6. 1.

3. To instruct and accustome, Prov. 22. 6. Gen. 14. 14.

Traitour] One that betrayeth another, so did *Judas* our Saviour, Luk. 6. 16. Such the Apostle foretold would be in the last dayes, 2 Tim. 3. 4.

Trample] signifieth, 1. To overcome and subdue, Psal. 91. 13.

2. To destroy, Isa. 63. 3.

3. To contemne and despise, Mat. 7. 6.

Trance] The Greek word ἔκστασις signifieth, *a falling from the former estate and condition*. Hence *Synecdochically*, being referred to the *mind*, it signifieth that consternation and astonishment that happeneth unto it, when it is led out of it self from sensible things, to the contemplation of spiritual. It is a kinde of revelation, whereby God revealeth himself to his servants; and it is twofold.

1. A *divine trance*, when the servants of God were taken up in spirit, separate as it were from the body, and out of the body, that they might see some heavenly mysteries revealed unto them. *Peter* was in such a trance, Act. 10. 10. & 11. 5. and *Paul*, Act. 22. 17. *John* was in a higher trance, when he *was taken up in the spirit on the Lords day*, and saw so many heavenly visions of those things that should befall the Church afterwards, Rev. 4. 2. but *Paul* was in the highest of all, when he *was taken up into the third heaven*, 2 Cor. 12. 1, 2.

2. *Diabolicall*, which is that trance of Witches and Sorcerers, when they lie dead and senseless for a time, and their souls seem to be out of their body, yet the union betwixt the soul and the body is not dissolved, as they beleeve, but the act of vivification

tion onely is ſuſpended onely for a time. *Weems 4. deg. Sons*, p. 72,73.

Tranquillity] is put for, Proſperity, Dan. 4. 27.

2. Errour, Ibid. marg.

Tranſferre] To change into another form, 1 Cor. 4.6.

Tranſfigure] ſignifieth likewiſe to change into another ſhape, and is ſpoken of Chriſt, Mat. 17.2. who was *tranſfigured* not in reſpect of his *ſubſtance*, but *glorious condition*, for a time.

Tranſform] To change.

It is taken in a *good* part, Rom. 12.2. and in an *evill*, 2 Cor. 11. 13, 14, 15.

Tranſgreſſion] That which goes beyond, and exceeds due bounds and limits.

2. Every ſin, ſmall and great. 1 Joh. 3. 4. *Tranſgreſſion of the Law is ſin.* Heb. 2, 2. Sin is called Tranſgreſſion, becauſe it exceeds the bounds and marks which God by his Law hath appointed unto us, for the moderating of our deſires and actions.

3. The wickedneſſe of the Jews betraying and denying Chriſt before *Pilate*, and delivering him to be crucified, Iſa. 53. 8. Act. 2. 2. & 3. 13.

Becauſe of tranſgreſſions] To ſhew and manifeſt our ſins, and in the ſight and feeling thereof to be driven to look unto Chriſt, to be ſaved by his onely grace, and no otherwiſe. Gal. 3.19. *It was added becauſe of tranſgreſſions.*

Tranſlate] ſignifieth, 1. To take from one and give to another, 2 Sam. 3.10.

2. To change, 1 from ſin to grace, Col. 1.13. 2 from miſery to happineſſe and glory, Heb. 11. 5.

Tranſlated] Taken away from the converſation of men, without ſenſe of death, removed whole into heaven, as *Enoch* and *Elias* were. Heb. 11. 5. *By faith Enoch was tranſlated.* Gen. 5. 24. *God took him.* Which phraſe, though it be ſometime applyed to the reception of the ſoul, as Ezek. 24. 16. Jonas 4. 3. yet it is fitted in Scripture to the aſſumption of the whole man from hence to heaven. I ſee no more abſurdity why the bodies of ſome may not be received into heaven before Chriſt, then the ſouls of all the Saints which departed before his death. For whereas Chriſt is called *the firſt fruits of them that ſleep*, it will not prove that Chriſt did firſt of all other in body aſcend to heaven, but that his reſurrection is the cauſe of ours to eternal life; as the bleſſing and uſe of the reſidue of fruits did depend upon the benediction of the firſt fruits. That place in the Hebrews will teach onely this, that by his fleſh crucified, he merited and purchaſed the opening of heaven to all that ever entred; not that his body came there before all other bodies. Sure it is, that both *Moſes* and *Elias* were alive in Mount *Tabor*, the tranſlating of whoſe bodies was a comfortable pledge to all the holy Fathers of the future reſurrection of all the faithfull. If their bodies which roſe at the reſurrection of Chriſt were taken up into heaven before his own Aſcenſion, Why not thoſe of *Enoch*, *Elias*, and *Moſes*?

Tranſparent] Rev. 21.21. *as it were tranſparent glaſſe*, that is clear, bright, and ſo ſhining that one may ſee through.

Tranſubſtantiation] A change of one ſubſtance into another, as of Bread into the body of Chriſt, of Wine into the blood of Chriſt, according to that monſtrous doctrine of Popery, and contrary to the wholeſome words of Chriſt, which teach Sacraments to be not the things themſelves, whereof they be but pledges and ſeals.

Trap] See *Snare*, *Scandall*.

Trabail] Journeying or paſſing on foot, or by horſe, from place to place.

2. The pain of childe-birth. 1 Theſſ. 5.3. *As travail upon a woman with childe.*

3. Troubles, dangers, and evils, which happen in ones journey. Exod. 18.8. *He told all the travail that happened unto them.*

Trabail] is put, 1. For labour and toyl about the things of the world, Eccl. 4. 4, 6.

2. For the inward ſufferings of Chriſt, Iſa. 53. 11. and of the Church, Lam. 3. 5.

3. *Metaphorically*, for the earneſt deſire of the creature to be freed from bondage, Rom. 8. 22.

4. For the earneſt indevour of the wicked to commit ſin, Job 17. 20. Pſalm 7. 14.

To trabail in birth again] To ſeek, and with great grief of heart (like to that of Women with travail) to labour and ſtrive to recover or revoke the *Galatians* to that truth of the Goſpel, from which they were faln, ſince their firſt birth by *Paul* his preaching, Gal. 4. 19. A Metaphor from Women great with childe.

Not to trabail] To be deprived of all her people, wherein ſhe abounded.

Traberſe] is put for, The great pains that the wicked take in Idolatry, Jer. 2. 23.

Treacherous] is put, 1. For deceitfull, 2 King. 19. 23. Iſa. 24. 16.

2. Perfidious in breaking the Covenant of God, Jer. 3. 7, 8, 10, 11. & 9. 2.

3. Contemptible, Mal. 2. 10, 11, 14.

Tread] is put, 1. for, To enjoy and poſſeſſe, Deut. 11. 24, 25.

2. To preſſe out, Job 24. 11.

3. To abaſe and humble, Job 40. 12.

4. To deſtroy, Pſal. 7. 5. & 60. 12.

5. To overcome and ſubdue, Pſal. 44. 5. & 91. 13.

6. To appear before God in worſhipping him, Iſa. 1. 12.

7. To paſture and feed, Iſa. 7. 25.

8. To afflict and trouble with judgements for ſin, Iſa. 22. 5.

9. To oppreſſe, Amos 5. 11.

Treaſon] *Zimri* branded herewith, 1 Kin. 16. 29. But though *Athaliah* cryed *Treaſon, treaſon*, 2 King. 11. 14. yet what was done againſt her was no treaſon, ſhe being guilty of much blood, and but an Uſurper, whom the *Jews* were not bound to obey as their Soveraigne.

Treaſure] Some earthly thing of price, which men make great account of, and therefore lay it up till afterward. Mat. 6. 19, 20. *Lay not up treaſure for your ſelf in earth.* Mat. 13. 44. An earthly treaſure.

2. The wholeſome precious doctrine of the Word. 2 Cor. 4. 7. *We have this treaſure in earthly veſſels.* Metaphor. An heavenly treaſure.

3. Everlaſting life, with the graces and good works that lead thither, and ſhall be there freely rewarded. Matthew 6. 20. *Lay up treaſures for your ſelves in heaven.* When Chriſtians do carefully imploy their graces, ſtudying to abound in good works, they doe herein treaſure and hoord up joyes, in life which is heavenly and everlaſting.

Treaſure is put, 1. for, The people of God, Exod. 19. 5.

2. Abundance of Gods bleſſings, Deut. 28. 12. Pſal. 17. 14.

3. Riches, Prov. 15. 6. & 21. 20.

4. The graces of the Spirit, for their excellency, Iſa. 33. 6.

5. For abundance of knowledge, Matth. 13. 52.

6. For the wiſdome and knowledge of Chriſt, Col. 2. 3.

7. The affections, Matth. 12. 35. Luk. 6. 45.

8. For the place where the treaſure is put, Prov. 8. 21. Iſa. 10. 13. & 39. 24.

Good, *and* evill treaſures] The abundance either of graces or vices, ſtored up in the hearts of men good and evill, to be vented and uttered by their tongues. Luk. 6. 46. *A good man out of the good treaſure of his heart bringeth forth good things, &c.*

To treaſure up] To gather together into one heap. Rom. 2. 5. *Te treaſure up vengeance againſt the day of vengeance.* The meaning is, that wicked men by continuing in ſin, heap and ſtore up puniſhment, even as worldly men do heap up and gather treaſure.

Treaſury] That part of the Temple, wherein oblations and gifts for the Widows, fatherleſſe, and other poor, were laid up, and kept, John 8. 20. & Luke 21. 1. Mark 12. 41.

Treatiſe] Act. 1. 1. that is, *the Goſpel by St. Luke*, as wherein thoſe things are recorded that *Jeſus began both to doe and teach.*

Tree] A plant grown up to a great height and meaſure.

2. Every perſon, man or woman, good or bad. Matthew 3. 10. *Every man that bringeth not forth good fruit.* Metaphor. Ezek. 17. 24. A good man is reſembled to a good tree, and a bad man to a bad tree, Mat. 7. 17.

3. Souldiers of the King of *Aſſur*, Iſa. 10. 19.

Tree of Life] That happy life that *Adam* received of God by Creation, wherein he was to be confirmed, by eating the tree of Life, which was appointed to be a Sacrament thereof. Gen. 2. 9. *And the tree of Life in the middle of the garden.*

2. Chriſt Jeſus, who himſelf is the eternall life, and from whom the faithful receive it. Rev. 22. 2. *Was the tree of Life.*

Tree of knowledge of good and evil] The miſerable experience of good loſt, and of evil which ſhould come upon *Adam* and *Eve*, and all mankinde, by breaking Gods commandement in eating of that tree which was forbidden them to eat of. Gen. 2. 9. *The tree of knowledge of good and evill.*

To plant a tree] A plot of trees, Gen. 2. 33. It is uſuall to put one for many: as Gen. 3. 2. & 4. 20. Pſal. 78. 2. & 95. 8. & 1 King. 10. 22. 2 King. 10. 11. Gen. 21. 25.

Tree planted by the Rivers, *&c.*] A faithfull perſon, ingraffed into Chriſt, to be made one with him by regeneration, and to become fruitfull in good works. Pſal. 1. 3. *He ſhall be like to a tree planted by the Rivers of water.*

Corrupt trees] Ungodly perſons, that are unfruitfull and good for nothing, like to rotten and dead trees. Jude v. 12. *Corrupt trees, and without fruit.* Such as the Fig-tree was, Matth. 21.

Many trees] A multitude of people to be refreshed with the ſpirituall water of the Word. Ezek. 47. 7. *At the brink of the River were very many trees.*

Trees of Righteouſneſſe] Righteous men and women, who being juſtified by faith in Chriſt, doe righteouſly, and bring forth much good fruit. Iſa. 61. 3. *They may be called the trees of righteouſneſſe.*

Note. As good trees bring forth fruit as an ornament to it ſelfe, and commodious to others; ſo beleeving perſons are fruitful to many.

Note. As all men generally are compared to trees, ſo Princes and great men are ſet forth by high and tall trees, Ezek. 17. 12. & 31. 1.

Tremble] is ſpoken, 1. Of things without life, as *Mount Sinai*, Exod. 19. 18. the *earth*, Pſal. 114. 7.

2. Of living creatures, and it is a ſhaking of the body, joyned with fear, Mar. 5. 33. Luk. 8 47. Act. 16. 19.

It is put for great fear, in reſpect of danger, or affliction, or any wonderfull thing that cometh beyond the expectation, Exod. 15. 15. Iſa. 33. 14. Pſal. 55. 6. & 48. 7.

2. For that *Son-like fear* wrought in the heart by the Word, Iſa. 66. 2.

Fear and trembling] Not that perplexed fear and horror of damnation, which wicked men have; but the awe of ſinning againſt God, and reverend dread of his Majeſty, which holdeth the godly alwayes converſant in good works, till they come to the end of their race, and attain the goal of ſalvation. Phil. 2. 12. *Work out* (or *make an end of*) *your ſalvation, with fear and with trembling.*

Hence there is no help at all for the Papiſts, againſt the infallible certainty of Salvation by faith, which doth well admit (a companion and a fruit) a godly fear and trembling at ſin, (a fear of humility:) but quite ſhutteth out that ſervile fear of being damned, (a fear of diſtruſt.) See 1 Joh. 4. 1. *Perfect love caſts out fear.*

Fear and trembling, according to the uſe of Scripture, ſignifie nothing elſe but humility and modeſty of minde; nor are theſe words joyned together ever found in any other ſenſe, which will appear in five places, where onely they are found; at,

1. Pſal. 2. 11. wherewe are bid, *Rejoyce in God with trembling:* the word ſignifieth, *to leap for joy*, whereunto fear is an enemy, being not without care and anxiety of minde, but humility and modeſty of minde agree well with this Joy.

II. 1 Cor. 2. 3. *Paul* was among the *Corinthians* in great weakneſſe, *with fear and trembling*; yet he had no cauſe to tremble in reſpect of the *Corinthians*, from whom he feared nothing, but onely compareth his humility and meekneſſe, with the pride of the falſe Apoſtles.

III. Eph. 6. 5. where obedience *with fear and trembling* is recommended to Servants, who are not to ſerve with a ſlaviſh fear, doing nothing but by compulſion, but to ſerve them humbly and uprightly, in ſimplicity of heart.

IV. Phil. 2. 13. where we are to *work out our ſalvation with fear and trembling*; that is, with all humility, not with a doubtful fear, the words going before, and following after, confirm it; he had ſaid before that Chriſt, notwithſtanding the excellency of his gifts, yet *took upon him the form a Servant, humbling himſelf unto the death of the Croſſe*, and having run his courſe, obtained the crown: So ſhould we *work out our ſalvation with fear and trembling*; now theſe cannot ſtick together, if *fear and trembling* be any thing elſe then *humility*, the words following evidence the ſame; for it is ſaid, *God worketh in us both to will and to doe*; which being ſo, there is no cauſe of doubtfull fear, but great cauſe of humility.

V. Rom. 11. 20. the Apoſtle oppoſeth *trembling* to *pride*, but there is no reaſon why *fear* (properly ſo called) ſhould be oppoſed to *pride*, ſeeing nothing is ſo proud as the devill and wicked men, and yet nothing more fearfull. *Camero tom.* 2. p. 101, 102, 103.

Trench] A ditch, or water-courſe, 1 Ki. 18. 32, 35.

It is put for a *tent*, 1 Sam. 26 5.

2. A fortification caſt up by an enemy, about a beſieged City, Luk. 19. 43.

3. A place of carriage, 1 Sam. 17. 20. & 26. 5. marg.

Treſpaſſe] An hurt done to our neighbour, in his eſtate, name, or perſon, Numb. 5. 6. Lev. 6. 24. Mat. 6. 15. *If you do not forgive men their treſpaſſes.*

2. Any ſin or offence either againſt God or man. Mat. 16. 15. *Neither will your Father forgive you your treſpaſſes.*

This word [*treſpaſſe*] according to the Hebrew word, ſignifieth ſeditions, iniquities, defections done purpoſely and diſloyally, and therefore be hainous and criminal; it is more then ſin, as may be gathered by Gen.

31. 36. Exod. 34. 7. & Job 34. 37. He addeth treſpaſſe to ſin, Pſal. 5. 10.

Treſpaſſe] The Greek word παράπτωμα, ſignifieth properly, *the very act of falling.*

It is put, 1. for Original ſin, Epheſ. 2. 1. Rom. 5. 17.

2. Actuall, Mat. 6. 14, 15. Mar. 11. 25, 26. It differs from ſin as the cauſe from the effect. *Leigh Crit. Sacr.* 429.

Treſpaſſe-offering] was a ſacrifice for ſins of Omiſſion or Ignorance, Lev. 5. 15.

The Hebrew word ſignifieth, *blindfolded with a cloak*: theſe ſins the Apoſtle calls ἀγνοήματα, *errors done of ignorance.* Heb. 9. 7.

This Sacrifice was offered for ſins done of *ignorance*, but not for ſins done *ignorantly*; between which this is the difference, ſins of *ignorance* proceeded meerly of *ignorance*; ſins done *ignorantly*, were ſuch, as whereof *ignorance* was not the cauſe of them, as when one in drunkenneſſe killeth a man, he doth it *ignorantly*, but not of *ignorance*, becauſe he was *wilfully* drunk, which drew on his *ignorance*; here his *drunkenneſſe* and *ignorance* were joyned together, as the cauſe and the effect.

Trial of faith] Afflictions which are ſent of God, for trial and proof of our faith, as gold is tryed in fire. 1 Pet. 1. 7. *The trial of your faith being much more precious then gold.* Job 23. 10.

Fiery trial] Moſt ſharp, bitter, and grievous afflictions. 1 Pet. 4 12. *Think it not ſtrange concerning the fiery trial*

Tribe] Either ſtrictly one of the twelve Tribes of *Iſrael*, Mat. 19 28. Luk. 2. 36. Act. 13. 31. Phil. 3. 5. and elſewhere often: or more largely for all people diſperſed in divers parts under heaven, as the *Iſraelites* were diſtributed into twelve Tribes, Rev. 7. 11. & 14. 6. & Matth. 24. 30. and often elſewhere.

Tribes] The poſterity of the twelve Sons of *Iſrael*, Pſal. 78. 55. Theſe were called [*Tribes*] after the *Romane* name, where at firſt the whole multitude was divided into three parts, thereof called Tribes: but the Hebrew name ſignifies *ſtaves*, or *rods*, as growing out of one ſtock or tree: and theſe Tribes were 12. Numb. 13. 3, 5, 16.

Twelve Tribes of Iſrael] The heads and authors of the twelve Tribes and kindreds which came of *Iſrael*, Gen. 49. 28. Alſo Gen. 35. 22. & 49. 16.

Tribulation] A temporal affliction in this life, either inward to the ſoul, or outward to the body. Rom. 5. 4. *We rejoyce in tribulation.* This ſometime happeneth for triall, ſometime is a forerunner of hell.

2. Part of that eternall pain and torment reſerved for the wicked in hell. Rom. 2. *Tribulation and anguiſh ſhall be upon the ſoul of every man that doth evill.*

Tribute] A ſum of money paid unto Princes (for their better maintenance) according to the proportion of mens ſubſtance. Rom. 13. 6. *For this cauſe ye pay tribute.*

Howſoever the two Greek words, *Phoros* and *Telos*, uſed by the Apoſtle, and Engliſhed by our Tranſlators, *tribute*, and *cuſtome*, be confounded by ſome learned men, as *Synonyma* and equivalent, or of one ſignification and force, yet being here by a particle disjunctive diſtinguiſhed, I judge with other judicious Expoſitors, that they ſignifie two kindes of payments, one laid upon the perſon, which is properly *Telos*, or *poll money* (*cuſtome* here) becauſe men were taxed by the poll, and paid man by man, as Matthew chap. 17. verſ. 25. The other laid upon mens ſubſtance, movable, as Merchandiſe; or unmoveable, as Lands, that is *Phoros*, (Tribute) becauſe men were wont to bring it into the Kings Treaſure, or becauſe it was paid of commodities brought in.

Thus with us there be two kindes of payments, the firſt called Subſidies, Tenths, Fifteens, laid upon men according to ability: The ſecond is Impoſt, or Cuſtome, due for Traffick, ariſing by Exportation, and Importation.

Note further, that amongſt the *Romans*, Tribute was paid to the *Quæſtores*, or publick Treaſurers: Cuſtome to *Publicans*, or Cuſtomers: Fear was due to Officers of Juſtice, as Judges, Preſidents, Serjeants, *&c.* Honour to the Emperour, or King, 1 Pet. 2. 17.

The *Jews* paid a threefold tribute to the Lord.

The firſt was called, *Argentum animarum*, Exod. 30. 2. which every one paid for the redemption of his life.

The ſecond was *Argentum tranſeuntis*, which they paid to the Lord when they were numbred by the head, 2 King. 12. 5.

The third was that *Half ſhekel*, which they offered freely to the Lord; this had *Aarons rod* upon the one ſide, and the *pot of Manna* upon the other; and when they were under the *Romans*, or *captives* under any other forain Princes, the *Maſters* of their Synagogues uſed to gather of them this *Half ſhekel* yearly, and ſend it to *Jeruſalem* to the *High-prieſt*; this was not the penny which *Cæſar* craved of them, for it had *Cæſar's image* and *ſuperſcription* upon it, neither would the Lord have bidden

den them, *give that to Cæsar which was due to God.* This *didrachma*, or *tribute*, which they paid to *Cæsar*, was as much in value as the *Half shekel*; and Christ himself, though he was free, and the Kings Son, yet he paid it for himself, and for *Peter*, Mat. 17. 27. And *Mary*, when Christ was in her wombe, went to *Bethlehem* to pay this tribute to *Cæsar*, Luke 2. 5.

This penny which *Cæsar* exacted of the *Jews*, was but *denarius* (*denarius*, *didrachma*, and *numisma* were all one.) This *denarius* was the ordinary *hire* of a *Workman* for a day, Mat. 20. 2. and the *daily* wages of a *Souldier*, as *Tacitus* saith. *Weems Jud. Law*, p. 51, 52.

To try] To search, examine, and prove every thing, to finde out what is good, what evill; what true, what false; that we may imbrace the one, and eschew the other. 1 Thess. 5. 21. *Try all things.* 1 Joh. 4. 1. *Try the spirits.*

2. To look into one neerly, to take knowledge of him, and his cause. Psal. 26. 2. *Prove me, try me, O Lord.*

Try] is referred, I. To *God* trying *Men*; which is done divers wayes:

1 By observing their wayes, and so it is nothing else but, to take notice of them, and their estates, Psal. 139. 1, 2, 3.

2 By his blessings, Exod. 16. 4.

3 By the power of his Word, Mal. 3. 2. Heb. 4. 12.

4 By praise and applause, Prov. 27. 21.

5 By false Prophets, Deut. 13. 1.

6 By afflictions and tentations, and that in fury, Ezek. 22. 21, 22. or in mercy, 1 Pet. 1. 7. which is done likewise divers wayes.

1 By sending many crosses one upon another, and of long continuance, Dan. 11. 33, 35. and in *Job*'s case.

2 By sending upon them the spirit of strange and unwonted terrors, Exod. 20. 20.

3 By smiting eminent men with strange and unexpected judgements, Dan. 11. 34.

4 By delaying or withholding expected favours, Deut. 8. 2.

5 By giving but a little help, Dan 11. 34.

6 By leaving men to themselves, and withdrawing from them the special working of his Spirit, 2 Chr. 32. 31.

7 By suffering the godly to fall into the miseries that the wicked do; yea, sometimes by making their condition as the beasts of the field, Eccles. 3. 17, 18, 19.

II. To *Men*, trying themselves, both in respect of their faith, 2 Cor. 13. 5. and their lives:

1 Daily, Psal. 119. 51. Lam. 3. 40.

2 More specially before the receiving of the Lords Supper, 1 Cor. 11. 28, 31.

3. Trying the spirits, 1 Joh. 4. 1.

Tried] One upon trial found faithfull, Jam. 1. 12.

Tried] Referred to *Christ*, Isa. 28. 16. is by *Peter* (1 Pet. 2. 4.) expounded *chosen.*

It is referred to the *Word of God*, both *actively* trying the Doctrines that men build upon the foundation, 1 Cor. 3. 13. and the hearts of men, Heb. 4. 12. and *passively*, Psal. 12. 6. & 18. 130. which is said *to be tryed as silver*, because it hath in it no falshood, nor deceit, but by experience is found true and constant; both in the threatnings, promises, and predictions of it.

Trim] is, to deck and adorn, 2 Sam. 19. 24.

It is put for, To direct ones course, or to set forth ones self, Jer. 2. 33. and, to prepare and make ready, Mat. 25 7.

Trinity] The distinction of the Persons, in the unity of the God-head; one and the self-same God in Essence, being for Subsistence three; to wit, the Father, the Son, and the holy Ghost. 1 Joh. 5. 7. *And these three are one.*

How three, remaining three, may yet be one; and one abiding one, be three; and all this at once: this is a mysterie, rather to be religiously adored, then curiously searched into, requiring rather faith to beleeve, then reason to comprehend and judge it.

Triumph] is, To rejoyce after victory, Exod. 15. 1, 21.

It is taken, 1. In a *good* part, as it is referred,

1 To *Christ*, Col. 2. 15.

2 To the *faithfull*, in respect of their *temporall* victories, Exod. 15. 1, 21. and *spirituall*, 2 Cor. 2. 14.

2. In an *evill* part, thus the wicked triumph over the godly, 1 Sam. 1. 20. Psa. 25. 2. & 94. 3. Job 20. 5.

It is put for, To praise God, Psal. 47. 1. To rejoyce in the works of God, Psal. 92. 2. and praise of God, Psal. 106. 47.

Troas] *Bored through.* A City of *Asia* the lesse, 2 Cor. 2. 12. 2 Tim. 4 13 Act. 16. 8.

Trogpllium] *A buttery, pantry, or place to keep victuals.* A City in the Ile of *Samos*, Act. 20. 15.

Trophimus] *Nourished*, or *brought up.* A Companion of *Paul*'s, Act. 20. 4. & 21. 29. 2 Tim. 4. 20.

Trouble] is put, as it is referred to *men*, for *outward afflictions*, 2 Chr. 15. 4. & 29. 8. Psal. 60. 11. and for *inward distresse of minde*, Psal. 143. 11.

To trouble] To drive or thrust one from his own station or seat, and thereby disquiet him.

It further signifies, with disquietnesse of minde, danger to be destroyed, Gen. 34. 30. So *Achan* troubled *Israel*, and was himselfe destroyed, Josh. 6. 18. & 7. 25. Pro. 15. 6, 27. where it is opposed to life.

2. To transport and carry Christian professors from that inward tranquillity and rest which they finde by staying upon Christ alone, by preaching of the Law, and joyning the observation of it with Christ, as necessary to salvation: whereupon ariseth restlesse fear in mens Consciences, troubled with privity and sense of their owne guilt and transgression. Gal. 5. 12. *They were cut off which trouble you.* To be the cause through the sin of Idolatry, of judgements, drought, and famine upon the Land, to the great disquiet thereof. 1 King. 18. 17, 18. *Art thou he which troublest Israel? &c.*

To trouble, as it is referred to *Men*, signifieth,

1. To damnifie and hinder from receiving a benefit, 1 Sam. 14. 29. 1 King. 19. 17.

2. To be cruel, Prov. 11. 17.

3. To bring under the wrath of God, Jos. 6. 18. & 7. 25.

4. To cast into great anxiety and care, Gen. 34. 30. 2 King. 6. 11.

As it is referred to *God*, it signifieth, to destroy and punish, Josh. 7. 25. Exod. 14. 24.

Troubled] is put, 1. for, Confounded, Gen. 45. 3.

2. Hindered, Ezr. 4. 4.

3. Afraid, Job 23. 15.

4. Grieved, Jer. 31. 20. Lam. 1. 20.

5. Persecuted. 2 Cor. 4. 8. 2 Thess. 1. 7.

6. Wearied, Psal. 38. 6. marg.

7. Answered, Zech. 10. 2. mar.

8. Terrified, Genes. 45. 3. marg. 1 Sam. 16. 14.

Trough] There were two sorts, one wherein to put water, Gen. 24. 20. Exod. 2. 16. Another wherein to knead their dough, Exod. 8. 3. & 12. 34.

Troup] is put, 1. For prosperity, Gen. 30. 11.

2. For an Army, Genes. 49. 19. 1 Sam. 30. 8.

3. A company, 2 Sam. 2. 25.

4. A multitude of Idols, Isa. 65. 11. and robbers, Hos. 6. 9.

5. Temptations and afflictions, Job 19. 12.

6. The creatures of God, both for their multitude, comely order, and readinesse as Souldiers to obey Gods command, Amos 9. v. 6.

Trow] Luk. 17. 9. *I trow not.* I think not. He doth not.

Truce-breakers] The Greek word ἄσπονδος, signifieth, *implacable*, Rom. 1. 13. without fidelity; such as being offended, will never be reconciled, 2 Tim. 3. 3.

True] That which is perfect, faithfull, sound, and sure, not counterfeit nor false. Psal. 119. 151. *Thy Commandements are true.* Rom. 3. 4. *Let God be true, &c.* Also, one which is faithfull, John 8. 26. 2 Tim. 2. 11.

2. That which is most excellent in that kinde, with which no other can be compared for worthinesse. Joh. 1. 9. *This is that true light.* Joh. 6. 32. also 15. 1.

In which places [*True*] is not set against False, but is a note of difference, to distinguish degrees and kindes of things, signifying as much as truely divine and heavenly, far exceeding other things so named.

This word (*True*, or *Truth*) is contrary sometime to that which is counterfeit and false, and sometime to that which is a shadow, as Joh. 1. 17.

3. *True* is as much as naturall, not made, as Joh. 7. 13. *Know thee the onely true God, &c.* In all these senses Christ is the true light.

True is put for that which is most excellent. Thus Christ is said to be *the true light*, because of himself, and *originally* he is light, others onely by *participation* from him, Joh. 1. 9. So *the true bread*; i. e. *the most excellent bread*, Joh. 6. 32. and *the true vine*, Joh. 15. 1. having that perpetual sap of grace within himself, which he continually administers unto the faithfull, whereby they flourish, and bring forth the works of holinesse and righteousnesse.

2. Thus that *true light*, 1 Joh. 2. 8. is that most excellent knowledge of God and his Gospel, far surmounting the knowledge of the Law, and creatures.

Truely] Sincerely, and uprightly, without lies and deceit. Matt. 22. 16. *Thou teachest the way of God, truely*; that is true doctrine for the matter. 1 Joh. 1. 6. *They lie, and doe not truely*; that is, they play the hypocrites.

Trumpet] An hollow instrument of Silver, Brasse, or some other metall, giving a great sound through the breath of a mans mouth, wherewith publick Magistrates are wont to proclaim their Laws in the time of peace, Dan. 4. 2, 3, 4. after the example of God,

God. Exod. 19. 16. *And the ſound of the trumpet exceeding loud.* Alſo Captains were wont to encourage their Souldiers in the time of war, after the example of *Gideon*, Judg. 7. 18. And hypocriticall Phariſees did call the poor together to receive their almes. Mat. 6. 2. *When thou giveſt thine almes, make not a trumpet to be blown before thee.* This is a material trumpet, whereof we read in Scripture of three good uſes, and of one abuſe.

2. The Prophets, Apoſtles, and Miniſters of the Word, which are commanded to publiſh the meſſage and minde of Chriſt to his people, with great vehemency of voyce. Iſa. 58. 1. *Cry aloud, ſpare not, lift up thy voyce like a Trumpet.* Rev. 8. 2. *And to them were given ſeaven trumpets.* This is by ſome expounded of the Miniſters of the Goſpel, whereof there was a type and figure under the Law in the Silver trumpets, by the noyſe whereof the people of God were called to the publick aſſemblies on earth, as now by the Preachers of the Word they are called unto the Kingdome of heaven. Numb. 10. 2. *Make two trumpets of ſilver, for the aſſembling of the Congregation.* An immaterial and heavenly trumpet, whereof there is direct uſe for ſalvation; alſo that notable ſhrill ſound of the voyce of God, ſhaking all, and piercing the dead which have long lain in the duſt, that they may live again, 1 Cor. 15. 52. 1 Theſſ. 4. 16 Joh. 5. 28.

Note here, that fervour, zeal, and courage ought to be in the Miniſters of the Word, in reproving, admoniſhing, comforting, and ſtirring them up to ſpirituall warfare, was figured in the Trumpets.

The trumpet of God] A moſt mighty noyſe (like to the noyſe of a trumpet) made of God extraordinarily, for the quickning or raiſing up of the dead. 1 Theſſ. 4. 16 *The Lord ſhall come with the trumpet of God.* 1 Cor. 15. 52. *The trump ſhall blow, and the dead ſhall riſe.* This is expounded to be the voyce of Chriſt himſelf, Joh. 5. 28. *All that are in the grave ſhall hear his voyce.*

To blow a trumpet before us] To ſeek fame and renown of men, by doing of good things. Matth. 6. 2. *When thou giveſt thine almes, thou ſhalt not make a trumpet to be blown before thee.*

To blow the great trumpet] Either literally the Edict of *Cyrus*, to permit the Jews to return into their Countrey at the end of their Captivity in *Babylon*.

Or ſpiritually, the mighty ſound of the Goſpel, coming into all the parts to call unto Chriſt out of all Countreys his elect, both of Gentiles and Jews. Iſa. 27. 13. *It ſhall come to paſſe, the great trumpet ſhall blow*: which ſhall be one of the laſt ſignes which ſhal go before Chriſts coming to judgment, as in Matt. 24.

There was among the Jews a feaſt of leſſe ſolemnity, called [*Blowing of trumpets*:] it began the firſt day of the ſeaventh moneth, and was celebrated with blowing of trumpets.

The ſignification of it was the ſpirituall joy and gladneſſe which all our life long we are to have by the coming of Chriſt, praiſing God for it with Ode, and Hymnes: for thus the Prophet *Iſaiah* expoundeth it, Iſa. 52. 8, 9. & 35. 10. See Levit. 23. 24, 25.

Not to blow a trumpet before us] To doe the works of mercy, and all other good works as ſecretly as we can, without ſeeking any vain-glory from man, or receiving it being proffered. Matthew 6. 2. *When thou giveſt thine almes, make not a trumpet to be blown before thee.* There is the ſame meaning of that [*Let not thy left hand know what thy right hand doth.*]

Truſt] The credit which one of us puts in another, in our mutuall worldly dealings. Prov. 31. 11. *The heart of her Husband truſts in her.* This is a civill truſt.

2. The affiance and confidence of our hearts, relying upon the merciſull and true promiſes, and moſt powerfull, wiſe, and good providence of God, both for the removing and keeping from us evill things, and for the giving and beſtowing good things. Pſal. 37. 3. *Truſt thou in the Lord,* & 34. 22. *None that truſts in him ſhall periſh.* 1 Tim. 6. 17. This truſt is religious, and cannot be put in any creature without Idolatry. Hence we are forbidden to truſt in riches, in the arm of fleſh, in Princes, or in any Son of man, no not in Chriſt as man, or in any our good works, although proceeding from grace.

3. The matter and object of our truſt, or he in whom our truſt is to be fixed. Pſ. 40. 4. *Bleſſed is the man which makes the Lord his truſt.*

Truſt] is put for, To hope well, Luk. 24. 21.

2. To be perſwaded, Heb. 13. 18.

3. To ſtay on, Iſa. 26. 3.

4. To ſtrengthen ones ſelf, Pſal. 52. 7. marg.

5. To roll, himſelf, Pſal. 22. 8. marg.

Truth] The moſt perfect eſſence of any thing, or the moſt abſolute perfection it ſelfe

Phrase

God is Truth i.e. Perfect Essence incapable of Increase or Diminution.

ſelfe of any matter. John 18. 38. *What is truth?*

2. The moſt perfect divine eſſence, which is truth it ſelfe, and the Authour of all truth in his creatures. Pſal. 31. 5. *Thou haſt redeemed me, O Lord God of truth.* Joh. 14. 6. *I am the truth, &c.* Exod. 34. 6.

3. The conſtancy of God, in keeping his promiſes. Rom. 3. 7. *If the truth of God hath more abounded through my lie.*

The word [*truth*] is taken in this ſenſe in all places of Scripture, where mercy and Truth are matched and mentioned together, Pſalm 111. 2. & 43. 3. and often elſewhere.

4. The ſubſtance and body of that that was ſhadowed under the Ceremonies of *Moſes* Law. John 4. 23. *The true worſhippers ſhall worſhip the Father in truth.* Alſo the imple tion and performance of promiſes and pro pheſies concerning mans redemption, John 1. 14.

Note. The word is Truth, both becauſe from the beginning to the ending it is wholly true: and alſo it is a rule of all truth, which is according to godlineſſe. Tit. 1. 1.

5. The whole Word of God, both Law & Goſpel, which is called [*the truth*] becauſe it containeth the firm and ſu e doctrine, which teacheth the true way how to attain eternall ſalvation. Joh. 17. 17. *Thy Word is truth.* Joh. 8. 31, 32. Col. 1. 5. *Whereof you have heard before by the Word of truth, which is the Goſpel.* Gal. 5. 7.

The doctrines of falſe Apoſtles, teaching righteouſneſſe to come by the Works of the Law: alſo the opinions of all ſorts of Hereticks, and whatſoever Precepts and Traditions of men, in the cauſe of Religion and S lvation, (being not grounded on the Word of truth) are to be held for meer fables, yea for lies and falſhood.

6. Chriſt and his doctrine. 2 Joh. 1. *But alſo all that have known the truth.* 1 Tim. 2. 4. This is the mean whereby ſalvation cometh to men.

7. The true underſtanding of things neceſſary to ſalvation. John 17. 17. *Sanctifie them with thy truth.*

8. That light of Nature left in man ſince his fall, to help him to know God ſo far as to leave him without excuſe (but not ſo far as is needfull to ſalvation,) Rom. 1. 18. *Which with-hold the truth in unrighteouſneſſe* Rom 2. 8.

9. True Religion, taught and contained in the Goſpel. Gal. 3. 1. *Who hath bewitched you, that you ſhuld not obey the truth?* Titus 1. 1.

10. Integrity of life, or uprightneſſe and ſincerity, voyd of deceit and counterfeiting. 1 Cor. 5. 8. *With the unleavened bread of ſincerity and truth.* Eph. 4. 24. Iſa. 38. 3. *I have walked before thee in truth.*

11. Juſtice or righteouſneſſe, as it is contrary to iniquity. 1 Cor. 13. 6. *It rejoyceth not in iniquity, but in truth.* Pſal. 51. 6. *Thou loveſt truth in the inward parts.* It is a part of the image of God. See Eph. 4. 24. Joh. 3. 21. & 3 Joh. 12. Truth ſignifieth juſt deeds truely and uprightly done.

12. Fidelity and faithfulneſſe between man and man, in keeping juſt covenants, promiſes, and bargains. Jer. 5. 1, 3. *O Lord are not thine eyes ſet upon truth?*

13. A juſt and true ſentence pronounced by a Magiſtrate in caſes of juſtice. Pro. 20. 28. *Mercy and truth preſerve the King.*

14. Plainneſſe and ſimplicity of ſpeech, when things are uttered as they be, without fraud and falſhood. Pſal. 15. 2. *He that ſpeaketh the truth from his heart.* Eph. 4. 25. *Speak truth one to another.*

15. Moſt true, and far from all deceit. Pſal. 19. 9. *The judgements of the Lord are truth.*

16. In deed, and in good earneſt; when the inward beleef and obedience of the heart doth anſwer the outward profeſſion. Eph. 4. 21. *And have been taught in him as the truth is in Jeſus*; that is, the true and ſincere inſtruction in Chriſt. Alſo Phil. 1. 18.

Truth ſignifieth ſincerity from the heart, with aſſent of the minde, as one truly purpoſeth.

According to truth] Not after appearance and ſhews, as men do judge. 1 Sam. 16 7. Neither unjuſtly, and partially. but righteouſly and equally, as becometh the Judge of the world, and the ſearcher of hearts. Rom. 2. 2. *The judgement of God is according unto truth.*

To do truth] To deal truely and ſincerely, leading an honeſt life, voyd of all craft and deceiving. Joh. 3. 21. *He that doth truth comes to the light.*

Full of truth] One full of the very ſubſtance of truth; to wit, Chriſt, being the perfection and accompliſhment of all Legall ceremonies. Joh. 1. 14. *Full of grace and truth.*

Girdle of truth] The true doctrine of the Goſpel, which is unto the ſoul to ſtrengthen it, as a girdle is unto the body of a Souldier in war. Eph. 6. 14. *Your loyns girt about with truth.*

Paul that holy Apoſtle, hath very elegantly

gantly described the complete armour of a Christian Souldier, alotting his Loyns the (Doctrine of Truth) for a Girdle, his Breast (a good Conscience) for a Breastplate; his Legs and Feet (a prompt and ready mind to confesse and preach the Gospel of peace and atonement with God) as bootes and shooes; confidence in Christ (as a Shield) in the left hand; and in the right hand, the Word of God for a Sword: and finally, the hope of salvation by Christ, for an Helmet to cover the head.

Thus the whole man is armed throughout at all points (none being allowed the back, teaching thereby unto us, that a Christian is never to think of saving himself by flight) against all the temptations of the spirituall enemies to be made able to withstand and overcome them through the power of Jesus Christ, their Generall and grand Captain: from whom both the weapons themselves, and the skill with agility to use them aright, also the successe and victory after the combate, must be begged by faithfull and earnest prayer. See Ephes. 6. from vers. 14. till 20.

Truth of the Gospel] The true and sincere doctrine of the Gospel. Gal. 2. 5. *That the truth of the Gospel might continue in you.*

To hold the truth in unrighteousnesse] To suppresse the light of knowledge naturally shining in mens hearts, forcibly keeping it back from shewing it selfe in words and deeds, as it desires to do. Rom. 1.18. *Wrath of God is revealed from heaven upon men which hold the truth in unrighteousnesse.*

Of a truth] is a word of Asseveration, 1 Sam. 21. 5. Luk. 12. 4.

2. For certainly, and really, Job 9. 2. Luk. 4. 25.

3. Sincerely, 1 Cor. 14.25.

Rightly to divide the Word of truth] Skilfully and very wisely to distribute and apply the Gospel (which is by excellency the Word of truth) unto the capacities and uses of the hearers. 2 Tim. 2. 15. *Rightly dividing the Word of truth.* It is a Metaphor taken from the Rite of the Levitical Priests, whose use what it was, see Lev. 1. 15, 17. To cleave the Bird with the wings in even parts, which signifieth both the death of Christ, without breaking any bone, and the skill which should be in Ministers, to cut the Word.

To tell the whole truth] To declare and lay open the whole matter, as it was done. Mar. 5. 23. *She told him the whole truth.*

To walk in truth] To live uprightly, without hypocrisie. 1 King. 2. 4. *That they walk before me in truth.*

Word of truth] The Gospel, preached and published by the true Ministers thereof, being the onely saving truth. 2 Cor. 6 7. *By the Word of truth.* Col. 1. 5. *Whereof ye have heard by the Word of truth*; that is, the Gospel, Eph. 1. 13.

Words of truth] Words worthy to be received for their certainty; being for use, like goads to incite us to our duty, being slothfull; and as nails, to contain us in our duty, Eccl. 12. 11.

To worship God in truth] To serve God with an inward pure worship, and without such Ceremonies as were under the Law. Joh. 4. 24. *And will be worshipped in spirit and truth.*

Tryphena, and Tryphosa] *Delicious*, or *delicate*. Two godly women, Rom. 16. 12.

T V.

Tubal] *Born*, or *brought*, *worldly*, or *confusion*, or *slander*. *Japhet's* Son, Gen. 10. 2. 1 Chr. 1. 5.

Tubal-Cain] *Worldly possession*, *a birds nest of the world*, *confusion*, or *imitating slander*. The first Smith, Gen. 4. 22.

Tumult] A great noyse of people in their rage, Mat. 27. 24.

2. Confusion, & quarrelling, Act. 12. 18.

3. Uproar and confusion, Mat. 26. 5.

4. For sedition, Hos. 10. 14.

To turn] To call one back that erreth, into the right way. Jam. 5. 19. *He that turneth a sinner, saveth a soul.* Thus Ministers and Christians turn one another.

2. To endevour our selves to leave the by-path of sin, and to turn to God by repentance. Act. 3. 19 *Turn, that your sins may be put away.* Thus are men said to turn themselves. Jonas 3. 10. *They turned from their evill wayes.*

3. To change mans heart from evill to good, by putting into it the grace of repentance. Jer. 31. 18. *Turn us, O Lord, and we will return.* Thus God alone turneth Sinners, Act. 26. 18. 2 Cor. 3. 16. *When their heart shall be turned to the Lord.*

4. To give some mercy after some judgement, as if God did turn and cannot his minde. Psal. 80. 7. *Turn us again.* Lam. 3 21. Jonas 3. 9. In these and many other places, the word [*turn*] signifies, to restore such as be in calamity, shewing some new favour after some affliction.

Turn again] is put for, To be dissol-

ved

ved into the first matter, Job 34. vers. 17.

2. To be restored unto the former condition, Exod. 4. 7.

3. To repent, Jer. 25. 5.

Turn against] To overthrow and destroy, Psal. 81. 14.

Turn aside] Out of the way, Judg. 19. 15.

2. To draw neer, and approach, Ruth 4. 1. Exod. 3. 4.

3. To sin against God, Exod. 32. 8.

5. To fall from the faith of the Gospel, 1 Tim. 1. 6.

Turn away] To remove, Jer. 18. 20.

It is put for, To pervert and seduce, Act. 13. 8.

2. To forsake, Jer. 32. 40.

Turn back] is put for, To be destroyed, Psal. 129. 5. & 35. 4.

2. To forsake the commandements of God, 2 Chr. 29. 6. 1 Sam. 15. 1.

3. To fly from, Psal. 44. 10.

4. To hinder, and disappoint, Isa. 14. 27.

5. To invade, Jer. 49. 8.

Turn from] To alter, Psal. 132. 11.

2. To forsake, Prov. 4. 15.

3. To remove, and free from, Psa. 30. 11.

Turning] is put for, Defection from good, Prov. 1. 32.

2. For inconstancy, Jam. 1. 17.

3. Destroying, 2 Pet. 2. 6.

Turtle] A Bird so called, being of *Doves* the *least*, a lovely, delightfull, harmlesse, simple, and chaste fowle. Jer. 8. 7. *Even the Turtle and the Swallow observe their times.* The Prophet hereby accuseth the Jews of great blockishnesse, having lesse understanding in heavenly matters, then Birds and Beasts, in discerning their seasons of heat, cold, &c.

2. The Church of God in earth, being like a Turtle. Psal. 74. 19. *Give not the soul of thy Turtle, &c.* A Metaphor. As the Turtle, so the true Church of God on earth is small, weak, unarmed, exposed to many dangers from beastly ravenous men; yet remaineth meek and innocent, both by imputed and inherent innocency, whereby she is still amiable to Christ her husband, and all her children, though hated and persecuted of the world.

It was to be offered up unto the Lord, Lev. 1. 14 & 5. 7. & 12 6. & 14. 22, 30. If either male or female die, the other continueth chaste, maketh choyce of no other. The female after the death of the male loveth solitarinesse. It will not light upon any filthy thing, nor upon a dead carion. Its voyce is not at all times one and the same. In the Summer it's seen and heard, not in the Winter. It's fruitfull, loving to its own kinde, entertaining peace with other Birds. In the Winter it casteth the feathers, which again grow against the Spring.

Tutors] are they who have power given unto them over one free born, that in regard of his age is not able to defend and guide himself; in which sense Tutors are appointed by parents unto their children for a certain time, Gal. 4. 2.

T W.

Twelve hours in the day] That the artificial day in *Judea* by their custome consisted of twelve unequall hours, which in Winter were shorter, and in Summer longer, but all the yeer long but twelve hours a day, Joh. 11. 9. In the equinoctial it is so in this Island, not so in the rest of the yeer, as there it usually was.

Twice] is put, 1. For a definite number, Numb. 20. 11. 1 Sam. 18. 11.

2. For indefinite number, and it signifieth Often, Job 33. 14. Psal. 62. 11.

Twig] Ezek. 17. 4. *Bough*, or *branch. He cropt off the top of his young twigs. Nebuchadnezzar* led away, or carried captive with *Jehoiachin* the chief of the Kingdome.

Twilight] Between light and dark.

It is taken sometimes for the evening, Pro. 7. 9. Job 24. 15. Sometime, for the morning, 1 Sam. 30. 17. 2 King. 7. 5, 7.

Twinkling] 1 Cor. 15. 52. *In the twinkling of an eye.* Hereby is signified the shortest space of time, since there is nothing more swift then the motion of the eye.

Twins] Two born at one birth, spoken of *reasonable* creatures, Gen. 25. 24. & 38. 27. of *unreasonable*, Cant. 4. 2, 5. & 7. 3.

Two] The least number, consisting of Two Unities, or Two ones. Luk. 10. 1. *He sent them out two by two.*

2. Many joyned together in society. Eccl. 4. 9. *Two are better then one*; that is, society is better then a solitary life, though this be especially meant of marriage society.

They two shall be one] The strait and most neer conjunction between Man and Wife, by the band of marriage, which maketh Two to be (as it were) one person. Matth. 19. 5. *They two, shall be one flesh.*

Two Witnesses] A competent or sufficient number of witnesses, to testifie any truth, Humane or Divine, Civill or Religious. Deut. 19. 15. *In the mouth of two witnesses shal the matter be established.* Rev. 11. 3. *I will give*

power

power to my two witneſſes. Which the *Rhemiſts* doe falſly expound of *Enoch* and *Eliah*, preaching and ſtriving againſt Antichriſt, and by him to be martyred, &c. All meer forgeries, without warrant of Scripture. Whereas by two is meant a few, yet ſufficient to call the elect, and convince others.

T Y.

Tychicus] *Caſuall*, or *happening*. *Paul's* fellow Servant, Act. 20. 4. Eph. 6. 21. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12.

Tyrannus] *Ruling*, or *a Prince*. One in whoſe Schoole *Paul* diſputed, Act. 19. 9.

Type] Properly ſignifieth a mark or impreſſion, Joh. 20. 21.

It is 2. the ſumme or heads of any letter or ſpeech, Act. 23. 25.

3. A form, Rom. 6. 17.

4. An example, 1 Cor. 10. 6.

1 Of admonition and caution, Ib.

2 Of imitation, Phil. 3. 17. 1 Theſſ. 1. 7.

5. A ſhadow of good things to come, Col. 2. 17. Heb. 10. 1.

Tyrus, *or* **Tyre**] *A breaking with a flail*, or *ſiege*, or *ſtrength*, or *a rock*. A ſtrong City by *Libanus*, the Citizens called *Tyrians*, 1 Sam. 5. 11. Jer. 25. 22. It was built by the *Zidonians*, therefore called the Daughter of *Zidon*, Iſa. 23. 12.

V A.

Vagabonds] Such Companions, as doe nothing but walk the ſtreets; which commonly be called the Raſcals and Dung-hill knaves of all Townes and Cities. Act. 17. 5. *The Jews took unto them certain vagabonds.* Alſo unſtable men, who have no certain dwelling for the body, or quietneſſe of minde, being full of fear and trembling, Gen. 4. 12. Pſal. 109. 10.

Vaiezatha] *Sprinkling the chamber.* Heb. and Syr. *woe olive trees.* The Son of *Haman*, Eſt. 9. 9.

Vail] A certain cloth hanged before the light, to hide it from our eyes, and put upon womens heads for a Covert, in token of ſubjection to their husbands. Gen. 24. 65. *So ſhe took a vail and covered her.*

Note. The covering of a womans face or eyes with a vail, was a ſigne of womanly modeſty and ſhamefaſtneſſe: as alſo of ſubjection or reverence to her Husband, alſo of his power over his Wife, Gen. 21. 16. & 24. 65. 1 Cor. 11. 10.

2. A coſtly and precious hanging, made of purple and blew ſilk, ſcarlet, and fine twined linnen, &c. whereby the Moſt holy place was divided and ſeparated from the Holy place. Exod. 26. 31, 32, 33. *And the vail ſhall make you a ſeparation from the Holy place, and the Moſt holy place.* This was the Vail that rent in twain at the death of Chriſt, to ſhew the determination and end of the whole Leviticall and Ceremoniall Law, as one ſaith. *In morte Chriſti omnia legalia terminantur.* A bodily, materiall, and typicall vail.

This Vail was a figure of the fleſh of Chriſt, which covered his Godhead, and whereby Chriſt dedicated us a way to Heaven, as it is expounded, Hebr. 10. It was repleniſhed with Cherubims, to figure the multitude of Angels ſerving Chriſt, even as he is man, and by him as man aſcending and deſcending, Iſa. 6. Joh. 1. 51. Alſo to ſignifie the manifold graces of the Spirit, and heavenly affections which Chriſt had in humane nature, and which he communicateth with his, by his Word and Spirit: likewiſe the heavenly myſteries which are in *Moſes* Law, rightly underſtood.

3. Blindneſſe, and hardneſſe of heart. 2 Cor. 3. 16. *When their hearts ſhall be turned to the Lord, the vail ſhall be taken away.* As the Vail kept from looking upon the things which were in the Holy of holies: ſo hardneſſe of heart, and unbeleef, kept the Jewes from acknowledging and ſubmitting themſelves to Chriſt. A ſpirituall Vail.

4. The defence and preſervation, which Husbands owe unto and afford their Wives, againſt the injuries of others. Gen. 20. 16. *He is the Vail of thine eyes to all that are with thee, and to all others.* A Metaphor. A civil Vail.

5. A ſheet, apron, or cloak, Ruth 3. 15.

6. Chriſts fleſh. Heb. 10. 20. *Through the vail*, that is to ſay, *his fleſh.*

Vanging bail] Exod. 26. 36. This hung as a dore of the entry of the Tabernacle, through which the Prieſts of the Law went or paſſed every day to miniſter in the Holy

Holy place, but the people might not, Heb. 9.6, 9, 10.

Vain] Something which is not firm and constant, but subject to decay, being of a perishing and vanishing condition. Psa. 108. 12. *Vain is the help of man.*

2. That which misseth of his end, or deceived of his expectation, Rom. 1.21.

3. Unprofitable and needlesse, of no use, and to no purpose. Psal. 127. 1. *Except the Lord build the house, they labour in vain that build it.*

4. Wind, *vain knowledge.* Heb. *knowledge of wind.* Job 15. 2. marg.

In vain] Rashly, wiehout reason, counsell, or due cause. Rom. 13. 4. *Beareth not the sword in vain.* Magistrates, having their authority from God, do not bear the sword without reason, and when they put difference (in the use of the sword) they do not bear it without counsel and cause : also if their punishments amend the offenders, terrifie the beholders, to fear others from doing evill, then it is not borne in vain in regard of successe.

2. Without fruit or profit, to no purpose or end. Gal. 3. 4. *Have ye suffered so many things in vain?* And elsewhere often, as Gal. 4. 11. 1 Thess. 2. 1.

3. Either to no purpose, upon idle respects, or to wicked purpose, to confirm lies and wickednesse, Exod. 20. 7.

Vain words] *A word of lips*, Isa. 36. 5. marg.

Vale] See *Valley*.

Valiant] Stout, hardy, couragious. *A Son of valour*, 1 Sam. 18. 17. marg. 2 Chron. 28. 6. marg.

Like a valiant man] *Like many people*, Isa. 10. 13. marg.

Valley] A plain, bottom, dale, champian, low countrey.

Valley] The efficient cause is God, whose power extendeth to the Valley as well as the Hils, 1 King. 20. 28.

It is put for an obstacle and impediment unto the Kingdome of Christ, Isa. 40. 4. Luk. 3. 5. where every Valley that is depressed and rough is said to be exalted and made smooth; *i.e.* all obstacles shal be removed that hinder the deliverance of Gods people.

Valley of Berachah, 2 Chron. 20. 26. is so called because of the thanksgiving offered to God for the victory obtained by *Jehosaphat*, against the enemies of God; and therefore it is also called *The valley of Jehosaphat*, Joel 3. 2, 12. which some take appellatively, for any place where God executeth his judgements upon his enemies.

Valley of death] Psal. 23. 4. is, To be as it were in the midst of death, or in greatest danger of death, as the Valleys are in the midst of the Hills.

Valley Hinnom] A very low place on the East and South part of *Jerusalem*, so called of the Son of *Hinnom* : This Valley grew so execrable by the pollution thereof, by slaughter and buriall, as Hell was thereof called *Gehenna* : 1. for the lowness, 2. for the fire which the wicked feel there, 3. for the filth cast there, 2 King. 23. 10. Jer. 7. 31, 32, 33. where it is called *Tophet* of the timbrels which the bloody Priests used at the sacrificing of children, that the cryes of the dying childe might not move the parents to compassion.

Valley of tears] Spoken of them who are in extreme misery and affliction, Ps. 84. 6. The *Hebrews* observe that when the word *Valley* is joyned to an other word, it increaseth the signification of the word, as in the three former words, (*judgement*, *death*, and *tears*) may appear; whereby is meant exceeding great judgements, danger, and affliction.

Valour] Courage, stoutnesse, applyed commonly to great warriours, as *Gideon*, Judg. 6. 12. to *Jephtah*, Judg. 11. 1. *David*, 1 Sam. 16. 18. and his Worthies, 2 Sam. 23. 8. It ought to be in men especially for the truth, Jer. 9. 2. both in Ministers of the Word, 2 Chr. 26. 17. Act. 4. 19. & 13. 10. & 17. 17. 1 King. 18. 15, 18, 40. & 22. 14, 19. & 2 King. 11. 4. & 3. 13. and professors, Dan. 3. 12, 16, 17. Mar. 15. 43. Act. 7. 52.

Value] To esteem of, Isa. 53. 3. 1 King. 10. 21.

It signifieth, To tax, or set a price, Job 28. 17, 19. where *wisdome* is said to be of greater worth then that gold and precious stones can be a sufficient price to purchase it. So Mat. 27. 9. out of Zech. 11. 13. Christ is said to be valued at 30 pieces of silver, because that was the price set and agreed upon between *Judas* and the *Priests*, to betray him.

Vaniah] *Nourishment*, or *weapons of the Lord.* Ezr. 10. 35. The Son of *Bani.*

Vanish] To consume away, Job 6. 17. Heb. *to be cut off*, marg. & 20. 7. To fly suddenly away, Prov. 23. 5. As the dew, Hos. 6. 4. To decay, fade, and wax old, Heb. 8. 8. To be of no use, 1 Cor. 13. 8. To come to nothing, 1 Cor. 2. 6. To abolish and doe away, 1 Cor. 13. 10, 11. 2 Cor. 3. 7, 13, 14. 2 Thess. 2. 8. 2 Tim. 1. 10. Hence things that

that perish ſuddenly, are ſaid to *vaniſh like ſmoak*. To ceaſe to be ſeen, Luk. 24.31.marg.

Vanity] A thing of no force, uſe, or continuance. 1 Sam. 12. 23. *Why will you follow vanity which profiteth not, nor can deliver?* In this ſenſe Idols are often called Vanity, Jon. 2. 8. Pſal. 71. 7. Rom. 8. 20. *The creature is ſubject to vanity*; that is, to a vaniſhing and fleeting eſtate.

Vanity of Vanities] Moſt vain, and exceeding full of vanity. Eccleſ. 1. 2. *Vanity of vanities, (ſaith the Preacher.)* In the Hebrew phraſe, two poſitives be equivalent to the ſuperlative: as, Servant of Servants, Vanity of Vanities, ſignifies moſt ſervile, moſt vain.

Vain-glory] The opinion, praiſe, or applauſe of hearers and beholders. Gal. 5.26. *Be not deſirous of vain-glory.* When any ſay and doe things for this end, to win and gain eſtimation and commendations from men, then they ſhew themſelves men-pleaſers, and deſirous of vain-glory: for it is againſt all reaſon and wiſdome to ſeek our owne praiſe, and thereof cometh no fruit but ſhame.

Vain Idols] Things of nought, of no force or profit. Pſal. 96.5. *Their Gods be vain Idols.* The Apoſtle openeth this word, 1 Cor. 8. 4. *We know* (ſaith he) *that an Idoll is nothing in the world. Elim* and *Elohim* in Hebrew, are Gods of ſtrength and power, ſo called, Gen. 1. 1. Pſal. 82. 1. *Elilim* be Idols of no ſtrength, without power: ſo they are called, 2 Chr. 13. 9. as unable to help, and unprofitable, Jer. 10. 5. Iſa. 44. 9, 10. And as the name of God is often joyned with things, to ſhew their excellency, Pſal. 36.7. ſo of Idols, to ſhew their vanity, Job 13. 4. Zach. 11.7. Jer. 14.14.

Vanity of minde] *Vanity* is taken 6 wayes, all agreeable to the *minde*.

1. It ſignifieth *unprofitable*, without fruit, Eccl. 2. 23. & 3. 9. Mal. 3. 14. So doth the Apoſtle ſhew the vanity of the converſation of carnall men, Rom. 6. 21. *What fruit had ye of theſe things whereof now ye are aſhamed?* the end whereof is death.

2. It ſignifieth *empty*, without any ſubſtance; as *emptineſſe* is oppoſed to that which is *full*, or *heavy*, or *true*. As,

1 To *fulneſſe*; ſo promiſes not fulfilled are ſaid to be *vain promiſes*. *Job* (ch. 7. 3.) calleth the time of his life *moneths of vanity*; that is, empty of ſolid joy, peace, or comfort. And Pſal. 2.1. *The Gentiles imagine vain things*; *i. e. empty*, without reaſon or ſucceſſe. In which ſenſe, whatſoever occupyeth the hearts and hands of wicked men, or with whatſoever they are occupyed, may juſtly be ſaid to be *vain*, as having no ſolidity, but a peace, ſecurity and joy, altogether falſe, yeelding a *ſeeming* contentment for ſome ſmal time; like the hungry man dreaming that he is eating, but when he awaketh, his ſtomach is empty. Iſa. 29. 8.

2 As it is oppoſite to *gravity*; as light and inconſtant men, are called *vain men*; in which ſenſe the Prophet calleth Idolaters and their Idols, *vain, light things, like the wind*, Iſa. 41. 29.

3 As it is oppoſite to *truth*; as deceitful men, and lyers, are called *vain men*. Pſal. 4. 3. men are ſaid to *hunt after vanity, and follow after lies*; where *vanity* is expounded by *lies*. Hence Deut. 32. 21. Idols are ſaid to be *vain*, becauſe they are falſe and faigned, not being ſuch as they appear to be, but onely in the fooliſh and perverſe opinion of men: And this Vanity alſo raigneth in the minde of carnall men, becauſe it is averſe from the truth, and ready to embrace falſhood and lyes.

3. It ſignifieth, to be *fruſtrate and diſappointed of the end*, which is the proper ſignification of the Greek word; in this ſenſe the Scripture calleth that *vain*, which diſappointeth us of our end, and feeds our expectation with a vain hope; whereunto *Evah* ſeems to have alluded, in the naming of her ſecond Son *Abel*; *i. e. vanity*, becauſe ſhe thought her firſt Son *Cain* to be the promiſed *ſeed* that ſhould tread down the head of the Serpent; but by the wickedneſſe of his life perceiving it not poſſible for him to be the man ſhe expected, upon her next Son ſhe impoſed a *name*, to intimate her being deceived of her hope. So Pſal. 33.17. the *horſe* is ſaid to be a *vain thing*. And Pſal. 60.19. *the help of man is vain*; *i. e.* a deceitful ſafeguard, a lying help, onely feeding the expectation with a vain hope. So 1 Cor. 15.17. *If Chriſt be not riſen* (ſaith the Apoſtle) *then our hope is vain*; *i. e.* deceitful and falſe, as being yet in our ſins; in this ſenſe the hope and confidence of every unregenerate man, may juſtly be called *vain*, becauſe it ſhall deceive and diſappoint him at the laſt, when he ſtandeth in moſt need of help and comfort.

4. It ſignifieth *brittle, weak*, and *obnoxious to change*; whence we uſe to ſay a thing is vaniſhed to nothing. So *Job* ſpeaks of his friends, ch. 27. 12. *Why are ye thus altogether vain*; *i. e.* why do ye urge ſo many idle and frivolous reaſons againſt me, which come to nothing. In this ſenſe *vain* hath two degrees:

1 The vanity of change.
2 Of corruption.
The first ending in the last, and being a preparation thereunto.

Of the first *Job* speaks, ch. 6. 16. comparing the friendship of men to snow and ice, which being melted with the heat of the Sun, vanish, and are changed into another form, that they shall not be known to be the thing they were.

Of the last the Apostle speaketh, Rom. 8. 20. *The creature is subject unto vanity*, i. e. *corruption*, as himself immediately after expounds it. So Psal. 144. 4. Man is said to be *like unto vanity*, because *his dayes passe as a shadow, and are consumed.* In which sense the *Preacher* calleth all things under the Sun *vanity*; whereunto the LXX. had respect, translating the word *smoak*, then the which there is nothing more vanishing, seeing like unto a Tower it riseth aloft, as if it would reach unto heaven, but being scattered with the least blast of wind, it vanisheth and consumeth away; such are all things in this world that doe possesse the minde and thoughts of carnall men, 1 John 2. 14, 15, 17.

5. It signifieth *iniquity*. Psal. 119. 37. *Turn away my eyes that they behold not vanity*, saith the *Psalmist*; i. e. *iniquity*, and the deceitfulnesse of sin, whereby I may be ensnared, and led away from the truth. So Psal. 94. 11. *The thoughts of man* are said to *be vain*; *i. e.* onely evill continually, Gen. 6. Hence Isa. 5. 18. the wicked are said to *draw iniquity with the cords of vanity*, *i. e.* with a will, mind, and affections altogether corrupt, although by the *cords of vanity*, may be understood the objects of sinfull lusts, because they provoke unto sin, and nourish it.

6. It signifieth *foolishnesse* and *solidity*, joyned with *ignorance* and *blindnesse*. So Job 11. 12 *Vain man would be wise* (saith *Zophar*) *though he be born like a wilde Asses Colt*; *i. e.* foolish man, voyd of wisdome and knowledge.

This kinde of Vanity is also attributed to the *minde*, Tit. 3. 3. where describing the miserable condition of the Gentiles without Christ, saith, *they are foolish*. *Bodius* Ephes. p. 537, 538.

Vapor] A dewy mist, as the smoak of a seething pot.

2. The frailty of mans life, being of short continuance, and suddenly extinct and put out, like a vapor. Jam. 4. 14. *It is even a vapor that appears for a little time.*

Vapor] *Properly*, an exhalation hot and moyst, arising out of the water into the air. *Improperly*, it is put for the judgements of God, or tokens thereof, Joel 2. 30. Act. 2. 19.

The efficient cause is *God*, Psal. 135. 7. Jerem. 10. 13. The effect is *rain*, 1 King. 18. 44. Prov. 25. 14. The end is to praise God, Psal. 148. 8.

Variablenesse] Inconstancy, subject to change, Jam. 1. 17.

Variance] Evil strife in affections, words, scolding, brawling; yea, all unjust striving, quarrelling, Gal. 5. 20.

Vashni] *Second, changed, a tooth*, or *my year.* 1 Chr. 6. 28. The Son of *Samuel.*

Vashti] *Drinking, doubling, putting*, or *hemp. Ahashueroth* his Wife, Est. 1. 9.

Vaunt] To boast, Judg. 7. 2. To be rash, 1 Cor. 13. 4. marg.

V C.

Vcall] The name of a man, Prov. 30. 1. He was (as some think) the Disciple of *Agur*, or some wise man, who used to converse with him, that he might learn wisdome of him.

It cometh from a word that signifieth *to be able*, which is by some attributed to *Christ*; and in the same place *Ithiel*, *the strong God is with me*, that the godly might be put in minde of their sanctification wrought by the presence and power of Christ. *Junius* and *Trem.* upon Prov. 30. 1.

V E.

Vehement] Fierce, Cant. 8. 6. Obstinate, Luk. 23. 10. Zealous, ardent, Mar. 14. 31. Strong, Jon. 4. 8. Luk. 6. 48.

Vein] Job 28. 1. *There is a vein for the silver*, or *a mine*; Heb. *a coming forth*; that is, either a place where it puts forth it self into veins, or a way to bring it out of the earth. *Annot.*

Vel] *Desiring God.* Of the Sons of *Bani*, Ezr. 10. 34.

Vengeance] Law, and divine right. Act. 28. 4. *Vengeance hath not suffered him to live.*

2. Punishment inflicted and taken upon the wicked for their wickednesse. Rom. 12. 19. *Vengeance is mine.* Rom. 13. 3. *To take vengeance on them which do evill.*

Vengeance is spoken, 1 Of *man.*
2 Of *God.*

Of *man*, Prov. 6. 34. Judg. 14. 4. who is often so eager after it, as he will be contented to lose his owne life, if so be he can take vengeance of his enemies, Judg. 16. 28. 30.

It

It is 1. *unlawful*, and ſo the *deſire* of it is *condemned* in *Lamech*, Gen. 4. 24. in *Abner*, 2 Sam. 3. 9. *Joab*, verſ. 27, 30. *Eſau*, Gen. 27. 41, 42. And the *fact*, Gen. 34. 25, 26. 1 Sam. 22. 16. Lam. 3. 60. It ought not to be ſought after, Lev. 19. 18. for it belongeth to God, who *will repay*, Deut. 32. 35. Rom. 12. 19. Heb. 10. 30. It is therefore to be left to God, Gen. 50. 9. 1 Sam. 11. 13. 2 Chro. 24. 22. 1 Pet. 2. 21. who will take vengeance though we hold our tongue, 1 Sam. 25. 38, 39. compared with 32, 33, 34, & 35, verſ. This is the comfort of the godly in their oppreſſions by the wicked, 1 Sam. 24. 13, 14, 16. It ought to be abſtained from, eſpecially by the Miniſters of the Goſpel, Luk. 9. 54, 55. who notwithſtanding may commit their cauſe unto God, deſiring him to take vengeance upon the deſperate and cruell enemies of his truth and ſervants, Jer. 11. 19, 20. & 15. 15. & 17. 18. & 18. 18. 2 Tim. 4. 14, 15.

2. *Lawfull*, as that, 1 Of *David*, for the abuſe done to his meſſengers, 2 Sam. 10. 7. 1 Chr. 19. 8.

2 Of the Magiſtrates upon Malefactors, 1 Pet. 2. 14. Rom. 13. 4.

3 Of the people of God upon his enemies, Judg. 15. 7. 1 Sam. 14. 24.

4 Of the Miniſters of the Goſpel upon obſtinate ſinners, 2 Cor. 10. 6. *viz.* by Excommunication, Mat. 18. 18.

5 Upon our ſelves, by refraining from ſin, and the occaſions thereof, which is a fruit of true repentance, 2 Cor. 7. 11.

Secondly of *God*, inflicting his ſevere judgements upon impenitent ſinners, 2 Theſ. 1. 8. 2 Sam. 22. 48. In doing whereof the Lord is ſaid to comfort himſelf, Ezek. 5. 13. & 16. 42. & 21. 22. and to revenge the blood of his ſervants, Deuter. 32. 43. his Covenant, Lev. 26. 25. For all which, the Lord is ſaid to have a *day of vengeance*, Iſa. 61. 2. & 63. 4. Jer. 46. 10. & 51. 6. Luk. 21. 22. In reſpect whereof he is called a *God of vengeance*, Pſal. 94. 1. Heb. 10. 30.

Taking vengeance] Heb. *by revenging revengement*; Ezek. 25. 12. marg.

Venison] The wilde beaſt taken in hunting, or the meat made of the fleſh thereof, Gen. 25. 28. & 27. verſ. 3, 5, 7, 19, 25, 31, 33.

Venome] The properties of it are,

1. It is Cruel, Deut. 32. 33.
2. Deadly, Jam. 3. 8.
3. Hot, Pſal. 140. 3.

It is put, 1. For the judgement of God upon the wicked, Job 20. 16. For the malice of wicked men againſt God, and their Neighbour, Deut. 32. 33. Pſal. 58. 5.

2. For their ſlanderings and back-bitings, Pſal. 140. 3. Jam. 3. 8. Which God threatneth to puniſh, Hoſ. 7. 16.

Vent] To let out, to open, Job 32. 19. marg.

At a venture] In ſimplicity, 1 King. 22. 34. marg. Hap hazard, uncertain, by chance, 1 King. 21. 34. 2 Chron. 18. 33. 2 Sam. 1. 6. This is ſpoken in reſpect of ſecond cauſes; for in reſpect of the firſt cauſe there is no chance, but all things are by him determined, and ruled by his providence.

Verified] Tryed, found to be true, Gen. 42. 20. To bring to paſſe, 1 King. 8. 26. 2 Chr. 6. 17.

Verily] A note of Affirmation, 2 King. 4. 14. of Confidence, and aſſurance, Pſal. 37. 3. & 58. 11. & 66. 19. of Aſſeveration, Pſal. 73. 13. Mat. 5. 26. In great matters, hardly to be beleeved, yet neceſſary to be beleeved and embraced, Matt. 5. 26. & 6. 2. & 8 10. of Reſolution, Act. 16. 37. 1 Cor. 5. 3. & 9. 18. It is often doubled by Chriſt in the Evangeliſts, to confirm the truth of his doctrine, Joh. 1. 51. & 3. 3. & 5. 19.

Verity] Truth, Pſal. 111. 7. It is put for Sincerity, 1 Tim. 2. 7.

Vermilion] A red earth that Painters uſe, Jer. 22. 14. Where it is put for coloured Theft, or Sacriledge.

It is uſed by Idolaters, to make their Idols appear beautifull, that the beholder may be the ſooner induced to Idolatry, Ezek. 23. 14.

Vertue] The naturall vigour and ſtrength which is put into every creature, for ſuch uſe as it is appointed unto of God; as the virtue of Hearbs, Plants, *&c.*

2. Power and might, or the effect of power. Luk. 8. 46. *Vertue is gone out of me*; that is, there is ſome healthfull effect wrought by my power.

3. Godlineſſe, honeſty of life, and good manners. Phil. 4. 8. *If there be any vertue, &c.* 2 Pet. 1. 3. *Called to vertue.*

4. Chriſtian valour, courage, and fortitude, (as *Virtus* is derived of *Vir*) 2 Pet. 1. 6. *Joyn to your faith vertue.*

5. Excellencies and perfections of God, 1 Pet. 1. 2.

Vertuous] Diligent, induſtrious, Ruth 3. 11,

It is ſpoken of the careſulneſſe and diligence of a good Woman, about her houſhold affairs, Prov. 31. 29.

In very deed] A word of Asseveration, 1 Sam. 25. 34. Truely, really, in earnest, 1 Sam. 26. 4. In effect, 2 Chr. 6. 18.

Vessell] Any instrument of use in an house, for the good of this life. 2 Tim. 2. 20. *In a great house are vessels of wood, and of earth.* These serving to common use, were profane instruments. Mar. 11. 16. *Neither would he suffer them to carry vessels through the Temple.* In Gen. 24. 53. it signifies all things for use or ornament.

2. Naturall Instruments, which receive and contain the matter of generation. 1 Sam. 21. *And the vessels of the young men were holy.* 1 Thess. 4. 4. *That you know how to keep your vessels in holinesse and honour.* A Metaphor.

3. Wives, which howsoever they be the weaker sex, yet are Instruments of great and manifold use. 1 Pet. 3. 7, 8. *Giving honour unto the woman, as unto the weaker vessel.* A Metaphor.

Vessel is put for the Ministers of the Gospel. Thus *Paul* is a *chosen vessel to bear the Name of Christ among the Gentiles, and Kings, and people of Israel,* Act. 9. 15. And in generall, any man or woman that God appoints to do any work, or to be his instruments either publickly or privately. Thus all men in respect of the work God requires of them, are Vessels, 2 Tim. 2. 20, 21.

Vessels of earth] Frail and brittle men, subject to mortality. 2 Cor. 4. 7. *We have this treasure in earthen vessels.*

Vessels meet for the Lords use] are such as abstain from the fellowship of the wicked, and purge themselves from their corruptions, 2 Tim. 2. 20, 21.

Vessels of mercy] Elect and chosen ones, ordained to mercy, even to obtain honour and salvation in heaven, through Christ. Rom. 9. 23. *That he might shew the riches of his glory upon the vessels of mercy.* These be also called *vessels of honour,* v. 21.

Poured from vessel to vessel] is, To suffer a change, from prosperity to adversity, Jer. 48. 11.

Vessel unprofitable] Empty, *wherein there is no pleasure,* is spoken of them who are brought into a contemptible and miserable condition, Jer. 51. 34. Psal. 31. 15. Jer. 22. 28. & 48. 38. Hos. 8. 8.

Weaker vessell] Women are so called, 1 Pet. 3. 7.

1. Because they are weaker in judgement, and more subject to passion then men, which is the cause why Satan assaulted *Eve* rather then *Adam,* Genesis 3. 1. They are more easily deceived then men.

3. Because of their insufficiency for the greatest imployments in Church or Common-wealth.

2. They cannot so wel shift for themselves as men, their desire is naturally subject to men, in respect of depending upon them for provision and protection, Gen. 3.

4. They are apter to perturbations, and not so constant nor stable in heart, as men.

5. They are more prone to pride, and vanity in apparell, then men; for all the directions in Scripture (especially in the New Testament) concerning apparel, are rather given to Women then Men, 1 Tim. 2. 9. 1 Pet. 3. 3.

6. The Scripture ascribeth the sin and corruption of mankinde to that sex, rather then to the other, 1 Tim. 2. 14. Job 15. 14. & 25. 4. Psal. 51. 4, 5.

7. Experience sheweth that where they are wicked, they are far worse then men; *Jesabel* was worse then *Achab, Herodias* then *Herod. Solomon* speaks this from his experience, Eccl. 7. 28.

Vessels of wrath] Persons, men and women prepared to destruction. Rom. 9. 22. *What if God would, to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath prepared to destruction?* These are also called *vessels made to dishonour,* vers. 21.

Vestments] Garments used by Idolatrous Priests in their Idolatrous worship, 2 King. 10. 22.

Vestry] A place where the Priests cloaths are kept, 2 King. 10. 22.

Vesture] Cloaths, *of Christ dipt in blood,* notes his victory over his enemies, Rev. 19. 13.

To have a name, King of Kings, &c. written upon the vesture, signifieth, that the divine power and majesty of Christ, shall be conspicuous unto all, insomuch that all shall openly acknowledge him, and worship him.

To vex] Most grievously to torture ones minde, as a body set upon the Rack to be tormented, 2 Pet. 2. 7, 8.

2. To provoke and anger one with bad words and ill usage, Levit. 18. 18. & Psal. 6. 10.

Vex] To oppresse, Exod. 22. 21. To persecute and destroy, Numb. 25. 17. To procure judgements from God, Ibid. 18.

It is spoken of *men* vexing *men,* Exod. 22. 21. Lev. 18, 18. Numb. 25. 17. Isa. 7. 6.

1 Himſelf, 2 Sam. 12, 18.
2 The Church, Act. 12. 1.
3 The Spirit of God, Iſa. 63. 10.

Of *God* vexing *man*, Pſal. 2. 5. 2 Chron. 15. 6. Ezek. 32. 9.

Vexation] is put for, Great afflictions and judgements, Deut. 7. 23. Iſa. 22. 5. Ezek. 7. 7. Deut. 28. 20.

V I.

Vial] A veſſel narrow at the bottom, and wide above, wherein incenſe was offered up to God, Rev. 5. 8. The *matter* is gold, Ibid. In reſpect of the *form*, it repreſents the heart, which is narrow and pointed at the lower end, but wider above, to ſignifie, that it ſhould be open towards God and heaven, but cloſed towards the world.

In reſpect of the *matter*, it ſignifieth that the heart which praiſes God ſhould be holy and pure, and that ſuch hearts are honorable in the ſight of God; for a *veſſel* of *gold*, and a *veſſel* of *honour*, are put for the ſame, 2 Tim. 2. 20, 21.

It is put for the *prayers* of the *Saints*, Rev. 5. 8. by a double Metonymie,

1 Of the *continent* for the *t hing contained*.
2 Of the *ſigne* for the *thing ſignified*.

Vials of the wrath of God] ſignifie, the Judgements of God, Rev. 15. 7. & 16. 1, 2, 3, 4.

1. Becauſe they are the means and inſtruments whereby God executes his judgements upon the wicked, even as is a veſſel out of the which wine is poured to be drunk.

2. Becauſe God pours out his judgements in a certain meaſure, ſuch as himſelf hath determined.

3. Becauſe the judgements of God are juſt, free from any blot or injuſtice, as the gold whereof the Vial is made is pure and free from droſſe.

Victory] is taken, I. *Properly*, for that victory obtained againſt common enemies in war.

It is ſometime expreſſed by the word *battle*, Eccl. 9. 11. By a Metonymie of the *antecedent* for the *conſequent*, by *ſaving*, Judg. 7. 2. *deliverance*, Ibid. 15. 18.

The *efficient* firſt cauſe is God, Joſh. 14. 12. 1 Sam. 7. 11, 13. & 14. 45.

For 1. it is obtained by prayers put up unto him, 1 King. 8. 44. 45. 2 Chr. 6. 34, 35. Exod. 17. 11.

2. By a holy, and ſtrong confidence in his name, 1 Sam. 14. 6, 10, 12. compared with 13. & 17. 37, 45, 46. 2 Chron. 13. 11, 12. & 14. 11, 12. & 20. 15, 17, 18, 20. & 32. 8.

3. Becauſe a few men, without ſtrength, often obtain the victory againſt multitudes, exceeding in ſtrength, and all warlike furniture, Gen. 14. 14, 15, 16, 19, 20. Judg. 7. 2, 7. 1 Sam. 14. 6, 13. & 17. 45, 46, 47, 50. Pſal. 33. 16, 17. & 147. 10. Prov. 21. 31. So that the *battle is not alwayes given to the ſtrong*, Eccleſ. 9. 11.

4. The victory is promiſed and given of God as a great benefit, Geneſ. 22. 17. Exod. 23. 27. Levit. 26. 7, 8. Deut. 11. 23. & 28. 7.

5. Becauſe we are commanded to aſcribe it to God, Judg. 15. 8. 1 Sam. 7. 12. & 11. 13. 2 Sam. 5. 20. and to praiſe him, and give him thanks for it, Geneſ. 14. 19, 20. Exod. 15. 1. to 21. Judg. 5. 2. 2 Chron. 20. 26.

6. Becauſe they that truſt to themſelves are often diſappointed of their hope, Exod. 15. 9, 10. Judg. 5. 28, 29, 30. 1 Sam. 17. 44, 49, 51. 1 King. 20. 3, 10, 18. Wherefore men ſhould not triumph before the victory, 1 King. 20. 11.

The *parties* that obtain this *victory*, are,

1. The Church againſt her enemies, Exod. 17. 11. Numb. 31. 49, 50. Joſh. 10. 11. Judg. 7. 21.

2. The enemies againſt the Church, Deut. 32. 30. Joſh. 7. 4, 5. Judg. 3. 12, 13. 1 Sam. 4. 2, 10. 2 King. 23. 29. 2 Chron. 35. 21. Pſal. 44. 10, 11. and that either,

1 Becauſe of the juſt judgement of God for the ſins of his people, as appeareth by the mentioned places. Or then,

2 For the tryall of his people, and the purging them from their ſins, Dan. 8. 10. & 11. 35.

3. The Church one againſt another, Judg. 20. 35. 2 Chr. 13. 16. Iſa. 10. 13.

4. The enemies of the Church one againſt another, 2 King. 24. 7. 1 King. 1. 16, 22.

II. It is taken *improperly*, for the victory of Chriſt againſt the devil, the world, ſin, and death, Joh. 16. 33. Rev. 3. 21. & 5. 5. & 6. 2. according to the promiſe, Gen. 3. 15. Col. 2. 15. Heb. 2. 14. 1 Joh. 3. 8.

2. For the victory that the faithfull obtain againſt the devil, world, and the fleſh; againſt Hereticks, falſe Teachers, and Antichriſt, Rom. 8. 36. 1 Cor. 15. 54, 55. Iſa. 25. 8. Hoſ. 13. 14. 1 Joh. 3. 13, 14. & 4. 4. & 5. 4, 5. Rev. 2. 7, 11, 17. & 3. 5, 21. & 21. 7.

Faith is our *victory*, 1 Joh. 5. 4. not for the worthineſſe of it; but,

1 By entring us into the Covenant of God, and eſpouſing us to Chriſt; for it makes Chriſt, and all his victory ours.

2 By drawing virtue from Chriſt, as the branch from the root.

3 By receiving as by a hand, all from God, and Chriſt; eſpecially, the promiſe, preſence, and graces of the Spirit, which makes us invincible.

To bring forth judgement unto victory, is, To place righteouſneſſe in the world, againſt all the ſtriving and impediments caſt in by Satan to the hindering thereof. *Calvin* upon Mat. 12. 20.

Victual] Meat and drink, Gen. 14. 11.

It is put for all neceſſaries for the life. Synecdoche. Pſal. 132. 15. Joſh. 1. 11. & 9. 11. Mat. 14. 15. Luk. 9. 12.

View] To ſpie, Joſh. 2. 1. To ſearch and conſider, Joſh. 7. 2. Nehem. 2. 13. Ezr. 8. 15.

Vigilant] Watchfull. Which both *Biſhops* muſt be, 1 Tim. 3. 2. and all other Chriſtians, 1 Pet. 5. 8.

Vile] That which is of no worth or price, being contrary to precious: as vile Sacrifice.

2. Baſe, rotten, corruptible, being ſet againſt glorious. Phil. 3. 21. *Our vile bodies ſhall be like his glorious body, &c.*

3. It ſignifieth any niggardly perſon; becauſe all ſuch be vile, ſprung from the dunghill, and grubbing the dung, Iſa. 32. 5.

Vile] Abominable wickedneſſe, Judg. 19. 24. Hateful, 1 Sam. 3. 13. Humble, 2 Sam. 6. 22. Deſpiſed, contemptible, Job 18. 3. Loathſome, by reaſon of ſin, Job 40. 4. Wicked, Pſal. 15. 4. Iſa. 32. 5, 6. Rom. 1. 26. Poor, Jam. 2. 2.

Vileſt thing exalted] Vice and wickedneſſe is by wicked men extolled to the clouds. Pſal. 12. 9. *When the vileſt thing is exalted.* Some refer this to the *perſon*, and make this ſenſe, that when evill and lewd men are lifted up to authority, then do the ungodly ſwarm like Bees, and walk ſecurely: which is true, but ſeemeth not fit to this place.

Vilely] Diſgraceſully, diſhonourably, 1 Sam. 1. 21.

Village] For one or more houſes built together in the Countrey, Gen. 25. 16. Lev. 25. 31. 1 Sam. 6. 18.

2. For a place not frequented, Pſal. 10. 8 For a City, Judg. 10. 4.

Villanie] Sinfull words, either filthy, fooliſh, or blaſphemous, Iſa. 32. 6. Abominable actions, Jer. 29. 23.

Vine] A Tree or Plant bearing grapes, whereof Wine is made.

2. A Countrey abounding with Vines and Paſture. Gen. 49. 11. *He ſhall binde his Aſſes Foal to the vine.*

3. Chriſt, who is like a Vine, reſembling it in property, giving life of grace to all his members, as a Vine gives juyce and life to all his branches. Joh. 15. 1. *I am the true Vine.* A Metaphor.

4. Particular men and women, which bring forth fruit (as grapes) according as the perſons are good or bad. Deut. 32. 33. *Their vine excels the vine of Sodom, &c.*

5. The viſible Church. Pſa. 80 9. *Thou haſt brought a vine out, &c.* Ver. 14. *Viſit this vine.* Iſa. 5. 1, 2, 3.

In the deſcription of the *Jewiſh* Church, by the ſimilitude of a *vine*, all things belonging to the defence and proſperity of a Church (by the like in a Vine) are elegantly ſet down, and in natural order.

1 There is choyce of ground, or place, [*Canaan.*]

2 Gods protection for a fence, or wall.

3 Caſting out *Canaanites*, and Idols, with Idolatry, to anſwer the caſting out of ſtones.

4 Holy laws and diſcipline, like to choyſe branches, or ſelected vines.

5 The City of *Jeruſalem*, wherein (as in a Tower) Prieſts, Prophets, and Judges watched to preſerve from hurt.

6 Their Doctrines and Exhortations (as a Wine-preſſe) to bring out all kindes of duties as ſweet juyce.

7 And pleaſant fruit, like grapes.

All this the Lord to have done to this people, appears by Hoſ. 11. 1. Pſa. 80. 9, 10, 11. Iſa. 1. 2. and that without ſuch an example, Pſal. 157. 10. Deut. 8. 5.

Empty vine] The wicked *Iſraelites*, who reſting from afflictions, gathered ſtrength to bring forth new wickedneſſe, in ſtead of being better by their corrections: even as Vines after grapes be gathered, being empty, renew their ſtrength to bring forth more grapes next yeer. Hoſ. 10. 1. *Iſrael is an empty Vine.*

Vine-dreſſer] He that labours in the vineyard, Luk. 13. 7. They had Overſeers, 1 Chr. 27. 27. were of the loweſt of the people, 2 King. 25. 12. Jer. 52. 16. In the Captivity of *Babylon* they were left behinde. They howle and weep for the ſcarſity of Wine, Joel 1. 11.

Improperly, for the Gentiles converted to Chriſt, Iſa. 61. 5.

2. For the Miniſters of the Goſpel, Luk. 13.7.

Vinegar] A ſharp, ſowre, tart liquor, made of Wine. Matth. 27. 48. *And preſently when one of them running had filled a Sponge with vinegar.*

2. Any bitterneſſe or grievous affliction of body or ſoul. Pſal. 69. 21. *In my thirſt they gave me vinegar to drink.* Spoken of ſuch as vexed the afflicted.

Vinegar] A ſharp drink made of Wine, Beer, or other ſtrong drink; they uſed to dip their morſels in it, Ruth 2. 14. yet it was unlawfull for the *Nazarites* to drink of it, Numb. 6. 3.

The properties of it is,

1. That it is ſowre and ſharp.

2. It is troubleſome to the teeth, and duls them, Prov. 10. 26.

It diſſolves Nitre, and therefore compared to a Song that putteth away ſadneſſe, Prov. 25. 20.

Vine-tree] is the baſeſt ſort of wood, good for nothing (if unfruitfull) but to be burnt, Ezek. 15. 2,3.

It is put for the fruit thereof, Num. 6. 4.

Vineyard] The viſible Church in earth, like a Vineyard in many reſpects; as for ſpreading, fruitfulneſſe, manner of husbandry, expoſition to danger, *&c.* Iſa. 5. 12. Pſal. 80. 15. *Behold and viſit this Vine.*

2. Alſo the Common-wealth, Iſa. 3. 14.

Vineyard is put for the fruit thereof, Cant. 1. 6. 1 Sam. 8. 15.

2. For the riches we poſſeſſe, Iſa. 3. 14.

3. For the people of the Jews, Jer. 2. 21. & 12. 10. Mat. 20. 1.

To plant a vineyard] To exerciſe Husbandry, ſowing of Wheat, dreſſing Vines, or doing what elſe is to be done in the fields, for nouriſhing a family, Gen. 9. 30.

Vineyard of red wine] The people or Church of the Jews brought back to their owne Countrey, and there planted, which God ſhall keep by his protection, as a wall, and water it by his Word, as by dew, making it bring forth good works, for their excellency like to red wine, which is the beſt and moſt generous wine, ſuch as abounded in that Region. Iſa. 27. 2, 3. *A vineyard of red wine.*

In theſe five things chiefly the Church is likened to a Vineyard.

1. Becauſe the Church is planted, and grows not of it ſelf, as neither doth a Vine, 1 Cor. 3. 6, 7.

2. The Church being very weak, is yet very fruitfull, by the power of God, like the Vine, Ezek. 15. 3. Judg. 9. 13. 2 Cor. 12. 9.

3. Men are called into the Church, (as into a Vineyard) at divers times, Mat. 20.

4. The Church is troubled with enemies, as Vineyards with Foxes and wilde beaſts, Pſal. 80. & 74.

Laſtly, a Vine remaineth a Vine, though it have ſuperfluous branches; ſo doth the Church.

Vintage] The time of gathering, or the act of gathering grapes.

2. Many overcome in battle or fight. Judg. 8. 2. *Are not the gleanings of the Ephraimites better then the vintage of the Abiezerites?*

Viol] A muſicall inſtrument, Iſa. 5. 12. Amos 6. 5. uſed with the Harp, Tabret, and Pipe, Ibid. It was to ſtir up mirth, Iſa. 14. 11. after victories, 2 Chr. 20. 28. in feaſts, Amos 6. 5. in praiſing of God, 1 Sam. 10. 5. 2 Sam. 6. 5. 1 King. 10. 12. and by Idolaters in their idolatrous worſhip, Amos 5. 23.

Violate] To pollute, Act. 21. 28. Profane, Neh. 13. 18. To tranſgreſſe, Ezek. 22. 26.

Violence] Force, Lev. 6. 2.

2. For great ſins of all ſorts, Gen. 6. 11. Particularly, for injury and oppreſſion, Pſa. 11. 5. & 55. 9. & 72. 14. & 73. 6. Prov. 4. 17. For the fury of an enemy, Jer. 6. 7. & 20. 8. For the puniſhment of oppreſſors, Prov. 13. 2.

It is put for goods gotten by violence, Amos 3. 10. Naturall ſtrength, Heb. 11. 34.

Violent] Such as be made to beleeve, by the forcible working of the Spirit, cauſing them zealouſly to continue in the faith, Mat. 11. 12. Luk. 16. 16.

Violent] One injurious unto others, from ſuch the Lord delivers his ſervants, 2 Sam. 22. 49. and preſerves them, Pſal. 18. 49. & 140. 2, 5. The godly pray againſt them, Ib. 12. They ſhall be puniſhed by God, Job 27. 13. Pſal. 11. 5. They ought not to be envyed, nor their wayes followed, Pro. 3. 31. They are deceitfull, and draw others into wickedneſſe, Prov. 16. 29.

Violently] By force, Gen. 21. 25. Lev. 6. 4. Job 20. 19. Lam. 2. 6. Headlong, Mat. 8. 32. Mar. 5. 13. Luk. 8. 33.

Viper] A poyſonful creature ſo called, which is brought forth very violently with the death of the Dam, by gnawing out her bowels.

2. Cruel, unnatural, and ungrateful men, which wrong their Parents, Teachers, and Benefactors, *&c.* Mat. 3. 7. *O generation of Vipers!*

Viper]

Viper] A kind of Serpent very venemous, Act. 28. 3, 4. It killeth with the tongue, Job 20. 16.

It is put for that which is dangerous and deadly, Isa. 30. 6. & 59 5. For wicked men, Mat. 3. 7. & 12. 34. & 23. 33.

Viper] It conceiveth at the mouth, and the *Ancients* are all of opinion, that in the act of copulation the female biteth off the males head, which the young ones revenge at their birth, by breaking in sunder the belly of their Dam. But *later* Writers affirm, that they conceive without the death of any of them, and that the female bringeth forth above twenty at one time. Mans fasting spittle is death unto them; so is Garleek, unlesse they eat Rue. Nor can it abide the Yew-tree, or Mustard-seed. They love no other creatures, but their owne kinde. It's said that they have no ears, and that their passage for egestion exceedeth not the eye of a Needle. They are insatiable of Wine, which when they have drunk, they may be easily taken without harm. Being angry, they thrust forth their venome more fully, and thereby it worketh more deadly. Their biting is deadly, yet could the Lord preserve *Paul* therefrom, Act. 28 3. They only amongst Serpents build in the earth, others do in hollow rocks or trees. The *Scythians* dip their Arrow heads with the venome hereof, mixed with mans blood, that they whom they wound may die. It's more to be feared though it do but hisse, then the Lyon, though it roar. When it coupleth with the Lamprey, it layeth aside its poyson, which afterward it gathereth up again. It's said to delight in Balsam, which yet is a remedy against poyson. (Hereticks and false Teachers abuse the Scriptures, but are foiled thereby).

Though the Viper be so poysonous, yet it is used by Physicians as the choycest Antidote against poyson.

Virgin] One that keepeth her self chaste in a single life. 1 Cor. 7. 37. *And hath so decreed in his heart that he will keep his Virgin.* The High-Priest must marry a Virgin onely, Levit. 21. 14. One not defiled with either corporall or spirituall adultery, Rev. 14. 3, 4.

The reason why the High-priest might marry none but a Virgin, was to signifie thereby, that the Church is to be presented to Christ, as a Virgin without spot, 2 Cor. 11. 2.

2. One who keeps himself to Christ, by pure beleef, and uncorrupt doctrine; either person or particular Church. 2 Cor. 11. 2. *To present you as a pure virgin to Christ.* Thus every godly person is a Virgin.

3. Sometime some one notable and singular woman unknown to a man, namely, *Mary* the Mother of Christ, promised in Paradise, prophesied of by *Isaiah*, ch. 7. 14. See Matthew 1. 22. & Luke 1. 30, & 48. And sometime a young Woman touched by a Man, and yet reputed still a Virgin, and so by her selfe avouched impudently, Prov. 30. 19.

Virgin is put, 4. For a Widow who is a young woman, Joel 1. 8.

When young men is joyned with it, it signifieth the inhabitants of a place, Isa. 23. 4. Zech. 9. 17.

5. It signifieth the professors of the Gospel in generall, Mat. 25. 1, 7.

6. A whole City, or Nation, 2 Kin. 19. 21. Isa. 37. 22. Jer. 14. 17. Amos 5. 2. especially such as flourish in wealth and honour, and that have not been subdued nor brought under by other people, Isa. 23. 12. & 47. 1. Jer. 46. 11.

7. The elect, who (Rev. 14. 4.) are said to follow the Lamb whersoever he goeth, whereas the rest of the world follow the Beast. They follow the Lamb in two respects.

1 Of information, *they know his voyce, and will not follow a stranger*, Joh. 10. 4, 5.

2. In respect of conforming themselves to his Will; if he forbid, they forbear; if he threaten, they tremble; if he go to the Mountain to teach, they go to hear him; if to the prison, or banishment, or to Mount *Calvary* to suffer, they go with him; they follow him in his Crosse here, and shall follow him in glory hereafter.

Their duty is, 1. To praise God, Psal. 148. 12, 13, 14. especially for his singular blessings bestowed upon his people, Psal. 68. 25. Zech. 9. 17.

2. To care for the things of the Lord, that they may be holy both in body and spirit, 1 Cor. 7. 34. and to be pure, 2 Cor. 11. 2.

3. To resist the temptations of wicked men, 2 Sam. 13. 11, 12, 13. Genesis 39. 7, 8, 9.

Visage] The Countenance.

It is spoken of Christ, in his sufferings, Isa. 52. 14.

2. Of the Church in her suffering, Lam. 4. 8.

3. Of *Nebuchadnezzar* in his anger, Dan. 3. 9. See *Countenance*.

Visible] signifieth all the visible creatures, Col. 1, 16.

For stacing the controversie concerning *the visibility* or *invisibility of the Church*, consider these following *distinctions*.

A thing is visible either with the eyes of the minde, or of the body.

Visible with the eyes of the minde, is either *confusedly visible* (as we doubt not but there are elect vessels of mercy in the world, though we know not certainly in particular who they are) or *distinctly*, as we not onely know that there is a *God*, but we know distinctly who this *true God* is.

Visible by the eyes of the body, is either *immediately*, and *of it self visible*; as colour, figure, and light, though in a diverse respect: or then by *accident*; thus we see a man, for we see him not as he is a man, though none in his right wits will deny he sees a man: this comes to passe when we see with the eyes of the body such marks of things, as from thence the mind conceives another thing: or when the marks of such things which the minde onely conceives, incurre into the senses, then are we said to see that outwardly which the minde onely takes up of it self, and because the lineaments of a mans body, agree to no other creature, and these lineaments are discerned by the eye, Man also is said to be seen with the eyes of the body; but because these marks are of two sorts, for they are either such as *cannot be separate* from the thing whereof they are marks, or such as *can be separate*, either seldome, or for the most part. Hence this *visibility* begets not alwayes a like certain knowledge; for if the marks be such as cannot be separate from the thing we see, then the knowledge is most certain; if they may onely be seldome separated, then the knowledge is lesse certain; but if they may be separate for the most part, the knowledge is very uncertain.

These things being thus premised,

First it is not to be denyed, but *the Church is visible by the eyes of the minde*; and if at any time it be not all visible, (as in *Elias* time) it comes to passe from the weaknesse of faith, yet *Elias* doubted not but God had his Church in heaven; therefore it is to be granted, yea affirmed, that the Universall Church, both that which is in heaven, and that which is in earth, is *visible* by the eyes of the minde; but what is this way *visible*, is not incontinent, distinctly so; as for *example*, we know that in every Nation there be men of a meek and quiet spirit, as in *France* or *Germany*, yet it may fall out, that we know not distinctly and in particular, what men in these Countreys are so, this way. It is not to be denyed, but many members of the Church are distinctly visible to the eye of the minde; as those unto whom God gives testimony in Scripture, *Abraham*, *Job*, *David*, and others: Therefore the *Church* this way in the *whole* will be *confusedly visible*; and in respect of *certain members*, *distinctly visible*, but with the eyes of the *minde*, not of the *body*; therefore we are said to beleeve the Catholick Church, but not to see it; for the Catholick Church is the Communion of Saints, which cannot be discerned with *bodily eyes*: This *communion* is in two things, either *with the head*, 1 Joh. 1. (if we say we have fellowship with *him*, to wit, with *Christ*, and the *Father* through him, and so with the *holy Ghost*; for the Apostle *Paul* makes mention also of that *communion*) or *among our selves*, (as it is in the same chap.) that is, *communion* which being *invisible* to the eyes of the *body*, is yet *visible* to the eyes of the *minde*; for neither *length of time*, nor *distance of place*, can interrupt this *communion*.

As to that *visibility* which ariseth from the *marks* that incurre in the *senses*, the case is otherwise; for it is to be granted that the Church is *visible*, yet not *simply*, but onely *in some respect*, *in some manner*, *at some time*, *and to some persons onely*; therefore it is not to be denyed,

1 But the Church in some respect is *visible* with the eyes of the *body*; as if we understand that part which is *militant in earth*, and so understand it to be *visible* not in the *whole*, but in the *particular Churches*, or *particular members* of the *particular Churches*.

2 It is also *in some manner visible* with the eyes of the *body* (by the *eyes of the body*, is to be understood, *every sense whereby the marks of the Church may be perceived*) but it is to be denyed that any part of the Church is *visible of it self*, onely it is so *by accident*, because those things that incurre into the *senses*, are not of that nature, as to be necessarily of the *essence* of the Church, or necessarily to flow from the *essence* of it.

Again, it is to be denyed that the Church can be *distinctly* seen with the eyes of the *body*, but to be granted that it may be seen *confusedly*; *i. e.* those things are outwardly discerned, whereby we may gather that God hath a Church in *this* or *that* place; but those things are not seen, whereby we may gather *this* or *that* man to be a *true member* of the Church; the reason is, because all the *outward*

marks

marks of the Church, are common to the *godly* and *hypocrites*.

Moreover it is to be denyed that it can be *diſtinctly* and *certainly known*, which is the *true Church*, and the *true members* thereof; but yet it is to be granted that it may be *diſtinctly* and *probably known*; this *knowledge* commonly is called the *judgement of charity*; for when *marks* are obvious to the eye, whereby we may *probably* gather that *this* or *that* man belongeth to the Church, that *ſuch* and *ſuch* are the *true* (or *faithfull*) *Paſtors* of the Church; here is *diſtinct knowledge*; for ſo we not onely know that there are *true members*, and *true Paſtors*, but alſo we know *this* or *that* man for *ſuch*; but this is *opinion* rather then *certain knowledge*. Hence the more *illuſtrious*, or *obſcure* the notes of a *true Paſtor*, or *member* of a *true Church* be, the more *certain* or *uncertain*, is the *judgement of charity*.

Hitherto is to be referred that *diſtinction* of the Church, in *viſible* and *inviſible*, which tendeth not to this (as *Bellarmine* calumniates, *lib.* 3. *cap.* 2. of *The Militant Church*) to make *two Churches*, the one *viſible*, the other *inviſible*, (which were very abſurd, ſeeing the *parts* of the *Diviſion* are oftentimes *coincident*; for the *ſame* Church which in *ſome* reſpect is *viſible*, in *another* reſpect is *inviſible*) but this *diſtinction* is onely of the *name*, not of the *thing*; *i. e.* ſometimes the Church takes the *denomination* from thoſe things which are *inviſible*, and which conſtitute the *eſſence* thereof, and ſo it is called *inviſible*; ſometimes it takes the *denomination* from *externall* things, wch are *obvious* to the *ſenſes*, and then it is called *viſible*: and becauſe theſe *externall* things are common to *hypocrites*, hence it is that the *name* of the Church is aſcribed unto *hypocrites*, to wit, in ſo far onely as the Church hath her *denomination* from *externall* things.

3 It is not to be denyed but ſometimes the Church is *viſible* with the eyes of the *body* yea and that *almoſt all wayes*, to wit, *confuſedly*, not *diſtinctly*, or *diſtinctly*, in *certain members*, but yet that *viſibility* begets not an *infallible* and *certain knowledge*; yea, it is not to be denyed but that ſhee is *almoſt alwayes viſible this way*; the reaſon is, becauſe God ever hath a Church upon earth, for *Chriſt* cannot be a *head* if he have not a *body*, yea and a *part* of this *body* upon earth, which continueth onely that the *Church* may continue; and ſeeing the *Church* is both *begotten* and *nouriſhed* by the *Word*, it is neceſſary that the *Word* be in the *Church*, which cannot be, except it be *preached*; and that cannot be, but that there muſt alſo be ſomething incurring in the *ſenſes*, therefore *almoſt ever* the Church is *viſible*; we add *almoſt*, becauſe God can by the *inſtinct* of his *Spirit*, without the *Word*, teach his people; but this is *extraordinary*; and men may alſo at home privately read the Scripture, in time of great *perſecution*, but this alſo is *extraordinary* and *rare*. Yet it is to be obſerved that this *viſibility* is not alwayes alike *clear*, but even as the *Word* is more or leſſe *clearly* and *purely* preached; ſo is the *viſibility* of the *Church* more or leſſe *clear*.

Laſtly, the *Church* is *viſible* unto ſome perſons, yet it is not neceſſary that it be *viſible* to all and every one; ſo *Elias* thought himſelf onely left, yet it may be that the reſt of the *faithfull* who bowed not to *Baal*, held communion among themſelves, and were known to one another. This (to ſpeak ſo) *inviſibility* of the *Church*, in regard whereof the *members* are not known to *ſome*, ariſeth from *perſecution*, a generall *depravation* of the *truth*, and *idolatry*; whereby it cometh to paſſe that the *true* worſhip of God is not retained, ſo much as in *outward profeſſion*.

This then is the ſtate of the Queſtion:

Whether or no the Church militant upon earth, if not in the whole, yet in its parts, be viſible of it ſelf, and primarily, diſtinctly, and alwayes, and certainly, and to ſome. The *Papiſts* affirm it. *Wee* deny it. *Cameron of the Viſibility of the Church.*

Viſion] An extraordinary action of God, manifeſting himſelf and his Will to his Prophets to be ſeen and throughly known of them. Numb. 12. 6. *If there be a Prophet of the Lord among you, I will be known to him in viſion, &c.* Viſions and Dreams ſignifies all kind of Propheſie, Dan. 1. 17.

2. An ordinary action of the Prophets and Miniſters, declaring the minde of God to the people, that they may ſee and know it. Prov. 29. 18. *When viſion faileth, the people periſh.*

A Doctrine revealed from God immediately, ſometime by ſignes and ſights, as to *Daniel* and *Ezekiel*; and ſometime by word, without viſible repreſentations, as to *Abraham*, Gen. 15. 1. To Iſa. 2. 1. It is therefore called a *viſion*, becauſe God revealed things to his Prophets ſo evidently, and delivered them with ſuch certainty, as though they had preſently ſeen before their eyes the things which they foretold. Hence Prophets which had ſuch *viſions* and clear *revelations* be called *Seers*, as 1 Sam. 9 9. For the meaning of this word *Viſion*, ſee further in Numb. 24. 24.

Viſion]

Viſion] The *viſions* whereby God of old appeared to men, in reſpect of the end thereof, are twofold.

1. Whereby God appeared unto men in their *ſleep*, that he might inform them of his Will, or of things ſecret, or to come, Job 7. 14.

2. Whereby he appeared unto men *awake*; and ſo it is one of the wayes whereby God was wont to manifeſt himſelf unto men, affecting their minde with certain externall objects, and ſenſible ſhapes and apparitions; in this reſpect God manifeſted himſelf to his Prophets both in the Old Teſtament, and in the New.

1. In the Old Teſtament to his Prophets, Gen. 15. 1. & 46. 2. Exod. 3. 2, 3. Act. 7. 30, 31. 1 Sam. 3. 15. Pſal. 89. 20. 2 Sam. 7. 7. Iſa. 6. 1. Jer. 24. 1, 2, 3. Ezek. 1. 1, 4. Dan. 2. 19. Amos 7. 1, 4, 7. Zech. 3. 1. Hence they were called *Seers*.

Note, that this Prophetical Viſion did not alwayes ariſe from an externall cauſe, and therefore the ſervants of the Lord ſee in the night as well as in the day, ſo that onely they ſee the thing that is ſeen. Act. 23. 11. *The Lord ſtood by Paul*, encouraging him; the Viſion was not from an externall ſhape, and therefore *Luke* notes it expreſly, that it fell out in the night; not that God left heaven to manifeſt himſelf to *Paul* upon earth; but to ſignifie, that *Paul* in the night was ſo affected, as if he did ſee God preſent before him.

So Act. 7. *Stephen ſaw the glory of God*, and *Chriſt ſtanding at his right hand*, verſ. 55, 56. doubtleſſe *Stephen* in the mean time was in the *Synedrie* when he beheld this ſpectacle, and therefore he could not ſee the heaven opened, (for he ſaw not the heaven) nor did Chriſt appear to the eyes of his body.

So *Eliſha* (2 King. 6. 17.) ſaw companies of horſes and chariots of fire, which his ſervant did not ſee (but upon the prayer of *Eliſha*:) which could not be, if that viſion had been from an externall ſhape. *Cameron* upon Rev. 18. 4.

The falſe Prophets alſo did boaſt of theſe Viſions, ſo that viſion by way of conceſſion is attributed unto them, Zech. 13. 4. which notwithſtanding are called but *viſions of falſehood*, Jer. 14. 14. *of vanity*, Ezek. 12. 24. & 13. 6, 7. *the viſion of their owne heart*, deviſed by their owne brains, Jer. 23. 16. therefore they are ſaid to follow their owne ſpirits, when they have ſeen nothing, Ezek. 13. 3.

Theſe Viſions were alſo afforded to other perſons then Prophets; as to *Hagar*, Gen. 16. 13. *Eliphaz*, Job 4. 13. *Nebuchadnezzar*, Dan. 2. 28. & 4. 5.

2. In the New Teſtament, in the beginning of the Goſpel ſuch Viſions were frequent, Act. 9. 3. & 22. 6. & 10. 3, 11, 12, 19. & 11. 5, 6. 2 Cor. 12. 1. Rev. 1. 12. & 4. 2. & 5. 1.

Theſe Viſions have their denomination ſometimes from God, the authour of them, 2 Sam. 7. 17. 1 Chr. 17. 15. Lam. 2. 9. and are called, *the viſion of God*, 2 Chron. 26. 5. Ezek. 1. 1. & 8. 3. *of the Almighty*, Numb. 24. 4, 16. *of the Lord*, 2 Cor. 12. 1.

Sometimes in reſpect of the *ſubject*, they take their denomination from him by whom they are ſeen, Dan. 7. 2.

It is ſometimes put for a cleer revelation of the Goſpel, Joel 2. 28. Sometimes for a ſpectre or deceitfull apparition, Job 20. 8. whereunto vain hope is compared, Iſa. 29. 7. Sometime for a ſpectacle, or the thing ſeen, Heb. 12. 21. Mat. 17. 3.

To Viſit] To performe ſome promiſed good thing. Gen. 21. 1. *God viſited Sarah*: Luk. 1. 68. *Hath viſited his people, &c.* that is, ſent the Redeemer promiſed, Jer. 29. 10. Gen. 50. 24.

Note. This word Viſit, ſignifies remembrance, providence, care, and performance of that which was ſpoken, be it good, as Gen. 50. 24. Exod. 3. 16. or evill, and ſo it meaneth puniſhment, Numb. 16. 29. Pſa. 89. 33.

2. To fulfill ſome threatned evill, Exod. 20. 5. *I will viſit the ſins of the Fathers upon the children.* Gods viſiting us, is either by benefits or judgements, Iſa. 26. 14. & 10. 3. Viſitation for deſolation.

3. To look into, and view throughly the eſtate of the flock, and charges under us, Act. 7. 13. Thus the Apoſtles viſited Churches.

4. To pray God, Iſa. 26. 16. ſo expounded in the ſame verſe.

Viſit] *Properly*, is often to ſee one, by going to, or meeting with him, in teſtimony of love, honour, or care, 1 Sam. 15. 35. Gen. 37. 14. Exod. 2. 11. & 4. 18. Act. 7. 23. Judg. 15. 1.

Improperly, it is taken, I. In *good* part.

1 In reſpect of *men*, where it ſignifieth, To be carefull of, to relieve and help them we viſit, Jam. 1. 27.

2 It is taken for that viſitation whereby men viſit God; which is, To remember, God, to implore his help, and to turn us unto him, Iſa. 26. 16. To be carefull to frequent

frequent the aſſemblies of his ſervants, Pſal. 27. 4.

Or in reſpect of *God*, who *viſits in mercy*, when he doth good, in beſtowing his bleſſings temporall or ſpirituall, Geneſ. 21. 1. 1 Sam. 2. 21. Pſal. 65. 10. Pſal. 106. 4. Luk. 1. 68, 78. & 19. 44. 1 Pet. 2. 12. or delivering his ſervants from their miſeries, Gen. 50. 24, 25. Exod. 3. 16. & 4. 31. Pſa. 80. 14, 15.

II. It is taken in *evill* part.

God is ſaid to *viſit in his wrath*, when he poureth down his judgements upon the wicked, Gen. 28. 21. Exod. 20. 5. This is expreſſed in Scripture by *Gods remembring ſin*, Jer. 14. 10. To puniſh it, Iſa. 10. 12. Hoſ. 12, 2. Jer. 44. 13. To take vengeance for the ſame, Jer. 5. 9, 29. & 9. 9. & 23. 12. To ſwallow up alive, Numb. 16. 29. This is called, The day of calamity, Jer. 46. 21. The yeer of viſitation, Jer. 11. 23. & 23. 12. Hoſ. 9. 7. The time of viſitation, Jer. 6. 15. & 8 12. & 10. 15. In which ſenſe not to be *viſited with any evill*, is *not to be afflicted*, but to lead a quiet and happy life, Prov. 19. 23.

To viſit fatherleſſe and widowes] To exerciſe all works of mercy, noted by this here named, becauſe therein ſhineth free charity; for who will look for recompence from ſuch afflicted miſerable people? Jam. 1. 27. A Synecdoche.

To viſit Sarah] To give her ſtrength to conceive and bring forth, being barren and old, according to Gods promiſe, contrary to the order of nature, Gen. 21. 7. To viſit, is taken in good part, as here, and Exod. 4. 31. & Gen. 50. 25.

V L.

Ulai] A River (Dan. 8. 2, 16.) in *Perſia*.

Ulam] *A porch, gallery, ſtrength*, or *fooliſhneſſe of them*. Mens names. The Father of *Bedan*, 1 Chron. 7. 17. The Son of *Eſhek*, Ibid. 8. 39.

Ulla] *Lifting up, a ſacrifice killed on the Altar, an infant, a little one*, or *a leaf*. 1 Chr. 7. 39. The Father of *Arah*.

V M.

Ummah] *Darkened, covered, his people*, or *with him*. A City, Joſh. 29. 30.

V N.

Unable] Weak, without ſtrength of body or minde, Exod. 18. 18. 2 Cor. 3. 5.

There are 7 degrees to be conſidered for the effecting of any thing for the which we are by nature unable, the higheſt degree is *the accompliſhing of it*: our inability to this is expreſt, Rom. 7. 8. Phil. 2. 13. This we finde true by experience in evil things; as in *Joſeph's* Brethren, who purpoſed to hurt him, but were not able to accompliſh their purpoſe, for God turned their wicked purpoſes to good, Gen. 50. 20. So in *Paul* going to *Damaſcus*, to perſecute the Church, Act. 9. 9. Thus the wiſe man ſheweth, Eccl. 9. 13.

2. We are no more able to *doe* then we are to *effect*, Joh. 15. 4, 5. Jer. 10. 23. If man be not able to order his ſteps, he will be much leſſe able to hold out to the end; therefore God muſt order and direct them, Prov. 16. 9. Thus *Paul* profeſſeth, Rom. 7. 17. *God muſt work our works in us*. Iſa. 26. 12.

3. We are *unable* to *begin* to *practiſe* that which is *good*, though we have purpoſed the ſame in our hearts, Iſa. 37. 3. The children are come to the birth, and there is no ſtrength to deliver. So Phil. 1. 6.

4. We are *unable* to *ſpeak* that which is *good*, Prov. 16. 1. And experience tels, that often, though we be prepared by ſtudy and meditation to pray or preach, yet we are not able to deliver the ſame words ſo prepared.

5. We are *unable* to *will*, Phil. 2. 14.

6. To *underſtand*, 1 Cor. 2. 13. Rom. 8. 7.

7. We are *unable* to *think well*, 2 Cor. 5. 3. for our thoughts are evil continually, Geneſ. 6. 8. and vain, Pſal. 94. 1 Cor. 3. 19, 20.

Unaccuſtomed] Not uſed, or tryed, 1 Sam. 17. 39. Not tamed, Jer. 31. 18.

Unadviſedly] Raſhly, fooliſhly, Pſal. 106. 33. It is dangerous, Eccl. 10. 8, 9, 10, 11. Example in *Uzzah*, 2 Sam. 6. 7. *Rehoboam*, 1 King. 12. 8.

Unawares] Privately, Gen. 31. 20. Ignorantly, Numb. 35. 11. Deut. 4. 42. Joſh. 20. 3. Suddenly, unexpectedly, Luk. 21. 34. Not perceived, Gal. 2. 4. Jude v. 4.

Unbelief] A privation and utter want of faith, when Gods promiſes are wholly diſtruſted. Heb. 3. 12. *An heart of unbeleef*. This is totall unbelief, the next is partiall, or but in part.

2. Infirmity and weakneſſe of faith.

Mark

Mark ch. 9. verſ. 24. *Lord help my unbelief.*

3. Perfidiouſneſſe and rebellion againſt God. Rom. 3. 3. *Shall their unbelief make the faith of God of none effect?* Alſo eſtate of uncredulity, 1 Tim. 1. 13.

Unbelief is, 1. *Negative*, when one hath not heard the Goſpel, and therefore believeth not: Thus one may want the ſaving habit of faith, and yet be free from the deadly habit of incredulity. It is both a ſin, and a puniſhment of ſin, and excludes from the Kingdome of heaven; for not to have heard of Chriſt is not ſufficient to excuſe unbelief, ſeeing often it is through mens own fault, God juſtly puniſhing their ſin, by denying them the preaching of the Goſpel: ignorance therefore excuſes not them who are capable of faith, ſeeing ignorance in *Adam* (in whom all have ſinned) was voluntary, and all ought to know and believe.

2. *Poſitive*, is when one having the Word of God, and Goſpel of Chriſt preached, yet believes not, at leaſt with confidence, and therefore he is guilty both of the want of faith, and habit of unbelief.

It is either univerſall or particular.

Univerſall, is when one rejects the whole Word of God, as Epicures, who account it a fable.

Particular, is when one believes not certain heads of faith, as that *Chriſt is now bodily in the heavens, &c.*

The fruits of *unbelief* are,

1. It makes men obſtinate and hard hearted, ſo that they will not eaſily leave their opinions, and thinks every thing impoſſible and abſurd that is repugnant to them, Mat. 28. 17. Some even when they ſee Chriſt after his reſurrection, yet doubt of the ſame, and will not beleeve, as *Thomas*, Joh. 20.

2. It ſo excludes Chriſt, that his benefits can take no place, as Chriſt could not doe miracles in his owne Countrey, *becauſe of their unbelief*, Mat. 13. 58. Mar. 6. 6.

3. Often it breeds confuſion, and diſableth men to do that which otherwiſe they would have been able, if they had believed, Mat. 17. 16. Mar. 9. 18.

4. It hath often corporall puniſhment attending it, Luk. 1. 20. & 19. 44.

5. It deprives of the promiſes of God, making them of none effect. Pſal. 45. 11. as, *The Iſraelites periſhed in the wilderneſſe, and did not enter into the Land of promiſe, becauſe of their unbeleef.* Heb. 3. 19.

6. It brings on and aggravates the judgements of God, Job. 16. 8, 9.

7. It cut off the *Jews* from the Covenant of God, and from being the people of God, Rom. 11. 20.

8. Becauſe of *unbeleef*, the wrath of God is daily declared againſt, and cometh upon the children of diſobedience, Col. 3. 6.

9. They have their part in the Lake that burns with fire and brimſtone, Rev. 21. 8.

Unbelief is ſaid, not to *make the promiſe of God of none effect*, Rom. 3. 3, 4. Not that ſuch ſhall enjoy the promiſes of God, notwithſtanding of their wickedneſſe; but the Apoſtles driſt is to keep the *Gentiles* humble, ſhewing that the *Gentiles* may with better reaſon be caſt off, then the *Jews* were, for the *Jews* had the Promiſes, and the Teſtament, and the Fathers, and Chriſt according to the fleſh; yet when they believed not, he caſt them off, and gathered a Church to himſelf out of the *Gentiles*, whom he graffed into the true Olive, having cut off the naturall branches; and therefore he may much more cut off the *Gentiles*, and reſume the *Jews*, if the *Gentiles* continue in unbelief.

Unbeleeber, *or* **Infidel**] An unconverted idolatrous *Gentile*. 2 Cor. 6. 14. *Be not unequally yoaked with the Infidels.*

2. A Chriſtian whoſe heart is hardened by unbelief. 2 Cor. 4. 4. *Blinded the mindes of Infidels.*

Unblameable, *or* **without blame and reproof**, *or* **unrebukable**] An upright perſon, whoſe life cannot be noted and charged with any reigning ſin, after his calling. Luk. 1. 6. *Both were juſt before God, and unblamable*, or *without reproof*. Such are the Saints in this life, by inherent righteouſneſſe, Eph. 1. 4.

2. A perſon that cannot be charged with ought that is amiſſe in him, being voyd of all faults. Eph. 5. 27. *A glorious Church, not having ſpot or wrinkle: but that it ſhould be holy and unblameable.* Such the Saints are now, by imputed righteouſneſſe, and ſuch they ſhall be in heaven, by proper and perſonall holineſſe.

Uncertain] is, 1. Doubtfull, Joh. 13. 22.

2. It ſignifieth indiſtinct, which cannnot be known, 1 Cor. 14. 8.

3. Unſtable, changeable; thus riches are uncertain, 1 Tim. 6. 17.

Unchangeable] 1. *God* is of himſelf, and eſſentially unchangeable, Pſal. 92. 9. & 102. 13, 25, 27, 28. Lam. 5. 19. In reſpect of his counſell, Heb. 6. 17. Pſal. 33. 11. Iſa. 46. 9. In reſpect of his Word, Numb. 23. 19. and that both in regard of his promiſes,

wiſes, Pſal. 89.35. his oath, Heb. 16.8. and his threatnings.

The new heaven and new earth ſhall be unchangeable, ſo alſo our bodies after the reſurrection being made conformable to the body of Chriſt, Phil. 3, 21. But this is by the free gift of God.

Uncircumciſed] Perſons in whom the whole corruption of mans nature is unreformed, but powerfully breaketh out in thoughts, words, looks, deeds, and ſenſes. Act. 7. 51. *Ye ſtiff-necked, and of uncircumciſed hearts and ears.* Theſe *Jews* were circumciſed outwardly, yet becauſe their hearts were not renewed, they were inwardly uncircumciſed.

2. Gentiles which had not the foreskin of their fleſh cut off. Eph. 2. 11. *Ye being in times paſt Gentiles in the fleſh, called uncircumciſion.* 1 Sam. 17. 26. *Who is this uncircumciſed Philiſtin?* This is the proper ſignification of the word *uncircumciſed.*

Uncircumciſed lips] ſignifieth, Polluted lips, as he that was not circumciſed was accounted unclean, Iſa. 6. 5.

Some expound it *ſtuttering*, that is, not eloquent or ready of ſpeech; they that are thus, pronounce many ſuperfluous ſyllables, which like a foreskin ought to be cut off, that the ſpeech may be pure and neat.

It is referred to the fruit of the earth, which was to be accounted unclean the firſt three yeers, and not to be eaten, Lev. 19. 23.

Uncircumciſion] The *Gentiles*, even all people which were not *Jews*. Rom. 3. 30. *And uncircumciſion, through faith.* Eph. 2. 11. That is, a profane people without God, ſtrangers from the Covenant of ſalvation.

2. The skin of the ſecret parts, with the eſtate and condition of uncircumciſed men. Rom. 2. 25. *Thy circumciſion is made uncircumciſion.*

Uncle] Ones Fathers or Mothers Brother, Lev. 10. 4. 1 Sam. 10. 14. 1 Chr. 27. 32.

Unclean] Such perſons or things as are ceremoniouſly polluted by touching a dead carkaſſe of man or beaſts, &c. Hag. 2. 14. *If he that is polluted touch any of theſe things, ſhall it be unclean?* Levit. 13. 46. *He ſhall be polluted, for he is unclean.* Act. 10. 14. *Any thing which is polluted*, or *unclean*; that is, which may not be eaten, being forbidden by the Law.

Of this prohibition of ſome meats as unclean, in reſpect of uſe, there were ſundry cauſes:

1 Was Civill, to invite the *Jews* by this means to obedience.

2 Morall, to teach them temperance.

3 Phyſicall, to maintain health, and eſcape diſeaſes, by a promiſcuous uſe of meats, which would breed ſickneſſes.

4 Ceremonial, to diſtinguiſh the *Jews* from all the *Gentiles*, which obſerve no ſuch difference.

5 Myſticall, to put them in minde of ſpirituall uncleanneſſe, to avoyd it, and to follow holineſſe in body and ſoul, and to inſtruct them concerning Chriſt: who being come, and crucified, hath aboliſhed this *Moſaical* Law, which yet after Chriſt his aſcenſion was of force for a time, till the weak beleeving *Jews* might be taught what liberty the Goſpel had brought them.

Of uncleanneſſe about Meats, there be ſundry ſorts:

1 Phyſicall or naturall in meats, which are enemies to naturall health, as venemous Serpents, &c.

2 That which ſin brought upon all creatures, being accurſed to man for diſobedience of our firſt parents, Gen. 3.

3 Morall, when meats become polluted to us by the vice of intemperancy, or by diſobedience to Civill laws, appointing reſtraints of meats to civill ends. *For to the unclean all things are unclean,* Titus 1. ver. laſt.

The 4 is, ſcrupulous uncleanneſſe, as when the weak Chriſtians at *Corinth* made ſcruple if they might eat of things offered to Idols, 1 Cor. 8.

5 Superſtitious uncleanneſſe, when there is choyce of meats made at certain times for Religion ſake, as in Popery.

The 6 and laſt is, Ceremonious uncleanneſſe, ſuch as was under *Moſes* Law, which forbad the uſe of many meats, for ſuch cauſes as before is laid down.

2. Such as are ſpiritually defiled with ſin, either totally, as the wicked, which ſtill, (like hogs in the mire) wallow in the filthineſs of ſin: or in part onely, not having the corruption of their ſin wholly purged out, as the godly. Iſa. 64. 6. *We have all been as an unclean thing.*

Unclean Spirits] The Devill, who is himſelf moſt unclean and foul; alſo he inſpireth uncleanneſſe into others. Matth. 10. 1. *And gave them power againſt uncleane ſpirits.*

2. The vices of covetouſneſſe, drunkenneſſe, infidelity, whoredome, hypocriſie, &c. by which the devill holds poſſeſſion of mens heart. Mat. 12. 43. *When the unclean ſpirit is gone out of a man.* Metonymie of the cauſe for the effect.

Three unclean ſpirits] A ſtrong number of the Ambaſſadours of Satan. Rev. 16.13. *And I ſaw three unclean ſpirits like frogs, come out of the mouth of the Dragon.*

As an unclean thing] That even the holieſt men on earth are (through remaining ſins) like a leprous perſon, who for his uncleanneſſe deſerved to be ſeparate from the company of other men; ſo are they become worthy for ſin to be ſhut out from the company of God and his Angels, Iſa. 64. 7.

Uncleanneſſe] Generally all ſins whatſoever, which make unclean both our ſelves and every thing we touch; but particularly, ſuch ſins as tend unto our wicked pleaſure and commodity, Rom. 6. 19. Zach. 13. 1. *For ſin, and for uncleanneſſe*; that is, for ſin which is it ſelf unclean, and maketh us unclean.

Whereas ſuch as were defiled with any Legall uncleanneſſe, (as by touching a dead carkaſſe, &c.) muſt be thrown out of the Camp till they had cleanſed themſelves, Numb. 5. 23. Lev. 15. 31. this figured two things.

1 That our ſins give juſt cauſe unto God to caſt us out from his preſence and glory, Rev. 21. 27.

2 That evill doers are to be ſeparated from the publick aſſemblies and company of the faithfull, for a time, till repentance, by ſuſpenſion and excommunication. Compare 1 Cor. 5. 13. with Numb. 5. 2.

Unclothed] is ſpoken of Death, whereby the ſoul is ſtript of the body, 2 Cor. 5. 4.

Uncomely] Not decent, unfitting, 1 Cor. 7. 36. Unhoneſt, unſeemly, 1 Cor. 12. 23.

Uncondemned] Not found guilty, not examined, not convinced, Act. 16. 37. comp. with verſ. 22. & 22. 25.

Uncorruptneſſe] Free from errour, Tit. 2. v. 7.

Uncover] To make bare, Iſa. 32. 11. To leave naked, Exod. 31. 5. 2 Chr. 29. 19. To lay open, Prov. 13. 16. To have carnall copulation, Levit. 2. 18, 19. & 18. 8. To expoſe to ſhame and diſgrace, Jer. 13. 26. Hoſ. 2. 3.

Unction] The holy Ghoſt, 1 Joh. 2. 20.

Undefiled] Clean, without ſpot, free from ſin, Heb. 7. 26. Sincere, Pſal. 119. 1. Perfect, 1 Pet. 1. 4. Where our heavenly *inheritance* is ſaid to be *undefiled*:

1. Becauſe we ſhall live ſeparate from all polluted things, as the devill, hell, and ſin.

2. Whe ſhall be joyned to God, that undefiled eſſence, the fountain of all holineſſe.

3. We ſhall enjoy the fellowſhip of unſpotted Angels, and bleſſed ſouls, after an undefiled manner, with all purity, concord, and quietneſſe.

4. We ſhall be clothed with perfection of nature, being made like unto Chriſt both in ſoul and body; in *ſoul*, Gods image in undefiled graces, being perfected without mixture, either of defects or corruptions; and our *body* ſhall be made like the glorious body of Chriſt, Phil. 3. 22. without death, ſhame, weakneſſe, or any imperfection.

5. Our ſervice ſhall be pure and undefiled, for we ſhall praiſe God day and night, without either weakneſſe or wearineſſe, Rev. 7. 15.

Under] is taken, 1. In reſpect of place, Deut. 4. 11. 2 Sam. 22. 37. Revel. 5. 13. Hence theſe phraſes, *under heaven, under the ſun, under the earth, &c.* Judg. 1. 7. Mar. 7. 28.

2. In reſpect of condition and ſtate, power and dominion. Hence theſe and the like ſpeeches, to have *ſervants under one*, to be *tread under foot*, to be *under ſin*, Rom. 3. 9. To be *concluded under ſin*; *i. e.* to be *guilty*, Gal. 3. 22. To be *ſold under ſin*, Rom. 7. 14. To be *under the elements of the world*; *i. e.* to be kept in bondage under the Ceremonies of the Law, Gal. 4. 3. To be *under a curſe*; *i. e. guilty of it*, Gal. 3 10, 11.

3. In reſpect of protection and defence, Pſal. 17. 8. Cant. 2. 3. Matth. 23. 37. Gal. 3. 23.

4. It is put for, *In*. Hence *under the lips, tongne*, is, *in the lips*, and *tongue*, Pſal. 140. 4. Rom. 3. 13.

Under grace] One to whom ſin is graciouſly pardoned by the merit of Chriſt, and who is alſo freed from the dominion and ſtrength of ſin, by the aid of Gods grace and Spirit. Rom. 6. 14. *Ye are under grace.*

Under the hand of God] One chaſtened and judged for ſin, to his humbling, Judg. 2. 15.

2. One that is defended by the great power and providence of God. 1 Pet 5. 6. *Humble your ſelves under the hand of God.*

Under hope] One not without hope; or one who hopeth well in reſpect of Gods power and promiſe. Rom. 4. 18. *Who A-braham above hope, believed under hope.* Under hope, in reſpect of God; above hop, in reſpect of man.

Under the Law] One ſubject to the doctrine, inſtruction and government of the

Law, Rom. 3. 6, 9. Gal. 3. 23. *We were kept under the Law.* Alſo one ſubject to the burthen of Legall Rites and Ceremonies, Gal. 4. 5.

2. One ſubject to the curſe, rigour, and compulſion of the Law, and as it is the ſtrength of ſin; and not to be under the Law, is to be freed from all theſe by faith in Chriſt, and his ſanctifying Spirit, Rom. 6. 14. *For ye are not under the Law, but under grace.*

Under his thighes] By this ſigne either ſubjection; or for a further myſtery of the Covenant of Circumciſion: or rather of Chriſt the promiſed ſeed, who was to come out of *Abraham's* loyns or thigh, Gen. 24. 2. & 47. 29.

Under Tutors] A childe in his nonage, being under the tuition of a Governour or Guardian. Gal. 4. 2. *But is under Tutors and Governours.*

2. One ſubject to the Regiment of the Ceremonial Law (as to a Tutor) Gal. 4. 2.

Under the unjuſt] Before the unjuſt, in their Courts, and at their Judgement ſeat. 1 Cor. 6. 1. *Dare any of you having buſineſſe againſt another, be judged under the unjuſt?*

To underſtand] To perceive with the eyes of the minde, ſomething unknown afore, Dan. 10. 1.

2. To obſerve and conſider in his minde, the afflictions of the Church under the King of *Perſia.* Dan. 12. 10. *Thou ſetteſt thy heart to underſtand.*

Underſtanding] That naturall faculty of the ſoul, whereby it knoweth things, and is able to diſcern them, and diſcourſe of them. Luk. 24. 45. *Naturall underſtanding.*

2. The gift of heavenly knowledge enabling us to ſee the truth of Gods words, or more cleerly and fully to ſee it. Pſa. 119. 34. *Give me underſtanding, &c.* Prov. 3. 13. & 4. 5, *&c.* This is active ſpirituall underſtanding, whereby we do underſtand others when they ſpeak of heavenly things.

3. Interpretation to make others underſtand what is prayed for or uttered in a ſtrange tongue. 1 Cor. 14. 15. *I will pray with underſtanding.* This is paſſive ſpiritual underſtanding, whereby ſome are made fit to underſtand our ſpeeches.

4. Meaning, ſenſe, matter of that which is prayed for in a ſtrange tongue. 1 Cor. 14. 14. *My underſtanding is without fruit*; that is, when I utter a prayer in an unknown tongue the hearer hath no benefit, becauſe he knoweth not the meaning. Popiſh Latine prayers before an Engliſh unlearned people, be unfruitfull, contrary to the canons and rules of the Apoſtle, alſo to the practiſe of the primitive Church, yea againſt common reaſon: (for how ſhall any man ſay *Amen*, to that which they know not; or ask of God, what they underſtand not?) Laſtly, repugnant they be to nature, for how ſhall one prepare to battail upon an uncertain ſound? When men underſtand not one another, then they be *Barbarians*, or rather *Babylonians* one to another, according to that of the Poet; *Barbarus hic ego ſum, quia non intelligor ulli.*

A people of no underſtanding] Obſtinate people and blockiſh, voyd of wiſdome, and ſuch as will not learn, no not by rods and puniſhments. Iſa. 27. 11. *For it is a people of no underſtanding.*

Note. As by a foole, the Scripture for the moſt part meaneth the wicked; ſo by a man of underſtanding, every one that is godly, is meant, Prov. 8. 9.

Undertake] To promiſe faithfully, or become bound, Eſt. 9. 23. To protect and uphold, Iſa. 38. 4.

Undoe] To periſh, Numb. 21. 29. To relieve, Iſa. 58. 6. To afflict and deſtroy, Zeph. 3. 19. Not to accompliſh or perform, Joſh. 11. 15. Mat. 23. 25.

Unequall] Unmeet, 2 Cor. 4. 16. Unrighteous.

Unfaigned] Upright, ſincere, without diſſimulation and hypocriſie, 1 Tim. 1. 5. 2 Tim. 1. 5. 2 Cor. 6. 6. 1 Pet. 1. 22.

Unfaithfull] Deceitfull, Pſal. 78. 57. Prov. 25. 19.

Unfruitfull] Unprofitable, Tit. 3. 14. Barren, Mat. 13. 22. Evill, Eph. 5. 11.

Ungird] Gen. 24. 32. *He ungirded his camels.* Did looſe, or unlooſen their girths. *He*, to wit, *Laban*, whereby we ſee the gentle entertainment of ſtrangers, uſed by the better ſort of people in thoſe times; which example may ſerve either for imitation or conviction of future ages. *Annot.*

Ungodly] Every ſinner that is unregenerate, whether he be elect or reprobate. Rom. 4. 5. & 5. 6. *Chriſt dyed for the ungodly.* Such we are all from our birth, even the Infant new born.

2. A perſon of yeers, who is a wicked liver, in whom birth-ſin ſtill reigneth. Pſa. 1. v. laſt. *The way of the ungodly ſhall periſh.* Jude v. 15. *To rebuke all the ungodly men of all their wicked deeds.*

Ungodlineſſe] Wickedneſſe or ſin, immediately done againſt God, in the breach of the firſt Table. Tit. 2. 11. *Teach us*

to

to deny ungodlineſſe and worldly luſts. Rom. 1. 18.

All ungodlineſſe] All kinde of ungodlineſſe, or ungodlineſſe of all ſorts: for ungodlineſſe hath ſundry parts and branches: as Ignorance, Infidelity, Superſtition, Idolatry, Hypocriſie, Contempt of God, Profanation of his name and Sabbaths, *&c.* Rom. 1. 18. *The wrath of God is revealed from heaven againſt all ungodlineſſe.*

As unrighteouſneſſe noteth all manner of ſins committed againſt the ſecond, ſo ungodlineſſe ſignifies all ſorts of ſins committed againſt the firſt Table.

Unholy] Profane, Lev 10.10. 1 Tim. 1.9. Without ſanctification, 2 Tim. 3. 2. Common, Heb. 10. 29.

Unicorn] A beaſt, fierce, wilde, and untameable, Job 39. 12, 13, 14, 15. It is very ſtrong, Ibid. Hence powerfull men are compared to them, Iſa. 34. 7. and God himſelf, in reſpect of his powerfull protection, Num. 23.22. & 24 8. And becauſe his ſtrength is in the horn; therefore by *the horn of the Unicorn*, is ſignified, the power both of the godly, Deut. 33.17. Pſa. 92.10. and alſo of wicked tyrants, and cruel perſecutors of the godly, Pſal. 22.21.

Naturaliſts write of the *Unicorn*'s horn, that of all other it is moſt firm and ſolid.

2 Moſt pleaſant: And,

3 Moſt profitable, as being a ſoveraign preſervative againſt all poyſon: The beaſts of the field (as they record) attend till the *Unicorn* dip his horn in the water, then they come and drink.

Thus the Kingdome of Chriſt may be fitly compared unto it, for of all other it is the moſt firm and durable, the moſt beautifull, and moſt profitable; for he hath changed the bitter waters, and made them ſweet; neither is there any thing ſo deadly which his horn healeth not, and makes it to ſerve for the ſalvation of his owne.

The *Unicorns* horn groweth out of its forehead between the eye-lids, and is neither light, nor hollow, nor ſmooth, like other horns, but hard as iron, rough as any file, reſolved into many plights, ſharper then any dart, ſtraight, and not crooked, every where black, except at the point. It caſteth the horn as the *Hart*. This horn being ſet upon the Table of Kings amongſt their junkets, and banquets, doth bewray if therein there be any poyſon, by a certain ſweat which cometh over it. It's a beaſt which cannot be tamed, fighting both with its mouth by biting, and heels by kicking. It's gentle to ſtrange beaſts, but fighteth eſpecially with his own kinde, yea with the female, unleſſe in time of copulation. Running againſt the Lyon (who in the mean time runneth behinde a tree) he runneth his horn into the tree, whereunto being therewith faſtened, he is killed. It reverenceth Virgins and Maidens. Having ſharpened its horn by rubbing it againſt a rock, and ſo prepared it ſelfe for fight, it endevoureth eſpecially to pierce its adverſaries belly, as knowing it to be ſoft and weak.

Unicorns horns] The Devils Angels, Principalities, Powers, worldly Governors, Princes of the darkneſſe of this world, as Epheſ. 6. 12. They be called, Pſal. 22. 21. *And from the horns of the Unicorn.* The Unicorn is ſo fierce and wilde, that he will not be tamed, Job 39. 12, 13. His ſtrength and pride is in his horn. See Pſal. 92. 11. Numb. 23.22. Deut. 33.17. Iſa 34. 7.

Union] of the Elect with Chriſt, is expreſſed by his dwelling and abiding in us, and ours in him, by being partakers of the divine nature, 2 Pet. 1. 5. putting on of Chriſt, Gal. 3.27. Rom. 13. v. laſt.

The *ſubject* of this *union* are the faithfull onely, Epheſ. 3. 17. who are noted by the love of Chriſt, Joh. 14. 23. and their perſeverance unto the end, Heb. 3. 14.

The *efficient* cauſe is the holy Ghoſt, Rom. 8. 9. 1 Cor. 12. 13. 1 Joh. 4. 13.

The *externall inſtrumentall* cauſe is the word of the Goſpel, Joh. 15 7. 1 Joh. 1. 2, 3, 4. and the Sacraments of Baptiſme, Gal. 3. 27. and the Lords Supper, 1 Cor. 10. 16.

The *internall* is faith, Joh. 6. 35, 40, 47, 56. Eph. 3. 17.

The *property* of it is, that it is indiſſoluble, Rom. 8. 34, 35, 36, 37.

The *effect* is eternall life, Joh. 6. 54, 57.

By virtue of this *union*, the faithfull are partakers,

1 Of the divine nature, 2 Pet. 1. 5.

2 Of the offices of Chriſt, 1 Pet. 2 5, 9. Rev. 1. 6. & 5. 10.

3 Of the benefits of Chriſt; as, his righteouſneſſe, ſanctification, redemption, and glory, Joh. 15. 1. 1 Cor. 1. 30. Rom. 8. 17.

Union of two Natures] An action of God the Father, by the ſecret and mighty work of the Spirit, joyning the manhood unto the Perſon of the Son, unſeparably, at the inſtant of his conception. Luk. 1. 31. *Loe thou ſhalt conceive in thy wombe, and bear a Son, and ſhalt call his name Jeſus.* Rom. 1. 4. *Concerning his Son Jeſus, which was born of the ſeed of David.*

Unite] To joyn together things that are divided. Thus the heart is ſaid to be united to God, when it is free from divers thoughts, cares, and affections, that diſtract it from him and his ſervice, ſo that we cleave to him, and worſhip him onely. Pſal. 86. 10. *Not to be united unto the aſſembly of the wicked*, is not to communicate with, nor approve of their wicked counſels and actions, Gen. 49. 6.

Unity of faith] is not onely one faith common to all the faithfull, who agree in one and the ſame faith, looking for the ſame ſalvation, by the ſame Mediator and means: but alſo that perfect communion of Saints, which was at the firſt begotten by faith, and in which at the laſt ſhall end that unity of faith; for that perfect communion in the life to come, deſerveth beſt the name of unity of faith (although faith ſhall be changed into ſight) becauſe it had its beginning from faith, and faith leadeth unto it. *Boyd.* Eph. 4. 13.

This *unity* ought to be ſought after by all Chriſtians, 1 Cor. 1. 10. 2 Cor. 13. 11. Phil. 2. 2. Rom. 15. 5. It was the glory of the firſt Chriſtian Church, Act. 4. 32. becauſe,

1 It is a ſpecial bond of our union with Chriſt, and to break it, is to cut aſunder the veins and ſinews of the myſtical body, 1 Cor. 1. 10.

2 It is juſt and comely. We have but *one Father, one Baptiſme, one Spirit, one Hope*, and therefore ſhould have but *one Faith*, Eph. 4. 3, 4, 5.

3 Becauſe of the good effects of it: As,

1 It will make us fitter to praiſe God, Rom. 15. 5.

2 It will make us eat our meat with more gladneſſe and ſingleneſſe of heart, Act. 2. 46.

3 It is a great advantage for the converſion of others, Act. 2. 47. And it will be a ſigne to us that we are true Chriſtians, and that we have found true comfort in Chriſt, that we have fellowſhip by the Spirit in the body of *Chriſt*, and that we have right bowels and mercy to others, Phil. 2. 1, 2.

4 Becauſe of the evill effects of *diſſenſion*; as,

1 It breeds confuſion in the Churches, 1 Cor. 14. 32, 33.

2 Diviſion, and ſchiſme, 1 Cor. 1. 10.

3 It diſquieteth the hearts of weak Chriſtians: in which reſpect *Paul* wiſheth they were *cut off that trouble the Galatians*, chap. 5.

4 It ſubverts often the ſoul, Act. 15. 24. Eph. 4. 14. 2 Tim. 2. 14, 16, 17.

5 It drives men often into divers acts of hypocriſie, or paſſion, or pride, or ſuch vices as are contrary to ſingleneſſe of heart, Act. 2. 46.

6 It breeds new cenſuring, the authors of new opinions cenſuring others, as if in rejecting their opinions, they were not ſpirituall enough, but carnally minded, and that they were far behinde them in knowledge and other graces, as may be gathered out of 1 Cor. 14. 36, 37. Thus the *falſe Teachers* vilified *Paul* and the *Apoſtles*.

Helps to it, are, 1 Prayer, Rom. 15. 5.

2 Avoyd doubtfull diſputations, Rom. 14. 1.

3 To have reſpect to the peace of the Church; for if we would keep *the unity of the Spirit*, we muſt reſpect *the bond of peace*, Eph. 4. 3. Rom. 14. 19. 1 Cor. 14. 33.

4 Labour to know the truth, and to be fully perſwaded of truths neceſſary to ſalvation, 2 Tim. 1. 13.

5 People ſhould reſpect ſuch Miniſters as have begotten them in Chriſt, 1 Cor. 4. 15, 16. & 11. 1, 2, 4, 5. Phil. 3. 15, 17.

6 The weak in judgement ſhould be helped forward, the feeble minded ſhould be comforted, leſt they become a prey to deceivers, 1 Theſſ. 5. 14.

7 They that cauſe diviſion, ſhould be marked, and avoyded, Rom. 16. 17, 18.

Unity of ſpirit] Godly agreement, both in Religion and affection, whereof the holy Spirit is the bond and authour. Epheſ. 4. 3. *Indevouring to keep the unity of the Spirit.*

Unjuſt, *or* **unrighteous**] An Infidel or Pagan. 1 Cor. 6. 1, 6. *Before the unjuſt.*

2. A ſinner voyd of all righteouſneſſe, even from his birth. 1 Pet. 3. 18. *He dyed, the juſt for the unjuſt.* Unjuſt by nature.

3. One who being of yeers, doth lead his life unrighteouſly, doing wrong to others in their dignity, perſon, wife, ſubſtance, or name. 1 Cor. 6. 9. *The unjuſt* (or *unrighteous*) *ſhall not inherit the Kingdome of heaven.* Unjuſt both by nature and action.

Unknown] One which is hid from us, or of whom we are ignorant. Act. 17. 13. *To the unknown God.* Gal. 1. 21.

2. One obſcure and unrenowned, or that careth not to be renowned and famous. 1 Cor. 6. 6. *As unknown, yet known.*

Unknown] Whereof there is no knowledge, Act. 17. 23. That is not underſtood, 1 Cor. 14. 4, 13, 14, 19, 27. A ſtranger, 2 Cor. 6. 9. Gal. 1. 22.

Unlade] Act. 21. 3. To disburthen, take out the lading, or burden.

Unlawfull] is taken, 1. Ceremonially, Act. 10. 28. Morally, 2 Pet. 2. 8.

Unlearned] One that is voyd of learning; a vulgar or unlettered perſon. Act. 4. 13. 1 Cor. 14. 23. *There come in they that are unlearned.*

Unleavened] Properly, bread without leaven, Deut. 16. 3. It was either *common*, Gen. 19. 3. Joſh. 5. 11. 1 Sam. 28. 24, 25. or *holy*, Exod. 29. 2, 23. 2 King. 23. 9. Lev. 2. 4. or *ſpirituall*, 1 Cor. 5. 7. Now it is *indifferent*.

Unleſſe] is in effect the ſame with *Except*.

Unlooſe] Mar. 1. 7. To looſe, untie.

Unmarried] 1 Cor. 7. 8. A ſingle perſon, one not married.

Unmercifull] One without pity, compaſſion, or that ſhuts up the bowels of compaſſion, and denyeth all outward help in time of diſtreſſe. It is accompanyed with many other ſins, Rom. 1. 31.

The *properties* of ſuch are,

1 To oppreſſe, 2 Sam. 12. 6.

2 To be voyd of the love of God, 1 Joh. 3. 17.

3 He is without the fear of God, Job 6. 14.

4 Perſecution, Amos 1. 11.

5 He deſireth evil in the hurt of his neighbour, Prov. 21. 10.

God will puniſh ſuch, Amos 1. 11, 13. in this life, Judg. 8. 15, 16. comp. with v. 5. and in the life to come, Luk. 16. 23, 24, 25. Mat. 25. 41.

Unmindfull] Forgetfull, Jam. 1. 24, 25. Unthankfull, Deut. 32. 18.

There is a twofold unmindfulneſſe; one in the minde, another in the affection. Of this, Pſal. 106. 21. As a Swearer will have God in his mouth often, and ſwears by him at every word, yet he forgets God; for if he remembred that the name of God were a *good* name, he would love it; if a *great* name, he would fear it; if a *glorious* name, he would reverence it: but of all this he is unmindfull, even when he remembers him, and ſpeaks of him.

Unmoveable] That cannot be removed out of the place, Act. 27. 41. Stedfaſt, conſtant, 1 Cor. 15. 58.

Unni] *An anſwer, ſong, afflicted*, or *poor*. 1 Chr. 15. 18, 20. Neh. 12. 9.

Unoccupied] Judg. 5. 6. Not frequented, there being no commerce, nor intercourſe of trading, men not daring to travel to and fro about their buſineſſe, for fear of enemies and robbers. See Lev. 26. 22. 2 Chr. 15. 5. Iſa. 33. 1. Lam. 1. 4. *Annot.*

Unperfect] Not fully formed, but is wanting both in parts and degrees, Pſal. 139. 16.

Unpoſſible] That cannot be done, Matt. 17. 20. Heb. 6. 4, 18. Without ſtrength, Rom. 8. 3.

In reſpect of *Man* it is twofold:

1 As it flows from the *weakneſſe* of *nature*: As it is unpoſſible for an infant to ſpeak as well, or be as ſtrong as a man; things this way unpoſſible God doth not exact of us, as not beſeeming his goodneſſe and juſtice. This is in man *without ſin*.

2. That which flows from the *perverſneſſe* of *nature*: As it is unpoſſible to make a drunkard ſober; a whore, chaſte; or to keep man from ſinning: to exact of us the abſtinence from ſuch things, is agreeable to the juſtice of God, who once gave us a nature perfect. This is a *ſinful* unpoſſibility, and ſuch as man hath impoſed upon himſelf.

Unprepared] Unready, 2 Cor. 9. 4.

Unprofitable] is referred, I. To *things*.

It ſignifieth Barren, bringing no fruit, Luk. 13. 7.

2. Without edification, Tit. 3. 9.

3. Inſufficient to produce any effect, as the Ceremoniall Law to expiate ſin, Heb. 7. 13.

4. Pernicious, hurtfull. Thus Idols are to Idolaters, Jer. 2. 8. & 16. 19. So that is unprofitable to us, which bringeth great dammage, Heb. 13. 17.

II. It is referred to *perſons*; thus an unprofitable man is one of no worth, wicked; thus are all men by nature, Rom. 3. 12. Pſal. 14. 3. The *Hebrew* ſignifieth *ſtinking, rotten*, becauſe ſuch things are rejected as unprofitable, and hurtfull.

It is one that is ſlothfull and laſie, Matth. 25. 26, 30. or falſe, Philem. v. 11. One is unprofitable in regard of God becauſe he can not merit any thing at his hands, Luk. 17. 10.

Unpuniſhed] Eſcape, Prov. 19. 5. Innocent, Prov. 11. 21. Jer. 25. 29. Abſolved, Jer. 49. 12.

Unquenchable] Mat. 3. 12. Luk. 3. 17. that can never be quenched, as the place is inacceſſible, whither there is no coming.

Unreaſonable] Unjuſt, againſt reaſon, Act. 25. 27. Abſurd, perverſe, 2 Theſſ. 3. 2.

Unrebukable] 1 Tim. 6. 14. Againſt whom there is no juſt exception, who cannot deſervedly be found fault with for any crime, who is free even of the ſmalleſt offences.

Unreprobeable] Col. 1. 22. Without fault. This word notes the externall uprightneſſe

rightneſſe, or Chriſtian perfection of life. See *Byfield* on Col. 1. 22.

It *properly* ſignifieth one who hath done nothing for which he may be called in queſtion; to whom no crime can juſtly be objected.

The word ſignifieth not one who is without fault, infirmity, or ſin; but ſuch a one as no man can juſtly call into queſtion, or taint with any infamy.

Unrighteous] All ſins done to the hurt or wrong of God and man, Joh. 3. 10. Alſo the ſins of the ſecond Table, Tit. 2. 11. Rom. 1. 25. Laſtly, it ſignifies falſhood, deceit, lyes in doctrine, Joh. 7. 18.

Unrighteouſneſſe] The violation and breach of the ſecond Table of the Law. Rom. 1. 18. *And unrighteouſneſſe.*

2. Perfidiouſneſſe of unbeleevers. Rom. 3. 5. *If our unrighteouſneſſe commend, &c.*

3. Falſhood, error, lyes, which be called unrighteouſneſſe, becauſe lyes in doctrine rob God of his due, Joh. 7. 18.

Unripe] Job 15. 33. *He ſhall ſhake off his unripe grape.* The wicked mans wealth, which like an unripe grape is not yet come to perfection. *Annot.*

Unruly] Without government, Titus 1. 6. Offenſive and ſcandalous, that will not be kept within bounds, 1 Theſſ. 5. 14. Falſe Teachers and deceivers, Tit. 1. 10. that cannot be tamed, Jam. 3. 8.

Unſatiable] Ezek. 16. 28. That cannot be filled, contented, or ever have enough. It noteth the horrible idolatry of the *Jews*, and how exceedingly they were addicted thereunto.

Unſavory] Without taſte, Job 6. 6. Fooliſh, without wiſdome or reaſon, Job 1. 22.

Unſearchable, *and* paſt finding] That which is not to be known, being untraceable (the paſſage of an Arrow in the air, or of a Ship in the Sea) not to be inquired into; but rather to be adored and religiouſly admired. Rom. 11. 33. *How unſearchable are his judgements? &c.*

This place makes not againſt the ſober ſearching of Gods revealed Word, which belongs to us, and to our children, Deut. 29. v. laſt; but checks the bold preſumption of ſuch as curiouſly ſearch that part of Gods minde, which he hath reſerved in his owne knowledge and power; as who be elect, and how many; and who be reprobates, and why he would rather elect *Peter*, *Jacob*, *&c.* then *Judas*, or *Eſau*; and advance *Joſeph* and *David*, rather then any of their brethren; and why the world was made no ſooner, nor continue longer, with ſuch like unprofitable queſtions; touching which, that counſel of *Auguſtine* would be followed; What you underſtand not (ſaith he) marvail at with me, but curiouſly inquire not after them: there is a learned ignorance, and there is an odious preſumptuous knowledge.

Unſearchable riches of Chriſt] The treaſure of wiſdome and knowledge hid in Chriſt, Col. 2. 13. or the riches of the glorious inheritance of the Saints, Eph. 1. 19.

Theſe *riches* are *inſearchable* in three reſpects:

1. In reſpect of us.
2. Of the things themſelves.
3. In reſpect of their cauſe and principle.

As to *us*, ſo far is the knowledge of theſe things from our underſtanding and thoughts, that except God had revealed them unto us by his Son, they had never come into our minde; ſeeing as the Apoſtle ſpeaks, 1 Cor. 2. 9. *The eye hath not ſeen, nor the ear heard, nor the heart conceived thoſe things that God hath prepared for them that love him.*

2. If we reſpect the *things themſelves*, they are incomprehenſible, infinite, and eternall, tranſcending all finite capacity and knowledge; for theſe *riches* are not earthly, nor viſible with the eye of the body, but altogether heavenly, inviſible, and to be ſeen onely with the eye of the minde, and of faith.

3. If we reſpect the *cauſe* and *fountain* from whence theſe *riches* flow unto us, and wherein from eternity they lay hid, they come from the ſecret counſell and decree of God, according to the good pleaſure of his will, Eph. 1. 4. So alſo the free love and mercy of God, which is the moving cauſe of ſalvation and eternall life, in reſpect either of the greatneſſe of cauſes, or height, or breadth, or length, or deepneſſe, exceeds humane capacity and underſtanding.

Juſtly therefore are theſe *riches* ſaid to be *unſearchable*, albeit they be in ſome meaſure revealed to us in the Goſpel by the Spirit of God, who is given to the faithfull, that *they may know the things of God in Jeſus Chriſt*, 2 Cor. 2. 12. and who hath revealed them ſo far to us, as is ſufficient for our condition in this life, reſerving in the mean time the full viſion and fruition of them for the life to come. *Bodius* Eph. 3. 8.

Unſeemly] Filthy, Rom. 1. 27. Unmannerly, 1 Cor. 13. 5.

Unshod] Jer. 2. 25. To go bare-foot, and bare-leg'd, without hose or shooes.

Unskilfull] Rude, without knowledge, Heb. 5. 13.

It is spoken of them that have made but smal progresse in the doctrine of the Gospel and knowledge of the mysteries of salvation.

Unspeakable] That which cannot be expressed.

Things in Scripture may be said to be unspeakable, 3. wayes.

1. In respect of the smalnesse of the thing, Rom. 8. 26. The groans and sighes that the faithfull have in their hearts in the time of great affliction, are so weak and small that they cannot utter them, yea hardly discern them. *Perkins Grain of mustard seed. Conclus* 3.

2. In respect of the worth and excellency, man is not able to speak of things, 1 Cor. 2. 9. 2 Cor. 9. 15.

3. For want of either power or authority to reveal, 2 Cor. 12. 4. where the things seen by *Paul* in the third heaven, are said to be *unspeakable*; either becaus he was not able to expresse them in fitting words, (as most Interpreters:) or becaus it was not lawfull for him to reveal them, as not tending for the use and profit of the Church in this life: as *Cameron Myrothec.* 2 Cor. 12. 4.

Unspotted] Without offence, unblamable, Jam. 1. 27.

Unstable] Light, soon moved, Gen. 49. 4. It implyeth both the sudden light affection of minde, which carryed him to evill, and his sudden downfall from his dignity; the word alwayes used in ill part, Judg. 9. 4. Jer. 23. 32. Zeph. 3. 4.

Unstopped] Isa. 35. 5. *The ears of the deaf shall be unstopped.* They shall now listen to the Word of God, speaking in his Book, and by his Messengers, that had no list to hearken unto either before. fulfilled in Christs time, both corporally, Mat. 11. 5. Mar. 7. 32. and spiritually, Act. 2. 37, 41. & 8. 6, 14. & 13 42, 48. & 16. 14. *Annot.*

Untaken away] 2 Cor. 3. 14. and not removed, not done away. *There is a vail hanging over* (not the Gospel, but) the hearts of the Jews, by a malicious and wilfull obduration. *Annot.*

Untempered] Unmixed.

It is spoken of false Teachers, who without any ground or warrant from God and his Word, preach pleasant things to impenitent sinners, which is like a wall built with sand, having no lime, which cannot stand, Ezek. 13. 10, 11, 14, 15.

Unthankfull] Luk. 6. 35. 2 Tim. 3. 2. Some are in *part* onely so; some are *altogether* so; faigned, restrained, and forced thankfulnesse, is a kind of unthankfulnesse; some do faign to be thankfull, who have no such thing in the heart; some are ashamed to publish their thankfulnesse, blushing that any should know that they are obliged debters; some are forced by shame, fear, necessity, or imitation to be thankfull; some are meerly unthankfull; as,

1. He who acknowledgeth not within himself the benefit and greatnesse of it.

2. He that professeth it not before others, or dissembleth it, or denyeth it.

3. He that endevours not to requite it as he may.

4. He that altogether forgetteth it: But,

5. Most of all he that requiteth good with evill.

The *causes* of it are,

I. The benefit either unworthy; or if worthy, yet unworthily given: as,

1. When it is wrung from the giver by importunity; he thinketh he hath bought it at a dear rate, as with the price of his prayers.

2. If the receiver have gotten it with vexation, long delayes, and wearisome hopes.

3. If the giver give it with anger, ill will, or ambition, disdainfully.

4. With upbraiding, reproaching, or by occation.

5. Or if he know the benefit to be hurtfull.

6. If the giver corrupt his benefit with subsequent injuries, so that often the injury overcometh the gift. Or,

7. If the giver repent the giving of his gift. Or,

8. If he boast of it, casting it in the receivers teeth.

II. The forgetfulnesse of the giver or his benefit, maketh the receiver unthankful, the benefit living in their hands, but dying in the memory, 2 Chr. 24. 22. Gen. 40. 23. Psal. 106. 21. Hos. 8. 14. 1 Sam. 12. 9. Isa. 1. 3. & 5. 4. Jerem. 2. 5, 6, 8. Psal. 79. 42.

There are many sorts of unthankful men: some deny the benefit, some dissemble it, some requite it not, but most unthankfull are they that forget it; shame, honesty, and occasion may remedy the former, but nothing can amend the last, when men will willingly forget.

III. Igno-

III. Ignorance of himſelf and duty, thinking himſelf worthier then he is, prizing himſelf at a high rate, and the benefit at a ſmall rate; or when he is ignorant of the giver, not knowing his kindneſſe, wiſdome, and power, and collecteth them not out of the benefit. *The Gentiles when they knew God, glorified him not as God, neither were they thankfull*, becauſe *they became vain in their thoughts, and their fooliſh hearts were full of darkneſſe.*

IV. Miſconſtruction and ſuſpicion of the givers affection, when the benefit is beheld wherein it may ſeem deficient, but not wherein it may profit the receiver, or wherein he deſerveth it not.

V. Hardheartedneſſe, ſo that no benefit can mollifie and win, who are ſo inflexible, that no benefit can make them kinde, Iſa. 5.4. Rom. 2. 4, 5.

VI. An evill conſcience; for as there is nothing more forcible to make a man thankfull, then a good conſcience; ſo nothing is of greater force to make him unmindfull of his duty, then an ill conſcience, that is either blinded, aſleep, dead, or cauterized.

VII. Self-love, when men are too much admirers of themſelves & their merit, thinking they have deſerved more; ſuch as love none ſo much as themſelves, no not their benefactors as they ſhould, 2 Tim. 3. 2.

VIII. Avarice, which never can be ſatisfied, thinking all that is received nothing, if it get not more, accounting it an injury if any thing be withheld that it deſireth; greedineſſe of things deſired, makes us forgetfull of benefits received, and avarice is ever unthankfull.

IX. Envy, which is full of compariſons, diſdaining that others ſhould be preferred or equalized to the receiver in receiving gifts; he alwayes ſorroweth, and none can both envy a man, and give him thanks.

X. Ambition, and pride; ſuch men remember not their owne baſeneſſe, nor conſidereth his preſent eſtate under the benefit, which once he moſt deſired; he beholdeth not where he was, whence he came, where he is, but where and what he would be. *Hezekiah*'s pride ſuffered him not to be thankfull to God for his health reſtored, 2 Chro. 32. 24, 25, 26. Thus God complaineth of *Iſrael*, Hoſ. 13. 6.

XI. The corruption of nature, whereby we are more ſenſible of evill then good, the pain of one finger is more felt then the health of the whole body, injuries make a deeper impreſſion in the minde then benefits, they that are of a perverſe diſpoſition, are neither overcome nor changed with benefits.

Untill] A certain and appointed time. Gen. 49. 10. *Untill Shiloh come.* Rom. 11. 15. *Untill the time of the Gentiles be fulfilled.* Here and elſewhere it doth note a determinate time, with an excluſion and ſhutting out of ſucceeding time.

2. Infinite, without end or ceaſing, where there is no time following. 2 Sam. 6. 23. *Michol had no childe untill her death*; that is, ſhe never had any. Matth. 28. 20. *I am with you alwayes, untill the end of the world*; that is, for ever, Pſal. 101. 1. & 123. 2. In which of theſe two ſignifications, we ſhould underſtand that in Matth. 1. v. laſt, *Untill ſhe had brought forth her firſt begotten Son*; as it is doubtfull among Divines, ſo it is not needfull for us to know, being no Article of our faith, nor any branch of the Moral Law; yet it is commonly received (as I take it) that *Mary* was a Virgin before the birth, in the birth, and ever after the birth; but not by the vow of perpetuall Virginity, whereof there is no ground in all Scripture.

Untimely] Which cometh before the time, and is imperfect.

It is ſpoken of the birth, Job 3. 16. Pſal. 58. 8. Eccleſ. 6. 3. Of fruit, Revel. 6. 13.

Untoward] Perverſe, wicked, Act. 2. 40.

Unwalled] Spoken of Towns, Deut. 3. 5. Eſt. 9. 19. Of villages, Ezek. 38. 11. By which laſt *Judea* is meant, which was deſtroyed, and not yet built again. *Annot.*

Unwaſhen] Mat. 15. 20. *Defiled*, or *common*, Mar. 7. 2. marg. So the Phariſees held unwaſhen hands to be, nor would eat with ſuch, ſuppoſing themſelves defiled, by touching of that which was not ſacred, or common. *Annot.*

Unwiſe] Such as either wholly want the knowledge of the Word, or having it, do not ſubmit themſelves to be ruled by it. Eph. 5. 17. *Be not unwiſe.*

2. An unlettered and ignorant man. Rom. 1. 14. *A debtor to the wiſe and unwiſe.*

Unwittingly] Lev. 22. 14. In ignorance, or through unadviſed error. *Aynſw.*

Unworthy] is taken, 1. As it is oppoſed to merit, Gen. 32. 10. 2 Sam. 7. 8, 21. & 23. 25. Matth. 3. 11. & 8. 8. Luk. 15. 19, 20, 21.

2. Unto decency, Heb. 11. 38. and conveniency, Act. 13. 46.

Unworthily] Unmeetly, or otherwiſe then is beſeeming, without due reverence and regard. 1 Cor. 11. 27. *He that eateth the bread of the Lord unworthily.*

There

There be two degrees of ſuch as eat and drink unworthily.

1. Of ſuch as be full and whole unworthy: when men receive the Sacramentall bread & wine, having no faith, no converſion or repentance, but lye altogether in corruption of nature: theſe by eating and drinking, encreaſe their condemnation.

2. Of ſuch as having true faith and repentance, but not then actuall, when they came to receive, being negligent to conſider themſelves and that whole action unto due preparation in ſincerity of faith, applying the remiſſion of ſins promiſed in Chriſt, of repentance, and renewed purpoſe in all things to live to God; of deſire after the grace of Jeſus Chriſt, for ſtrengthening their hearts, and increaſe of holineſſe. Theſe endanger themſelves to preſent plagues, 1 Cor. 11. 19, 30.

V O.

Vocation] The common calling of Chriſtianity. Eph. 4. 1. *Walk worthy of the vocation whereunto you are called.* This is a generall Vocation, whereby the elect are called to be faithfull and holy, as God is holy.

2. The particular calling and courſe of life, wherein every Chriſtian liveth; as a Magiſtrate or Miniſter, Captain, Souldier, *&c.* 1 Cor. 7. 29. *Let every man abide in the ſame vocation whereunto he was called.* This is our ſpecial calling.

Vocation] is either common and generall; or ſpecial and effectuall.

By the *firſt* all indifferently good and bad, elect and reprobate, are outwardly invited by the Miniſtery of the Goſpel, to imbrace the benefit of redemption wrought by Chriſt; which notwithſtanding is ineffectuall to the reprobate, who refuſe to come to the Supper of the great King, and contemne theſe ineſtimable benefits therein offered.

The *ſpeciall* and *effectuall* is proper to the elect, Mat. 22. 3, 8. Rom. 8. 30. Act. 13. 48. Joh. 6. 45. It is wrought by the Spirit of God, opening our deaf ears, enlightening our blinde minde, inclining our wills, and ſanctifying our affections; that we may attentively hear, truely underſtand, and heartily imbrace the Goſpel preached unto us, Act. 16. 14.

The *parts* of it are,

1. Our ſeparation from the world, whereof we were Citizens and members, that from henceforth we ſhould be of Gods houſe and family, Joh. 15. 19. Eph. 2. 19. And thus the Lord calls us when we think not of him, Iſa. 65. 1. when we were dead in ſins, Eph. 2. 1, 3, 12. when we were deſperate ſinners, 1 Cor. 6. 11. walking after the luſt of the Gentiles, 1 Pet. 4. 3. and wandring ſheep, Iſa. 53. 6.

The 2. *part* is that reciprocall donation, whereby God the Father giveth Chriſt his onely Son effectually to all the elect, to be their head, Redeemer and Saviour; and alſo whereby he giveth his elect to Chriſt, to become his members, Iſa. 9. 6. Joh. 3. 16. Rom. 8. 32. Joh. 17. 6. Joh. 10. 29.

This donation is altogether *ſpirituall*, after a *heavenly manner*; for the means whereby it is brought to paſſe on Gods part, is his holy Spirit; and on our part, a lively Faith.

The 3. *part* is the union and communion which is between Chriſt and the elect, which followeth upon this *donation*, whereby Chriſt and they are myſtically coupled together in one body, he becoming their head, and they becoming his members. Of this ſpeaketh the Scripture, Epheſ. 4. 15, 16. & 5. 30. Joh. 15. 1. Eph. 2. 20. 21, 22. 1 Joh. 4. 13. Joh. 6. 54.

The *means* on *Gods* part are,

1. The preaching of the Word, which is made effectual by the holy Spirit;

1 To mollifie our hard hearts, and to humble us, by ſetting before us our ſins, and the curſe due to them. And after we ſee our inability of working our owne ſalvation, we are brought out of our ſelves, to ſee our ſalvation in *Jeſus Chriſt*, applying him and his merits unto us, by a true and lively faith, which is done by the preaching of the Goſpel.

The *means* on our part, is the ſaving hearing of the Word, whereby our hearts being mollified, and we humbled, are brought out of our ſelves, to ſeek ſalvation onely in Chriſt, and to rely upon him for the ſame.

Heavenly vocation] A calling from heaven, tending to heaven, glory, and bliſſe, and requiring a heavenly converſation, led according to the Laws of heaven. Heb. 3. 1. *Partakers of the heavenly vocation.*

To make our vocation ſure] To labour to give to our ſelves a ſure, and to others an evident teſtimony that we have the true faith, whence good works doe ariſe and ſpring, 2 Pet. 1. 16.

Voice] The ſpeech of one calling us to him,

him, or calling unto one. Act. 9. 7. *Hearing his voice, but they ſaw no man.* A naturall created voice.

2. The Doctrine of Chriſt, uttered by his owne, or by the voice of the Apoſtles, Prophets and Miniſters. Pſalm 95. 7. *If ye will hear his voice.* Joh. 20. 27. *My ſheep hear my voice.* & Joh. 5. 15. A ſpirituall voice, or voice of doctrine. It alſo ſignifieth the ſtatutes and commandements of the Law. Exod. 19. 5. *If ye will hear my voice.*

3. An exceeding great terrible ſound of words, made of God at the delivery of the Law. Hebrews 12. 26. *Whoſe voice then ſhook the earth.* An uncreated ſupernatural voice.

4. The dreadfull noiſe of thunder. Pſal. 29. 3. *The voice of the Lord is above the waters; the God of glory makes it to thunder.* Alſo v. 4, 5. *Voice of thunder.* See Job 38. 1. Thus God appearing as a Judge did ſpeak unto *Adam*, as Gen. 3. 8.

5. A mighty, loud, and unexpreſſible noyſe, by ſpeech or words, which Chriſt ſhall utter at his coming for the raiſing of the dead. Joh. 5. 28. *The hour ſhall come, in which all that are in the graves ſhall hear his voice.* An extraordinary ſupernatural voice. This is that Trumpe mentioned 1 Theſ. 4. 16. 1 Cor. 15. 52.

6. Words of counſel and advice. Exod. 18. 14. *Moſes obeyed the voice of his Father.*

7. The fame and rumour of a thing, Gen. 55. 16.

Voice] There is a *Propheticall* voice, Rev. 15. 4. and it is twofold.

1. Such as ariſeth from an external ſound, but having no phyſicall cauſe, by this voyce *Samuel* was awaked, 1 Sam. 3. 4. No queſtion he heard a ſound, but ſuch as came not from nature.

2. There is another that cometh from no externall ſound (as that Rev. 18. 4.) but from a certain affection of the ears, beſide nature; for as in great ſickneſſes the organs of the ſenſes are ſo affected, as that we ſeem to hear ſuch ſounds which extrinſecally are not; ſo may the ſame come to paſſe in propheſying, but with this difference, that ſuch a diſpoſition in the ears of the Prophets is no diſeaſe, but cometh from God, therefore it comes to them that are in health: Now between theſe two kindes of Prophetical voices, the difference is, that as oft as the Prophets hear an externall ſound, others that are preſent hear the ſame; but when it cometh as it were immediately from God, not extrinſecally, then the Prophet alone heareth it.

To change the voice] To uſe words more milde and gentle. Gal. 4. 20. *I deſire to change my voice.* *Paul* was forced to write ſomewhat roughly and ſharply, as chap. 3. 1. now he wiſheth that he might ſpeak as a Mother to her children, with ſoft and loving words, which he calleth the changing of his voice, occaſioned by the change of their mindes and lives.

Voice of a Cryer] *John* the Baptiſt, by his voice and preaching, proclaiming the yeer of an eternall Jubilee, of exceeding joy and eternall redemption by Chriſt. Joh. 1. 23. *I am the voice of him that cryeth, &c.* Becauſe *John* the Baptiſt was thought to begin his Miniſtery in the year of Jubilee, which is the fiftieth yeer, and was wont to be proclaimed by the voice of a Cryer, and the ſound of a Trumpet, that every man might return to his poſſeſſion, and every man to his owne family, Levit. 25. 10. Hence it is moſt likely, was *John* the Baptiſt called the voice of a Cryer, as he that firſt proclaimed the coming of the Meſſiah, by whom an eternall Jubilee and Liberty from Satan and Sin was purchaſed and beſtowed on his people.

To give the voice] To utter a loud and high ſpeech, to cry, to make a noyſe by thundring, Pſal. 18. 13. & 46. 6. & 68. 33. & Jer. 2. 14. Numb. 14. 1. 2 Chron. 24. 9. Heb. 3. 10.

To give forth his voice] To cry aloud, Gen. 42. 5. It is an Hebrew manner of ſpeaking, often uſed, as Numb. 14. 1. 2 Chr. 24. 9. Pſal. 46. 7. & 68. 34. & 77. 18.

To hear the voice of Chriſt] To beleeve with the heart the doctrine of Chriſt, concerning eternall life by his merits. Joh. 5. 25. *The dead ſhall hear the voice.* Joh. 10. 24. *My ſheep hear my voice.*

2. To feel the force and power of his mighty word, and commanding the dead to live and ariſe, Joh. 5. 28.

Void] Altogether without, Gen. 1. 2. To fruſtrate and diſappoint, Numb. 30. 12, 13, 15. Deſtitute, Deut. 32. 28. Prov. 7. 7. Empty, 1 King. 22. 10. 2 Chr. 18. 9. Clear of, free from, Act. 24. 16. Deſolate, Nah. 2. 10.

Volume] A book, Luk. 3. 4. Act. 1. 20. It is put for the book of the Word of God, Pſal. 40. 8. *Rivet* upon the place.

Voluntary] Willing, is referred,

I. To *Perſons*; and that,

In a *good* ſenſe, Exod. 35. 22. 2 Chr. 29. 31.

29.31. 1 Chr.28.21. 2 Cor.8.3. Pſal. 110.3.

II. To *things*, as to Sacrifices, Lev.22.18, 20,21,23. Lev.7.16. Pſal.54.7.

It ſignifieth ſometimes *liberall*, Pſal.68.10. *plentifull rain.* In the *Hebrew* it is *rain of willingneſſe*, ſo called, becauſe (as ſome would have it) it cometh from the good will of God; or as others, becauſe of the great quantity of it, as liberall men uſe not to give ſparingly; or becauſe of the ſeaſonableneſſe and fruitfulneſſe of the ſame.

Vomit] is ſpoken, 1. of God, who cannot endure them that are not zealous in his ſervice, Rev. 3.16.

2. Of the Land, weary with the inhabitants becauſe of their ſins, which is by the juſt judgement of God upon impenitent ſinners, Lev. 18.25.

3. Of one who is grieved for eating the meat of the covetous, Prov. 23.8.

4. Of the covetous man, who ſhall come to poverty, Job 20.15.

5. To them that are deluded with errors, Iſa. 19.14. and return to their ſin after repentance, Prov. 26.11. 2 Pet. 2.22. and who ſhall be made by God a laughing ſtock to others, Jer. 48.26.

6. To the Whale, Jon. 2.10.

Vophſi] *A thing broken*, or *parched*, *a portion*, *a diminiſhing*, or *diminiſhed*. The Father of *Nabbi*, Numb. 13.14.

Vow] A wiſh, or deſire.

2. An holy promiſe made unto God of Thankfulneſſe for his benefits, either by words or praiſe, or by offering ſomething to his ſervice. Pſal. 50.14. *Pay thy vows to the Lord.* Eccl. 5.5. Deut. 23.21. *When thou haſt vowed a vow to the Lord, be not ſlack to pay it.*

Alſo it ſignifieth prayer and invocation, Pſal.116.14. Vows were made to God with Prayer, Gen. 28.20. and paid with Thankſgiving, Pſal. 61.5. and by Law their payment was required, Deut. 23.23. Eccl. 5.5. Pſal. 76.12. and there were Sacrifices for Vows, Lev. 7.16.

3. Some gift freely promiſed by Vow, and offered unto God. Lev. 7.16. *If the Sacrifice of his offering be a Vow.*

A *vow* is a teſtification of a willing promiſe, made devoutly and properly unto God, of ſome lawfull things which do belong unto God, and being in our owne power, unto the ſervice and honour of his name. Such a vow is either Legall, appertaining to the Law; or Evangelicall, pertaining to the Goſpel; and this latter, is either generall to all Chriſtians, as that of our Baptiſme; or elſe particular and ſpeciall, as when we binde our ſelves to a greater endevour to leave ſome ſin, or to do ſome duty, Pſal. 116.18. Eccl. 5.4.

The vows of perpetuall chaſtity in ſingle life, they are unlawfull, as not being in our owne power, nor required of God; much more unlawfull are the promiſes and vows of maſſacring innocent Chriſtians, and killing lawfull Kings, under pretence of advancing the holy Catholick faith, as they falſely call their Romiſh Idolatrous religion.

Vow is a deliberate promiſe made to God of ſome good thing to be performed, if it be not diſanulled by a Superiour, Deut. 23.23. For the making of a *vow*, the deſire and purpoſe are not ſufficient, except he that voweth have a minde to obliege himſelf; which mentall obligation is ſufficient without word or writ.

2. It muſt be done deliberately, for a ſudden paſſion maketh not a Vow.

3. It muſt be of good things, for a man may not vow that which is evill in it ſelf, Act. 20.12.

Some vows are of *evill* things to an *evill* end, ſome are of *good* things in an *evill* manner, ſome are of *good* things in a *good* manner.

The *firſt* ought neither to be made nor kept.

The *ſecond* may be made, and ought to be kept in reſpect of the *matter*, but not in reſpect of the *end*; as, we may vow to give almes, but not to be ſeen of men.

The *third* may be made, and ought to be kept.

We muſt not vow that which will hinder a greater good, Joh. 13.8. So we muſt not vow that which is not in our power; a man may not vow abſtinence from his Wife, becauſe he hath not power over his owne body, 1 Cor. 7.4. other things he may without her conſent, becauſe he is her head. We may not vow that which is abſolutely neceſſary, as to die; nor a trifle, as to lift a ſtraw.

4. A vow muſt have the conſent of the Superiour, otherwiſe it is null.

We may vow now under the Goſpel ſuch things as are neceſſary for ſome other things, but are free in themſelves.

He that is drunk may vow abſtinence from ſtrong drink:

1 If he reſtraine it not to one certain day.

2 If he put no holineſſe in it; *for the*

Kingdom of heaven is not in meat and drink, Rom. 14. 17.

3 If he place not merit in it.

4 If it take not away his Chriſtian liberty, but onely reſtrain the uſe of his liberty. This way to vow, is to make a fence to the commandement of God.

A *vow* is a ſtrait obligation to binde us to God. Pſal. 56. 12. *My vows are upon me; i. e. I am bound to do it.*

The *Hebrews* uſe the prepoſition *upon* for the duties which we are to perform to any. Neh. 6. 10. they are ſaid to be *holden with their vow*; it muſt be performed; *Shillem* is called a Sacrifice of Thankſgiving, becauſe when men are in danger, they vow; and when they are freed, they perform the vow: the word cometh from another word that ſignifieth to *render*, and then from a word ſignifying *peace*, becauſe when a man payeth his vows to the Lord, he getteth peace to his minde.

Voyage] Act. 27. 10. Journey by Sea, or *ſailing*, as the word is rendred, verſ. 9. In ch. 21. 7. it is rendred *courſe*.

V P.

Up] put for *riſe up*, Geneſ. 19. 44. & 44. 4. Exod. 32. 1. *Riſen*, Judg. 8. 13. & 9. 33.

Up and down] *Here and there, hither and thither*, Job 1. 7. Pſal. 59. 15.

To go up] To vaniſh away, Exod. 16. 14. Jer. 48. 15.

Made up] *Aſcended.* Neh. 4. 7. marg.

Upbraid] is either *juſt*; as when benefits are objected to unthankfull men, or ſins to wicked men, Geneſ. 42. 22. Mar. 16. 14. Mat. 11. 20. Iſa. 3. 13. & 57. 4. Ezek. 16. 14.

Or, 2. *unjuſt*, and *wicked*, Exod. 2. 14. Act. 7. 28. Judg. 8. 6, 7, 15. 1 Sam. 1. 6. 2 King. 19. 4, 16, 22, 23. Pſal. 35. 6, 7.

Uphaz] *Pure gold.* A place, Jer. 10. 9. Dan. 10. 5.

Upharſin] *They divided.* One of the words of the hand-writing on the wall, Dan. 5. 25.

Uphold] To keep a thing from falling or periſhing. To preſerve.

It is ſpoken of *God*, who preſerves every good thing for us, and us for them, Pſa. 16. 5. 1 Pet. 1. 5.

2. Upholdeth in affliction,

1 By laying no more upon us then we are able to bear, 1 Cor. 10. 13.

2 By comforting us in affliction, by his preſence, Iſa. 43. 1, 2. his Spirit, 2 Cor. 1. 4. Rom. 5. 4, 5. or protecting from the evil of affliction, Dan. 5. The three Children, and *Daniel* in the Den, Dan. 6. 4. By delivering, Pſal. 5. 13, 14.

3. He upholdeth us in grace by his Word, Job 4. 4. his Spirit, Pſal. 51. 12. by his prayer and interceſſion, Joh. 17. Thus he upheld *Peter*, by *praying for him, that his faith ſhould not fail.*

Upon] Againſt, Iſa. 6. 17.

Uppermoſt] is 1. taken in reſpect of ſight and place, Iſa. 17. 6, 9. Lev. 13. 45. Deut. 24. 6. Joſh. 15. 19.

2. In reſpect of dignity and honour, 2 Chr. 32. 33. Matth. 23. 6. Mar. 12. 39. Luk. 11. 43.

Upright] One godly ſincere, when the heart is right both towards God and men, ſtudying to doe all duties in ſoundneſſe and truth, for the pleaſing of God, and not for by-reſpects. Gen. 6. 9. *Noah was upright in his time.* This is generall uprightneſſe, belonging to the whole life of man, and cannot be but in Gods children.

2. One innocent, in ſome one particular caſe and matter. Gen. 20. 5. *With an upright minde have I done this.* This is ſpeciall uprightneſſe in ſome one thing, and may be in the wicked ones. Alſo one which maketh ſhew of equity and right, Dan. 11. 17.

Upright] The *Hebrew* word *Thamim* is uſually tranſlated *perfect*, not to ſignifie one altogether freed from ſin, and endowed to righteouſneſſe, for ſo it would agree with none living, Prov. 20. 9. 1 Joh. 1. 8. Eccl. 7. 22. Jam. 3. 2. but to ſignifie him who in the purpoſe and deſire of his heart, is free from hypocriſie, diſſimulation, and guile; for *Noah*, *Jacob*, *Job*, and others are ſaid to be *upright*, or *perfect* men, who notwithſtanding had their ſins; wherefore he is ſaid to be *upright*, that is free from diſſimulation; either as it is referred to *God*, and ſo it ſignifieth *ſincere*, or *void of hypocriſie*; or as it is referred towards *men*, and ſo it ſignifieth *ſimple*, or *void of guile.*

As it is referred to *God*, it is expreſſed in Scripture,

1 By walking with or before God, Gen. 17. 1. Upright actions are ſaid to be done *before the Lord*, Luk. 1. 73, 74. 2 Cor. 12. 19. & 2. 19. Act. 10. 33.

2 To walk with a right foot, neither covertly treading awry with *Peter*, Gal. 2. 14. nor openly halting with the *Iſraelites*, 1 King. 18. 21.

3 It is ſaid to be voyd of hypocriſie and doubling. Thus the things that are *upright*, are ſaid to be *unfaigned*, 1 Chr. 12. 33. comp.

with

with verſ. 38. On the other ſide, *diſſemblers* are ſaid to *ſpeak with a heart and a heart*, Pſal. 12. 2. and are called *double minded men*, Jam. 1. 8.

4. It is commended to us under ſincerity and truth; *ſincerity* being oppoſed to *mixture*, and *truth* to *falſhood*, 1 Cor. 5. 8. *Sincere* is that which is without mixture, as honey without wax, bread without leaven; and *truth* is that which God requireth *in the inward parts*, Pſal. 51. 6. Joh. 4. 24. Pſal. 145. 18.

Uprising] Pſal. 139. 2. Our riſing out of our beds in the morning, our riſing up from our ſeats. Neither our actions, thoughts, nor any part of our life can be hid from God.

Uproar] A great noyſe made by a confuſed multitude, with ſhouting, crying, and clapping of hands, Matth. 27. 24. Act. 21. 34.

2. A brawling and ſcolding contention, raiſed by a confuſed multitude, Act. 12. 18. A commotion of diſcontented people, Mat. 26. 5. Mar. 14. 2. Luk. 22. 6. A ſedition which is ſometimes raiſed by the juſt judgement of God, for the ſins of the people, Hoſ. 10. 14.

2 Or by the preaching of the Goſpel (accidentally) Act. 19. 23. & 20. 1.

Upside down] To bring things into a confuſion, Act. 17. 6.

It is referred to God, and it ſignifieth that confuſion brought upon impenitent ſinners, through his juſt judgement, 2 King. 21. 13. Pſal. 146. 9.

Upward] 1. Referred to *time*, and it ſignifieth the progreſſe or order of time, from the time paſt, to the future, Numb. 3. 15. 2 Chr. 31. 16.

2. To *place*, Judg. 1. 36. Job 5. 7.

V R.

Ur] *Fire*, or *light*. A City, Gen. 11. 28.

Urban] *Civill, courteous*. *Paul's* fellow-helper, Rom. 16. 9.

Urge] To provoke, Luk. 11. 53. To force by perſwaſion, Gen. 33. 11. To preſſe ſore upon by words, Judg. 16. 16. & 14. 17. To be earneſt, Exod. 12. 33. Dan. 3. 22.

Uri] *My light*, or *fire*. Mens names, Exod. 31. 2. 1 Chr. 2. 20. 1 King. 4. 19. Ezr. 10. 24.

Urijah, *alſo* **Uriah**, *and* **Urias**] *The fire of the Lord*. Mens names, 2 Sam. 11. 3, 6, 7. & 12. 9. Ezr. 8. 33. Nehem. 3. 4. Iſa. 8. 2. Jer. 26. 10. 2 King. 16. 11. The husband of *Bathſheba*, Mat. 1. 16. According to the ſignification of his name he was full of the light of reaſon and underſtanding (which is called *the light of God*, Joh. 1. 14.) whereof he gave a proof when he was ſent back from *Rabbah* of the *Ammonites*, by *Joab* to *David*; he anſwered him ſo wiſely, and carried himſelf ſo diſcreetly, that *David* could not effect the buſineſſe for which he ſent for him, whether through the quickneſſe of reaſon he ſuſpected more then he durſt utter, or whether *Joab* gave him private advertiſement, is uncertain. The Lord brought to light after his death, by the Prophet *Nathan*, two great wrongs *David* had done him, 2 Sam. 12.

Uriel] *Light*, or *fire of God*. 2 Chron. 13. 2.

Urim and Thummim] A light of the knowledge of Chriſt by the Word, together with perfection of virtue and holy manners. Exod. 28. 30. *Thou ſhalt put in the Breaſtplate of Judgement, the Urim and the Thummim*. Who made this *Urim* and *Thummim*, what it was, and of what it was made, is very hard, if not unpoſſible to finde out. Certainly it is not reckoned among the things wrought by Art, but was given of God to *Moſes* alone, to put in the holy pectorall, as Lev. 8. 8. and written of Chriſt, Col. 2. 3. Dan. 8. 13.

V S.

Us] The three perſons of the holy Trinity, as Gen. 1. 26. *Let us make*. & 3. 22. *Like one of us*; that is, like the three Perſons, either as the Father in power, or the Son in wiſdome, or the Spirit in holineſſe: alſo Iſa. 6. 8. *Who will go for us?* that is, to ſerve us in this buſineſſe.

The plurall number noteth plurality of Perſons in the diverſe manner of being; as the word of ſingular number, *I* (*whom ſhall I ſend*) noteth the unity of eſſence, or oneneſſe of being, common to all three Perſons.

2. The people of God, the multitude of true beleevers, as Iſa. 6. 9. Luk. 2. 10, 11. 1 Joh. 2. 2. and often elſewhere.

Use] Work, Lev. 7. 24. Uſing or handling, 2 Sam. 1. 18. Satisfying or fulfilling ones luſt, Rom. 1. 26, 27. Cuſtome, Pſal. 119. 132. marg. Habit, or perfection, Heb. 5. 14. marg. Works of charity, and beneficence, Tit. 3. 14.

Use] is put, 1. For ſervice, Lev. 7. 14. Eph. 4. 39. 2 Tim. 2. 21. Tit. 3. 14.

2. For cuſtome, Jer. 31. 23. Ezek. 16. 44. Judg. 14. 13. Jer. 2. 24.

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4. To ſhew forth, 2 Cor. 1. 17. & 3. 12.

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II. *Improperly*, for a recompenſe of our labour, given of free grace, and ſo it hath no relation to *merit*, Matt. 5. 46. Rom. 4. 4. Thus God promiſeth and giveth wages for our wel-doing in this life, and that to come, Ruth 2. 12. Prov. 11. 18. & 24. 14. Mat. 5. 12. & 10. 41, 42. But eſpecially *eternall life*, which by alluſion is called ſo; becauſe as the Work-man longeth for, and receiveth his wages when his work is done; ſo the godly both long for, Phil. 1. 23. Tit. 2. 13. Rev. 22. 20. and receive it, when they have finiſhed their courſe, 2 Tim. 4. 7, 8.

It is put for the bleſſing of God, Pſ. 127. 3. Gen. 15. 1.

It is put for the fruit of our labour, whether done or not, Zech. 8. 10. Thus the reward of men or beaſts is ſaid to be none, when they work in vain, God withholding his bleſſing.

It is put for true praiſe and glory, 1 Cor. 9. 17, 18. So for vain-glory, Mat. 6. 2, 5. For gift or contribution, 2 Cor. 11. 8.

Wages of unrighteouſneſſe] Unrighteous gain, as eyes of adultery for adulterous eyes: an uſual thing with the *Hebrews*, to put the epithet for a ſubſtantive, and the contrary; or Wages, that is, gain gotten by iniquity; as *Balaam* purchaſed money by ſin for covetouſneſſe ſake, profaning the gift of Propheſie, and being authour of that moſt filthy proſtitution of the *Moabites*, 2 Pet. 2. 14, 15.

Wagon] A frame of timber appointed for carriage, 1 Sam. 6. 7. 2 Sam. 6. 3. and treading out of corn, Iſa. 28. 27, 28. Amos 2. 13. Three ſorts:

1 *Common*, Gen. 45. 27.

2 *Military*, Ezek. 23. 24.

3 For *holy* uſe, Numb. 7. 3, 6, 7, 8.

See *Chariot*.

Wail] *Properly*, is a teſtifying the grief of the minde by crying, howling, ſtriking upon the breaſt, or wringing of the hands, Luk. 23. 27. Pſal. 55. 2.

There are divers ſorts of *wailing*;

1. *Worldly*, Amos 5. 16.

2. *Antichriſtian*, for the deſtruction of *Babylon*, Rev. 18. 15, 18.

3. *Godly*, Jer. 9. 10.

4. *Artificiall*, or diſſembling, Jerem. 9. 17, 18.

5. *Helliſh*, Mat. 13. 42.

It is put for grievous affliction, Pſa. 30. 11. wherefore wailing is joyned with faſting, Joel 2. 13. and in the time of heavy calamities, Eſt. 4. 3. Iſa. 22. 12. Jer. 48. 38.

Wait, waiting] To attend, Numb. 3. 10. To ſerve, Numb. 8. 24. 1 Cor. 9. 13. Act. 10. 7. To depend upon, Pſal. 104. 27. & 145. 15. To ſtay, looking for, Hab. 2. 3. Gal. 5. 5. Luk. 2. 25. To be ready, Mar. 3. 5. To deſire earneſtly, Rom. 8. 19, 25. To be ſilent, Job 32. 4. To tarry for, 1 Sam. 10. 8. 1 Cor. 11. 33. To eſteem of one ſo as to be guided by his counſell, Job 29. 21. To think upon, Mat. 24. 50. Luk. 12. 46. To hope and truſt in God, Pſal. 40. 1. & 25. 3. becauſe of his power, Iſa. 51. 1. becauſe of his help, Pſal. 33. 20. To fear, Luk. 21. 26. Heb. 10. 27.

It is referred to *men*; waiting,

1 Upon *God*; which muſt be done with confidence, Lam. 3. 26. with patience, Rom. 8. 25. Pſal. 40. 1. continually, Hoſ. 12. 6.

2 For *Chriſt*; for his firſt coming, Mat. 11. 3. Luk. 2. 25, 38. For his ſecond coming, Phil. 3. 20. Tit. 2. 13. For his mercy, Heb. 11. 10. For life eternall by him, Tit. 2. 13.

3 For the *holy Ghoſt*, Act. 1. 4.

To *God* waiting upon *men*, to be gracious, Iſa. 30. 18. For repentance, 1 Pet. 3. 30.

To *Chriſt*, waiting till his enemies become his footſtool, Heb. 10. 13.

Waiting] Abiding with patience and expectation of help from God. Pſal. 40. 1. *I waited patiently upon the Lord.*

2. Vehement and continuall looking for ſomething. Rom. 8. 19. *The creature waiteth when the Sons of God ſhall be revealed.*

3. Gods patience, expecting long the repentance of a ſinner.

Lay wait] Referred to *men*, laying wait for a Wife, Judg. 20. 21. for a Whore, Job 31. 9. Prov. 7. 12. for his neighbour, to hurt him, Mic. 2. 7. Hoſ. 7. 6. to take his life, Geneſ. 27. 42. 1 Sam. 18. 15, 16, 17. 1 King. 19. 1, 10, 14. Act. 9. 24, 25, 26. 2 Cor. 11. 26. his goods, Prov. 24. 15. To deceive by falſe doctrine, Eph. 4. 14. for his enemies, Jerem. 51. 12. Joſh. 8. 12, 15. Judg. 9. 27. & 16. 9, 12. for Chriſt, Matthew 26. 4. Mar. 14. 1. Luk. 6. 7.

&

& 11. 54. & 19. 47. & ch. 20. v. 20.

To *God*; laying wait for men, Lam. 3. 10.

To the *devill*, Eph. 6. 11. See *Snare*.

Wake] To ariſe out of bed, Luk. 11. 8. To trouble, Cant. 2. 7. & 3. 5. & 8. 4. To implore help, Cant. 8. 5. Matt. 8. 26. To ſtir up, Joel 3. 9. 12. To uſe all diligence in doing a thing; as, to praiſe God for deliverance, Judg. 5. 12. To repent, Eph. 5. 14. Rom. 13. 11.

It is ſpoken of thoſe whom God ſuddenly raiſeth up, for the doing any work of moment, Hab. 2. 7.

It is put for the reſurrection from the dead, Dan. 12. 2. For deliverance from affliction, Iſa. 26. 19. For comfort after deliverance, Iſa. 51. 17. & 52. 1.

It is referred to *God*, and then it is put for the manifeſtation of his power in deſtroying the wicked, Job 8. 6. Pſal. 73. 20. Zach. 2. 13. Hence the godly call upon God to awake, Pſal. 35. 23. & 44. 23. & 59. 6. Whereby they deſire God to come ſpeedily to their help. Thus Idolaters call in vain, to their Idols, Hab. 2. 19. To make obedient to heavenly doctrine, Iſa. 50. 4. To afflict, Pſal. 77. 4. Thou keepeſt my lids from waking, that is, becauſe of my trouble.

To wake, or ſleep] To live or die, 1 Theſ. 5. 10. like that in Rom. 14. 8. Otherwhere to ſleep, is to be ſecure; and to wake, is to be watchfull, as 1 Theſſ. 5. 6.

Walk] ſignifieth, to *live*, becauſe walking is one of the principall actions of life, Mar. 5. 42. Hence, *to walk under the ſun*, Eccl. 4. 15. and *in the earth*, Iſa. 42. 5. ſignifie, men living in this world.

It ſignifieth, to live ſpiritually, 2 Cor. 5. 7. and the life of glory, Rev. 21. 24. Iſa. 60. 3.

It ſignifieth, to converſe, Joh. 7. 1. temporally, Joh. 11. 54. or ſpiritually, Phil. 3. 18. 1 Theſſ. 4. 1. and glorioufly, Rev. 3. 4.

It is referred to *God*, to *man*, to the *devil*, and to *other things*, both with and without life.

1. To *God*, who is ſaid to *walk upon the wings of the wind*, 2 Sam. 22. 11. Pſal. 18. 10. Pſal. 104. 3. and to *walk perverſly with the wicked*, when he puniſheth them in his wrath and indignation, Lev. 26. 24.

It ſignifieth his preſence, Lev. 26. 12. Deut. 23. 14. Zech. 2. 10, 11. 2 Cor. 6. 16. Rev. 2. 1. Alſo his favourable help and protection, Numb. 14. 14. Deut. 20. 4. & 31. 6.

To *Man*, and that either piouſly or ſinfully. *Piouſly* before God, Gen. 17. 1. & 24. 40. & 48. 15. 1 Sam. 2. 30. 1 King. 8. 23, 25. Pſal. 56. 13. With God, Gen. 5. 22. & 6. 9. In Gods Law, Pſal. 119. 1. Commandements, 2 Chr. 17. 4. Luk. 1. 6. Judgements and Ordinances, Lev. 18. 4. Pſal. 89. 30. Ezek. 37. 24. Statutes, Lev. 26. 3. 1 King. 6. 12. Ezek. 11. 20. Wayes, paths, Deut. 5. 33. & 8. 6. & 10. 12. Joſh. 22. 5. Iſa. 2. 3. Mic. 4. 2. Fear, Neh. 5. 16. Truth, Pſal. 6. 11. Light, Iſa. 2. 5. 1 Joh. 1. 7. In the way of good men, Prov. 2. 20. Phil. 3. 17. In the good way, Jer. 6. 16. In newneſſe of life, Rom. 6. 4. In the Spirit, Gal. 5. 16. In good works, Eph. 2. 10. In love, Eph. 5. 2. In truth, 3 Joh. 4. In humility, Mic. 6. 8. Honeſtly, Rom. 13. 13. 1 Theſſ. 4. 12. According to the rule of the Word, Gal. 6. 16. Worthy our vocation, Epheſ. 4. 1. Worthy of the Lord, Col. 1. 10.

Sinfully, contrary to God, Levit. 26. 21, 23, 24. After other gods, Deut. 8. 19. Jer. 7. 6. After the imagination of an evil heart, Jer. 16. 12. After our owne devices, Jer. 18. 12. After evill counſel, 2 Chron. 22. 5. After ungodly luſts, Jude v. 18. After the fleſh, Rom. 8. 1. In lyes, Jer. 23. 14. In pride, Dan. 4. 37. In the counſell of the wicked, Pſal. 1. 1. Mic. 6. 16. In the ſins of others, 1 King. 15. 3. 2 King. 16. 3. 2 Chr. 21. 6. With ſtretched out necks, Iſa. 3. 16.

To the *devill*, Job 1. 7. Mat. 12. 43.

To *things without life*; to Waters, Pſal. 105. 41. Fountains, Pſal. 104. 10. Ships, verſ. 26. Of the Ark in the flood, Gen. 7. 18.

To the *tongue*, Pſal. 73. 9. When the wicked boldly reproach the godly.

To *righteouſneſſe*, Pſal. 85. 13. When men ſo love it, as that they are contented to be ruled by it.

There is a *miraculous* walking, as that of Chriſt upon the water, Matth. 14. 25, 26. Mar. 6. 48, 49. Of Peter, Matth. 14. 28, 29. Through the fire, as the three Children, Dan. 3. 25.

To walk in Chriſt, is, To be conſtant in his Goſpel, Col. 2. 6.

To walk in the counſell] Either to do as wicked men adviſe and ſuggeſt, as did *Ahaziah*, 2 Chron. 22. 3, 4, 5. Or by imitation to doe like unto others before: as did *Iſrael*, Mic. 6. 16. But in every reſpect the counſell of the Wicked ſhould be far from us, Pſal. 1. 1. Job 21. 16. & 22. 18.

To walk in the dark] To live without the

the bright ſhining light of Gods Word, 1 Jo. 2. 11.

To walk in the ſight of the eyes] To accuſtome himſelfe to pleaſe his minde and ſenſe in every thing, without conſidering how vain a thing youth is, whether ye reſpect beginning or end of it, Eccl. 11. 10. & 2. 1.

To walk by faith] To live and paſſe over our dayes here, in beleef of ſuch things as are promiſed in the Word, and not yet performed, but by hope looked for. 2 Cor. 5. 7. *We walk by faith, not by ſight.*

To walk through the fire and water] is, To be in great affliction, Iſa. 43. 2, 3.

To walk after the fleſh] To ſet and order the courſe of our life after our corrupt reaſon and affections, following them as our guides. Rom. 8. 1. *Which walk not after the fleſh.*

To walk in the fleſh] To be weak and feeble, like unto other men. 2 Cor. 19. 3. *Though we walk in the fleſh, yet we do not war after the fleſh.*

Not to walk with a right foot] is, To diſſemble, Gal. 2. 14.

To walk after God] is, To follow him as a guide, to worſhip him in faith and repentance, 1 King. 14. 8. Hoſ. 11. 10.

To walk in the name of God] is, To worſhip him, to follow conſtantly the doctrine of ſalvation revealed by him, and to perſevere in his obedience, Mic. 4. 5.

Sometime it ſignifieth, to be wholly under the guiding of God, Zech. 10. 12.

To walk in the wayes of God] is, To live according to the rule of his Word, Pſ. 119. 1.

To walk with God] To live a godly life through the continuall meditation of Gods preſence, whom we have to be witneſſe of all: even our moſt inward thoughts. Gen. 5. 24. *Henoch walked with God.*

We *be*, or *walk with God*, 2 wayes.

1. When we deſire to pleaſe him, and depend upon him, becauſe we are perſwaded that he ſeeth us, and careth for us.

2. When we are held back by a ſecret bridle of his grace, we little thinking of him, Pſal. 73. 23.

Note. He walketh with God, who doth the duty of his calling in uprightneſſe, embraceth his promiſes by faith: thus *Henoch*, *Abraham*, &c.

To walk after a mans owne heart] is, To live as he pleaſeth, to follow a Religion, not which God preſcribeth, but what himſelf inventeth, Eccl. 11. 9. Act. 14. 16.

To walk after Idols, or other gods] is, To worſhip them, to be defiled with, and altogether addicted to Idolatry, Deut. 4. 3. & 6. 14. & 8. 19. 1 Pet. 4. 3.

To walk through the breadth of a Land] is, To have it poſſeſſed wholly at the pleaſure of the enemy, Hab. 1. 6.

To walk according to man] To live and do after the manner of other men, which have not the Spirit of Chriſt. 1 Cor. 3. 3. *Are ye not carnall, do ye walk according to man?* This in part may befall them who are godly, and be led by the Spirit of God, becauſe the beſt men, who be moſt ſpiritual, do know but in part, being ſubject both to weakneſſe in judgement, and perverſeneſſe in affections.

To walk in ſin] is, To ſin wittingly, willingly, and with delight to lead the life in ſin, Pſal. 68. 21. Eph. 2. 1.

To walk after the Spirit] To order and diſpoſe our converſation according unto the motions and affections ſtirred up in us by the holy Spirit, or to live in newneſſe of life, Rom. 8. 1. See *Spirit*.

To walk in the ſame ſpirit] is, To agree together, and to be of one minde in Religion, or to be under the government of the ſame Spirit, 2 Cor. 12. 18.

To walk upon the ſtones of fire] Ezek. 28. 14. is, To aſſume power over the thunder; but according to *others*, it is to be converſant among precious ſtones; that is, to be in great glory and honour.

To walk upright] is, To be free from bondage, Lev. 26. 13.

To walk uprightly] Properly, to goe forward in ones way with a right foot; but figuratively to live in the profeſſion of the Goſpel, without halting or leaning to both ſides, as *Peter* did halt between Jews and Gentiles, Gal. 2. 17.

Or, to order our converſation aright, without hypocriſie or guile, as *Hezekiah*, *Joſiah*, and *David*, are ſaid to have walked uprightly, Luk. 1. 6. A Metaphor.

To walk in the way of the people] Not to approve and imbrace the counſels and purpoſes of the people of *Judah*, forſaking the Lords defence, and flying through diſtruſt in God unto unbeleevers, *Aſſyrians* for aid. Iſa. 8. 12. *I ſhould not walk in the way of the people.* This way he calleth a confederacy in verſ. 13. the more to terrifie them from it.

To walk worthy of our vocation] is, To walk holily, *denying ungodlineſſe and worldly luſts, and living godly, and righteouſly, and ſoberly in this preſent world*, Tit. 2. 12.

Walking] A motion of the body, going forward from one place to another. Mar. 16. 12. *As they walked into the Countrey.*

2. The

2. The whole courſe or progreſſe of a mans life, from ſtep to ſtep, till he come to the end of his race: it concerneth both faith and manners, Pſal. 119. 1. Gen. 5.24. Heb 11. 5, 6. 2 Pet. 2. 10. Jude v. 11. It is applyed to thoſe which take a good or bad courſe. Pſal. 1. 1. *Bleſſed is the man that doth not walk in the counſell of the ungodly.* Pſal. 128.1 Lev. 26.26. *But walk againſt me ſtubbornly.*

3. The proceeding of Gods providence either for our good or evill. Levit. 26. 28. *Then I will walk ſtubbornly in mine anger againſt you.* And v. 12. *I will walk among you, and be your God.*

4. The preſence of God. Gen. 3. 8. *When they heard the voyce of the Lord walking in the garden.*

Wall] Some frame of wood or ſtone, reared and built either for diviſion of places, or defence of perſons.

2. The cauſe of diviſion which was between the Jews and Gentiles by the Ceremoniall Law. Eph. 2. 14. *And hath broken the ſtop of the partition wall*; that is, the Law of Ceremonies, which did divide between the Jews and Gentiles, as a Wall is divided between one mans houſe and another.

3. Safeguard and defence afforded from one man to another. 1 Sam. 25. 16. *They were as a wall to us by night and day.*

4. The ſurety and ſtrength of a politicall eſtate, as good Laws, execution of Juſtice, good education of children, Magiſtrates, riches, &c. Pſal. 51. 18. *Build up the walls of Jeruſalem.*

5. A ſpirituall City, conſiſting of Jews and Gentiles (as the inhabitants) Cant. 8. 10. *I am a wall.* By a Synecdoche and Metaphor.

Wall] It is put for the inhabitants within the City, Lam. 2. 18. or the City it ſelf, Nah. 2. 5. Joel 2. 9. For the Church of Chriſt, Iſa. 56. 5. conſiſting of the Gentiles, Cant. 8. 9, 10. For the proſperous eſtate and condition of the Church and Commonwealth, Iſa. 60. 18. In this ſenſe *David* prayeth for the walls of *Jeruſalem*, Pſal. 51. 20.

It is aſcribed to the Church triumphant, becauſe of her ſafety, Revel. 21. 12. and to the Militant, Iſa. 26. 1.

Put for Safety, 1 Sam. 25. 16. For the Lords protection, Zech. 2. 5. For ſtrength and courage, Jer. 15. 20. For ſalvation, Iſa. 26. 1. For any great impediment or lying in the way, Pſa. 18. 30. For great and powerfull men, Iſa. 2. 15.

To break down wall and hedge] To deprive his people of defence of all ſorts, both ſpiritual and corporall, ſignified by the wall which was of ſtone and inward, and hedge which was of thorn and outward. Iſa. 5. 5. *The hedge and wall is broken down.*

To be without walls] is ſometimes meant, The multitude of the members of the Church throughout the world, Zech. 2 4.

Violence and miſchief is ſaid *to go about the walls*, when ſin reigneth every where, compaſſing men like a wall; inſomuch that the godly are provoked to ſin by the wicked, Pſal. 55. 11.

Wallet] is a little bag uſed by Shepherds to carry their meat in, 1 Sam. 17. 40, 49. and by Travellers.

It is forbidden by Chriſt unto his Apoſtles, when he ſent them out to preach to the loſt Sheep of *Iſrael*, Mat. 10. 40. And to the 70. Diſciples, Luk. 10. 4. that they might be the readier for their journey, and that they might rely upon the providence of Chriſt for them.

It is put by a Synecdoche for all things neceſſary for life, Luk. 22. 36. Where Chriſt foretelling them of great dangers and afflictions, bids them take their Wallet; yea, before they want, to buy one. See *Scrip.*

Wallow, wallowing] *In the duſt.* Spoken of them that weep becauſe of Gods judgements, Jer. 25. 34.

It is ſpoken of men ready to die by reaſon of their wounds, 2 Sam. 20. 12.

It is ſpoken of men poſſeſſed by Satan, Mar. 9. 20. of great ſlaughter, Iſa. 9 5. of men expoſed by God to ſcorn, Jer. 48. 26. of men falling from the truth to error, and to a cuſtome of ſinning after repentance, 2 Pet. 2. 22.

It's put for our pollution by originall ſin, Ezek. 16. 6.

Wander, wanderer, wandring] To travel up and down, having no certain place of abode, as *Hagar*, through the deſert, Gen. 21. 14. and *Abraham*, *Iſaac*, and *Jacob*, 1 Chr. 16. 20. Pſal. 105. 13.

It is ſometimes a puniſhment for ſin, as Numb. 14. 33, 34. Iſa. 16. 2. threatned againſt the contemners of the Word, Amos 8. 12. Sometimes an affliction to try our patience, Heb. 11. 37. and to bring ſinners home to God, Amos 4. 8.

It is put for baniſhment, Iſa. 16. 2, 3.

It ſignifieth to be in great want, Pſal. 109. 10. Heb. 11. 37. and ſo it is ſpoken of the *covetous*, who want even in their abundance, Job 15. 23. It is put for ſinning againſt God, Hoſ. 7. 13. Jer. 14. 10.

Want] is ſpoken of all outward things belonging to this life, Deut. 28. 48, 57. Luk. 15. 14. as, of Meat, Job 30. 3 Prov. 13. 25. Amos 4. 6. of Drink, Joh. 2. 3. Clothing, Job 31. 19. of Shelter, Job 24. 8.

It is ſudden and irreſiſtible, Prov. 6. 11.

It is ſpoken alſo of the *wants* of the *minde*, as of Wiſdome, Prov. 10. 21. of Judgement, Prov. 13. 23. & 9. 4. & 28. 16.

It is ſpoken of Poſterity, Jer. 33. 17, 18. & 35. 19. to People, Prov. 14. 28.

It is put for Lightneſſe, Dan. 5. 27.

It is referred to the *Church*, whoſe wants are,

1 Of neceſſity.
2 Occaſionall.
3 Contracted.

Of *neceſſity* are theſe: When God withdraweth the means, that the Church cannot have them; as in the Wilderneſſe the people had neither Wine nor Oyl to joyn with the Sacrifices, yet it was accepted, becauſe the want was of *neceſſity*. And in the *ſecond* Temple the Prieſts wanted *Urim* and *Thummim*, and the *holy oyl*, yet he and his Sacrifice was accepted.

Occaſionall wants are, when men for the time cannot have their defects ſupplyed, Lev. 10. 16. *ad finem*. When *Eleazar* and *Ithamar* ſhould have eaten the Sin-offering in the Holy place, they forgot it, and ſuffered it to burn, by reaſon of grief for *Nadab* and *Abihu*, *Aaron* defendeth them, and ſaith, *Such things have befaln me this day*, and no marvell that both I and my Sons ſhould have forgotten to eat the Sin-offering in the Holy place. If we being in our ſins, ſhould have taken upon us to purge the ſins of the people; ſhould it have been accepted in the ſight of the Lord? *Moſes* accepteth of this *occaſionall* want, becauſe they were in great grief, it was no marvell they forgot to eat it.

Contracted wants are theſe, wherein a man is brought through his owne default; as, a man drinking untill hee be drunk, and then ſtagger and fall. Such *wants* are not excuſeable. *Weems* upon the *Ceremonial Law*, p. 233, 234.

Wanton, wantonneſſe] The open profeſſion and oſtentation of incontinency.

It conſiſteth in things belonging to the body, and the body it ſelf.

In things belonging to the body: it is ſhewed in Apparell, Zeph. 1. 8. in Dyet, Jer. 5. 8. Exod. 32. 6.

In the body it ſelf, as in the Eye, 2 Pet. 2. 14. in the Tongue, Eph. 4. 29. & 5. 4. Pro. 6. 13. in Dancing, Mar. 6, 22.

It is put for caſting off the yoke of Chriſt, when we live not to him, but give looſe reins to our luſts, 1 Tim. 5. 6. So σπαταλεω uſed by *Paul* in that place, ſignifieth.

It is common to rich men, Jam. 5. 5. A work of the fleſh, Gal. 5. 19. Eph. 4. 19. It defileth the ſoul, Mar. 7. 22. It is condemned, Rom. 13. 13. Gal. 5. 19. Eph. 5. 4. and puniſhed, as in *Sodom*, 2 Pet. 2. 7.

Wantonneſſe] Rankneſſe in bodily luſts, effeminate living in letchery. 1 Pet. 4. 4. *In wantonneſſe*.

Wantons] Effeminate perſons given to ribauldry and luſt, and delighting in ſoft and delicious things. 1 Cor. 6. 10. *Wantons*.

Ward] A priſon, Gen. 40. 7. & 41. 10. Hence Lev. 24. 12. the Blaſphemer is put in *Ward*, that is, *impriſoned*.

Wards] are *Civill*, Neh. 13. 13. & 12. 24. *Military*, 1 Sam. 10. 5. *Eccleſiaſticall*, 2 Chr. 35. 2. 1 Chron. 12. 29. called *The Ward of God*, verſ. 45.

It is put for a Watch, Act. 12. 10.

Ward-robe-keeper] 2 King. 22. 14. 2 Chr. 34. 22.

Ware] Merchandiſe, Nehem. 10. 31. & 13. 16.

Ware, beware] To take heed, to doe, or leave undone that about which we are, Mar. 13. 33. 2 Pet. 3. 17.

We ought to beware of our ſelves, Gen. 31. 24. Deut. 4. 15. Exod. 23, 21. of our Souls, Joſh. 23. 11. Jerem. 17. 21. of our Spirits, Mal. 2. 15. of Men, that we take no hurt by them, Matth. 10. 17. of falſe Teachers, Mat. 7. 15. Phil. 3. 2. 2 Tim. 4. 15. of Covetouſneſſe, Luk. 12. 15. of the Leaven of the Phariſees, Mat. 16. 6, 12. Mar. 8. 15. of Idols, 1 Joh. 5, 21. of Sin, 2 Sam. 22. 24. Pſal. 18. 24.

Warfare] Condition of ſuch as live and ſerve in the Wars. 1 Cor. 9. 9. *Who goes to warfare?*

2. The courſe and condition of a mans whole life, being ſubject to outward and inward battails and conflicts, Job 7. 1. marg.

3. The condition of the Miniſters of God, in regard of the ſtrong oppoſition and reſiſtance made againſt them by Satan and wicked men. 2 Cor. 10. 4. *The weapons of our warfare*, 2 Tim. 2. 3.

Warfare] Iſa. 40. 2. *Her warfare is accompliſhed*; the ſet time of her ſervice, or ſervitude is expired, fulfilled. See Job 7. 1. *Annot.*

There's

There's a ſpirituall warfare, 2 Cor. 10. 4. 1 Tim. 1. 18. as there's a warfare againſt enemies, 1 Cor. 9. 7.

To war a good warfare] To ſtrive for defence of the Goſpel againſt falſe-Teachers, and perſecution of the world, 1 Tim. 1. 18. 2 Tim. 4. 7.

Warm, warmneſſe] is cauſed by the fire, Mar. 14. 54, 67. Joh. 18. 18. The Sun which *warmeth the Eggs of the Oſtritch*, Job 39. 14, 19. By clothes, 1 Kin. 1. 1. Sometime this virtue is taken from them, by God, as a puniſhment of ſin, Hag. 1. 6. Sometimes becauſe of the want of radicall heat, 1 King. 1. 1. By company with another, verſ. 2. Eccl. 4. 11.

It ſignifieth ſometimes to clothe the poor, Joh. 31. 20. Sometimes to vaniſh away, Job 6. 17. To reſtore to life, 2 Kin. 4. 34. For great judgements, Iſa. 47. 14. Hag. 1. 6.

It is ſpoken of Idolaters, Iſa. 44. 15, 16. and of uncharitable men, Jam. 2. 16.

Warn, warning] To admoniſh to beware of ſin, 2 Chr. 19. 10. Ezek. 3. 18. 1 Cor. 4. 14. To charge, 1 Theſſ. 5. 14. To foretel danger, Ezek. 33. 3. Matt. 3. 7. It is to be done in wiſdome, Col. 1. 28.

It is uſed about evill, Ezek. 33. 9. Matt. 3. v. 7.

It is ſpoken of *God* warning *man*, Heb. 11. 7. by a Dream, Mat. 2. 22. By an Angel, Act. 10. 22.

Of *man* warning *man*, as the Prophets, Ezek. 3. 18, 19, 21. the Apoſtles, Act. 20. 31. 1 Cor. 4. 14. Col. 1. 28. The duty of ordinary Teachers, and Hearers, 1 Theſſ. 5. 14.

Warp] Lev. 13. 48. The threds that run along the Weavers Loom, with whith the woof is mixed, or wov n

Warre] Battle and fight, between two Princes and their people. Eccl. 3. 8. *A time of War, and a time of peace.* Luk. 14. Worldly War, which is lawfull or unlawfull, according as the occaſion is.

2. The conflict and ſtrife of godly Miniſters with the world to ſubdue it unto Chriſt. 2 Cor. 10. 3. *Yet we do not warre after the fleſh.* A ſpirituall Warre, ſimply and alwayes lawfull.

3. Taking part, and fighting for our own unlawfull luſts. Jam. 4. 2. *Ye fight, and warre, and get nothing.* This is a carnall warre, alway and ſimply unlawfull.

This word [*Warre*] in the *Hebr.* tongue, hath his name of cutting, biting, devouring, for Warres devoure and conſume many. Hence the Sword is ſaid to have a mouth, that is, an edge, Job 1. 15. Heb. 11. 34. and to eat, that is, to kill and conſume, 2 Sam. 11. 25.

Warre in Scripture is threefold:

Spirituall, Jam. 4. 1. 2 Cor. 10. 3. Eph. 6. 13. 1 Cor. 16. 13.

Worldly, Gen. 14. 2. Judg. 11. 5.

Carnall, Jam. 4. 2.

The *parties* warring are,

God againſt *Man*, Exod. 17. 16. *who is a man of warre*, Exod. 15. 3. His *hoſts* are, good Angels, Gen. 32. 2. Luk. 2. 13. 2 Ki. 19. 37. 2 Chron. 32. 21. bad Angels, Pſal. 78. 49. Judg. 9. 23. Creatures, Judg. 5. 20. Exod. 9. 23, 24, 34. 1 Sam. 7. 10. Joſh. 10. 11. Joel 2. 25. Men, Joel 2. 11. Iſa. 10. 5. & 13. 4, 5.

Man againſt *God*, as the wicked who reſiſt the truth of God, Act. 5. 39. nd the Spirit of God, Act. 7. 51. and the Son of God, Pſal. 2. 1, 2.

Man againſt *man*, as the enemies of the Church one againſt another, 2 Chr. 15. 6. & 20. 23. 1 Sam. 14. 20. Judg. 7. 22. The wicked againſt the Church, 2 Chron. 14. 9. Exod. 14. 8, 9. Numb. 21. 1. Joſh. 11. 19, 20.

The *parties* in the *ſpirituall* warfare againſt the *ſoul*, are,

1 *God*, who wars againſt it, either in *earneſt*, and in *truth*, by the threatnings and rebukes of his Word, Iſa. 11. 4. and by torments of conſcience upon wicked men, as againſt *Cain* and *Judas*. Sometimes in *ſhew* onely, againſt his Servants, as by outward croſſes againſt *Job*, ch. 10. 17. or by *deſertion*, as againſt *David*, Pſal. 13. 12. & 22. 1. In which reſpect God is like a Captain training his Souldiers to fight.

The *world* warreth by proſperity, and adverſity, by perſecution; for it lyeth continually in evill, 1 Joh. 5. 19.

The *Devil* by his temptations, illuſions, and fiery darts, Eph. 6. 16.

The *fleſh*, 1 Pet. 2. 11. by *luſting againſt the Spirit*, Gal. 5. 17.

It is put ſometime for great affliction, Job 38. 23. For an Army, 1 Sam. 14. 23. For private jarring, and contentions, Pſal. 120. 7. Mat. 10. 34. By reproaching and reviling words, Pſal. 140. 2, 3.

It is called *Gods warre*, when the wicked fight againſt God, to deſtroy his glory, Act. 5. 39. or when the godly warre for the glory of God, Exod. 17. 16. 1 Sam. 17. 47. 2 Chr. 20. 15. or when it is carried on by the providence, conduct, and power of God, 1 Chr. 5. 21. in regard whereof there is a *book of the Wars of the Lord*, Numb. 21. 4.

Warre after the flesh] To strive and fight, (not as men do) with such strength as may be resisted either by craft or force, but with divine and invincible Weapons, which cannot be matched with humane power and policy. 2 Cor. 10. 3, 4. *We warre not after the flesh, for the weapons of our warfare are mighty through the power of God, &c.*

Warriour] One valiant, strong, and apt for warre, 1 Sam. 16. 18. 1 King. 9. 22. 2 King. 24. 16. Mighty men, helpers of the War.

It is spoken of God, Exod. 15. 3. to signifie his power to destroy his enemies, Isa. 42. 13. Hence God is said to fight for his people, Deut. 4. 34. as, at the *red Sea*, Exod. 14. 24, 25.

They are the strength of the Commonwealth, 2 Chro. 13. 3. & 17. 13. Therefore when God will punish a Nation, *he taketh away the Warriour*, Isa. 3. 2. *Nebuchadnezzar* to weaken the *Jews*, took away all the *mighty men of warre*, 2 King. 24. 16. They are carefully sought after against the coming of the enemy, Nah. 2. 5. They run and climbe the Walls, and keep their order, Joel 2. 7, 8. They stir up their courage against the enemy being ready to fight, Isa. 42. 13.

Wash] To purge and make clean, Gen. 18. 4. Exod. 2. 5. Isa. 4. 4. Act. 22. 16. Luk. 5. 2. Jer. 2. 22. Act. 16. 35.

Divers sorts:

Naturall, for common washing of hands, feet, body, or cloaths, Gen. 43. 24. Ezek. 16. 4. Exod. 2. 5. Ruth 3. 3.

Ceremoniall, Exod. 29. 17. Lev. 1. 13. Heb. 9. 10. Numb. 19. 7.

Miraculous, 2 King. 5. 10, 13. Joh. 9. 7. 11.

Morall, Psal. 26. 6. & 73. 13.

Spirituall, Psal. 51. 2, 7. Isa. 1. 16. Tit. 3. 5. Ezek. 16. 9.

Superstitious, Mat. 15. 2. Mar. 7. 3, 4.

Sacramentall, Act. 22. 16. Tit. 3. 5.

It is put for, To reform, Prov. 30. 12.

It was used towards Infants, Ezek. 16. 4, 9. the Dead, Act. 9. 37. in hope of resurrection, whereunto allusion is made by *Paul*, according to the learned *Beza*, 1 Cor. 15. 29. in the consecration of the Priests, Exod. 29. 4. & 40. 13. Lev. 8. 6. Numb. 8. 7. Applyed to the hands under the Law before they entred into the Temple:

1 To signifie our uncleanness, and that there was need of washing before we present our selves before God; whereunto allusion is made, Psal. 26. 6. where, To wash the hands in innocency, is, To study holiness.

2. To declare innocency in shedding of blood, Deut. 21. 6, 7. Mat. 27. 24.

To wash ones cloaths] That even the least sins are to be purged by Christ, and that we must strive to be sanctified throughout, Lev. 11. 28. compared with vers. 44, 45. which hath the reason of the Law.

The *Jews* washed their cloaths in testimony of Sanctification, Exod. 19. 10, 14. Numb. 8. 7, 21. and in testimony of gladness; as appeareth by comparing 1 Sam. 19, 24.

To wash ones feet] To endevour the continuall purging of our selves from our daily sins. Joh. 13. 10. *Needs not, save to wash his feet.* See *Feet.*

2. To shew forth the works of mercy and Christian love. 1 Tim. 5. 10. *If she have washed the Saints feet.* A Synecdoche, part for the whole.

To wash the feet in the blood of the wicked] is, To rejoyce at the revenge God taketh of the wicked, Psal. 58. 11.

To wash his garments in wine] Gen. 49. 11. It is a figurative promise of Wine to be as plentifull as Water, that he may wash his cloaths in it: or of a glorious victory that *Judah* and *Christ* should have over their enemies. See Isa. 63. 1, 2, 3. & Rev. 19. 13.

To wash ones hands] To live purely, or to lead a pure conversation amongst men. Psal. 26. 6. & 73. 13. *I wash my hands in innocency.* Job 9. 30. Hands being the chief instrument of action, are put for outward doings towards men, which when they are upright, then our hands are washed. A Metaphor and Synecdoche; and is as much as Purge the heart and works from impurity and uncleanness.

To wash with nitre] is, To seek a cloke for sin, Jer. 2. 22.

The Whore washeth her self, to allure her Lovers, Ezek. 23. 40.

Washing] Ceremonious cleansing from Legall pollution and uncleanness, through the touching of dead corps, *&c.* Exo. 19. 10. *Let them wash their cloaths.* Exod. 30. 18. *A laver to wash.*

2. Justification or remission of sins, being cleansed and forgiven in the merits of Christ his blood. Psal. 51. 7. *Wash me, and I shall be whiter then snow.*

3. Sanctification, or newness of life, through the work of the Spirit. Psal. 51. 2.

Wash

Wash me from my sins. This washing and the former, are Gods proper work.

4. Serious repentance for daily and particular slips and spots. Isa. 1.16. *Wash you, make you clean.* This washing is our indevour to make our selves clean.

Of these four Washings, the first is Legall, the three last Evangelicall. The second of Justification. The third of Sanctification. The fourth of daily repentance.

Washing of regeneration] Regeneration or renewing of the holy Ghost, to be as a laver or washing, purging and cleansing the soul, both to remission of sin, and repentance from sin, whereof washing in baptisme is a Seal. Tit. 3.5. *By the washing of regeneration.* It is like that phrase in Rom. 4.11.

Under the Law, such as entred in and came for to serve God, must be cleansed by changing their cloaths, and washing themselves. See Gen. 35.2, 3. Exod. 19.20. & 11. Job 1.5. This is called Sanctifying; and thereby were signified unto us two things.

1. That all men are by nature unclean and unholy, nothing pure can come from them till they be sanctified by faith in Christ, Tit. 1.15. Hag. 2.11, 12, 13.

2. That if we come to Gods service, before we have prepared our selves duely by faith and repentance, and have renounced all our wickednesse, inward and outward, our worship is hatefull to God, as Isa. 66.3, 4.

Washpot] A vessell for base servile use, as to wash the feet. Hence to become a Wash-pot, is to be brought into most ignominious slavery, and so to be despised and contumeliously used, Psal. 60.8. & 108.9.

Waste] Empty, without inhabitants, Deut. 32.10. Spent, 1 King. 17.14. Not to frequent, Isa. 33.8. To die, Num. 14.33. To be dryed up, Ib. 19.5. To persecute the Church, Gal. 1.13.

Waster] Any person, or thing that doth destroy, Isa. 54.16. A Prodigall, Spend-thrift, Prov. 18.19.

To watch] To keep ones self awake, to shake off naturall sleep. Luk. 2.8. *Keeping watch by night.* Matth. 26.40. *Could ye not watch with me one hour?* This is a bodily watching.

2. To shake off security, as one would shake off sleep, taking all good heed and care lest Satan or sin deceive us, and overcome us. Matthew 25.13. *Watch therefore, for ye know neither the day, &c.* 1 Pet. 5.8. *Watch, and be sober.* Matthew chap. 26. vers. 41. 1 Thess. 5.4. This is a spirituall watching.

3. To lay in wait, observing how to accuse and hurt others. Thus the Pharisees watched Christ, and the wicked watch the righteous. Luk. 11.54. *Laying wait for him,* or *watching him.* This is Diabolicall watching.

Watch] Put for a certain time of the night, wherein the *Watchmen* in Armies and Cities watched by turns, Mat. 24.43. For of old the night was divided in certain spaces, called *Watches*, Luk. 2.8. which is sometimes put for the whole night, divided in certain *Watches*, Psal. 63.7. and for a very short time, Psal. 90.4.

At first the night was divided into three Watches.

The *first* began at the evening twi-light, and continueth untill midnight, and is noted by that time wherein deep sleep falleth upon men, Job 4.13. called *the first of the watches*, Lam. 2.19.

The *second* continued from midnight untill Cock-crow, called *the middle watch*, Judg. 7.19.

The *third* continued untill the rising of the Sun, called *the morning watch*, Exod. 14.24. 1 Sam. 11.11.

Afterward the *night* was divided in foure *watches*, whereof mention is made in Scripture.

The *first*, Lam. 2.19.
The *second*, Luk. 13.38.
The *third*, Ibid.
The *fourth*, Mat. 14.25. Mar. 6.48.

It's put also for to be grievously afflicted, Psal. 102.7. & 77.4. The Apostle reckoneth it among his afflictions, that he was *in watchings often*, 2 Cor. 6.6. & 11.27. To have an eye unto, and espy, as a Witnesse between two, Gen. 31.49.

It is spoken of *God*, and then it signifieth his carefulnesse to execute that speedily which he hath propounded to himself, either in judgement, or mercy, Jer. 31.26. & 44.27. Dan. 9.14.

Of *man*; and then it signifieth sometimes to keep a thing delivered into his custody, Ezr. 8.29. To hunt after iniquity, Ibid. 29.20.

Of *Beasts*, and then it signifieth, To destroy, Jer. 5.6.

Watch-man] One who in the night keepeth watch in a City or Army, to warn others of dangers, if any be. A Civill Watch-man.

2. Gods Prophets and carefull Ministers

of Christ, which warn the people of spirituall dangers and enemies. Ezek. 3. 17. Isa. 52. 8. *The voyce of thy Watch-men shall be heard.* A religious faithfull Watch-man. An Angel is thus called, Dan. 4. 10. because they with great diligence watch to do the will of God.

3. Careless guides, which are Watch-men in name, but not in truth. Isa. 56. 10. *Their Watch-men are all blinde.* A wretchlesse and secure Watch-man. Thus in derision the *Idumeans* called, Isa. 21. 11.

4. An Angell of God, ever ready to do his will, Dan. 4. 20.

Watchfulnesse] An earnest care and bending of the minde, to live every day as one would live upon his dying, or upon his judgement day, which may fall out to be every day for ought that we know. This is true Christian watchfulnesse.

Watch-tower] An high and eminent place, as Castle, Tower, or Hil; whence one may see any enemy or danger a far off; whereunto *God* alludeth, Jer. 6. 27. & Hab. 2. 1. Whereby is meant the lifting up of the mind to God, waiting patiently what he will say to comfort a troubled spirit.

Water] An element cold and moyst, contrary to Fire. Psal. 65. 9. *The river of God is full of water.* Joh. 13. 5. *Poured water into the bason.*

2. Afflictions and troubles which threaten dangers, as waters do threaten drowning. Rev. 12. 15. *The Serpent cast out of his mouth water after the woman.* Psal. 69. 1. *The waters are entred even into my soul.* Often in the *Psalms* and elsewhere it is so used. Here is the phrase in the Gospel, of being baptiz'd with Christs baptisme; that is, dipped and plunged into afflictions as he was. Matt. 20. 22. *Are ye able to be baptized with the baptisme that I shall be baptized with?*

3. Several Countreys and Nations, which are the gathering of many people into one place, as the Sea is the gathering together of many waters. Rev. 17. 1. *The great whore sits upon many waters*; that is, hath rule and power over many Nations and People.

4. The true doctrine of the Word, and the holy Spirit, with his saving grace. Isa. 55. 1. *Every one that thirsteth, come unto the waters.* Ezek. 36. 15. *I will poure clean water upon you.* Joel 2. 28. *I will poure out my Spirit, &c.*

5. Justification by Christ, when his perfect righteousnesse is imputed to such as beleeve. 1 Joh. 5. 6. *This is that Jesus Christ that came by water and blood.*

6. The efficacy of the holy Ghost, cleansing the soul, as water doth the body, Joh. 3. 5.

7. Abundance of tears. Jer. 9. 1. *O that my head were full of water, and mine eyes a fountain of tears.*

8. *Jacob*, of whom (as from a fountain) the *Israelites* did descend and come. Isa. 48. 1. *Which came out of the waters of Judah.* Deut. 33. 28. *The fountain of Jacob.*

9. All kinde of drink. Exod. 23. 25. *He shall blesse thy water.*

10. The clouds, which are the waters above, Gen. 1. 5, 6. Psal. 104. 2. Job 21. 8. Psal. 18. 11. & 147. 8. Jer. 10. 13.

For the temporall estate, Prov. 5. 15. For posterity, Numb. 24. 7. For adultery, Prov. 9. 17.

It is used for drink, Hos. 2. 5. 1 Sam. 25. 11. To wash, 2 King. 2. 11. To cure diseases, 2 King. 5. 10. For the Sacrifices, Numb. 5. 17. Josh. 9. 21, 23, 27. 1 King. 18. 34, 35.

It is used in Baptisme, to represent the purging of sin by the blood of Christ.

It maketh fruitfull the earth, Num. 24. 7. Isa. 32. 20. Thus it is a great blessing of God, Joel 3. 18. and trees, Job 14. 9. It refresheth, Luk. 16. 24. purgeth, Numb. 21. 33. corrupteth wine being mixed with it, Isa. 1. 22. Weareth the stones, Job 14. 19. Fortifieth Townes. At the appointment of God destroyeth the wicked, Psal. 106. 11. Exod. 14. as in the *flood, and Red sea.*

Bitter waters] Numb. 5. 18. are so called from the *effect*, because the Woman that drank them, if she were guilty, was bitterly tormented, for her belly swelled, and her thigh rotted. Whereunto *David* alludeth, Psal. 109. 8. *Let cursing come into his bowels like water.*

Cast bread on the waters] Doing good while we may to all men, communicating out of our beneficence to their wants, upon assurance it shall be watered and made fruitfull by the blessing of God, as upon that hope Husbandmen do till and sow their moyst grounds, Eccl. 11. 1. See Prov. 19. 17. & Isa. 58. 6, 7, 8. & Luk. 6. 38.

Waters breaking out] signifieth the spirituall graces of the Gospel communicated with the afflicted, Isa. 35. 6.

Waters of a full cup] Many and bitter afflictions. Psal. 73. 10. *Waters of a full cup wrung to them*; that is, a great portion of sharp troubles.

Deep waters] The Sea. Psal. 107. 23 *And occupy by the great waters, and see his wonders in the deep.*

2 The

2. The hidden drifts and counſels of mans heart. Prov. 20. 5. *The counſell in the heart of man is deep waters.*

3. Moſt grievous dangers, and great afflictions. Pſal. 42. 7. *One deep calls another deep, &c.* Pſal. 69. 2. *I am come into deep waters.*

4. Great plenty and ſtore of moſt pure water. Ezek. 34. 18. *And to have drunk of the deep waters.*

Earth ſtanding out of the water] The element of earth, which before the ſeparation from the water was drowned and overwhelmed, as in a great gulfe, did by the Word of God as exiſt at firſt, ſo now appear and become dry land, (the waters being gathered into the Sea, as it were a channel) which if the Shore and dry land be conſidered, ſeemeth lower then the earth, as impoſed upon it as higher and above it: the waters which indeed being the lighter element, be aloft, and more eminent then the earth, as the maſſieſt and heavyeſt element. 2 Pet. 3. 5. *And the earth ſtanding out of the waters, and by the waters.*

Fountain of living waters] God himſelf, the authour and giver of true life, and of all things that belong thereunto. Jer. 2. 13. *They have forſaken me the fountain of living water.*

Living waters, or waters of life] Springing and running waters. Gen. 26. 19. *And found there a Well of living waters.*

2. The benefits of Chriſt communicated to the faithfull unto eternall life, by the force of the holy Spirit. Joh. 4. 10. *And he would have given thee water of life.* The regenerating grace of the Spirit, working to the juſtifying and ſanctifying of elect ſinners, is fitly likened to Waters, to Rivers, to Fountains, Joel 3. 18. Iſa. 43. 3. Zech. 13. 1. in 4 reſpects:

1 Becauſe (like water) it purgeth uncleanneſſe, by certifying the conſcience of forgiveneſſe of ſin by the blood of Chriſt.

2 It refreſheth the conſcience, by ſhedding the love of God abroad in the heart, and cooleth the boyling heat of carnal luſt.

3 It maketh fruitfull to good works.

4 It quencheth the thirſt of worldly pleaſures of ſinners: alſo ſatisfieth the thirſt of heavenly water, and ſpirituall gifts.

Now it is compared to lively or living water, partly for the effect, becauſe it brings to eternall life ſuch as do drink in this water, and be partakers of the renewing grace; and partly for that it is like to water (not ſtanding in Ponds, Ciſterns, *&c.* which is dead, and moveth not, but unto water) ſpringing and flowing out continually (this being the life of water, to move and iſſue out of the fountain) by this ſaving grace of the Spirit, alwayes worketh ſtill, moving them to further progreſſe in piety, and leading them from grace to grace, and from ſtrength to ſtrength, as water cometh out of a Spring, freſh and freſh.

Waters of Shiloah] Properly waters which came from a Fountain at the root of *Mount Sion*, and ran through *Jeruſalem* with a ſtill and quiet courſe, without great noyſe: therefore in Neh. 2. called the *Dragon* or *Serpents* Well, becauſe it creepeth gently as a Serpent.

But figuratively it noteth the promiſe of help to the men of *Jeruſalem*, againſt the King of *Syria* and *Iſrael*, from Gods power alone (without the hiring of forces from forain power) to repell their enemies. Iſa. 8. 6. *The waters of Shiloah, which run ſo ſoftly.* See Pſal. 46. 4.

Still waters] Pleaſant and refreſhing waters. Pſal. 23. 2. *He leadeth me by the ſtill waters.*

Waters ſtrong and mighty] The potent and plentifull Army of the *Aſſyrians*, compared to the river *Euphrates*, and oppoſed to the waters of *Shiloah*, Iſa. 8. 7.

Swelling waters] Moſt mighty, cruell, and fierce perſecutors and enemies. Pſa. 124. 5. *Then had the ſwelling waters gone over our ſouls.* Worldly Kingdomes threaten calamities to Gods Church and people, as great waters threaten inundations. See Iſa. 8. 7. the like Metaphor.

Waters wearing the ſtone] ſignifieth the afflictions and judgements whereby God ſubdueth hard-hearted ſinners, Job 4 19.

Water witneſſing upon the earth] 1 Joh. 5. 7. is, The knowledge of the Goſpel, preached by Chriſt the great Prophet of the Church; whereof he is ſaid to be full, *as the waters cover the Sea*, Iſa. 11. 9. *Zanchius.*

Water-courſe] is taken properly, 1 Kin. 18. 32, 35, 38. 2 King. 18. 7. Iſa. 7. 3. & 37. 2. 2 King. 20. 20. The rain coming from Heaven, cauſing inundations, Job 38. 25.

Water-flood] Extreme perils, and deep dangers, Pſal. 69. 15. Rev. 12. 15.

Water-pot] A veſſel to draw water, Gen. 14. 15, 16, 17. Joh. 4. 28. or to hold water, 1 King. 18. 34. Joh. 2. 6, 7.

Wabes] The variable ſtirring and ſwel-

ling of great waters, moved and tumbled to and fro ragingly, with the violence of the wind. Mat. 8. 24. *Covered with waves.*

2. Unſtable men, of unconſtant mindes. Jam. 1. 6. *He that wavereth like a wave of the Sea, ſhall receive nothing.*

3. Grievous afflictions ſucceeding one another (like waves) and putting men in danger. Pſal. 42. 7. *All thy waves are gone over me.*

4. Ungodly cruell men, which devoure and deſtroy like mercileſſe waves. Jude v. 13. *They are the raging waves of the Sea.*

Powerfull Armies, Pſal. 93. 4. Ezek. 2. 3. Violence of an Army, Jer. 51. 42.

Wavering] The unſetled ſteadyneſſe of unbeleevers. Jam. 1. 6. *He that wavereth is like a wave of the Sea*; that is, he is of an unſetled and unſteddy minde, doubting of the power or will of God, as *Abraham* did not, Rom. 4. 20.

Wax] The ſudden deſtruction of the wicked, how mighty ſoever, Pſal. 68. 2. & 97. 4. Mich. 1. 4.

The heart melting like wax, Pſal. 22. 14. is, To be exceedingly troubled through great affliction.

Way] That path wherein men goe and travell from place to place. Luk. 10. 31. *There came down a Prieſt the ſame way.*

2. Converſation, or courſe of life. Prov. 21. 1. *Every mans way is clean in his owne eye.* Prov. 21. 8. *Bleſſed are they which are pright in their way.* It is put for Religion, as well as for courſe of life, Pſal. 25. 4. Act. 19. 28.

3. A good converſation or godly life. Pſal. 1. 6. *God knoweth the way of the righteous.* Matth. 7. 14. *Narrow is the way that leadeth to life.* This is called by ſundry names; as, *way of righteouſneſſe, way of wiſdome, way of the Lord, good and right way, way of light*, &c.

4. An evill converſation. Pſal. 1. 1. *Nor ſtand in the way of ſinners.* And verſ. 6. *The way of the wicked ſhall periſh.* This Way alſo, hath ſundry names and additions in Scripture; as, *evill way, broad way, way of wickedneſſe*, and ſuch like.

5. Godly profeſſion or Doctrine of Chriſt. Act. 19. 9. *Speaking evill of the way of God.* The Doctrine of the Goſpel is as a way to lead us unto God: (ſo we beleeve it.)

6. The work which men are to doe, either in Religion or common life. Exod. 18. 20. *Shew them the way*; that is, the work.

7. The Commandements of God, which are (as the way) to lead us unto our Countrey above, (ſo we walk in them) Rom. 3. 12. *They are all gone out of the way.* Pſa. 119. 1. *Bleſſed are they that are upright in their way, and walk in the Law of the Lord.*

8. Chriſt, by whom alone (as the true way) even in this life we come to God to be one with him. Joh. 14. 6. *I am the way, no man cometh unto the Father, but by me.* It ſignifies an example, Iſa. 10. 25.

9. Cuſtome. Joſh. 23. 14. *I doe enter into the way of all the earth.* 1 King. 2. 2. that is to ſay, I dye ſhortly after the cuſtome of all other men.

10. A journey, Gen. 30. 36. & 31. 23. and often elſewhere, Gen. 24. 40, 42, 48.

Footſtep or marks left by men or beaſt, Jer. 2. 23. Prov. 30. 18, 19. The worſhip of God, Act. 9. 2, 19, 23. & 22. 4. & 24. 14. 23. So by the way of righteouſneſſe, 2 Pet. 2. 21. of truth, Pſal. 119. 30. 2 Pet. 2. 2. of ſalvation, Act. 16. 17. is ſignified, the true Religion, the right of any, Amos 2. 7. the miſerable condition of a man, Pſal. 102. 23. the means whereby any thing is obtained, Rev. 16. 12.

So *Chriſt* is *the way to the Father*, Joh. 14. 6. the manner whereby we come to heaven, Joh. 14. 4, 5. In which reſpect we are ſaid to *have a new way to heaven*, Heb. 9. 9. in reſpect of the cleer manifeſtation of Chriſt under the Goſpel.

Way of Cain] Such a courſe of life as *Cain* lived, being an hypocrite to God, unnaturall and cruel to his Brother, full of perverſeneſſe and wickedneſſe againſt God and Men. Jude v. 13. *The way of Cain.*

Wayes of darkneſſe] Wicked and crooked wayes, or wayes of ſin. Prov. 2. 13. *To walk in the wayes of darkneſſe.*

Gods wayes] The deep and unſearchable counſels of God. Rom. 11. 33. *His wayes are paſt finding out.*

2. His works of mercy and judgement, his bleſſings or puniſhments. Pſal. 145. 17. *The Lord is righteous in all his wayes.* This is the way of Gods providence, whereby he comes to us.

3. The Word of God in the promiſes and precepts thereof. Pſal. 51. 15. *I will teach ſinners thy way.* Pſal. 25. 4. This is the way whereby we go to God.

It is put for Doctrine and Commandements of God, in Iſa. 2. 3.

Good way] Every duty or good work, as a ſtep of our way to heaven. Prov. 2. 9. *Every good path*, or *way.*

An

An high-way for his people] A passage or entrance unto Christ by the Gospel preached. Isa. 11. 16. *There shall be an high-way*; that is, as God sometime to his people coming out of *Ægypts* bondage, made a passage for them into *Canaan* by the *Red Sea*, and *Jordan* divided: so shall he do in the spirituall deliverance, by Christ he shall make a way for them to come to Celestial *Canaan*, all obstacles and hinderances removed.

Wayes of judgement] Approved and righteous wayes, such as can abide the tryall of the light. Prov. 2. 8. *That they may keep the ways of Judgement.* These also in v. 13. are called the wayes of Righteousnesse.

To wait for God in the way of his judgements] Patiently to look for, and depend upon Gods promise for their restoring, whilest they walked in the midst of great calamities by the *Babylonians* or other enemies. Isa. 26. 8. *In the way of thy judgements, O Lord, have we waited for thee.*

The way of man] The successe or event of a mans purposes or actions. Jer. 10, 23. *The way of man is not in himself.*

To go out of the way] To turn aside, and play the Apostate from God, his Law, and worship, unto Idolatry. Rom. 3. 12. *They are all gone out of the way.*

The way of peace] A peaceable quiet life. Rom. 3. 17. *And the way of peace they have not known.*

To come in the way of righteousnesse] To lead a righteous life, being of upright life, and good conversation. Mat. 11. 32. *For John came in the way of righteousnesse.*

To make straight the way of the Lord] The heart of man, being naturally like rough, unsmooth, and uneven way, and therefore had need to be subdued, and made plain by repentance, and that sorrow which is according to God, that he might delight to enter into it, and to dwell in it. Joh. 1. 23. *Make straight the way of the Lord.*

Their way] The event and successe of their course of life. Psal. 49. 13. *This their way uttereth their foolishnesse.*

Way of truth] The true and right way, Gen. 24. 48.

The way of the strange woman] is that whereby men are led on to commit whoredome, Prov. 7. 25.

W E.

Weak] One who is made feeble, and brought low with sickness. Psal. 6. 2. *Have mercy on me Lord, for I am weak*, & 38. 8. Bodily weakness.

2. One of little faith and knowledge. Rom. 4. 19. & 14. 1. *He that is weak in the faith, receive unto you.* Spiritual weakness in part, and in some one point touching the use of things indifferent.

3. One who wants all strength bodily and spirituall. 1 Cor. 15. 43. *It is sown in weakness.* Rom. 5. 6. *When we were yet weak*, or *of no strength.* This is spirituall weakness totally, unto which all men from their birth be subject.

Weak conscience] is, Want of sound judgement in things indifferent, Rom. 14. 1, 2. 1 Cor. 8. 7, 9, 11.

Weak flesh] Corruption of nature, which makes us weak either to do good, or to resist evil. Mat. 26. 41. *The flesh is weak.* Metonymie of the cause.

Weak heart] Want of power to resist sin, Ezek. 16. 30.

Weak knees] is of such who are fearfull and dejected in minde; or as others, who are sluggish in the way of godlinesse, Heb. 12. 12.

Wealth] All wherein a mans power and strength consisteth, Gen. 34. 29. not onely strength in body, but help by others, 1 Sam. 10. 26. and *riches*, which many make their strength, and whereby men are enabled to do great things, Prov. 10. 15. yet indeed are gotten by the power of God, Deut. 8. 17, 18. Ps. 62. 12. & 73. 12.

Wealth] Abundance of all outward blessings, Gen. 34. 29. Zech. 14. 4. Prosperity, Ibid. 21. 13. & 31. 25. Confidence, Prov. 18. 11. Gain, Act. 19. 25. Fertile, Psa. 66. 12.

Weaned] Spoken of Infants newly taken from the Mothers breasts, 1 Sam. 1. 22. Humble, Psal. 131. 2. Without help and spirituall wisdome, Isa. 11. 8. & 28. 9. Quiet and contented with the will of God, Psal. 131. 2.

Note. Some observe upon 1 Sam. 1. 3. that the *Jews* had a threefold Weaning of their Children.

1. When they were weaned from their Mothers milk at three yeers old.

2. From his tender age, and care of his Dry Nurse, at seaven yeers old.

The 3. from his Childish manners, at twelve yeers old. *Weems* from *Petrus Comestor.*

Weaned childe] One of a lowly and humble minde. Psal. 131. *I am in my self as one that is weaned.*

Note: that Weaning in the Hebr. tongue signifieth an exchange of one thing for another, and so in weaning from milk to strong

meat, Gen. 21. 8. As weaning importeth a growth in ſtrength of nature, ſo it is in the faithfull a ſigne of growth in grace and underſtanding, 1 Cor. 3. 1, 2. Heb. 5. 13, 14. and of abſtaining from worldly pleaſures, Pſal. 131. 2.

Weapons] Inſtruments of war.

2. All the faculties of ſoul or body, fighting either for ſin in a man unregenerate, or againſt ſin in one regenerate. Rom. 6. 12. *Neither give your members as weapons of unrighteouſneſſe to ſin, but give your members as weapons of righteouſneſſe to God.*

3. Preaching of the Word, prayer, patience in ſuffering, &c. 2 Cor. 10. 3. *The weapons of our warfare are mighty through God.*

All inſtruments for every Art whaſoever. So there are for *hunting*, Gen. 27. 3. Deu. 23. 13.

Put for Strength, Eccl. 9. 18. comp. with verſ. 16. For great evill, Job 20. 24. where it is ſaid that the wicked *flying from the weapon of iron, the bow of ſteel ſhall ſtrike him through*; that is, when he flyeth from one evill, he ſhall fall into another greater.

Wear] To be clothed, to put on apparel, Deut. 22. 5, 11. Eſt. 6. 8. Jam. 2. 3. To leſſen, Job 14. 19. To be tormented; thus Chriſt did wear a crown of thorns. To deſtroy, Dan. 7. 25.

Wear away] Exod. 18. 18. *To fade away.* A ſimilitude from the leaf of a tree, which fadeth for want of moyſture: So the care of judging ſo great a people, would weary and wear him out. This *Moſes* himſelfe acknowledged, Deut. 1. 9, 12. *Aynſw.*

Weary] One made faint with labour and travell. Joh. 4. 6. *He thus ſate on the well weary.* Bodily wearineſſe.

2. A ſoul faint, and burdened with the load of ſin, being as deſirous of eaſe by forgiveneſſe, as a weary man is of reſt after great labour. Matt. 11. 28. *Come unto me all ye that are weary* Spiritual wearineſſe.

3. Slack, careleſſe, and fainting in weldoing, Gal. 6. 9. Carnall wearineſſe.

Afflicted with ſickneſſe, Iſa. 28. 12. Poor and needy, Job 22. 7. Not to prevail, Jer. 4. 31. To be inſtant in prayer, Pſa. 69. 3.

It is ſpoken of *God*, who is weary with our hypocriticall ſervice, Iſa. 1. 14. with our unbelief, Iſa. 7. 13. with our iniquities, Iſa. 43. 24. with our evill words, Mal. 2. 17. Of the Prophets, Jer. 6. 11. & 20. 9.

To vex, and moleſt, Mic. 6. 3. 2 Cor. 6. 9. & 11. 23, 27.

Weaſel] Lev. 11. 29. in Hebr. *Choled*, in Chald. *Chulda*, of *running* haſtily from place to place. *Aynſw.* If white, their skins are very precious. They are enemies to Moles, Mice, Rats, and no friends to Poultrey. They do not engender nor couple in their hinder parts (as it's ſaid) like other four-footed beaſts, but at their ears, and bring forth their young ones at their mouth (reſembling fooliſh men, who utter all they hear.) They forſake houſes that are ready to fall, foreſeeing their downfall. By eating Rue they overcome Serpents, and reſtore to life their young ones after they are dead. They have a poyſon in them which killeth the Cockatrice. They will play with Hares till they have wearyed them, and then kill them. The female carryeth her young ones daily from one place to another, leſt (her neſt being found) any ſhould catch them. Their hinder parts the Serpent cannot abide. When provoked to anger, they ſmell badly, & bite worſe then a Dog. Their gall is good againſt Aſps, and their fleſh againſt poyſon. There's a kinde of them whoſe dung is of a good ſmell, and which will neither eat the Eggs, nor kill the Poultry belonging to the houſe where it haunts. Its privities are ſaid to be of bone. Though ſmall, yet have they great ſubtilty to compaſſe their prey.

Weather] *Fair weather*, Job 37. 22. Heb. *gold.* Shining and bright things in Scripture are compared to gold, as Oyle, Zech. 4. 12. So here the bright beams of the Sun. *Annot.* Εὐδία, Mat. 16. 2. *The good conſtitution of the air.* Foul weather, Ib. 3. χειμών, *a tempeſt*, παρὰ τὸ χέειν, from *pouring out*, for that it poureth out much rain.

Weave] To labour in vain, as, Iſa. 59. 5. *To weave the Spiders web.*

Wedding garment] Chriſt Jeſus himſelf, whom we put on by faith. Mat. 22. 11. *Which had not on the Wedding garment.* Gal. 3. 27. The Papiſts do erre, in judging love and good works to be this Wedding garments.

The righteouſneſſe of Chriſt, Pſal. 132. 9, 16. Graces of the Spirit, Col. 3. 12, 14. Glory after this life, Rev. 6. 11.

Wedge] Joſh. 7. 21. *Wedge of gold.* The Original word לשון, ſignifieth a *tongue*, which is *metaphorically* applyed unto divers things, as, a *bay*, in Joſh. 15. 2. marg. is called a *tongue*; a *flame of fire*, Iſa. 5. 24. marg. *the tongue of fire.* So here a *wedge*, as having the reſemblance of a *tongue.*

Wedlock] Ezek. 16. 38. *Break wedlock*; Play the Adultereſſe, or commit adultery.

Weeds] Jonah 2. 5. The weeds which the fiſh had ſwallowed; or ſo deep was I in the

the bottome of the Sea, as if the weeds that grew there had been wrapped about my head. *Annot.*

Week] The ſpace of ſeven dayes. 1 Cor. 16. 1. *Every firſt day of the week.*

2. The number of ſeven yeers. Thus ſeventy weeks in Lev. 25. 8. ſignifies ſeventy times ſeven yeers. Alſo Dan. 9. 25.

The 70 weeks in Daniel, contain the ſpace of time between the ſecond yeer of *Darius Nothus*, and the deſtruction of *Jeruſalem*, which happened the ſecond yeer of *Veſpaſian*, ſome 36 yeers after the Paſſion of our Lord. The whole number is 490 yeers, accounting 92 yeers to the end of the *Perſian* Monarchy, and 6. yeers of *Alexander* the Great his Kingdome, and after that 89 till the Paſſion of Chriſt, after which there were 36 before *Jeruſalem* was laid waſte: of which put together, ariſeth 70 weeks of yeers. In this time toward the end of it, and ſo forward, Chriſt by his Propheticall preaching the Goſpel, and his Sacerdotall function, in purchaſing eternall redemption by his death (aboliſhing by the one the miniſtery of the letter, death, and condemnation, 2 Cor. 3. and by his Prieſthood (putting an end to all Legall and viſible anointing) hath covered and purged ſins, and conferred everlaſting righteouſneſſe upon all beleevers in his name, Dan. 9. 24, 25.

Week divers. I. Of dayes, in number 7, which is twofold.

1 Of the Jews, beginning where that of the Chriſtians endeth, *viz.* Sunday.

2 Of the Chriſtians, which endeth where that of the Jews beginneth.

II. A week of weeks, or ſeven weeks, which with addition of one day, make 50 dayes: In the end of this was the week or feaſt,

1 Of Pentecoſt, 1 for the Jews, Deu. 16. 2 For the Chriſtians.

2 At another time the feaſt of Propitiation, when the High-prieſt alone after ſeven weeks preparation and collection of the fruits, *&c.* entred into the *Sanctum Sanctorum*.

This prefigured Chriſts entrance into heaven for us, and the peoples ſtanding without, our expectation of his return to judgement.

III. A week of moneths, for the common people had the firſt, third, and ſeventh moneth appointed to them for divers Ceremonies to be performed by them.

IV. A week of yeers, *viz.* ſeven. This was the yeer of Jubilee for the Earth, and Tillers of it, for every ſeventh yeer it reſted.

V. A week of weeks of yeers, at ſeven times ſeven yeers: This was of 2 ſorts:

1 Ordinary, containing 49 yeers in all. The end of this was the great yeer of Jubilee for redemption of land, and remiſſion of debts.

2 Extraordinary, called Propheticall, or *Daniel's* weeks, which ſignifying Chriſts firſt and ſecond coming, though they contained ſeven yeers a peece, yet their account differed in ſhortneſſe, as it is ſaid to *Daniel*, The 70 weeks are ſhortned upon thy people. This ſhortening is made by reckoning the yeers after 12 Moones, *Annos Lunares*, which contain each of them 354 dayes. Not after 13 Lunations or New Moones to the yeer, which do make the yeerly courſe of the Sun, containing full 364. For the Moneths called *Emboliſmi menſes*, or *Superaugentes*, which grow of the yeerly dayes of the Epact, were not added every third or fourth yeer, but left till the number of 12, and ſo put in for a whole yeer: which being left out, and reckoning from the twentyeth yeer of *Artaxerxes* (when *Jeruſalem* began to be rebuilded) to the birth of Chriſt, theſe 70 weeks of yeers Lunary, make up the number of 490, which maketh juſt with the Hiſtory of both times; whereas of Solary yeers, according to the courſe of the Sun, the number of yeers from the one time, to the other, is leſſe, *viz.* 475. See *Iſidore Origin. vel Etym. lib. 6. c. 17.*

Note, that the Yeer of the Hebrews muſt be reckoned by the courſe of the Moon.

Weep] To be afflicted, 1 Cor. 7. 30. Ro. 12. 15. To grieve, Ibid. *Weep with them that weep.* The pains of hell, Mat. 13. 42 & 22. 13. To faſt, becauſe it is commonly uſed in faſting, Zech. 7. 3, 5. To call upon God, Deut. 1. 45. 2 King. 22. 19.

Cauſes of *weeping* are,

1. Afflictions which we ſuffer our ſelves, 2 Sam. 1. 24. Luk. 23. 28. Jam. 4 9. Gen. 27. 38. Lam. 1. 2, 7, 16. or which our neighbours ſuffer, 2 King. 8. 12. Neh. 1. 4. Jer. 9. 1. Act. 21. 16.

2. For our ſins, as *Peter*, Mat. 26. 75. *Mary Magdalen*, Luk. 7. 38. and the ſins of others, as *Moſes* and others, Numb. 25. 6. *Paul*, Act. 20. 19, 31.

Weigh] is, To direct and guide, Iſa. 26. 7. For the care of God, 1 Sam. 2. 3. For his wiſdome and power, Iſa. 40. 12. For his decree and determination, Dan. 5. 27. For his

certain

certain knowledge, Prov. 16.2. for the diligent conſideration of man, Jbb 6.2. & 31.6. To make payment, Jer. 32.9. Zech. 11.12. To oppreſſe, Pſal. 58.2. To weigh violence: ſpoken of the wicked, alluding to the ballance wherewith Juſtice was pictured.

Weight] Common, divers ſorts, great and ſmall, Deut. 25.13. Prov. 20.10. Unjuſt condemned, Prov. 20.23. Juſt commended, Lev. 19.36. Prov. 11.1.

To eat by weight, is, To be pinched with famine, Ezek. 4.16.

To caſt off the weight that hangeth ſo faſt upon, Heb. 12.1. is, To renounce our carnal pleaſures, and worldly cares, that we be not hindered in our courſe to heaven.

Eternall weight of glory] 2 Cor. 4.17. is, that happineſſe promiſed to the godly after this life.

Weighty] Of great worth, neceſſary.

Spoken of Mercy and Judgement, Matth. 23.23. Powerfull, with ſpirituall arguments, 2 Cor. 10.10.

Applyed to the Church, it ſignifieth, that ſhe is invincible, Zech. 12.3.

Well-beloved] A word expreſſing the love of the Church to Chriſt, Cant. 1.13. and of Miniſters to the Church, 1 Pet. 2.11.

Well-doing] More particularly, liberall diſtributing to the Teachers of the Goſpell, and the poor Saints: or more generally, the doing of good works of all kindes, both toward God and Men, even the whole practiſe of godlineſſe. Gal. 6.9. *Be not weary of wel-doing.* The verſe following theſe words ſheweth that they be meant of merciful communicating and giving to all needy Chriſtians, and painfull Miniſters.

Welfare] Good health, Gen. 43.27. Good, Neh. 2.10. Pſal. 69.22.

Well] ſignifies *Ill*, by an Irony. Mar. 7.9.

2. Worthily, or rightly, Joh. 8.48.

3. Happily, or proſperouſly, Iſa. 3.10.

4. Godlily, or virtuouſly, as, *He hath done all things well.*

To be eaſed of affliction, Jer. 15.11. Happy, Eph. 6.3. A word of approbation, Mat. 15.7. Mar. 7.6. Mat. 25.21.

It is put for Certain, 2 Tim. 1.18.

It ſignifieth alſo our temporall goods, Prov. 5.15. Hoſ. 13.15. Eternal happineſſe, Pſal. 36.9. Chriſt the Authour of all good, Cant. 4.15. Good counſell and direction in ſpirituall and civil things, Prov. 10.11.

To roll the ſtone from the Wels mouth] Gen. 29.2, 3. figured the duty of Gods Miniſters in opening the myſteries of the Scriptures, that the people may with joy draw waters out of the Wels of ſalvation, Iſa. 12.3.

Wels of ſalvation] Either the Doctrine of the Goſpel, wherewith afflicted, thirſty conſciences are refreſhed (as with water out of a Well:) or the plentifull graces of the Spirit, poured out as water out of a Well. Iſa. 12.3. *Ye ſhall draw waters out of the Wels of ſalvation.*

Well of water ſpringing up] The exceeding rich love of God in Chriſt, continually miniſtring to the faithfull new ſupply of healthfull graces. Joh. 4.14. *Shall be in him a Well of water ſpringing up to eternall life.*

Wels without water] Falſe Prophets, which be voyd of wholeſome Doctrine. 2 Pet. 2.17. *Theſe are wels without water.* Such as boaſt of knowledge, but within are empty, like clouds which ſwell by the wind, and offer rain, but ſend down none.

Wel-pleaſing] Acceptable.

Spoken of *Chriſt*, Matth. 3.17. & 17.5. Of the liberality and charity of the Saints, Phil. 4.18. Of the doing of Gods will, Heb. 13.21.

Wel-ſpring] Prov. 16.22. & 18.4. A fountain, Prov. 13.14. & 14.27.

Wen] A *wart*, as the Greek expoundeth it. *Aynſw.* Or a ſwelling in the neck, having as it were hard kernels within the skin. No beaſt having it was to be offered in Sacrifice, Lev. 22.22.

Wench] 2 Sam. 17.17. A maid, whether a Servant of the houſe, or not, is not expreſſed.

Went] To travell, Gen. 13.3. To accompany, Gen. 22.6. To go about to do a thing temporall, Gen. 38.12. ſpirituall, Gen. 24.6, 3. & 25.22. To proſper, Gen. 26.13. 2 Chr. 12.12.

It is put for the blowing of the winde, Numb. 11.31. For ſudden deſtruction, Num. 16.33. To kill, Judg. 3.12. To be deprived of ſtrength, Judg. 16.19. To enjoy, Ruth 1.27. To be in fear, 1 Sam. 14.16. To worſhip God, 1 King. 11.6. To ſave the life, 1 King. 19.3. To live, Ib. 8. To aſcend into heaven, 2 King. 2.11. To be privy unto, 2 King. 5.26. To commit Idolatry, Ib. 17.15. 1 Chr. 5.25. To wander, 1 Chr. 16.20. Affliction, Pſal. 66.12. To die, Ezek. 31.15, 17. To be preſent with, to converſe, Act. 1.21. To fall from grace, 1 Joh. 2.19. To have carnall knowledge of a woman, Gen. 16.4. Ruth 4.13. 2 Sam. 12.24. To ſerve and worſhip God, Jer. 2.2. Humble, 1 King. 21.27.

It

It is ſpoken of *God*, and then it ſignifieth ſometime his protection and gracious deliverances, Hab. 3.13. Sometimes the withdrawing of his glorious preſence, Ezek. 11.23. and of his gracious preſence, Gen. 17.22. & 18.33. For the direction of God, Exod. 13.21.

Were] A word expreſſing our naturall wretched condition, Rom. 7.5. & 9.25. 1 Cor. 6.11. Eph. 2.3, 12. & 5.8. Tit. 3.3. 1 Pet. 2.10. Our backſliding, 1 Joh. 2.19.

Weſt] The place where the Sun ſetteth, Pſal. 75.6. Luk. 12.54.

From the Eaſt, nor from the Weſt] Pſa. 75.6. ſignifieth, the power, authority, and induſtry of man.

Wet] To be in want and affliction, Job 24.8.

W H.

Whale] is ſaid to praiſe God, Pſa. 148.7. becauſe thereby men are ſtirred to his praiſe, and ready at Gods command to execute his judgement againſt ſinners, Jon. 2.1.

It is taken for Tyrants, and cruel mighty enemies of the Church, Pſal. 74.13. Iſa. 27.1. Ezek. 32.2.

Whale] This is one of the greateſt wonders of the Lord in the deep, whereon himſelf ſo much inſiſteth, (Job 41.12.) that *he will not conceal his parts, nor his power, nor his comely proportion.* There are ſeverall kindes hereof, but the Bay Whale is the moſt ſimple and uſefull, the greater, and fatter, and more eaſily taken. His head is the third part of him, his mouth (O helliſh wide!) ſixteen foot in the opening, and yet out of that *belly of hell*, yeelding much to the ornaments of our Womens backs; the Whale-bones or finnes being no other then the rough and inner part of the mouth, cloſing in the ſhutting thereof, as the fingers of both hands within each other. He hath no teeth, his meat he ſucketh. His tongue is monſtrous great, of deformed form like a wool-ſack, about eight tun weight, the one part thereof uſed to this purpoſe, yeelding from ſix to eleven Hogs-heads of oyl. His food is graſſe and weeds of the ſea, and a kinde of waterworme, like a Beetle, whereof the finnes in his mouth hang full, and ſometimes little Birds, all which ſtriking the water with his Tayle, and making an Eddie, he gapes and receiveth into his mouth. This great head hath little eyes, like Apples, very little bigger then the eyes of an Oxe, and a little throat, not greater then for a mans fiſt to enter, and that with huge bones on each ſide, not admitting it to ſtretch wider. [But were this ſo, which our Authour affirmeth from an eye-witneſſe, that which ſwallowed *Jonah* was not of this kinde, nor thoſe of whom it's ſaid, that when there is a tempeſt they ſwallow up their youngs, whom when the tempeſt is over, they caſt out again.] His body is round fourteen or ſixteen foot thick; his piſſe hangs from him as a beaſts. In generation they draw to ſhallow waters neer the ſhore, and in the act, joyn belly to belly, as is alſo ſaid of the Elephant. In their ingendring ſeaſon, much of that matter floateth on the water, [which ſome hold to be the *Sperma ceti*] They have but one young at a time, which is brought forth as in beaſts, about the bigneſſe (but longer) of a Hogſhead. The female hath two breaſts and teats, with white milk in them, not bigger then a mans head, wherewith ſhe ſuckleth the young, whereof ſhe (as the Mors alſo) is very tender. *Purcas Pilgri. libr.* 8. *cap.* 3. *p.* 923.

The *Ancients* mention ſome of incredible length and bigneſſe. If heaps of ſand be any hinderance to its young ones, it taketh into its mouth ſtore of water, which being poured out again on the ſand, their young ones are cleered therefrom. Againſt this Giant of Nature, the *Sword-fiſh* (whoſe ſword groweth upright out of his neck like a bone, four or five inches broad, and about a yard long, with prickles on both ſides) and the *Threſher*, (who hath a broad and thick taile) hold a naturall conſpiracie; the one on the top of the water, threſhing him upon the head with violent blows, that ſound as a peece of Ordnance, and may be heard two leagues, forcing him to hide his head in his Mothers lap, which yet betrayeth him there to the *Sword-fiſh*, who is ready to receive him on his naturall blade, and ſtaineth the Sea with his blood. The *Whale* hath no remedy, but with bellowing groans, heard further then the *Threſher*'s blowes, to ſeek to the ſhore, and there embayed to make his part good without danger of an underminer; otherwiſe becoming a prey to theſe his adverſaries. *Purcas Pilg. lib.* 9. *c.* 13. *p.* 1085.

According to the common opinion of Authors, every kind of Whale hath a ſmal little fiſh, long & white, which alwayes goeth along therewith, at no time departeth therefrom, but as a Pilot or guide going before them, directeth them to avoyd ſuch and ſuch ſhallow places, &c. whereby they might

might be endangered; and therefore Fiſhers, that the Whale may be their prey, endevour the deſtruction of this little fiſh.

What] Sometime it is put without an interrogation, Eſt. 8. 1. Sometimes with an interrogation, and then it is,

1 A note of correction, 1 King. 14. 14.

2 A note of inference, Rom. 3. 8. 1 Cor. 14. 15, 26.

3 A note of readineſſe to hear, Act. 10. 4.

4 A note of our advice and counſell, Act 21. 22.

5 A note of admiration, Mar. 1. 27.

6 A note of undervaluing, and light account, 1 King. 9. 13. Pſal. 8. 5.

What haſt thou to do with me, ſignifieth,

1 Wherein have I offended thee, Judg. 11. 12. 1 King. 17. 18. 2 Chr. 35. 21. A word of expoſtulation, Joel 3. 4.

2 *Thou oughteſt to take care of thy own affairs, and not to meddle with mine*, Mat. 8. 29. Mar. 5. 7. Luk. 4. 34. 2 Sam. 16. 10. And ſo it is a note of indignation and chiding. Or, *He hath no power, nor authority over me.* Joh. 4. 2.

4 To have no fellowſhip with, Hoſ. 14. 8. Joſ. 22. 24.

What haſt thou here? Iſa. 22. 16. Meant of one obſcure in birth, yet growing proud of his advancement, thinking never to fall from his dignity.

Whatſoeber] Hath relation unto perſons, places, time, things, *&c.*

Wheat] A precious grain whereof bread is made for the ſtrengthening of mans heart. 1 Cor. 15. 35. *Bare corn of Wheat, or ſome other.*

It was uſed in the Leviticall worſhip, 1 Chr. 21. 23. Eſdr. 6. 9. & 7. 22.

2. All elect and faithfull perſons, which are fruitfull in good works. Mat. 13. 12. *The wheat he will gather into his Barn.*

3. It is put for the doctrine of ſalvation, Mat. 13. from verſ. 25. to 31.

Wheel] An inſtrument of wood or iron, turning round, ſerving either for work or puniſhment.

2. Puniſhment it ſelf inflicted upon Malefactors. Prov. 28. 26. *A righteous King will turn the wheel upon the ungodly.*

3. The whole maſſe and body of all things under heaven, ſubject to continuall change and mutation. Ezek. 1. 15. *There appeared a wheel unto me upon the earth, by the beaſts, having four faces.*

Continuall troubles unto deſtruction, Pſal. 83. 14.

It is alſo put for the Scull, Eccl. 12. 6.

Whelp] The young ones of a Bear, 2 Sam. 17. 8. Bitch, or Lyons, Nah. 2. 11, 12. The progeny of great men, Ezek. 19. 2, 3, 5.

When] 1. A conjunction cauſal, as much as *Becauſe, Foraſmuch*, Heb. 5. 12.

2. An adverb of time:

1 Generall. 2 Particular, or oppoſed to the generall, 1 Pet. 1. 11. Mat. 2. 1.

Whence be is] From what place, of what Family and Countrey, Job 7. 27.

1. To be ſent of God, furniſhed with his Spirit and power, by his commandement and authority doing miracles & teaching doctrin, Joh. 9. 29. It is alſo put for, How? Joh. 1. 48.

Where] An adverb of Place.

It ſignifieth, What is become of? 2 King. 2. 14. Pſal. 42. 3. & 79. 10. & 89. 49.

Where art thou?] Not ignorance or doubting in what place, where the party ſought for it, or what he will anſwer when he appeareth; but a ſecret reprehenſion of the caſe they be in, and of the fact they have done, and withall a citation or ſummoning of him to give his anſwer, that he may feel his offence, and be awakened with ſenſe of his ſin. Gen. 3. 9. *Adam, where art thou?* The ſame is to be thought of Gods queſtion to *Cain*, Gen. 4. 9. God is not as man, that he ſhould need by enquiry to learn things which he knoweth not.

Wherefore] A conſequent or that which follows as an effect of ſome foregoing cauſe. Rom. 1. 24. *Wherefore alſo God gave them up, &c.* Here it is an illative particle.

2. A cauſe or reaſon of ſomething. Rom. 1. 21. *Wherefore* (or *becauſe*) *when, &c.*

Wherefore] *Properly* is a word asking or giving a reaſon of a thing done or not done.

Improperly, a word of *admiration*, extolling a benefit received out of meer favour, Ruth 2. 10. or a word of *accuſation*, or *expoſtulation*, Pſal. 2. 1. & 68. 17. 2 Chr. 25. 15.

Whet] To ſharpen any iron inſtrument or weapon, Eccl. 10. 10. To make ready, Pſal. 7. 12. To ſlander and backbite, Pſ. 64. 3. To inſtinct and ſtir up, Prov. 27. 17. To look angerly, Job 16. 9.

To whet the ſword] To prepare and make ready ſome great judgement. Pſal. 7. 12. *He hath whet his ſword.*

Whetting their teeth] Indignation or wrath of the wicked. Pſal. 112. 10. *The wicked whets his teeth at the righteous.*

While] 1. The time of all the whole continuance of ſomething, Mat. 5. 25. 1 Cor. 8. 13.

2. The time before ſomething doe begin. This ſenſe is improper.

It is put for When, Pſal. 7. 2. Mat. 27. 63. In the mean time, Luk. 24. 51.

Whip] A puniſhment uſed to be inflicted upon

upon malefactors, Deut. 25. 2,3. by the *Jews*. They had reſpect,

1 To the offence committed.
2 To the perſon to be whipt.
3 To the Whip.

The *offence*: For an ordinary offence they might not exceed 40 ſtripes, but they might diminiſh the ſtripes if the perſon were of a weak body; for a double offence they were not to exceed, but yet to give the full 40 all at once. If he had a ſtrong body that committed the double, he got the full 40 all at one time. If he had a ſtrong body, and committed a ſingle offence, then he got not the full number. If he had a weak body, and committed a double offence, he got the full number, but at two ſeverall times.

They conſidered how many ſtripes the offender might bear, and accordingly he received a proportionable number of ſtripes.

When they whipped *Paul*, 2 Cor. 11. 24. and gave him 39 *ſtripes* at *three* ſeveral tmes;

1 It ſeems he hath been of a ſtrong body.

2 It was for three ſeverall offences (as they thought) for if the offender had thrice committed the ſelf-ſame fault, then he was no more beaten, but ſhut up within a narrow wall, wherein he might neither ſit nor ſtand, and there was fed with the *bread of affliction*, and a ſmall quantity of *water*, 1 Ki. 22. 27.

The *offender* was bowed downe when he was beaten, Deut. 25.2. He who whipt him ſtood upon a ſtone, and let out or in the whip, by drawing up or down the knot upon it; when the knot was drawn up, the thongs ſpread further, and gave the ſmarter blow. When he ſtood behinde him, then he whipt him upon the breaſt, or belly, and gave him three blows at a time. When he ſtood before him, he laſhed him upon the ſhoulders, and gave him three blows upon each ſhoulder.

There ſtood three Judges by:

The firſt repeated theſe words of the Law, Deut. 28.58. *If thou obey not all theſe things, then the Lord ſhall multiply thy plagues.* The ſecond numbred the ſtripes, & the third ſaid, *Lay on.*

Whipping among them was no diſgrace, as among Chriſtians, but onely a civill mulct, or fine: Therefore the Lord ſaid, that thy Brother ſhould not ſeem vile in thine eyes, Deut. 25.3. wherefore they did it not in ſcorn, but in compaſſion they looked upon him, and received him again as a Brother, and were ready to cover their offence, and would not upbraid him for it afterwards.

As they fitted the *whip* to the perſon, according to his ſtrength; ſo the Lord will lay no more upon us then we are able to bear, 1 Cor. 10. 13, 14.

As the *Iudge* numbred the *ſtripes*, ſo the *Lord* numbreth all the afflictions of his children.

As they were not vile in the eyes of the Judges, ſo the Lord, notwithſtanding of his afflicting of us, yet eſteemeth of us as Sons.

As they were ſtill accounted as Brethren, when they were whipt, ſo ſhould we account thoſe who are afflicted, and the Lords hand upon them, to be ſtill our Brethren. *Weems jud. Law, c. 36.*

Whirle-wind] A ſtrong and ſudden blaſt, turning things circularly, Job 37.9. Pr. 1.27.

2. The firſt cauſe is *God*, Iſa. 29. 6. Pſal. 83.15. Jer. 23. 19. & 30. 13.

3. The end is the *glory of God*, Pſal. 18.8. It is called upon to *praiſe God*, becauſe it ſtirs up men to doe it.

It ſerveth firſt to execute Gods judgements upon the wicked, as may be gathered both out of Job 7. 19. Pſal. 83. 16. Zech. 7.14. As alſo becauſe it is ſet down in Scripture as a ſymbol of Gods glorious and fearfull preſence, Job 38.1. & 40. 1. Nah. 1.3.

Secondly, to conferre the bleſſings of God upon the godly; as, *Elias* aſcended into heaven in a *whirlewind*, 2 King. 2.11.

It ſignifieth the ſwift and ſudden judgements of God, Iſa. 5.28. & 66. 15. Jer. 4.13. Iſa. 41. 16. Zech. 7. 14. Job 27. 20. & 9. 17. Mighty enemies, deſtroying all before them, Iſa. 28.2. Ezek. 1.4. Dan. 11.40. Vaniſhing ſpeedily, Prov. 10. 25. Hoſ. 8.7.

Whiſper] Secretly to backbite our neighbour.

It is contrary to Charity, and is condemned, 2 Cor. 12. 20.

It is put for, To reſiſt and take in evill part the doctrine and admonitions of Paſtors, Iſa. 29. 24. Secretly to conſpire, Pſal. 41.7.

It breedeth ſtrife and contentions among friends, Prov. 16. 28. & 26. 20.

Whit] All, Deut. 13.9. Joh. 7.23. & 13.10.

2. Nothing, or not at all, 2 Cor. 11.5.

White] A colour bright, and lightſome, contrary to black.

2. That which is pure, without blemiſh; or glorious, without infirmity. Rev. 3.18. *White rayment.* Mat. 28. 3. *His rayment white as ſnow.* It is uſuall in Scripture by *White* to ſignifie Purity and Glory. See *Rayment*, and *Robe.*

3. Ripe and ready to be cut down, and carryed into the Barn. Joh. 4. 25. *They are white already to the harveſt.*

4. For Sanctification, Rev. 3.4. and Justification by the blood of Christ, Rev. 7. 14.

It is put for Abundance, Gen. 49.12. for Hypocrisie, Act. 23.3.

White stone] was used to be given to *Wrestlers*, as *Beza*, and to them that were absolved in judgement. Whereunto Christ alludeth, Rev. 2.17. *To him that overcometh*, he promiseth *a white stone*, in token of his victory and absolution from sin.

It was also used for Lots. Hence *Beza* (Act. 1.26.) turneth the word συγκατψηφίσθη.

Who] A word of humility, Exod. 3.11. Of extolling and magnifying, Exod. 15.11. Of insulting and pride, Exod. 5.2.

Who hath known] None, or no creature, Angels or Men, but God himself, till events declare it; or, *Who hath been*, &c. that is, None at all, Rom. 11.34.

Interrogations or Questions in holy Scriptures, sometimes have the force of a denyal, and denying more strongly then a plain negation would do, as in the former text: Also Rom. 3.3. & 4.1. & 10.6,7. Heb. 1.13. Also they sometime affirm a matter with more vehemency, as Gen. 13.9. & 20.5. Exod. 14.12. Josh. 19. & 10.13. Judg. 4.6. 1 Sam. 20.37. 1 King. 12.41. Sometime they carry the virtue of an earnest reprehension, as Rom. 2.4. & 14.10. And lastly, they shew forth in him who asketh the question, a detestation and loathing of something, Rom. 6.1. They are found finally to serve sometime for the engendring and working of shame, as Rom. 2.21.

2. A challenge of one, or a triumphing over him, Rom. 8.31, 33, 34. 1 Pet. 3.13.

3. By the figure *Communicatio*, an appealing to the conscience of the party, Rom. 6.2. 1 Cor. 6.9.

Note further, that in a question, this word [*Who*] is put sometime for a few, as Psal. 15.1. & 25.12. Isa. 53.1. and sometime for None at all, as Rom. 10.6. 1 Sam. 2.21.

Whole] signifieth, 1. All the parts of a thing, Jam. 3.6. Eccl. 12.13. or powers thereof, Psal. 9.1. & 119.10.

2. The full number Absolutely, Matth. 8. v. 32.

2 Conditionally, 1 Joh. 2.2.

3. The greatest part, Luk. 23.1, 48, 49. Mat. 8.34. 1 Joh. 5.6.

4. The perfection of a thing; as consisting in the union of all the parts together; which perfection is dissolved, when any of the parts is broken and dissolved from the rest, as Jam. 2.11. This is the *totum legis*, or *totalitas legis*, not *tota lex*.

5. Bodily health, or the due and right constitution of the body, Psal. 38.7. Joh. 5.10, 11, 12.

6. The spirituall health of the Soul, consisting of innocency, and many other graces of God, and a good conscience.

7. The good estate of both these parts together, Joh. 7.23.

8. The onely imagination of holinesse, or spirituall health, without the thing it selfe, Mat. 9.12.

The whole man] All that wherein men use to busie themselves (being that one necessary thing, Luk. 10.) and without which the whole man is nothing but vanity. Eccl. 12.13. *For this is the whole of man.*

Wholesome] Sound or healthful, making spiritually sound, or bringing health to the soul. 1 Tim. 6.3. *And consents not to the wholesome words of Christ.* Tit. 2.1. *Wholesome Doctrine.*

Whore] An unchaste woman, taking money for the use of her body. Deut. 23.17, 18. *There shall be no Whore of the Daughter of Israel, nor any hire of a Whore brought into the House of God.*

Note. The Hebrew word which is Englished *Whore*, and cometh of a word which signifieth *holinesse*, and is given unto Whores in a contrary meaning, for the common Whore is most unholy, and unchaste; yet it may be such abominations were committed under pretext of Religion and holinesse. For in the Apostasie of *Israel*, houses of such unclean persons, were in the House of God, 2 King. 23.7. and they sacrificed with such Whores, Hos. 4.14.

2. The Synagogue of Antichrist, or the *Romish* Church, as it standeth now corrupt with horrible Idolatry and Heresie, obstinately maintained. Revel. 17.1. *I will shew thee the condemnation of the great Whore.* No more blushing at her spirituall whoredome, then a common strumpet at her bodily fornication.

To go a whoring] To fix our affection upon the creatures (more then the Creator) and especially to put our trust and confidence im worldly men, and worldly things. Psal. 73.27. *Thou destroyest all them that go a whoring from thee.* All confidence in the creature, is a spirituall whoredome.

2. To fall in love with idols, and to worship contrary to our faith plight with God, Ezek. 16.

To play the whore] To exercise merchandise,

chandiſe, Ezek. 23. 17. To confide and truſt in, Ezek. 16. 26, 28, 29. To murmur and rebel againſt God, Numb. 14. 33.

Whoredome] The uncleanneſſe of ſuch as make their bodies common for money. Deut. 21. 23.

2. Generally, uncleanneſſe about generation, Heb. 13. 14. Hoſ. 4. 11. *Whoredome and new wine doth take away the heart.*

3. Idolatry, in the worſhip of ſtrange gods, or in the ſtrange worſhip of the true God. Rev. 17. 5. *That Mother of whoredome.* Ezek. 16. 25. *And multiplyed thy whoredome.* Ver. 17. *And madeſt to thy ſelf Images of men, and didſt commit whoredome with them.*

Generall defection from God, becauſe our conjunction with Chriſt, is compared to a marriage, therefore our defection from him, and his worſhip, is underſtood by *Whoredome*, Hoſ. 5. 3. & Jude v. 7, 8.

The *ſubject* of Whoredome is,

1 *Generall*, to wit, all thoſe who are given to whoredom, and are ſaid to have a whoriſh heart Ezek. 6. 9. Such are,

1 The *Gentiles*, Rom. 1. 29. 1 Theſſ. 4. 4, 5. Act. 15. 20, 29. & 21. 25. where the Apoſtles and Elders command the beleeving *Gentiles* to abſtain from fornication, becauſe among them that knew not God, it was held for a thing indifferent.

2 The *Ægyptians*.

3 *Babylon*.

2 The *ſpeciall ſubject* is either the whole body. Hence is the sinning againſt the body, 1 Cor. 6. 18. or the parts, as the Eye, 2 Pet. 2. 14.

The *cauſe* is, the corruption of our nature. Hence Whoredome is reckoned among the ſins of the fleſh, Gal. 5. 19. and is ſaid to come out of the heart, Mat. 15. 19. Mar. 7. 21.

The *effects* of Whoredome are,

1 That it defileth the man, Lev. 21. 9. Mat. 15. 20. Mar. 7. 21, 23.

2 It hurts the good name both of the Whoremongers, Prov. 5. 9. and their Families, Lev. 21. 9. and of their Children, Joh. 8. 41.

3 Conſumeth the eſtate, Job 31. 12. Prov. 5. 10. & 6. 26. & 23. 27. Luk. 15. 13. 30.

4 Conſumeth the ſtrength of the body, Prov. 5. 11. & 31. 3. Hence it is that Whoremongers are ſaid in a ſpeciall manner to ſin againſt the body, 1 Cor. 6. 18. Where the Apoſtle alludeth to that he had ſaid, *the faithfull are members of Chriſt*, and *he that is joyned to a Whore, is a member of the Whore.* For although other ſins cut off from Chriſt, yet they make not the body the member of another; but he that is joyned to a Whore, and becometh one with her, *ſinneth againſt his own body*, becauſe he maketh it the member of a Whore: And this ſin doth more weaken the body, both becauſe of it owne nature, it doth more conſume it, and alſo breedeth more diſeaſes then other ſins.

5 It taketh away the minde, Hoſ. 4. 11.

For 1 Whoremongers run themſelves raſhly into many dangers, Judg. 16. 1.

2 Ignorantly they run into ruine, Pro. 7. 22, 23. & 9. 18.

3 Caſting off all ſhame they draw others into the ſame ſin, Prov. 7. 13. Geneſ. 39. 12. 2 Sam. 13. 11.

4 They will not be reclaimed, Gen. 39. 10.

5 They think it enough to hide their ſin from men, not conſidering Gods all-ſeeing eye, Job 24. 15. or becauſe they deceive themſelves, and ſuffer others to it, thinking that whoredome will not bring upon them the wrath of God, 1 Cor. 6. 11, Eph. 5. 6. Hence the Whoremonger is called a *fool*, Prov. 7. 7.

W I.

Wicked] Referred to *perſons*, and ſo every naturall man, who is not regenerate. Rom. 4. 5. *Juſtifieth the wicked.*

2. All impenitent perſons, who keep on in a ſinfull courſe, without returning to God. Pſal. 15. 13. *I will teach thy wayes unto the wicked.* Pſal. 1. 1. & 112. 10. *The wicked ſhall ſee it.* Alſo for one who doth wrong, Exod. 2. 13.

3. Referred to *perſons*; it ſometimes noteth one that is condemned as a wicked one, and reputed to be ſo, yet indeed may be otherwiſe, and is ſo, Job 27. 7 Pſal. 50. 21. Iſa. 53. 12. Mar. 15. 28. Luk. 21. 37.

4. It ſignifieth that principal evil perſon, the Devil, who is the Prince and Captain over evil Angels, and evil men, 1 Joh. 2. 13, 14. & 3. 12. & 5. 18.

5. [*Per enallagen temporis*] One that hath been, now but is not wicked, Rom. 4. 5, 6, 8.

II. Referred to *actions*, that which is ungodly, or againſt God. Jude v. 15. *Of all their wicked deeds which they have ungodly committed.*

Theſe wicked men, according to the Originall word in the *Hebrew*, ſignifies *reſtleſneſſe, turbulent, unjuſt, ungracious*; therefore they be likened to the raging ſea, Iſa. 57.

20, 21. And becauſe for ſome of their wicked deeds, ſome of them are often brought forth to judgement, and condemned; therefore is this name often given to condemned perſons, Pſa. 109. 7. Job 27. 7. and to juſtifie or make juſt, is to abſolve in judgement, or to acquit, Pſal. 82. 2, 3. So to make or to pronounce wicked, is to condemne, Deut. 25. 1. Pſal. 37. 33. & 64. 11.

Of wicked men, ſome are within the Church, or profeſſe true Religion. Others are without, 1 Cor. 5. 12, 13. The firſt ſort may be cenſured and puniſhed by the *Church*, not the other.

The wicked if they be few, the *Church* may ſeparate them from the good, 1 Cor. 5. 13. But if they be many and whole Aſſemblies, we muſt then ſeparate our ſelves from them, 2 Cor. 6. 17.

Mr. *Richard Hooker* Expoſ. upon Hab. 1. 4.

3. That wicked perſon the Devil, Eph. 6. 12.

Wicked one] The devil, Mat. 13. 19. who is *eminently* wicked, as being full of wickedneſſe in himſelf, the Authour of much in others; and one that takes delight in it, both in himſelf and others.

Wickedneſſe] An ungodly work. Gen. 39. 9. *How can I do this great wickedneſſe?* Act. 8. 22.

2. A courſe of iniquity continued without repentance, Dan. 6. 5. *We have done wickedly.* Pſal. 125. 3. *Leſt the righteous put out their hands to wickedneſſe.* Pſal. 52. 1. *Why doſt thou boaſt thy ſelf in thy wickedneſſe?*

Spirituall wickedneſſe] A ſpirit of a wicked and wily nature, as crafty as powerfull. Eph. 6. 12. *Againſt ſpirituall wickedneſſe*, for *wicked ſpirits*, an Hebraiſme. It diſtinguiſheth theſe unclean from the other holy and bleſſed ſpirits.

To work wickedneſſe] three things concurre:

1 A purpoſe to do it.
2 A delight in doing, Prov. 14. 9.
3 A continuance in it.

Which three in Gods children never concurre; for in ſins done in them by the *old man*, the *new man* maketh his exceptions and proteſtations againſt them: It is not I, ſayes he; and ſo far is he from delighting in them, that rather his ſoul is grieved with them; as *Lot* dwelling among the *Sodomites*, *was vexed by hearing and ſeeing their unrighteous deeds*; they are rather ſufferers of ſin againſt their wills, then actors of it with their wills; like men ſpiritually oppreſſed by the power of their enemy, for which they ſigh and cry unto God, *O miſerable man that I am, who will deliver me from this body of death?* And in this ſenſe it is that the Apoſtle ſaith, 1 Jo. 3. *He who is born of God, ſinneth not.* *Cowper* on Pſal. 119. 3.

Wide] Spoken of Kingdoms, Gen. 34. 21. Judg. 18. 10. and the Sea.

Wide gate] The way of the world, becauſe it is pleaſant to the fleſh, and followed by the greateſt part of men, Mat. 7. 13.

Widow] A woman whoſe Husband is dead, is to be pityed, and cared for, Jam. 1. 27. Job 24. 21. & 29. 13. & 31. 16. Not to be afflicted, Exod. 22. 22. Deut. 24. 17. Job 24. 3. Pſal. 94. 6. They ought to truſt in God, Jer. 49. 11. 2 King. 4. 1, 7.

2. It ſignifieth ſuch as being dead unto the world, lead a godly life. Such are *widows indeed*, and are worthy of honour, 1 Tim. 5. v. 3.

It is put for one in great miſery and affliction, Iſa. 47. 9. & 54. 4. For one humble and deſpiſed, Prov. 15. 25. For a City deſolate, without inhabitants, Lam. 1. 1. Iſa. 47. 8. For any deſtitute of help, counſel, and protection; ſuch as Widows commonly be, who lie open to the oppreſſion and injuries of the wicked.

The word that the *Hebrews* expreſſe a *Widow* by, ſignifieth *dumbe*, for Widows often are not able, and dare not ſpeak and plead for themſelves.

The *duty* of Widows is either,

I. *Generall*, that they lead a godly life, 1 Tim. 5. 7.

Examples of ſuch are, She of *Sarepta*, 1 King. 17. 9, 10. *Naomi*, Ruth 1. Woman of *Tekoah*, 2 Sam 14. 5. *Dorcas*, Act. 9. 36. The *poor Widow*, Mar. 12. 43. *Phebe*, Rom. 16. 1. *Anna* the Propheteſſe, Luk. 2. 36. *Lydia*, Act. 16. 14.

Or, II. *Speciall*.

1 Towards their dead Husbands, to lament them, and it is a juſt judgment of God upon the wicked, that they are not lamented by their Widows, Job 27. 15. Pſal. 78. 64.

2 To bring up their Children, 1 Tim. 5. 10. Ruth 4. 16. In the Word of God, 2 Tim. 1. 5. and 3. 15. and to lament them, Luk. 7. 13.

3 To receive the Church, Act. 12, 12. Luk. 10. 38, 39, 40, 41, 42.

4 To be hoſpitable, 1 Tim. 5. 10. 1 Ki. 17. 9.

5 To be charitable to the poor, Act. 9. 36, 39. Mar. 12. 42. Luk. 21. 2. Hence in the Primitive Church they had Widows to look

look to the ſick and the poor, Act. 6. 1. How they ought to be qualified, See 1 Tim. 5. 9, 10.

Duties which are to be performed unto them, are either,

I. *Generall*, reſpecting all men; as,

1 Not to oppreſſe them, Exod. 22.22. Deut. 27. 19. Pſal. 94. 6. Iſa. 10.2. Jerem. 7. 6. & 22. 3. Ezek. 22. 7. Matth. 23. 14. Mar. 12. 40. By taking a pawn from them, Job 24. 10. eſpecially their cloaths, Deut. 24. 17.

2 They are to do good unto them, Deu. 14. 29. & 16. 11. & 24. 19, 20, 21, 22. Luk. 7. 12, 13, 14. eſpecially the Widows of godly men, 2 King. 4. 1. or who themſelves being deſtitute, are godly, 1 Tim. 5. 3, 5, 16.

II. *More eſpecially*,

1 The duty of Children is to be careſull of them, Ruth 4. 15. 1 Tim. 5. 4, 16. Joh. 19. 26. and to honour them, 1 Ki. 2. 19.

2 Of Friends alſo, to be careſull of them; wherefore it is a great judgement of God, when he not onely deſtroyeth the wicked, but alſo cauſeth that their friends ſhall forſake and neglect them, Jer. 49. 11. comp. with v. 10.

3 Of Miniſters, who ought to be careſul that godly Widows be maintained by the Church, 1 Tim. 5. 3, 4, 16.

4 Of Judges, who ought to protect them. Hence Judges are condemned that wil *not hear the cauſe of the Widow*, Iſa. 1. 23. Luk. 18. 3, 4, 5. and they are commended who patiently *hear the cauſe of the Widow*, 2 Sam. 14. 4. 2 King. 8. 3.

Conſidered in reſpect of *God*, when they are forſaken of *men* he hath a ſpeciall care of them, Exod. 22. 22, 23, 24. Deut. 10. 18. Pſa. 68. 6. and 146. 9. Yet ſometimes for the ſins of the people the Lord leaveth them, Iſa. 9. 16, 17.

Wiers] Exod. 39. 3. or *threds* of thoſe plates of gold.

Wife] A marryed woman, or the Church being marryed to Chriſt. Eph. 5. 33. *The Husband is the Wives head, as Chriſt is the head of the Church, &c.* Here the marryed woman is called a Wife explicitly, or expreſſely; the Church is ſo called implicitly, and by conſequence. 3 One which is a Concubine, not a full or firſt, but half and ſecondary Wife, Gen. 16. 3. compared with Gen. 25. 1. 1 Chro. 6. 32. *Keturah* is called *Abraham's* Concubine, who in Gen. 25. 1. is tearmed his Wife.

The *uſe* of a Wife is to be a help to her Husband, Gen. 2. 18, 20.

This help is in three things.

1. Religion, 1 Pet. 3. 7. Example in *Priſcilla* and *Aquila*, Act. 18.

2. In his labours, for a *fooliſh woman overthrows her houſe*, Prov. 14. 1. but *a virtuous woman is a fruitfull vine*, Pſal. 128. 1.

3. In his griefs. Ezek. 24. 16. She *is the delight of his eyes*. Prov. 5. 19. *His Hinde*, or *Roe*.

To bear children, 1 Tim. 2. 15. & 5. 14. Prov. 31. 10, 11. To be fruitfull is commended, and a bleſſing of God, Pſal. 128. 3.

The *duty* of a Wife is either

1. Abſolute: or,

2. Relative.

I. *Abſolute*. 1 To govern her houſe, 1 Tim. 5. 14. Prov. 31. 10, 11.

2 To flee exceſſe, 1 Tim. 2. 9, 10. 1 Pet. 3. 3, 5.

3 Profeſſe godlineſſe, and exerciſe good works, Ibid.

4 To procure the good of the Church, Eſt. 7. 3, 4. comp. chap. 4. verſ. 8, 13, 14, 15, 16.

II. *Relative*, in reſpect of her Husband, that ſhe be ſubject to him, Eph. 5. 22, 24. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1, 5.

1 In her heart, acknowledging in her minde that her Husband is and ought to be her head and governour, and that ſhe is inferiour to him, as ſhe is a Wife; and this is the fountain of outward ſubjection, without the which it is either forced or diſſembling. Hereunto the Apoſtle hath reſpect. Eph. 5. 33. *Let the Wife reverence her Husband.*

2 Being careſull to conform her ſelfe unto him in things lawfull and indifferent, 1 Cor. 7. 34.

3 In performing theſe duties, ſhe oweth unto him principally to love him, and be a comfort to him in all eſtates.

To take a Wife] To give or marry one to a Wife, Gen. 21. 21. & 24. 3.

Wilde] It is ſpoken of *Men*, and it ſignifieth, fierce, headſtrong, not ſubject to Laws, an enemy to all, Gen. 16. 12.

Wilde olive] ſignifieth the *Gentiles* graffed in Chriſt, Rom. 11. 24.

Wilderneſſe] A waſte and deſert place, not inhabited. Pſal. 95. 8. *As in the Wilderneſſe.* Pſal. 107. 33, 35. Matthew 15. 33. *Whence ſhall we have ſo much bread in the wilderneſſe?*

In our *Engliſh* tongue *Wilderneſſe* ſignifieth a place where men go wilde, or go aſtray, or wander, as *Agar* did, Gen. 21. 14. and ſo in Job 12. 24. Pſal. 107. 4, 40. In *Hebrew* it is called *Midbar*, as being a place without order, not for men, but for beaſts to be in.

2. A Countrey full of Hils, Mountains, and Forreſts, like to a Wilderneſſe. Matth. 3. 1. *He preached in the wilderneſſe of Judea.* This Wilderneſſe had ſome Inhabitants; *Zachary* dwelt there, Luk. 1. 40. Alſo *Joab* his houſe was there, 1 King. 2. 34. And there are ſix Townes being in this Wilderneſſe, rehearſed in Joſh. 15. 61. Therefore from hence there is no ground for Popiſh *Hermites* that live in ſolitary places.

3. The Countrey of Heathen and Pagan people, which were voyd of grace, and barren in good works (as a Wilderneſſe.) Iſa. 35. 1. *The wilderneſſe ſhall rejoyce,* & 41. 18. *I will make the wilderneſſe as a pool of water.* A Metaphor.

4. A perſon or thing unprofitable and unpleaſant, ſuch as the Jews thought God to be toward them, Jer. 2. 31. but was not ſuch as evill men are, bringing no good to others, but much hurt (like bryers and thorns) and having ill manners, (as wilde beaſts) within them, and receiving as little good from others, Jer. 9. 12. 13. Iſa. 5. 6. Heb. 6. 8.

Wilderneſſe] It is put for great affliction, Hoſ. 2. 3, 14. Ezek. 20. 35. For this world, Cant. 3. 6. & 8. 5. where the Spouſe is ſaid to *aſcend out of the deſert*; that is, to leave the world, and corruptions thereof, and to ſet the heart upon Chriſt. For a moſt troubleſome and unpleaſant place, Iſa. 40. 3. For a place waſted and deſolate by war, Joel 2. 3. & 3. 19.

Wiles] is taken ſometimes in a *good* ſenſe, for a witty and diligent prudence, 2 Sam. 14. 2. Prov. 1. 4. & 8. 5, 12. & 12. 16. Mat. 10. 16. Rom. 16. 19. 2 Cor. 12. 16. Gen. 4. 2. Joſh. 8. 4. Judg. 7. 16, 17, 18. 1 King. 3. 25. Act. 23. 6, 7.

2. Sometimes it is taken in *evill* part, for fraudulent craftyneſſe and guile, which is condemned, Pſal. 15. 3. Prov. 12. 5. 1 Theſ. 4. 6. eſpecially in Miniſters, 2 Cor. 4. 2. In this ſenſe it is attributed to the Devill, Eph. 6. 11. and to Idolaters, Numb. 25. 18.

It is aſcribed unto beaſts, as the Serpent, Gen. 3. 1.

Will] A faculty of mans ſoul, moving and inclining it ſelf freely to chooſe ſuch things as it doth imbrace, or to eſchew freely ſuch things as it doth refuſe.

Or more briefly thus:

Will is that faculty of our ſoul, whereby we will and nill things.

It is of the nature of Will, to will freely whatſoever it wills; for the Will cannot be compell'd. It is unable (till it be changed by grace) to move it ſelf toward God, and to will any good thing pleaſing unto him. Simply to will any thing, is of Nature; but to will well, is of Grace. Our Will being free in reſpect of ſinfull acts, but bound in reſpect of good works, till it be ſet free by Chriſt. Joh. 8. 36. *If the Son therefore ſhall make you free, you ſhall be free indeed.* Joh. 15. 3. *Without me ye can do nothing.* Therefore the Popiſh doctrine of Free-will to that which is good, is to be abhorred as contrary to the Scripture, and the doctrine of the *Church* of God. *Aug. Voluntas libera, quia liberata, libera ad peccatum, ſerva ad juſtitiam.*

When grace is offered, we may refuſe it, if we will; and if we will, we may receive it. This is Popiſh divinity.

2. Motions and purpoſes to good, or good affections. Phil. 2. 13. *God worketh in you the will, and the deed.* Theſe be the effects of a renewed Will, 2 Cor. 8. 9. Rom. 7. 15, 16.

3. Wicked deſires and luſts, flowing out of corrupt nature. Eph. 2. 3. *In fulfilling the will of the fleſh.* Joh. 1. 13. Theſe be the fruits of an unregenerate Will. Metonymie.

4. Naturall inclination of any creature. Rom. 8. 20. *Not of its own will.*

5. Thoughts and endevour of the heart. Rom. 9. 16. *It is not him that willeth.*

It is taken for the permiſſion of God, Rom. 1. 10. & 15. 32. Act. 18. 21. *If God will*; that is, If he permit, 1 Cor. 4, 19. Jam. 4. 15.

Chriſt hath a twofold Will. *Divine*, Mat. 11. 27. & 23. 37. Luk. 13. 34. and *humane*, Matth. 26. 39. Mar. 14. 36. & 3. 13.

The Will of the Devil is his *pleaſure*, 2 Tim. 2. 26.

Will of God] The purpoſe and decree of God touching all things. Epheſ. 1. 11. *After the counſell of his will.* Rom. 9. 15, 18. *Whom he will, he hardeneth.* This is the will of his good pleaſure, which is ſecret till events declare it. That which God willeth, 1 Theſſ. 4. 3.

2. The Word of God, promiſing or commanding. Matth. 7. 21. *He that doth my Fathers will.* Rom. 12. 2. This is his revealed or ſignified Will, which is known by the Word, as our Will is manifeſted by our ſpeech.

3. The preaching of this Word for the converſion of ſinners, Joh. 4. 34.

The Will of God ſignifieth ſometime the power whereby God willeth any thing, Rom. 9. 19. and ſometime the things which he willeth, Rom. 12. 2.

Now

Now theſe things willed of God, have 3 excellent properties.

1 The revealed Will of God is good, becauſe it commands good onely, and makes us good, and leads us to the everlaſting good, even heavenly bleſſedneſſe.

3 It is acceptable, becauſe nothing is pleaſing to God, which is not agreeable to his Will; and that doth highly pleaſe him, which accordeth to his Law and Goſpel.

3 Perfect, becauſe it containeth all things belonging to perfection, ſo as we need neither rules of Philoſophy, nor decrees of Popes, nor traditions of Church, for the ſalvation of our ſouls, and ordering of our lives; the Scripture alone (which is a moſt abſolute witneſſe of Gods Will) is ſufficient to make men perfect toward God, 2 Tim. 3. 16, 17.

Will of God is taken,

1 For the eſſentiall attributes of God, to incline toward ſome thing; this is called *Voluntas*.

2 For the act of this attribute; that is called *Volitio*.

3 For the object of that Act, which is called *Volitum*; yet is called Gods will alſo, 1 Theſſ. 4. 3. Iſa. 62.4. This is diverſe, but is reduced to two ſorts.

Firſt, for himſelf, 4 things.

1 To do good to others.

1 Of Grace.

2 Of Glory.

2 To ſuffer evil of others, not for ever, but for a while; not as if he willed the ſin, but he ſuffers others to do; but that he may either ſhew judgement on the impenitent, or mercy on the penitent.

3 To receive honour of the good.

4 To do juſtice on the wicked.

Secondly, for others.

1 Active, or what his creature ſhould do, which ſurely is not to ſin, 1 Theſſ. 4. 3. Rom. 2. 17.

2 Paſſive, or what man, *&c.* ſhall have; either grace and glory, as the good; or dereliction and damnation, as the wicked, Joh. 6. 39. 1 Tim. 2. 4. 1 Pet. 3. 9.

To will] To pray, ask, or crave a thing, Mar. 10. 35. Joh. 17. 24. In this place to Will, is (*vox non præcipientis, ſed optantis*) of one who wiſheth, not of one who commandeth; for Chriſt did in that laſt prayer put on the perſon of an Interceſſour to his Father.

2. To command with authority, Joh. 21. 23. *If I will, &c.*

3. To deſire, or affect to do ſomething, good or evill, Phil. 2. 13. Joh. 8. 44. *The works of your Father ye will doe.*

Wilfully] Spoken of ſuch ſins as are committed not of ignorance, or infirmity, but willingly, of ſet purpoſe, out of a hard heart, and of ſet malice; ſuch is the ſin againſt the *holy Ghoſt*, Heb. 10. 26. and the ſin of *murther*, mentioned, Exod. 21. 14. Such ſins proceed immediately from the *will*.

Willing] Which is not forced nor compelled.

It ſignifieth Cheerfull, and ready, 1 Chro. 29. 6, 9. Judg. 5. 2, 9. Matthew 26. 41. Deſirous, Matth. 1. 19. Mar. 15. 15. Luk. 23. 20.

Willingly] It ſignifieth ſometimes Without the help of any, Act. 12. 10.

2. Sometimes Naturally, Mar. 4. 28. Lev. 25. 5. 2 King. 19. 29.

3. It is put for naturall propenſion, Rom. 8. 20.

Willow] delighteth in wateriſh places, Pſal. 137. 2. called *the Willow of the brooks*, Job 40. 22. Iſa. 15. 7.

The uſe of it is either *common*, for ſhade, Pſal. 137. 1, 2. Job 40. 17. or *holy*, Lev. 23. 40.

To grow up as a Willow, is, To proſper, Ezek. 17. 5. and to be in great honour and glory, Iſa. 44. 4.

Will-worſhip] is ſuch a one as is not commanded by God, but invented by men, urged by Impoſtors and falſe Teachers. It is pleaſing to corrupt nature. It is twofold:

1. When the Creature is worſhipped. This is by all condemned.

2. When the true God is worſhipped not after his *owne* but *mans* Will. This is praiſed by many, as giving to God his owne, and ſomething more; which is nothing elſe but to go a whoring after our owne inventions, Pſal. 106. 39. It is condemned, Col. 2. 23. & 1 Sam. 15. 23.

Wimples] Iſa. 3. 22. It is rendred a *veil*, Ruth 3. 15. Some would have it an *apron*. *Annot.*

Wind] The moving of the air to and fro, which if it be temperate, it refreſheth with his blaſts; if violent, it proves troubleſome and dangerous. Act. 2. 22. *As of a ruſhing and mighty wind.* Gen. 3. 8. Mat. 8. 26. *He rebuked the winds.*

2. The mighty and powerfull working of Gods Spirit, quickning or reviving our hearts to God-ward. Joh. 3. 8. *The wind bloweth where it liſteth.* Act. 2. 2.

3. The doctrine of the Gospel, and the preaching thereof. Rev. 7. 1. *Holding the wind that it should not blow upon the earth.*

4. All manner of temptations. Mat. 7. 27. *The winds blow, &c.*

5. Parts and quarters of the World. Jer. 49. 32. *I will scatter them into all winds.*

6. Pride or elevation of the minde, Mic. 2. 11.

7. Vain and unconstant opinions and doctrines, Ephes. 4. 14.

[Which are compared to *winde.*

1. The wind is a subtle body. So these are subtle, but without substance of truth.

2. It is uncertain, now blowing in one corner, now in another, now lowd, now again all hush and silent; so doctrines of error are uncertain, now making a great noyse; suddenly vanishing.

3. The winde carryeth about chaff, down, and stubble, and such light things, but houses well builded stand still: so the doctrine of false Teachers carry unstable persons; but he that is rooted in faith and humility, knowing his misery, and the grace of God in Christ, will not be moved with them.]

8. The sins of men drying up the graces of God in them, and making them like stubble, and so casting them upon the displeasure of God, and driving them from his favour, and it from them, Isa 64 6. Hos. 8. 7.

9. The power of God joyned with his wrath, or God himselfe, as one most able to punish, and withall justly offended with the wicked, who as stubble cannot stand against this winde, Psal. 1. 4. & 68. 2. Isa. 17. 13. & 57. 13.

10. Some judgement of God, or instrument of that judgement sent upon men for their sins, Hos. 13. 15.

11. Ill successe, or the unprofitablenesse of a foolish attempt or wickednesse offered, Isa. 26. 18.

12. A powerfull enemy carrying all before him, Jer. 4. 12. & 49. 36.

13. For Gods Angels, Psal. 104. 4. Heb. 1. 7. Because they are Gods messengers, swift like the winde.

The *cause* of the wind, is God, he creates it, Amos 4. 13. prepareth it, Jon. 4. 8. appointeth it, Psal. 107. 25. by his power. Bringeth it in, Psal. 78. 26. bringeth it out of his treasure, Psal. 135. 5. governeth it, Exod. 14. 21. Job 38. 24.

The *use* is, 1. To praise God, Ps. 148. 7. for it is a testimony of the glorious power of God, Ps. 78. 25. and of the presence of God, when he cometh either to bestow his blessings, Gen. 8. 1. Exod. 10. 19. & 14. 21. Numb. 11. 31. Psal. 78. 25. or to punish, Exod 10. 13. Job 1. 19. Jon. 4. 8.

2. To make things grow and prosper, Rev. 7. 1, 3.

3. To cleanse, Jer. 4. 11.

4. To sail, Act. 27. 7.

5. To bring rain, 1 King. 18. 45. 2 King. 3. 17. Prov. 25. 23.

6. To dry up the waters, Gen. 8. 1.

7. To temper heat, Jer 14 6.

To bring forth wind] To be able to doe nothing, to profit nothing by all their owne cares, counsels, and endevours. Isa. 26. 18. *We have as it were brought forth wind.*

Wind of doctrine] Mens devices, which carry away unstable men, as a boat is carried away with the wind. Eph. 4. 14. *With every wind of doctrine.*

In the day of the East wind] The time wherein God would sweep away, and root out his enemies, never to be planted again, (as the *Jews*, which were but removed to be taken up, and planted anew, and to grow again,) Isa. 27. 8. *In the day of the East wind.* A Metaphor from the violence of the East-winde, which at a certain time bloweth strongly, and beareth all down before it: such would Gods visitation be toward the wicked enemies of his people.

Foure winds] 1. The winds or severall agitations of the air in divers parts of the world.

2. The four severall parts or quarters of the world, Mat. 24. 31.

3. Ministring spirits, or Angels sent of God, (by whose providence all humane affairs be governed, and namely, the affairs of the Church) to stir up such tempests and tumults, as the four beasts (that is, the four Kingdomes here spoken of) should be exagitated and tossed. Dan. 7. 2. *I saw four winds of the heaven strive, &c.*

To hold the winds] To stop and hinder the passage and course of heavenly doctrine. Rev. 7. 1. *Holding the wind that it should not blow upon the earth.*

To observe the winds] To invent and make vain and idle excuses to keep us back from doing good to others, till it be too late: as ill Husband-men, which standing foolishly upon the winde and weather, foreslow their season; whereas trusting upon Gods providence, that which is fit to be done, should be performed, Eccles. 12. 14.

To

To sow the wind] To busie and bestir our selves in things that profit not, as Idolaters doe, who must reap according as they sow. Hos. 8. 7. *They have sown the wind*, or *to the wind*.

To walk in the wind] To be a rash and unfaithfull Teacher. Mic. 2. 11. *If a man walk in the wind.*

Winding] Spoken of *Stairs*, which went up from the bottome to the uppermost story, and so by them they had a passage into all the three stories, 1 King. 6. 8. *Annot.*

Winding about] Ezek. 41. 7. Went round, marg.

Windows] The clouds; it noteth great plenty of rain, and of other things, accor- to the matter spoken of. See Genes. 7. 11. & 8. 2. Psal. 78. 23. Isa. 25. 18. Malach. 3. 10.

Windows] is the place that letteth in light to a house, Gen. 8. 6. 1 King. 6. 4. & 7. 4.

Sometimes is put for the whole house, Isa. 60. 8.

2. For the Gospel, giving light to the Ceremonies. *Enoch Clapham* on Cant. 2. 9.

3. For the clouds, Gen 7. 11.

4. For the eyes, Eccl. 12. 3.

To come up into the windows] signifieth,

1. To come with violence irresistible, Jer. 9. 21.

2. With privacy, and secrecy, Joel 2. 9.

The opening of the windows of heaven] signifieth Abundance,

1. Of *rain*, Gen. 7. 11.

3. Of *food*, 2 King. 7. 2.

3. Of *Gods blessings*, Mal. 3. 10.

4. Of *judgements*, Isa. 24. 18. So a *window* is said to be *opened to sin*, when sin goeth unpunished.

To stop the windows of heaven] is, To cause the rain to cease, Gen. 8. 2.

Wine] The fruit of the Vine, or the juyce of the grapes. 1 Tim. 5. 23. *Drink a little wine for thy stomach.* Matth. 26. 29. *I will not drink henceforth of the fruit of this Vine.*

2. The commodities and necessary relief of mans life, Isa. 24. 7, 8.

3. Sacramentall wine, or wine materially like naturall wine, but in consecration, destination, institution and signification, it is a Sacrament, Matth. 26. 29. Mar. 14 24, 25.

4. The blood of Christ shed to death, rejoycing the faithfull soul, as the wine doth the heart. Matth. 26. 28. *For this wine is the blood of the New Testament, which is shed for many.* See Mar. 14. 24, 25. A Metonymie.

4. The comfortable doctrine of free salvation, by faith in the blood-shed of Christ. Cant. 2. 4. *He brought me into the cellar of wine.* A Metaphor.

5. The graces and fruits of the Spirit, which are sweet and delightful as wine. Isa. 55. 1. *Come buy wine and milk without money.* A Metaphor.

6. Gluttony, or excesse in eating and drinking. Hos. 4. 11. *Wine taketh away the heart of man.* Here it is taken in ill part.

7. Sleep, caused by drinking too much wine, Gen. 9. 24.

8. Ungodly and unrighteous works, as the bitter fruit of impenitent and obstinate sinners. Deut. 32. 33. *Their wine is the poyson of Dragons, and the cruell gall of Asps.* It is also taken in ill part here.

9. It is put for the fury of oppressors, Jer. 51. 7.

Corn and Wine] These two are the stay and comfort of mans life, Gen. 27. 28. Psa. 104. 5. and they signifie heavenly blessings that God sends upon his people, Ps. 65. 10. 14. Zach. 9. 17.

Wine mixed with water] The chief Rulers and Governours of the people, to have been corrupted and perverted. Isa. 1. 22. *Thy wine is mixed with water.*

Wine mourneth] The commodities, pleasures, and joys of the Land to be taken away; private griefs to abound, and publick merriments to cease. Isa. 24. 7, 8. *Wine mourneth, &c.*

Wine of violence] Wine gotten by oppression and extremity, or violence. Pr. 4. 17. *And they drink the wine of violence.*

Wine of whoredome] signifieth Idolatry, Rev. 7. 2. & 14. 8. & 18. 3. Because it is spirituall drunkennesse; for as wine is sweet, and taketh away the minde, being immoderately taken: so is Idolatry, pleasing unto corrupt nature, and men run a madding after it, which depriveth them of a sound minde.

Note. That *Wine* is not put for Idolatry, but with an adjunct; as, *the wine of fornication*, in the places before cited.

To drink wine] To fare liberally. Job 1. 13. *Were eating and drinking wine in their elder Brothers house.* Here it is used in good part.

2. To have the heart cheared with godly joy. Zach. 7. 10. *Their hearts shall rejoyce as one that drinketh wine.* Here also it is taken in good part.

3. To

3. To play the glutton and drunkard. Iſa. 5. 22. *Woe be to them that are mighty to drink wine.* Here it is taken in ill part.

To drink the wine of giddineſſe] To trouble and aſtoniſh the minde, (as men are troubled with exceſſive drinking of new wine.) Pſal. 60. 3. *Thou haſt made us drink of the wine of giddineſſe.*

Not to be drunken with wine] That men ought not to abuſe ſo good a thing as *wine* is, by taking it immoderately, till it cauſe diſſoluteneſſe of life and manners, full of filthyneſſe. Epheſ. 5. 18. *Be not drunken with wine.* Unto bodily drunkenneſſe by too great abundance of wine, there is here oppoſed a ſpirituall drunkenneſſe, or repletion (Be filled with the Spirit) which breedeth inward ſpirituall joy, teſtified in the private and publick prayſes of God, by Pſalms, Hymnes, and ſpirituall Songs, Eph. 5. 19.

Given to wine] One which ſitteth by the Wine, and is not eaſily pulled from it, 1 Tim. 3. 3. Tit. 1. 7. An immoderate drinker of Wine. In Tit. 2. 3. the word there ſignifies (in the Originall) *Servant to wine*, or *Cup-ſlaves, bond men of drunkenneſſe.*

To be brought into the houſe of Wine] is, To be made a member of the Church, Cant. 2. 4.

Red with wine] Plenty of fruits, Gen. 49. 11. for the drinking of much wine maketh red eyes, Prov. 23. 29, 30. Alſo the plenty of ſpirituall gifts by Chriſt is meant, Prov. 9. 1, 2. Iſa. 25. 6. 55. 1.

Wine-preſſe] An inſtrument to preſſe the wine out of the grapes, Judg. 7. 25. Hag. 2. 16. It is uſed to be in the vineyard, Iſa. 5. 1. Mat. 21. 23. It is ſaid to be ful, Joel 3. 13. to ſignifie the ripeneſſe of ſin, and that God will come to puniſh.

It is put for the affliction of the Church, Lam. 1. 5 and the Paſſion of Chriſt, Iſa. 63. 2.

Wing] That part of a Bird wherewith it flyeth, and under which it hideth her young. Mat. 23. 37. *As a Hen gathered her young under her wings.*

2. The protection of Almighty God, under which his people be (as it were) hid and kept ſafe. Pſal. 91. 14. *He will cover thee under his wing.* Pſal. 17. 8. *Hide mè under the ſhadow of thy wings.* Ruth 2. 12. *Under whoſe wings thou art come to truſt.*

3. The great readineſſe of the Angels, performing the Will of God with all ſpeed and celerity. Iſa. 6. 2. *Every one had ſix wings.*

4. The defence which Princes, Rulers, Magiſtrates and Husbands, &c. do afford unto their inferiours. Ruth 3. 9. *Spread the wing of thy garment over thine handmaid.*

5. The glorious hopes of the Saints in earth, is like ſilver wings; and their love of God, and zeal of his glory, like feathers of gold, Pſal. 68. 13.

6. Great Armies, Dan. 9. 27. Iſa. 8. 8. Jer. 48. 40, 41. & 49. 22. In which places to *ſpread the wing* upon a City or Countrey, is ſpoken of enemies violently breaking in upon, and ſubduing them wholly unto themſelves. So *Nebuchadnezzar* is compared to the *wings* of a *great Eagle*, becauſe of his numerous and powerfull Armies, Ezek. 17. 7.

The *means* of the Churches eſcape from danger, Rev. 12. 14 becauſe, as the Bird by the wings flyeth ſwiftly from danger, and ſaveth the life: ſo the Lord by theſe means foreſeen and appointed by himſelf, worketh a ſwift eſcape, and ſpeedy ſafety in the preſent perils of his Church.

2. As the Bird hideth her young under her wings, Mat. 23. 37. So by and under theſe means the Lord hideth his Church, as under the wings of his providence, where ſhe lyeth ſafe till the danger be over, Pſal. 91. 8.

Eagles wings] See *Eagles.*

Wings of a great Eagle are given to the Church, Rev. 12. 14.

1. To expreſſe the love of God; for as the Eagle out of love to her young ones, fluttereth, and ſteereth them out of the neſt, as to a ſafer place, when ſhe feareth danger: ſo the Lord for the love of his Church, in danger, urgeth her out of her reſt, and leads her into a ſafer place in the Wilderneſſe; as *Chriſt* of *Judea*, and *Iſrael* out of *Ægypt.*

2. As the Eagle, having gotten her young ones forth, when they begin to fly, ſupports them, leſt they ſhould fall: ſo the Lord ſupports his Church in her danger, from falling, carefully ſeeing to her that ſhe take no hurt, Deut. 32. 11. Pſal. 37. 24.

3. As an Eagle hath ſtrong wings, agil and able to carry her in a ſtrong flight, far from danger: ſo the Lord in the needs of his Church provides ſome great and powerfull means, and by them ſets his Church beyond all reach of danger and hurt.

4. As the Eagle flyeth aloft in the air, beyond all ſight of men: ſo the Lord draweth his Church neer unto him, from out of the ſight of men; and the neerer him, the further from danger. *Taylor* on Rev. 12. 14.

Health

Healthy in his wings] That Christ with his justice clothing and covering his elect, should perfectly heal their sins, which are spirituall diseases. Mal. 4.2. *With health in his wings.*

To pluck wings] To take away and spoil the *Babylonish* Kingdome of all ornaments, regions, and riches; which was done by *Darius* and *Cyrus*, as *Jeremy* foretold, chap. 50. vers. 21, *&c.* and *Daniel* saw in a vision. Chap. 7. vers. 4. *I beheld till the wings were pluckt off.*

To take wings] Speedily and suddenly to depart and fly away. Prov. 23.5. *Riches take unto them wings.* Prosopopeia.

To walk upon the wings of the wind] To use great celerity and speed in executing his works of judgement and mercy. Psal. 104.3. *He walketh upon the wings of the wind.* Psalm 18.10. *He came flying upon the wings of the wind.*

Winks with the eye] 1. A signe of pride and wantonnesse, Isa. 3. 16.

2. Of wickednesse, Prov. 6. 13. & 10.10.

3. Of mocking, Psal. 35. 19.

It is applyed to *God*, and then it signifieth his not taking notice of, his patience and long-suffering, Act. 17.30.

It is likewise in Scripture a note of soliciting others unto wickednesse, Prov. 10.10.

To winne] To gain, or to get worldly things by our labour. Mat. 16.26. *What shall it profit a man, though he winne the whole world, and lose his soul?*

To gain a soul to God. 1 Cor. 9.22. *That I may win the weak.* 1 Pet. 3.1.

To gain Christ, who is all in all, Phil. 3.8.

Winnow] To clean corn, Ruth 3.2. Isa. 30. 24. To be tempted of Satan, Luk. 22.31.

Winter] That cold part of the yeer between Harvest and the Spring. It signifieth generally evil weather, Prov. 20.4.

It is put for the threatnings of the Law; for what Winter is to the fruits of the earth, that is the Law to carnall men. *Clapham* Cant. 2.11. Or our condition before conversion. *Gifford* upon the place.

Wipe] To purge from sin and misery, Ezek. 16. 9. To dissemble, Prov. 30.20. To destroy, 2 King. 21.13. To renounce fellowship and communion, Luk. 10.11. To forget, Nh. 13. 14.

To wipe all teares] To deliver perfectly and fully from tears, and all sins, sorrows, and miseries, the cause of tears. Revelat. 21.5. *I will wipe tears from your eyes.*

Wise] One prudent and circumspect, who can fore-cast dangers and evils to prevent them. Mat. 10.16. *Be wise as Serpents.*

2. Every godly person which feareth God, and obeyeth his Word. Prov. 10. 1. *A wise Son maketh a glad Father.* & 9. 9, 10. *Give admonition to the wise.* Eph. 5. 15. Prov. 17.10.

There be three sorts of wise men.

1. Such as of themselves see what is right, and can follow it.

2. Such as swerve through weaknesse, yet can direct themselves in the way.

3. They who can hearken to good counsell.

4. One which swelleth, and is puft up with opinion of wisdome. 2 Cor. 11.19. *Because that ye are wise.* An *Ironie*. Isa. 5.21. Pro. 3.7. Rom. 12.16.

5. Astronomers and Priests of the *Persians*. Mat. 2.1. *There came wise men from the East*; that is, such as were learned in the Sciences of this world, Rom. 14.

6. One subtle and crafty. Exod. 1. 10. *Let us work wisely.* 2 Sam. 14. 2. *And brought thence a wise woman, and said to her.*

7. A cunning Artificer. Exod. 28. 3. & 35. 10. *And all the wise hearted among you shall come.*

8. Sorcerers and Magicians. Exod. 7. 11. *Pharaoh called forth the wise men.* Gen. 41.8.

The learned of all Nations were called wise men, even among the *Jews*, Matth. 23. 34. Among the *Greeks* they were called Lovers of wisdome.

Wise to that which is good] One furnished with knowledge and wisdome, to imbrace good, and eschew evil, to bewray and beware the deceit, both of sin and of false Prophets. Rom. 16. 29. *I would have you wise to that which is good.*

To be wise for thy self] To apply thy wisdome for thine owne good and benefit. Prov. 9. 12. *Thou shalt be wise for thy self*; that is to say, make use of thy Wisdome: not for others onely, but the right direction of thine owne wayes.

Wise of salvation] A true beleever, who by the eye of faith doth behold and know Jesus to be the Christ, and his owne Saviour. 2 Tim. 3. 15. *Which is able to make thee wise to salvation through faith.*

To be wise according to sobriety] To think of our selves and our gifts modestly, not using our gifts proudly with disdain of others, but humbly, considering whence we have our gifts, to what end, on condition of giving an account of them, and with great imperfections. Rom. 12. 3. *Be wise* (or *understand*) *unto sobriety.* The word, *Wisdome* or *Understanding*, doth import here both

both the knowledge of Universals in things Humane and Divine, what is true and good in them; and that discretion which is about particulars, as to choose what is best and fittest for time, place, persons, and other circumstances. *Paul* would have all tempered with humility and lowly conceit of our selves, without any over-weaning opinion, as though we saw all things, and knew more then indeed we doe.

Note further, that these words *Wisdome* and *Wise*) are in Scripture often used properly for that prudence and discretion, which is a grace of the Spirit, and a part of Gods Image, helping men to discern things, and to guide their actions circumspectly; but sometime they are taken improperly for craft and wilinesse; also for vain opinion of wisdome, for carnall and worldly understanding, as Rom. 8.7. & 12.16. 1 Cor. 3.19. 1 Cor. 17.26,27. Likewise the word *foolishnesse* is taken properly, and in ill part, for a want and deprivation of true godly wisdom, and sometime that is called foolishnes which men account so, 1 Cor. 1.25,27. This is the manner of holy Scripture, not seldome to speak of things as they seem to be, and are esteemed of men, and not as they are indeed. Thus the fruitlesse knowledge of hypocrisie is by St. *James* called Faith, ch.2. 14. And Christ calleth such righteous, as were so reputed onely, as in Luk.15.

Wise steward] A Minister of Christ, having skill to fit and give every one within his charge, his due portion of food agreeable to his strength and age; milk to whom milk, and strong meat to whom strong meat belongs. Luk.12.42. *Who is a faithfull steward, and wise?*

Wisdome] The Divine essence, beholding and infinitely knowing himselfe and all things else, which he most wisely disposeth, being Authour of wisdome in all others. Psal. 145. 5. *His wisdome is infinite.* 1 Tim. 1.16. *To God onely wise.*

2. Christ Jesus (as God) by whom the counsell of God touching mans salvation, is declared. Prov. 8.12. *I am wisdome.*

3. The most perfect knowledge, which Christ (as Man) hath of the will of his Father, imputed to the faithfull, to cover their ignorance of God. 1 Cor. 1.30. *He is made unto us of God wisdome.*

4. The Scriptures or Word of God written, which are called Wisdome, because they teach true Wisdome, and lead us to God, the Fountaine of true Wisdome. Luk. ch. 11. 49. *Therefore said the wisdome of God, I will send them Prophets.*

5. The knowledge of faith, whereby the elect see and behold God to be their Father in Christ. This is the chief Wisdome. Eph. 1.8. *He hath abounded towards us in all wisdome.* 2 Tim. 3.15.

6. The doctrine of the Gospel. 1 Cor. 2. 6,7. *We speak the wisdome of God in a mystery.*

7. The sound understanding and knowledge of the Word, to make men wise to salvation, Psal. 19.7. 2 Tim. 3.14. Prov. 4.5,7. *Get wisdome, get understanding.* Prov. 14.6. *A scorner seeks wisdome, and findeth it not.* Also the understanding of that particular truth, concerning the suffering of afflictions, wherefore they be sent, and what fruit is to be taken by them, Jam. 1.5.

8. The godlinesse or the sincere fear of God, wherein consists a great part of wisdome. Prov. 10. 21. *The fooles shall die for want of wisdom.* Also vers. 13. 23. Prov. 1.7. *Fools despise wisdome.* Psal.90.13. *We may apply our hearts to wisdome.*

9. Prudence and discretion, enabling men to perceive what is fit to be done, according to the circumstances of time, place, persons, manners, and end of doing. Eccl. 2. 13, 14. *I saw that there is profit in wisdome, for the wise mans eyes are in his head.* Knowledge directs us to see what is to be done, and what not to be done; but Wisdome directs us how to do things duely, conveniently, and fitly; Knowledge is of generals, Wisdome of particulars.

10. That gift whereby a publick person, Prince, or Counsellour, is enabled to advise soundly and readily, of matters of State and Common-wealth. 1 King. 3. 28. *And they saw the wisdome of God was in him to do justice.* Prov. 21.30. *There is no wisdome, nor understanding, nor counsell against the Lord. Achitophel* had this kinde of wisdome as well as *Solomon* State-wisdome or policy.

11. Humane learning, or skill of profane Arts and Sciences. Act. 7. 22. *Learned in all the wisdome of the Ægyptians.* This Wisdome also is common both to good and bad.

12. Humane perswasions, 1 Cor. 1.12.

13. Affection, lust, desire, or study. Rom. 8.6. *Wisdome of the flesh is death*; that is, lust of sin leadeth to death.

Wisdome, Sanctification, Redemption] Things inherent in the faithfull, by the gift of God in Christ; namely the true knowledge of God, holy behaviour, and freedome from all miseries of body and soul, to everlasting blessednesse; as Justification or righteousnesse

teouſneſſe in our perfect juſtice before God without us, being inherent in the perſon of Chriſt, 1 Cor. 1.30.

Wiſdome which is from above] Heavenly prudence which cometh from God (not of the world or Satan) and is known and expreſſed by theſe properties:

1. Pure, not mixt with temerity and malice.

2. Peaceable, ſtudious of concord, and making it between others.

3. Gentle, not bitter and ſowre, but facile and courteous.

4. Eaſie to be intreated, and to be obſequious to the honeſt command or requeſt of others.

5. Full of mercy, not fierce, cruell, and rigorous, but pitifull towards the infirmities of others.

6. Full of good works, doing much good out of a zeal of Gods glory, and charity toward men.

7. Without partiality, not putting ſuch difference between perſons as is contrary to the faith of Chriſt.

Laſtly, without hypocriſie, unfaignedly, in a godly ſimplicity, loving God and the Brethren.

In all wiſdome] In all ſorts and kindes of heavenly wiſdome. Eph. 1. 8. *He hath abounded* (that is, abundantly ſhed his grace on us) *toward us in all wiſdome.* Celeſtiall and divine wiſdome is divers and manifold, 1 Cor. 13. 2. Alſo the myſteries of the Kingdome are many and ſundry, 1 Tim. 3. 16.

Earthly wiſdome] Such wiſdome as earthly minded men have, when they learn not from God, but from the devil. Jam. 3. 15. *This wiſdome deſcends not from above, but is earthly, ſenſuall, and deviliſh.*

Wiſdome of the fleſh] Such wiſdome as unregenerate men are endued withall, whoſe wit and reaſon, as well as their will and affections, ſavours onely of earthly things. Rom. 8. 6, 7. *The wiſdome of the fleſh is death.*

Wiſdome faileth a fool by the way] That he cannot hide his folly, but by ſpeech, countenance, geſture, and in any other ſignes, even in the ſtreets, and as he travelleth, doth bewray it, Eccl. 10. 3.

Wiſdome of God] Singular and excellent wiſdome. 1 King. 3. 28. *The wiſdome of God was in them.*

Hid wiſdome] The Goſpel which is hid from all naturall men. 1 Cor. 2. 7. *We ſpeak the hid wiſdome.*

Meekneſſe of wiſdome] Such wiſdome as maketh meek and is joyned with meekneſſe. Jam. 3. 13. *Let him ſhew his works, with meekneſſe of wiſdome.*

To ſeek after wiſdome] To look for, and hang upon reaſons and arguments, ſuch as humane wiſdome do afford, to perſwade us of the truth of the Goſpel, which we ought to beleeve ſimply becauſe of God, which ſpeaks it without argumentation, or humane perſwaſion. 1 Cor. 1. 22. *The Greeks ſeek after wiſdome.*

To ſit in the ſeat of wiſdome] To be a chief Counſellour of eſtate unto any King. 2 Sam. 23. 8. *He that ſate in the ſeat of wiſdome.*

Spirit of wiſdome] That lively faith, whereby we embrace Chriſt, offered in the Goſpel, by the gift and working of the Spirit. Epheſ. 1. 17. *Might give unto you the Spirit of wiſdome*; that is, of true and lively faith, which maketh wiſe to ſalvation.

2. Great cunning and skill to do the work of the Tabernacle, through the gift of Gods Spirit. Exod. 28. 3. *Whom I have filled with the Spirit of wiſdome.*

Wiſdome and ſtrength is mine] Chriſt (the wiſdome of God) to be moſt prudent in taking counſell, and moſt mighty in effecting and performing his moſt wiſe device. Prov. 8. 14. *Wiſdome and ſtrength is mine.*

Treaſures of wiſdome] Exceeding great plenty and ſtore of heavenly and divine knowledge. Col. 3. 1. *In whom are hid all the treaſures of wiſdome and knowledge.*

Wiſdome of words] Affected eloquence, or pompous and painted ſpeech, whereby carnal men uſe to ſhew forth their carnall wiſdome. 1 Cor. 1. 17. *Not with wiſdome of words.* 1 Cor. 1. 2, 4. *Excellency of words, and words of mans wiſdome.*

Wiſdome of the world] Such underſtanding of divine things as men may attain to, by virtue of naturall wit, without revelation of the Spirit. 1 Cor. 2. 6. *We ſpeak not the wiſdome of this world*; that is, the knowledge of things pertaining unto this world.

Wiſe-hearted] Exod. 28. 3. Skilful Artificers. *Annot.*

Wiſely] Exod. 1. 10. Subtilly, as in Act. 7. 19. Politickly, 2 Chr. 11. 23. Learnedly, expertly, cunningly, Pſal. 58. 5. Prudently, Pſal. 64. 9. Underſtandingly, deliberately, Pro. 16. 20. Wittily, Luk. 16. 8.

To wiſh] To deſire and long for, Act. 27. 29. Job 29. 2. Act. 29. 26. To pray for,

3 Joh.

3 Joh. 1. To curſe, Pſal. 109. 17. To ask, 2 Sam. 19.38.

Wiſt] being joyned with *Not*, ſignifieth Not to perceive, know, take notice of.

With] 1 ſignifieth the cauſe or help of a matter, and is as much as *By*, Matth. 3. 11. Joh. 19. 24.

2. The company or fellowſhip of one thing with another, and is as *Together*, Joh. 18. 1. & 17. 14. 2 Cor. 13. 13. Gen. 5. 24. Joh. 1. 6.

3. The object or part, or party whereto a thing is given or directed, and is as much as to ſay, *Unto*, Rom. 8. 16.

4. The likeneſſe of one thing with another, Pſal. 37. 20.

Wits] Pſal. 107. 27. *Are at their wits end.* All their wiſdome is ſwallowed up. *Aynſw.*

A Witch] One which conjectureth by the clouds at things to come, giving too much to obſervation of times and dayes. Lev. 19. 26. *Ye ſhall uſe no witchcraft, nor obſerve times.*

2. One that exerciſeth deviliſh Arts, ſuch as be named in Deut. 18. 10. Levit. 19. 26. Exod. 22. 18. *Thou ſhalt not ſuffer a Witch to live.*

Moſes mentioned a Witch (though he mean all Soothſayers,) firſt, becauſe women through weakneſſe of their ſex, are moſt prone to theſe wicked Arts. Secondly, to ſhew that Magicians are ſuch execrable offenders, as God will not ſpare, no not the weakeſt.

Witch] Not to be ſought unto, Lev. 20. 27. 1 Chr. 10. 13. For,

1. It is to have commerce with the devil.

2. It is a ſigne of one in a woſull eſtate: He is,

1 An unbeliever; if the Word had prevailed to heal his infidelity, he would not ſeek to Witches, faith makes no haſte.

2 He is one that rejects the Word; therefore God gives him over to open contempt of him, as *Pharaoh* and *Saul*.

3 He is one whoſe ſin and judgement is ripe; as in *Saul*, *Pharaoh*, and *Manaſſes*.

4 The help that is gotten from them is not comparable to the hurt. *The devil ſeldome cures the body, but he kils the ſoul.*

5 Never did one religious man in Scripture ſeek to them. *Taylor* on Revel. 12. p. 507, 508.

Witch craft] Condemned, Exod. 22. 18. Lev. 20. 27. A work of the fleſh, Gal. 5. 20. Threatned by God, Mal. 3. 5.

It is put for deceitfull, 2 King. 9. 22. Nah. 3. 4. Iſa. 57. 3. for idolatry and ſuperſtition, Rev. 18. 23.

Withdraw] 1. To leave off, 1 Sam. 14. 19. Job 9. 13.

2. To take off, Job 13. 21.

3. To divert, and put off, Job 33. 17.

4. To forbear company, Prov. 25. 17.

5. To be darkened, Joel 2. 10.

6. To perſwade, Deut. 13. 13.

7. To abſent, Cant. 5. 6. Hoſ. 5. 6.

Wither] To dry up, to fall away, and decay, Pſal. 1. 3. & 37. 2. Periſh, Iſa. 19. 6, 7. & 15. 6. To be grievouſly afflicted, Pſal. 102. 10. Joel 1. 12.

To decay in grace, 1. In *judgement*, in falling from the truth once received; as *Demas* and the *Galatians*, chap. 1. 6. *Hymeneus* and *Philetus*, 2 Tim. 2. 18.

2. In *affection*, falling from the firſt-love, and the zeal of Gods worſhip once profeſſed, Rev. 2. 4.

3. In *practiſe*. Gal. 5. 7. *They run well.* But ſome thing letted them, and caſt them back.

4. In *practiſe*; neglecting the means which ſhould preſerve their gifts and greenneſſe; as, the Word, Sacraments, and Prayer.

It is *dangerous*: 1. In reſpect of God, unto whom they are moſt hatefull; ſtyled therefore Dogs and Swine, 2 Pet. 2. 20.

2. In reſpect of the Church, they bring ſcandall to the weak, and the ſcorn of the wicked upon themſelves and all profeſſors; they wound the hearts of Gods children, who by them are made vile to the world.

3. In reſpect of the ſin it ſelfe, relapſes are more dangerous then the firſt diſeaſes: *Satan comes with ſeaven more ſpirits worſe then himſelf.*

4. In reſpect of the judgement that overtakes this ſin, Mat. 7. 27. & 25. 28.

Withs] Green withs, Judg. 16. 7. Heb. *moiſt*, or *with new cords. Annot.*

Withhold] To be ſparing and covetous, Prov. 11. 24. To hinder, Gen. 20. 6. To deprive, Gen. 30. 2. Prov. 23. 13. To deny, Job 31. 16. To abſtain, Prov. 3. 27. To contain from ſpeaking, Job 4. 2. To keep back, Pſal. 40. 11. To be darkened, Job 38. 15.

Within] Properly, 1 King. 6. 30.

2. From the heart, Mar. 7. 21, 23. In the heart, Mat. 23. 25, 26, 27. To be a member of the Church, 1 Cor. 5. 12. In the minde and conſcience, 2 Cor. 7. 5.

Without] 1. The ſituation of a place or thing in reſpect of place, Mat. 26. 69. 1 Cor. 5. 12, 13.

2. The

2. The want of help or means to doe a thing, Joh. 15. 5. Luk. 22. 35.

3. Freedome or deliverance from ſome evill, 1 Cor. 7. 32. Eph. 5. 27.

4. Solitarineſſe or lack of ſome perſon whoſe company we deſire.

Without] 1. Applyed to a place, 1 King. 7. 9. Mar. 3. 31, 32.

2. It ſignifieth to be a ſtranger, Deut. 25. 5. To be free from, Joh. 8. 7. To be a ſtranger unto Chriſt, Mar. 4. 11. To be ſhut out of heaven, Luk. 13. 25. Not to be within the viſible Church, 1 Cor. 5. 12, 13. For outward, 2 Cor. 7. 5. To want, 2 Chr. 2. 30, 32. & 15. 3. Deſolate, Iſa. 5. 9. Jer. 4. 7. Empty, 2 Pet. 2. 17.

Without repentance] See *Gifts & Repentance.*

Without Father or Mother] Heb. 7. 3. See *Father*, and *Melchiſedech.*

Without works] Rom. 4. 6. See *One Faith.*

To withſtand] To reprove *Peter* for his hypocriſie, Gal. 2. 11.

Withſtand] To reſiſt, oppoſe, not to ſubmit to God, Job 9. 4. To overcome and prevail, Eccleſ. 4. 8. Jam. 4. 6. 2 Chro. 20. 12. Dan. 8. 4, 7. & 11. 16. Luk. 15. 21. To reprove, Gal. 2. 11. To contradict and hinder, 2 Tim. 4. 15.

Witneſſe] One called to teſtifie a truth in any matter, 1 Joh. 5. 8, 9. Joh. 8. 18. *I bear witneſſe of my ſelf.* One witneſſe was allowed ſufficient in cauſe of Religion, Deut. 19. 16, 17. Two were required in Civil caſes, Deut. 19. 15.

2. The true record and teſtimony that God beareth of Chriſt, and Chriſt of himſelf. 1 Joh. 5. 9. *This is the witneſſe of God which he teſtified of his Son.* Joh. 8. 14, 18.

3. The record which Gods Spirit and a ſanctified Conſcience do bear to the godly, of their owne adoption. Rom. 8. 16. *The ſame Spirit it bears witneſſe with our ſpirit, that we are the Sons of God.*

The true Miniſters of God, who by their doctrine, lives, and deaths, do bear witneſſe unto the doctrine of Chriſt. Joh. 15. 27. *Ye ſhall bear witneſſe alſo.* Rev. 11. 3.

Witneſſe] is put for the judgements of God, Job 10. 17. & 16. 8. Sometimes for a ſigne of a Covenant between men, Gen. 31. 48. 52.

Eye-witneſſe] is certain of the thing he doth witneſſe, and is commended, Job 15. 17. Luk. 1. 2. Joh. 3. 11. So the *Ear-witneſſe*, Prov. 21. 28.

To witneſſe againſt one] So to bear evidence againſt their ſin before God, the Supreme Judge, as there needed no other witneſſe to convict them of extreme wickedneſſe, but their impudent countenance. Iſa. 3. 9. *The ſhew of their countenance witneſſeth againſt them.*

To witneſſe againſt ones ſelf] is ſpoken of thoſe who have willingly bound themſelves to the performance of a thing, and do promiſe the doing thereof, do acknowledge themſelves worthy of great puniſhment, if they perform it not. Thus *Joſhua* took the *Iſraelites to witneſſe that they had choſen the Lord to be their God*, Joſh. 24. 22.

Falſe witneſſe] One, who in the record and witneſſe which he bears, doth utter lies, or conceals a neceſſary truth. Prov. 14. 5. *But a falſe witneſſe will ſpeak lyes.* Prov. 12. 17. *But a falſe witneſſe ſpeaketh deceit.*

2. One which wreſteth the words ſpoken by another man, unto a contrary meaning. Matth. 26. 60, 61. *At the laſt came two witneſſes.*

Faithfull witneſſe] One which plainly and ſincerely doth utter the whole needfull truth, eſchewing deceit and falſhood. Prov. 14. 5. *A faithfull witneſſe will not lie.* This is a Civil witneſſe.

2. Chriſt Jeſus, who beareth a true teſtimony of his Fathers will. Rev. 3. 14. *The faithfull and true witneſſe.* This is a Divine witneſſe.

3. Meet men of ſufficient authority to bear teſtimony unto the name which *Iſaiah* the Prophet ſhould give to his young Son, and of the cauſe why ſuch a name was impoſed. Iſa. 8. 2. *And I took unto me faithfull witneſſes.*

It was the manner of the *Jews* to impoſe names upon Children at the Circumciſion, as we doe now at our Baptiſme; and an ancient cuſtome it hath been, namely, in times of perſecution (ſuch as *Iſaiah* was like to fall into, when the *Aſſyrians* ſhould come and ſpoyl both *Iſraelites*, *Syrians*, or *Aramites*, whereof read in 2 King. 16. 9.) to uſe witneſſes of their acceſſe to the Church, of Baptiſme, and of their name then given. Such were called of Latins, *Compatres & Commatres*, of Greeks *Enguetai*, in Engliſh *Suretics*, *Godfathers*, &c.

4. The Sun, and all other the lights of heaven, Pſal. 89. 37. And this name is given them, becauſe they do truely witneſſe and declare to the world the wiſdome, power, goodneſſe and righteouſneſſe of God, Pſal. 19. 1, 2, 3, 4. & 97. 6.

To be witneſs of a thing] is, To have experience, to be partaker of the thing witneſſed, 1 Pet. 5. 1. *Peter* is ſaid to be a *witneſſe of the ſufferings of Chriſt*; becauſe he

ſuffered for the Name of Chriſt, and was preſent alſo where Chriſt ſuffered.

When God is ſaid to be a *witneſſe of ſin* privately committed; it ſignifieth that not onely he is privy to them, but alſo that he will puniſh them, Jer. 29. 23. Mic. 1. 2. and that ſuddenly, Mal. 3. 5.

Thus he is a witneſſe between *Covenanters*, to puniſh the breach thereof; between the *Husband* and the *Wife*, to puniſh the offender, Mal. 2. 14.

Senſeleſſe and unreaſonable creatures are cited for *witneſſes*, to argue the ſtupidity and hardneſſe of mens heart, who ſtop their ears at the admonitions and reproofs of God.

Witty] Pro. 8. 12. that is, Skilfull.

Wittingly] Gen. 48. 14. *Guiding his hands wittingly*, that is, prudently, wiſely; the Greek tranſlateth, *changing hands*. *Aynſworth*. Heb. *making his hands to underſtand*; feeling with his hands which was the ſuller and bigger, *&c. Annot.*

Wizard] (Deut. 18. 11.) is the ſame with the *Diviner*, who taketh upon him to foretel things to come, without any ground of reaſon, or divine revelation. *Annot. Cunning* or *skilfull*, ſo named of their knowledge which they pretend to have. *Aynſworth* on Lev. 19. 31. In Hebr. *Jidgnoni*, ſo named of his *knowledge* or *cunning*; and ſo the Greek Verſion in other places calleth him *Gnoſtes*, of *knowledge*, a *Prognoſticator*: But here in Deut. 18. 11. *Teratoſcopos*, he that *obſerveth wonders*. The Chald. giveth him a name of *remembrance*, *Zecuru*. The Hebrews deſcribe him thus, that *he put in his mouth the bone of a bird called Judvangh, and burned incenſe, and did other works, untill he fell down as with ſhame* (or *modeſty*) *and ſpake with his mouth things that were to come to paſſe*. *Aynſworth* on Deut. 18. 11. *Wizards*, or *cunning men*, as ſome call them; the word is not amiſſe ſo rendred. For it comes of a word that ſignifies to *know*, to have *skill*, or *cunning*, 1 Sam. 16. 16. Iſa. 29. 11, 12. They were ſo termed, becauſe they pretended much skill and cunning in diſcloſing of hidden matters, and foretelling future events. This with the former *that have familiar ſpirits*, are found commonly *joyned together* in Scripture, as well in Hiſtoricall *relations*, as in Legal *prohibitions*, Lev. 19. 31. & 20. 27. Deut. 18. 11. 1 Sam. 28. 3, 9. 2 King. 21. 10. & 23. 24. 2 Chr. 33. 6. *Annot.* on Iſa. 8. 19.

W O.

Woe] The threatning or denouncing of Judgements. Ezek. 2. 10. *There was a woe written therein.*

2. The judgements threatned, either temporall or eternall. Mat. 23. 23, 25. *Woe unto you Scribes and Phariſees, hypocrites.* 1 Cor. 9. 16. *Woe to me, if I preach not.* Jude v. 11.

3. Sorrow of heart in regard of ſome ſin committed, and judgement deſerved. Lam. 5. 16. *Woe now unto us that we have ſinned.*

Woefull day] A time of calamity and ſorrow, Jer. 17. 16.

Wolfe] A cruell and ſavage beaſt, delighting in ſlaughter, blood, and devouring.

2. Unregenerate men, which be of a fierce and crnel diſpoſition, like Wolves. Iſa. 11. 9. *The Wolfe and the Lambe ſhall feed together.* Alſo ch. 65. 25.

3. A falſe Prophet or hereticall Teacher, which with his errors and lies, ſeeks greedily how to deſtroy ſouls. Act. 20. 9. *Wolves ſhall come in among you.*

4. A valiant and terrible Captain, marching and dividing his prey among his Souldiers, as a Wolfe amongſt his Whelps and young ones. Gen. 49. 27. *Benjamin is a ravening Wolfe.*

5. A Tyrant, or cruell perſecutor. Joh. 10. 12. *Seeth the Wolfe coming, and flyeth.*

Wolfe] They ſeldome howle till they are oppreſſed with famine. They ſmell and ſee excellently. They devour hair, bones, fleſh, and render them whole in their excrements, who therefore never grow fat. They cannot abide any man to look upon them while they eat, but being filled, they are meek, till hunger again ſeiſe on them, which is eſpecially in the evening. They eat a kind of earth, called *Argilla* (Potters clay) whereby their teeth are ſharpened, and their bellies weigh heavy, that ſo they may hang faſt at the throtes of thoſe beaſts which they kill, after which they vomit it. The remainder of their meat they alwayes cover in the earth; and if there be many of them hunting together, they equally divide the prey; yea, if plentifull, by howling call others then abſent to partake with them. They rather prey upon beaſts then men. When they would feed on Goats, they take the green leaves and ſmall boughs of Oſiers in their mouths, wherewith they know the Goats are delighted, that ſo they may draw them therewith,

as

as with a bait, to devour them. They eat Swine out of the water, becauſe of the heat of their fleſh. In the abſence of the Shepherd and his Dog, they enter into the Fold, and kill all therein before they begin to eat of any. They ſeiſe on the lips of a Calf, pulling it forward, the Calf in the mean time drawing backwards, whereby the Calf being wearyed, and pulling hard, the Wolfe lets it goe, and it falling on the back, he ſatisfieth his hunger on its belly. When they ſee an Oxe in the mire, by barking they weary him till he be dead, then one takes him by the tayl and pulleth him, a ſecond Wolf pulleth the tayl of the firſt, a third of the ſecond, &c. thereby tormenting and ſtretching their own bodies, biting their tayls, mutually pinching and ſtraining every joynt, till they have compaſſed their deſire. In time of great famin, when they can get no meat, they deſtroy one another; for when they meet together, bemoaning themſelves each to other, as it were by conſent, they run round in a Circle, and the firſt which (through giddineſſe, not able to ſtand) falleth to the ground, is ſtraightway devoured by the reſidue. They fear ſtones throwing, fire, the ſound of bels, Sea-crabs, the ſinging of men, or women. They are at enmity with all beaſts. They are ſubject to a diſeaſe, which conſumeth all the fleſh of their body, if they feed not every day on freſh meat. They take revenge eſpecially on them by whom they have been hurt. When they ſet upon horned beaſts, they invade them behind, or on the back. When upon Sheep, they make choyce of a dark cloudy day, that they may eſcape the more freely. And to the intent that their treading may not be heard, they lick the bottome of the ſoles of their feet, whereby they make no noyſe among the dry leaves, and if going along they chance to break a ſtick, and ſo againſt their minde make a noyſe, then preſently they bite their foot, as if it were guilty of the offence. They are very fearfull, not daring to do any thing, but for their belly, and not then neither, but upon a ſingular advantage. The female bringeth forth one the firſt yeer, two the ſecond, &c. till nine yeers. If the young one lap as a Dog, ſhe rejecteth it; if it ſuck the water as the Swine, or bite as a Bear, ſhe nouriſheth it. It's reported that there are Wolves in *Italy*, who when they look upon a man, cauſe him to be ſilent, and that he cannot ſpeak. If a Mare tread in a Wolves footſtep, ſhe caſteth her Colt. Being to ſwim over deep rivers increaſed by rain, they hold one anothers tayls in their mouths, and ſo orderly paſſe over. It's ſaid that ſuch Colts as have been bitten by them have proved the more couragious, and fuller of metall. If they can meet with no prey, they prey on the very earth. What they tread on, dyeth. To deceive the Shepherd and his Dog, they faign at ſome time the voyces of men, and barking of Dogs. When they intend to ſet on a Sheepfold, they go againſt the wind, to prevent the Dogs ſmelling them. They hunt not neer the places where their young ones are. There's a wonderfull antipathy between them and Sheep, as whileſt alive, ſo even when dead. That ſheepskin proveth louſie, which hath been bitten by the Wolfe, and thoſe conſume which are laid with Wolves-skins, and Drum-heads of Wolves-skins break thoſe which are made of Sheep-skins; nor in *muſical inſtruments* wil the ſtrings made of their guts make an *harmonious* ſound. To conclude, it's recorded that by a *Wolfe*, *Gelon* of *Syracuſa*, then a Scholar at School, was thus preſerved. The Wolfe entring the School, ſeiſed on *Gelon*'s Writing tables, and haſted to be gone, *Gelon* for the recovery thereof, purſueth after it, and in the mean time the School-houſe fell down, whereby both School-maſter and Scholars periſhed, *Gelon* alone being preſerved.

Wolfe and Lamb do dwell together] The admirable peace and agreement which Chriſt by his mighty grace ſhould work in the dayes of the Goſpel; when men as fierce, cruell, and ſavage as Wolves, ſhall be meekned, and quietly live with men of loweſt and leaſt account. Iſa. 11. 6. *The Wolfe ſhall dwell with the Lamb, and the Leopard with the Kid, &c.* The Prophet by way of alluſion unto the concord and agreement of ſavage and harmfull beaſts, accompanying peaceably together with the harmleſſe, doth deſcribe the ſweet effects and benefits of the preaching of the Goſpel of Chriſt, whereby univerſall and moſt gracious tranquillity ſhould be marvellouſly wrought among all the true worſhippers of Chriſt, being by naturall corruption like hurtfull beaſts. Therefore ſuch as be contentious, and love debate, being given to cruelty, and wrong doing, have not the Spirit of the Goſpel.

Note alſo, that the Prophet *Iſaiah* ſpeaketh of beaſts according to their originall eſtate by their creation, when all things being made very good, and ſin not being entred into the world, there was a perfect harmony and conſent between man and beaſt; alſo between the beaſts one with another;

and ſo ſhall be again, at the reſtoring of all things.

A Wolfe in Sheeps cloathing] A falſe Prophet, ſetting abroach damnable errors, to the deſtruction of mens ſouls, under pretence of truth. Matthew 7. 15. *Beware of falſe Prophets, which come unto you in Sheeps cloathing, but inwardly they are ravening Wolves.*

Wolves, Beers, Leopards, Lyons] The moſt mighty, fierce, and harmfull perſons, being tamed by the power of Chriſt in his Goſpel, and ſhall be joyned to his Church. This is an effect of Chriſts Kingdome, Iſa. 11. 6.

Wolves in the Evening] Tyrannous Rulers and moſt cruell enemies, exerciſed to miſchief, like unto an old Wolfe beaten and long exerciſed to ſpoyl in the Evening, Jer. 5. 6. Zeph. 3. 3. *Her Judges are as Wolves in the evening.*

Ravening Wolves] Moſt ſavage, fierce, and cruell men, whoſe pleaſure is in hurting the ſalvation of others. Matth. 7. 15. *Are ravening wolves.*

Woman] A female by ſex, made of God to be an helper to man, Gen. 2.

2. A Wife joyned in marriage to a man. 1 Pet. 3. 5. *Thus holy women did attire themſelves, and were ſubject to their Husbands.*

3. A Virgin, being a Mother. Jer. 31. 22. *A woman ſhall compaſſe a man.* Gal. 4. 4. *Born of a woman*; that is, a true man, taking fleſh of the ſubſtance of a Virgin, yet without a Father.

4. The viſible Church of God militant in earth. Rev. 12. 1. *A woman cloathed with the Sun*; that is, the Church compaſſed about Chriſt the Sun of righteouſneſſe. This is the true Church, decked ſpiritually with heavenly ornaments.

5. The Pope, and the whole body and maſſe of his filthy creatures, Cardinals, Maſſing Prieſts, Monks, Fryers, and Jeſuits. Rev. 17. 3. *And I ſaw a woman ſitting upon a Scarlet coloured Beaſt, full of names of blaſphemy, &c.* Verſ. 5. *In her forehead was a Name written* [*Myſtery.*] This is plain, that it cannot be meant but of the *Romiſh* Church, that falſe Church, decked not with ſpirituall garments, hid from the eyes of the world, but outwardly with Gold, Pearl, Purple, Scarlet, Crimſon, and all pompous apparell, glorious to the eye of the fleſh, being inwardly moſt filthy and full of abomination. Alſo effeminate, diſſolute, wanton men, which follow their owne affections, Iſa. 3. 12.

6. Infirm, weak, of ſmall courage, 1 Pet. 3. 6. Iſa. 19. 16. Jer. 48. 41. & 49. 22. & 50. 37.

7. A whole Nation, Iſa. 32. 10. Ezek. 16. 41. & 23. 2. Where by *two women*, the *daughters of one Mother*, is underſtood, the *Iſraelites* of the ten Tribes, and the *Jews*, Zech. 5. 7. where by the *woman ſitting in the midſt of the Ephah*, is meant, the people of the *Jews*.

A ſtrange woman] One who is not thine owne Wife, being a ſtrumpet. Prov. 2. 16. *He ſhall deliver thee from a ſtrange woman.*

Daughter of women] *Cleopatra* daughter of *Antiochus* the great, who diſappointed of his hopes, beſtowed her on *Ptolemeus Epiphanes*, King of *Ægypt*, that by her moſt corrupt and lewd counſell, he might circumvent and deſtroy her husband; whereas he was therein deceived, for ſhe ſtood with her Husband againſt her Father, contrary to their agreement. Dan. 11. 17. *He ſhall goe unto the daughter of women, corrupting him, &c.*

A fooliſh woman] Wicked Teachers, who ſet forth their devices in ſtead of Gods Word, Prov. 9. 13.

A woman whoſe heart is ſnares, &c.) A monſtrous evill woman in body and minde, breathing out, deviſing and doing miſchief of all ſorts; being full of crafts, ſubtle driſts, cunning wayes and arts, to inſnare, hurt, catch and deſtroy men. Eccl. 7. 26. *I find a woman, &c.* To eſcape ſuch a woman is a ſingular favour of God, without whoſe grace and help it is unpoſſible to be freed from her.

A virtuous woman] A woman endued with honeſt and holy manners. Prov. 31. 10. *Who ſhall finde a virtuous woman?*

Womb] That part of a woman, wherein ſhe containeth and nouriſheth her Infant, before it be born. Luk. 1. 31. *Thou ſhalt conceive in thy womb, and bear a Son.* Luk. 11. 23.

2. The Church, wherein (as in a womb) the elect are born again, by the incorruptible ſeed of the Word. Pſalm 110. 3. *The youth of thy womb ſhall be as the morning dew.*

To caſt out of the womb] Job 20. 15. is, To be deprived of evil gotten goods.

From the womb] From the time of our birth, ever ſince we were born. Pſal. 58. 3. *The wicked are ſtrangers from the womb.*

To have the womb ſatisfied with the fruit of the mouth] is, To be rewarded well or evill, by reaſon of his words, Pro. 18. 20, 21.

To

To ſhut and open the wombe] To make one barren and childleſſe, or to give one children. 1 Sam. 1.5. *The Lord had ſhut her wombe.*

To be won without the Word] To be gained (not efficaciouſly) but preparatively, by the honeſt life of the Wife, to a willingneſſe to give ear and attend the Word of God, which unbeleeving Husbands abhorred, 1 Pet. 3.1.

Wonder] Some ſtrange unwonted work of God, moving and deſerving admiration. Act. 2. 19. *I will ſhew wonders in heaven above.* Act. 4.30.

Lying wonders] A falſe jugling wonder, or a true wonder and miracle done to confirm falſe doctrine. 2 Theſſ. 2. 9. *With all power, and ſignes, and lying wonders.*

The miracles which the *Romane* Eccleſiaſticall Antichriſt (deſtroyer of the *Romane* Heatheniſh Empire) ſhall doe, be called *lying wonders*:

1 Becauſe appearing wonders for a time, yet indeed they prove no miracles.

2 Becauſe they be wrought to ſupport hereſies and lies in doctrine.

3 They are wrought by the power of Satan, the Father of lies, not by the holy Spirit of truth.

To wonder] 1. To be ſtricken with aſtoniſhment, or to fail in our knowledge at the ſight or hearing of ſome matter; that is, 1 new, or ſtrange, 2 great, 3 beyond our reaſon, Luk. 24. 41.

2. To be moved with extraordinary reverence and eſtimation of ſome great good thing, Luk. 4. 22.

3. To think earneſtly upon the cauſe and occaſion, the means and manner of ſome great and ſeldome ſeen thing, Pſal. 139.6,14. & 143. 5.

Wonderfull] Ample, large, and excellent withall, clear and ſplendent in glory. Pſal. 8. 1. & verſ. laſt. *How wonderfull is thy name!* Chriſt is wonderfull in nature, office, and works, as Iſa. 9. 6.

There be four ſorts of wonderful things.

1. Of *nature*, as that the Loadſtone ſhould draw Iron to it, that this power of the Loadſtone ſhould be reſtrained, if the Adamant be near it; and that the Adamant cannot be broken upon an Anvill, which is eaſily broken, being anointed with Goats blood.

2. Wonderfull things of *Art*; as, there were ſeaven buildings that were called the Wonders of the world, as the Pyramids of *Ægypt*, &c.

3. Wonderfull things of Satan, and his inſtruments, Magicians and Sorcerers, he can compaſſe the earth in a little time, he can raiſe tempeſts, hurry a body, and remove it in ſmall time, as the body of Chriſt from the Wilderneſſe to the pinnacle of the Temple, thence to the Mountaine. So the Sorcerers of *Ægypt* did many wonderful things.

4. Wonderfull things of God; as *generally* all his works are; and *particularly* the ſtrange miracles he wrought in *Ægypt*.

Wont] To frequent, 1 Sam. 30. 31. To accuſtome, 2 Sam. 20.18. Dan. 3.19. Mat. 27. 15. Mar. 10. 1. Luk. 22. 39. Act. 16. 13.

Wood] That which is cut out of Trees for any uſe, Gen. 22. 6, 7, 9. A great multitude of Trees growing together, Deut. 19.5. Joſh. 17. 15. Judg. 6. 26.

It is put for an Idoll, Hab. 2.19. and for doctrine that will not endure the tryall of Gods Word, 1 Cor. 3.12.

Woof] Lev. 13.48. So named of *weaving in*. The Hebr. word properly ſignifieth *mixture*, becauſe the *woof* is mixed with, and woven into the *warp*, or threads that run along. *Aynſworth.*

Wool] The ſubject hereof are Rams, 2 King. 3. 4. and Sheep. Hence we read of Sheep-ſhearers, Gen. 38.12. 2 Sam. 13.23,24. and ſhearing of ſheep, 1 Sam. 25. 4. The efficient cauſe or giver, God, Pſal. 147. 16. Hoſ. 2. 5, 9. Uſed for merchandiſe, Ezek. 27. 18. Profitable, Hoſ. 2. 9. for garments, Deut. 22. 11. Ezek. 34. 3. about which the virtuous woman employeth her ſelf, Prov. 31. 13. Preſcribed in the Legall worſhip, Numb. 19. 6. Heb. 9. 19. It's (for the moſt part) white, Iſa. 1. 18. Dan. 7. 9. Rev. 1. 14.

White as Snow, or Wool] Sinners by remiſſion of their ſins through Chriſt, by his perfect righteouſneſſe imputed, and by the renewing of the holy Ghoſt, become of foul and black, pure and holy, without ſpot and unblameable, Iſa. 1. 18. *Ye ſhall be white as wool*, or *ſnow*.

Word] Some ſpeech uttered by the mouth, to declare the intent and meaning of the heart. Pſal. 52.4. *Thou loveſt all words, &c.* This is a naturall word.

2. The Son of God, the ſecond perſon in the Trinity, by whom the Will of God is declared to the Church, as our mindes are expreſt to other men by our words, 1 Sam. 7. 11. 1 Chr. 17. 19. Hag. 2. 5. Joh. 1. 14. *The Word was made fleſh.* This is the Eſſential, Divine, and uncreated Word.

There be in Scriptures two ſpecial attributes, peculiar to the Son of God, the ſecond Perſon in the Trinity; one to be called

[*the wisdome of the Father*] as in Proverbs, because he knoweth perfectly all the secrets and hidden things of God his Father: the other, [*the Word of his Father*] because by him those secrets are revealed to the Church.

These two Epithets Christ doth claim to himselfe, Mat. 11. 27. Joh. 1. 18. when he saith, none but he knoweth the Father, and no man ever saw God, he assumeth therein to be his Fathers wisdome; and to be his Word, when he saith that he revealeth and declareth him: hence called a Prophet, and that Prophet.

Note that Christ is rightly called the Word, because of the promise that was made of him to the Church from the beginning in Paradise.

3. The Scriptures of the Old and New Testament. Luk. 11. 28. *Blessed are they that hear the Word.* Act. 11. 19. This is the inspired and created Word.

4. The decree, ordinance, will, and beck of God, touching any thing that he will doe, or not. Mat. 4. 4. *Man lives by every word that comes out of the mouth of God.* Heb. 1. 3. *Beareth up all things with his mighty Word.* This is the Word of Gods ordinance and purpose. It signifies also a thing decreed of and uttered by Prophesie, Isa. 2. 1.

5. The divine Law, teaching and commanding good things, and forbidding evill. Psalm 119. 101. *I have refrained my feet from every evill way, that I might keep thy Word.* This is the Word of precept and commandement. Gal. 5. 14. *In one word*; that is, one precept.

6. Every promise of God, touching any good things, temporall and eternall; but especially the promise of free Justification by Christ, received by faith. Psal. 119. 8, 9. *I wait for thy Word.* Also vers. 25. *Thy Word hath quickened me.* Luk. 1. 38. Ephes. 5. 26. *By the washing of water through the Word.* This is the Word of free promise, whereof in Ro. 10. 8.

7. A word of prediction or foretelling things that are to come. Isa. 2. 1. *The word which Isaiah saw upon Judah.* Ezek. 3. 4. *Declare unto them my words.* This is the word of Prophesie: Also victory the matter of the word, Psal. 60. 12. Judg. 5. 1, 2. & 11. 63. 1 Sam. 18. 5.

8. A Commandement for doing any thing in the matters of this life. Luk. 5. 5. *At thy word we will let downe our Nets.* Luk. 7. 7. *Say the word, and my Servant shall be whole.* John 10. 35. This is a word of authority, charging things to be done effectually.

9. A grave, wise, and pithy sentence. Prov. 11. 6. *To understand the words of the wise, and their dark sayings.* Eccles. 12. 11. *The words of the wise are like goads.* Act. 20. 35. This is a Word of godly instruction and perswasion. Also it signifieth doctrine uttered and spoken to the teaching of the Church, 1 Tim. 4. 12.

Note; a Word first uttered by the Prophets, and afterward handled by such wise men as were furnished of God with gifts to divide it aright.

10. Any thing or matter, that is either said or done. Luk. 1. 65. *And all these words were noysed abroad thoughout all the Hill-countrey.* Exod. 18. 16. Deut. 17. 1. 1 King. 14. 13. Gen. 21. 1, 20. & 15. 1.

11. The voyce of God, calling a man to do the work of a Prophet, Jer. 1, 4. Ezek. 1. 3. This is the word of vocation.

12. The preaching of the Word of God, Act. 6. 2. 1 Thess. 2. 13. Not that it is the same with the Scriptures or written Word of God formally, but is, or ought to be so, 1 Analogically, or by agreement with it; 2 Materially, or for substance of that which the Preacher teacheth, Isa. 8. 20. 1 Tim. 6. 3. & 2. 4.

13. Prayer to God, or the word of Supplication to God. So the word of *Elias*, 1 King. 17. 1. is interpreted and explained by St. *James*, ch. 5. 17.

By the Word] According to the Commandement of God, sending Preachers to teach Christ. Rom. 10. 17. *And hearing by the Word of God.*

Some Interpreters, as *Martyr*, *Pareus*, doe interpret [*Word*] for the matter and substance of preaching, or Sermons; which must not be any precepts or traditions of men (which are both uncertain and unlively, too dead to beget faith;) but the written Word, or Scripture of Old and New Testament; which be indeed the lively seed and firm foundation of faith.

Though this interpretation be godly, yet the signification which I have given (out of M. *Beza*) is fitter:

1 Because it is written not *Ex Rematos*, of the Word, but *Dia*, by the Word.

2 Because it is *Rhema*, not *Logos*.

3 Because this doth well and meetly agree with the beginning of vers. 15. *How shall they preach except they be sent?* that is, the Word and Commandement of God must come to send and to warrant some to teach, and

and others to heare them. Lastly, the [*Word*] is elsewhere put for Commandement, Luk. 5. 5.

The Word of faith] The Gospel or the doctrine of free salvation, upon condition we beleeve. Rom. 10. 8. *This is the Word of faith which we preach.*

Good words] See *Accept, Grace, Justice, Righteousnesse, Justifie.*

Idle word] A vain unprofitable speech, whereof there is no use for soul or body; for this life, or the life to come; for our selves or others. Mat. 12. 36. *Men shall give account for every idle word they speak.*

Word of the Lord] The Gospel, which witnesseth of the Lord; also the preaching of it, 2 Thess. 3. 1. 1 Thess. 1. 8.

To put words into the mouth] is, To teach, inform, instruct, Numb. 22. 38.

Not to speak after ones word] is, To acquiesce, and rest in it, Job 29. 22.

To send a word] is spoken when the thing is effected which God commanded, Psal. 107. 18. & 147. 14.

Work] Threefold.

1. The work of God onely, as Creation, or the creature; this God will not judge, but reform and repair.

2. The work of man onely, as sin; this will God judge, and not absolve.

3. The work of God and man together, as godlinesse, 2 Cor. 6. 1. This God will reward.

A work] Some outward deed or action, divine or humane, good or evill. Gen. 2. 2. *When God hath made an end of all his work.* Jam. 2. 18. *Thou hast faith, and I have works, shew me thy faith out of thy works.* Rev. 2. 13. *I will render unto every one of you according to your works.*

2. The free reward which follows good works, in life everlasting. Rev. 4. 13. *And their works follow them.* Also correction for sin, Isa. 5. 12, 19.

3. Such servile work, as is proper to every mans calling, which may be done in the six dayes. Exod. 4. 5. Also 20. 9. *Thou shalt doe all thy work.*

4. Merit, or deserving by works. Rom. 3. 20. *Therefore by the works of the Law shall no flesh be justified.* Vers. 28. Chap. 4. 2. & 11. 6. *If it be of grace, no more then of works.* Thus is [Work] taken in all places, where it is opposed and set against Faith or Grace.

5. Wicked and unhoneſt manners. Tit. 1. 16. *They deny him in their works.*

6. Stuffe or matter, needfull to build withall. Prov. 24. 27. *Prepare thy work without.*

Work of faith] A true lively faith, which is the work of Gods wonderfull power in the elect. 2 Thess. 1. 11. *The work of faith with power.* Joh. 6. 29. *This is the work of God, that ye beleeve in him whom he hath sent.*

Work of faith] Either Faith, which is a speciall and wonderfull work of God, or which is working and operative, working by love, Joh. 6. 29. 1 Thess. 1. 2. Gal. 5. 6. 2 Thess. 1. 11.

Work of the flesh] Such sinfull deeds as nature unreformed, or inbred corruption brings forth, Gal. 5. 19.

Worke of God] Any thing created of God, or any blessing or punishment, as work of his Mercy or Justice. This is the general acception of the word; but more particularly, the faith of the elect, which in the least measure and degree is yet wrought in our hearts by God, Rom. 14. 20. Whereas some understand that place of *Paul*, of mans salvation; others, of man himselfe, consisting of body and soul, and others of charity, or other fruits and gifts of Faith: yet it is best to interpret it of the weak faith of such as knew not their liberty by Christ; for thus the circumstances of the place lead me to expound it: also the words of *Christ*, Joh. 6. 29. The least spark of faith coming from God, must be cherished in our weak and infirm brethren, after the example of our elder brother, who doth not quench the smoaking flax, Isa. 42. 3.

Work of his hands] Gods people regenerate by his Spirit, to be new creatures, Isa. 19. 15.

Work of our hands] The duties both of our generall calling, as we are Christians, to wit, to beleeve in Christ, and to repent of our sins, bringing forth the fruits thereof by a godly and upright life; and also of our speciall and particular callings, as we are Magistrates, Ministers, Fathers, Masters, Subjects, Children, &c. Psal. 90. 18. *Direct thou the works of our hands upon us.*

Work of the Ministery] The whole duty which a Minister by virtue of his calling is bound for to perform unto his flock, as to Preach, to Rule, to Pray, to Administer the Sacraments, to exhort and comfort privately, &c. Eph. 4. 12. *For the work of the Ministery.*

Perfect work] Our consummation in Christ, which is the work and use of afflictions, sent unto beleevers, as Gods instrument, to polish and perfect them. As

Jam.

Jam. 1. 4. *Let patience have her perfect work.*

To work, *referred to God*] To execute and fulfill ſomething decreed from everlaſting in Gods counſel. Eph. 1. 11. *God worketh all things after the counſell of his Will.*

2. To govern and rule the world by ordinary adminiſtration. Joh. 5. 17. *My Father worketh hitherto, and I work.*

3. To doe ſome extraordinary thing, which may in ſpeciall manner, declare either Gods mercy or wrath. Act. 13. 41. *I work a work in your dayes, a work, which ye will not beleeve, if a man would tell it you.*

4. To ſatisfie by offering of Sacrifices, legall, or by ſuffering penal evils. Rom. 3. 20. & 4. 5.

To work, *referred to men*] To do ſome good action approved of God, and pleaſing to him. Joh. 6. 28. *That we might work the works of God.*

2. To deſerve ſomething by his work, or to reſt upon the merit of his work. Rom. 4. 4. *To him that worketh wages is counted by debt.*

3. Diligently to labour in a good vocation. Act. 18. 3. *He abode with them, and wrought; for their craft was to make tents.*

To work glory] That God hath made afflictions for Chriſt to be the way to eternall glory, 2 Cor. 4. 17. Act. 14. 22. Things work to glory, either as cauſes or occaſions, or neceſſary helps.

To work out] To be conſtant in doing good works, to the end of ones life, running on ſtill in the race of godlineſſe. Phil. 2. 12. *Work out* (or *make an end*) *of your ſalvation with fear and trembling.*

To work will and deed] To give power and make able by grace to will well, and work well, Phil. 2. 13. The doctrine of univerſall grace and free will, that all (if they will) may will and doe well, fals to the ground by this ſentence, which refers all to Gods grace in matters of pleaſing God, and of ſalvation, as in the latter end of this Verſe is very plain: *of his good pleaſure*; that is, as he willeth and pleaſeth, ſo he diſtributeth.

According to our works] As our works ſhall be good or evill, ſo ſhall our judgement and doome be. Rom. 2. 6. *Who will reward every man according to his works.* Pſalm 62. 12. Mat. 16. 27. Howſoever the form of the ſentence at the laſt day ſhall paſſe, according to the condition of our works, yet works merit not as cauſes, but witneſſe as tokens.

Works of darkneſſe] Sinful works, which come from ignorance and unbeleef, Eph. 5. 11. See *darkneſſe.*

Note. No good work in all the Scripture, but hath a commandement to do it.

2. A promiſe to them that do it.

3. An example of Saints which have done it.

By this rule moſt Popiſh works are diſcarded from being good works.

To ſhew by faith our works] Not that a lively true faith can be voyd of works (being ever coupled with love to God and our Neighbour) but that ones faith (whereof he boaſteth) cannot be ſhewed and demonſtrated by any argument, where the teſtimony of good works is wanting. Jam. 2. 18. *Shew me thy faith by thy works.* This beateth down Hypocrites.

Works of God] Such deeds as God commandeth, allowes, loves, and will reward. Joh. 6. 28. *What ſhall we doe, that we might work the works of God?*

2. The actions of Gods mercies towards the elect, and of his judgements towards the wicked. Pſal. 145. 17. *The Lord is holy in all his works.* Alſo v. 5, 10. *All thy works praiſe thee.* Iſa. 5. 12.

Works of God] 1. The Creation of the world, Gen. 2. 1, 2, 3. Heb. 4. 10.

2. The Creatures or naturall things created by God. Either Man, or any other, Pſal. 8. 4. & 138. 8. & 102. 25. Rom. 14. 20. Pſal. 104. 24.

3. The gubernation and preſervation of the world, Joh. 5. 17. Pſal. 145. 17.

4. The Sanctification of his Church, or the ſanctity it ſelf of the Church; and good works of the godly, which are Gods works originally, Joh. 6. 28. & 9. 4. Iſa. 26. *Thou haſt wrought all our works in us.* And Eph. 2. 10. But are ours poſſeſſively and inſtrumentally.

5. The Redemption of mankind, Joh. 9. 4. Act. 3. 41.

6. Any temporal benefit or work of God, if it be extraordinary and miraculous, Joh. 5. 36. & 10. 25, 38.

7. The glorification or exaltation of the good, Phil. 3. 21. Pſal. 111. 2, 3.

8. The condemnation or puniſhment of the evill, Pſal. 111. 7.

Good works] 1. *Properly*, thoſe actions which are according to Gods Law, Tit. 3. 8. Eph. 2. 10.

2. *Improperly*, and *ironically*, thoſe which men think to be good and are not, but are evill, Tit. 3. 5. Matthew 9. 13. Iſa. 57. 12.

Good

Good works] All manner of duties inward and outward, as well thoughts, as words and actions, towards God or man, which are commanded in the Law of God, and come from a pure heart, and faith unfained, being referred unto Gods glory. Eph. 2. 10. *Created to good works.* Blind Chriſtians, which think onely Almeſ-deeds to be good Works, or outward actions at utmoſt, be deceived; as the Papiſts, who reckon for good, ſuch not works as themſelves invented, and are commanded of God.

Good works and evill] All Moral virtues and vices, commanded or forbid in the Decalogue or Morall Law of God, 3 Joh. 11. Eph. 2. 16. Rom. 2. 7, 9. Joh. 5. 29.

2. The doers and workers of good or evil things. Rom. 13. 3. *Rulers are not a terror to good works, but to evill.* Evil works fear not, but the committers of them have cauſe of terror; as to the doers of good there belongeth praiſe and reward.

Alſo note, that the Works here, be not Moral, but Civil deeds; not Theological, but Politicall: ſuch virtues or vicious actions, as by the good Laws of the Magiſtrate, be commanded and prohibited: for there be very many works morally good and evill, which the Magiſtrate can neither praiſe nor puniſh, as all inward thoughts and imaginations. The rule of good works is the revealed Will of God: The generall heads of good works be theſe three:

1. Sobriety, which is the moderate uſe of ſleep, meat, drink, and other benefits of this life.

2. Righteouſneſſe, which is our juſt dealing with men, without fraud or oppreſſion.

3. Godlineſſe, which is the worſhipping of the true God, in a true and right manner, and with a true and ſincere heart, Tit. 2. 12.

The particular works of Chriſtians are then tryed and found to be good:

1. When they are guided by knowledge, and proceed of lively Faith, Rom. 10. 2. 2 Tim. 1. 5. Heb. 11. 6. and throughou that Chap. 1 Tim. 4. 4.

2. If they be directed unto Gods glory, 1 Cor. 10. 31.

3. When they are carryed with a joynt reſpect to all Gods commandements, Pſal. 119. 6.

4. When a ſpeciall care is had of doing the duties of our particular callings, and hold out with conſtancy, Rev. 2. 10. Luk. 3. 13.

Three chief ſpurs to good works (amongſt many) be,

1. The precepts of God.

2. The example of the godly.

3. The benefits promiſed to works of godlineſſe, both preſent and future.

Concerning the cauſes of good works, God onely is the originall, primary, and efficient cauſe, 1 Cor. 4. 7. Epheſ. 2. 10. Phil. 2. 13. Joh. 6. 28, 29. and ſo they are Gods works, and not ours.

1. By commandement.

2. By aſſiſtance.

3. By acceptation.

But again, they are our works poſſeſſively and inſtrumentally, Phil. 2. 12. Joh. 6. 28, 29. 1 Cor. 15. 10, 11.

They that doe oppoſe the ſubordinate (the grace of God, or the duty, or endevour of man) as contraries, make an efficient without an inſtrument, and an inſtrument without an efficient: to think to do any good without the help or grace of God, is to contemne Gods grace, and to flatter mans weakneſſe with the name of them; and again to expect the grace of God without our uſe of the means which God hath appointed, is to tempt God, and to nouriſh mens idleneſſe.

See *My, Your, Power, Poſſeſſion, Gods.*

Works of the Law] Not works done before Faith, and the grace of Converſion, for they be ſins condemned by the Law; but ſuch Works as be commanded by the Law, Rom. 3. 28.

Works of righteouſneſſe] See *Good works*, and *Saved by grace*, and *Righteouſneſſe.* Theſe ſave not,

1. Where they are not, Deut. 9. 4, 5, 6, 7. Tit. 3. 5.

2. Where they are good in opinion, but evil indeed, as Luk. 18. 11, 14. Mat. 9 13.

3. Where they want the merits of Chriſt to cover their imperfections, 2 Tim. 1. 9.

4. They ſave not, nor ſerve by way of expiation or ſatisfaction for evill works.

5. Nor as they are ours in our ſelves, but as Gods, and by Gods grace in us, Eph. 2. 9, 10. Rom. 6. 22, 23.

But yet they are ſaid to ſave, 2 Tim. 1. 9. Tit. 2. 11, 12. & 3. 5.

1. Privatively, as keeping us from our diſſolving, the contrary ſins, to which damnation is threatned, when they are committed, Dan. 4 24. 1 Pet. 3. 13.

2. Preparatively, as without which we ſhall not be partakers of the merits of Chriſt, Mat. 3. 2, 3. Luk. 13. 3, 5. Mat. 5. 20. & 18. 3.

As being the conditions which God requireth of all that ſhall be juſtified and ſaved, Mat. 5. 20. & 6. 14, 15.

Workers together] Apoſtles and Miniſters, who by their painfull preaching of the Goſpel, and outward diſpenſation of the Word and myſteries, do labour with, and under God, about the converſion and ſalvation of ſinners. 1 Cor. 3.9. *For we are workers and labourers together with God.* What doth this place further the Papiſts, to prove that Free-will of it ſelf, and owne natural ſtrength, doth work toward the imbracing of faith, repentance, ſpiritual righteouſneſſe, and regeneration of life? For in all theſe reſpects, *Paul* affirmeth himſelf and *Apollos* to be nothing, and that it is God giveth the whole increaſe, 1 Cor. 3.6. As God of his owne good will calleth Miniſters, putteth them forth to labour in the vineyard of his Church, poureth meet graces into them, to fit them to his work: So it is he alone which worketh in the hearts of the hearers to renew their hearts for to beleeve the Goſpel, and repent of their ſins. Therefore nothing but planting and watering, the externall work onely, belongeth to the Miniſters; the inward converſion is peculiar to God alone, who makes his Ordinances effectuall, where and when he pleaſeth, uſing his Miniſters as inſtruments onely in the ſalvation of men, as 1 Cor. 3. 5.

Working of Satan] His might and ſtrength, which Satan ſhal utter by Antichriſt, in doing wonders to deceive the reprobate by his errors, 2 Theſſ. 2.9.

Working together] The meeting of many cauſes to bring forth one common effect. Rom. 8. 29. *All things work together, &c.*

Workmen] The Miniſters of the Goſpel, Mat. 10. 10. Luk. 10.7.

His workmanſhip] Elect converted ſinners, who are not their owne, nor the work of any creature, but the work and fabrick of the mighty God alone, regenerating and as it were creating them the ſecond time, by renewing their corrupt nature, which was no more able to change it ſelf in whole, or in part, then to make themſelves at firſt. Eph. 2. 10. *We are the workmanſhip of God, created, &c.* Pelagians which do attribute our new birth to nature, and the Papiſts which doe divide this worthy work between nature and grace, do not know the Scripture, and therefore do grievouſly erre.

World] The whole frame of Heaven and Earth, with all creatures above and below. Joh. 1. 10. *The world was made by him.* Heb. 11. 3. This is the Elementary world.

2. All the people or inhabitants of the world, men and women, even whole mankinde. Rom. 5. 12. *By one man ſin entred into the world.* 2 Pet. 1. 14. *Luſts which be in the world.* A Metonymie. This is the reaſonable world, or world of men.

3. All unregenerate men, be they elect or reprobate. Joh. 15. 18, 19. *I have choſen you out of the world.* 1 Joh. 5. 19. *The world lies in wickedneſſe.* This is the world of the wicked, Joh. 16. 8.

4. The Elect onely. Joh. 3.16. *God ſo loved the world.* 2 Cor. 5. 5. *God was in Chriſt reconciling the world.* This is the world of the Elect, Joh. 3. 16. Elect tearmed the world, both becauſe they are taken out of Jews and Gentiles, and do by nature participate in the corruption and wickedneſſe of the world.

5. The company of true beleevers onely, whether they be Jews or Gentiles. 1 Joh. 2. 2. *Not for our ſins, but for the ſins of the whole world.* This is the world of the faithful, or beleevers.

6. The reprobate onely, and the whole company of them. Joh. 17. 9. *I pray not for the world.* Joh. 14. 17, 22. *Whom the world cannot receive.* This is the world of the reprobate, who be tearmed the world, becauſe they be the greateſt number, 2 they do moſt hurt to the whole world, 3 and do favour onely the things of this world.

7. Wicked luſts, ſuch as reign in evill men, the children of this world. 1 Joh. 2. 16. *Love not the world, nor the things of the world.* Often it ſignifieth that ſinful and miſerable condition which all men lie under through *Adam's* fall, Joh. 14. 15, and elſewhere.

8. The condition and ſtate of this terrene earthly life. 1 Cor. 7. 34. *Careth for the things of the world*; that is, things which belong to relieve us, whiles we live here in this frail condition.

9. Earth it ſelfe. Matth. 4. 8. *And ſhewed him all the Kingdomes of the world.* This is the Terreſtriall world. It ſignifieth earth, and all creatures living thereon, ſave ſuch as were in the Ark of *Noah*, 2 Pet. 2. 6.

10. The unbeleeving Gentiles only, being diſperſed throughout the world. Rom. 11. 10. *If the fall of them, be the riches of the world.* Sydoche of a part for the whole.

11. Every perſon indefinitely, without reſpect of ſex, age, degree, or countrey. Joh. 18. 20. *I ſpake openly to the world.* Joh. 3. 17. *That the world through him might be ſaved*; that is,

is, whatſoever perſons ſhould beleeve in him at any time.

12. The pomp and glory that is in men, and in all earthly things. Gal. 6. 14. *Whereby the world is crucified to me, and I to the world.*

13. The things that God gives us here to uſe, for the maintenance of this life. 1 Cor. 7. 31. *They that uſe this world, as if they uſed it not.* This is worldly goods.

14. The ſtate and condition of ſuch as ſhal be glorified in heaven. Luk. 20. 35. *They that ſhall be counted worthy to enjoy that world.* This is the Celeſtial world.

15. All adverſary power of the world, that riſeth up againſt our Salvation, 1 Joh. 5. 4.

All the world] Beleevers of all ſexes, ages, times, countreys, or degrees. 1 Joh. 2. 2. *Of all the world.*

2. Exceeding many, by an Hyperbole, Joh. 12. 19.

Children of this world] Such as live in the world, whether they be good or bad. Luk. 20. 34. *The children of this world marry Wives, and are married.*

2. Such as are wholly given to the things of this life, and to this *preſent world*, Luk. 16. 8.

Ends of the world] The later dayes and times of the world. Heb. 9. 16. *But now in the end of the world hath he been made manifeſt.*

3. The certain period and point of time, when the world (as it now ſtandeth) ſhal be diſſolved. Mat. 24. 4. *And of the end of the world.*

Faith obercometh the world] That Chriſt received by faith, beateth down the remnants of corruption which reigneth in the world: Alſo ſtrengtheneth us to bear the perſecutions of the world; and laſtly, conquereth Satan the Prince of the world, 1 Joh. 5. 4.

Foundation of the world] The beginning of heaven and earth; or the time when they were firſt framed. Heb. 9. 26. *For then muſt he often have ſuffered ſince the foundation of the world.*

A friend of the world] One that loveth and embraceth the luſts and pleaſures of ſin. Jam. 4. 4. *Whoſoever will be a friend to the world, makes himſelf an enemy to God.*

God of this world] The Devil or Satan, whom wicked men ſerve and obey as their God, and in whom he rules and works effectually, as in his owne people and ſubjects. 2 Cor. 4. 4. *In whom the God of this world hath blinded their minde.*

Goods of this world] Riches, wealth, even all things pertaining to this life. 1 John 3. 17. *Whoſoever hath this worlds goods.*

Inhabitants of the world] The children of God which dwel in this world, and which for their ſake was reſtored, and is continued. Iſa. 26. 9. *The inhabitants of the world will learn righteouſneſſe.* Thus I expound it, and not generally of all men, by reaſon of the oppoſition in Verſ. 9, 10. between the Inhabitants of the world, and the Wicked, whom no corrections can tame and teach goodneſſe, be they never ſo equall and gracious afflictions, yet will not the ungodly by them be brought to their right ſenſes, to ſee and acknowledge the excellent and mighty works of God, nor to ſubmit to his Word.

2. The *Babylonians*, the whole put for the part. Iſa. 26. 18. *The inhabitants of the world.*

3. Elſewhere it is often put for all people, which do dwel on the face of the earth, and ſometime for ſinners and tranſgreſſors alone, as Iſa. 26. 21.

World of iniquity] An huge maſſe and heap of all manner of vices. Jam. 3. 6. *Tongue is a world of iniquity*; that is, an inſtrument and organ to utter the innumerable corruptions of the heart, out of the abundance whereof the tongue ſpeaketh.

Preſent evill world] The ſinful miſerable condition of ſuch as live now in the world; without the knowledge of Chriſt, being ſubject to the malice of Satan and the corruption of ſin. Gal. 1. 4. *From this preſent evill world.*

Worldly Sanctuary] The Tabernacle under the Law, till the Temple was built, to have been earthly and brittle, becauſe it was ſo made, as it might eaſily be taken aſunder, and put together again, Numb. 4. 31, 32. & 7. 8. Exod. 26. 3, 20. Heb. 9. 1. *A worldly Sanctuary.* This ſignifieth that the faithfull in this Tabernacle of their body (which is to be laid downe and ſet up) are ſojourners from the Lord, till they come to have a ſtable habitation in the heavenly Kingdome. The work-men of the Tabernacle being induſtrious and skilful men, Exod. 36. 1, 2, 8. did ſignifie all the Miniſters of the Church, with the ſeverall graces of the Spirit, fitting them to the Miniſtery, Rom. 12. 6. Eph. 4. 8, 11. 1 Cor. 12. 4. 1 Pet. 4. 10, 11.

Spirit of the world] That Spirit which teacheth ſuch things as the men of this world do delight in. 1 Cor. 2. 12. *We have not received the ſpirit of the world.*

That world] Eternal life in heaven. Luk. 20. 35. *They ſhall be counted worthy to enjoy that world.*

Worme] A contemptible baſe creature, creeping upon the ground, *&c.*

Of *wormes* there are divers kindes, as Earth-wormes, wormes breeding in the brain, ſtomach, belly of men, women, and children: So in beaſts, fiſhes, fruits, *&c.*

2. A perſon contemned in the world, and had in vile account. Pſal. 22. 6. *But I am a worme, and not a man, a ſhame and contempt of men.* Accuſing conſcience, Iſa. 66.24.

Wormewood] A bitter hearb ſo called, Prov. 5.4.

It is put, 1. For affliction and calamity, Lam. 3. 15, 19. Jer. 23.15. & 9. 15.

2. For injuſtice and oppreſſion, Amos 5.7. & 6. 12.

3. For a falſe Teacher, Rev. 8. 10, 11.

4. For a grievous ſin, Deut. 29. 18.

Worſe] More evill, Geneſ. 19. 9. More harmful, 2 Sam. 19. 7. More wickedly, 1 Ki. 16. 25. 2 Chr. 33. 9. Jer. 7. 26. & 16. 12. Sadder, Dan. 1. 10. Greater, wider, Matth. 9. 16. More dangerous, Mat. 12. 45. More troubled with her diſeaſe, Mar. 5. 26. Not ſo good, Joh. 2.10. Judgement, puniſhment, evill, Joh. 5. 14.

Are we the worſe, 1 Cor. 8. 8. *Have we the leſſe,* marg.

The laſt errour ſhall be worſe then the firſt. A proverbial form of ſpeech. The people will believe in him more then before, Joh. 11. 48. & 12. 32. which they counted errour.

Put it to a worſe, 2 King. 14. 12. Heb. *was ſmitten.*

Worſhip] Civil reverence due unto men, for their authority and gifts. Mrt. 9. 18. *There came a certain Ruler, and worſhipped him.* This is civil worſhip.

2. Outward religious ſervice, due unto God for the greatneſſe of his majeſty. Matt. 4. 10. *Thou ſhalt worſhip the Lord thy God.* This is outward divine worſhip.

3. Inward religious honour of the heart; ſincerely loving, fearing, and truſting in God, becauſe of his infinite knowledge, mercy, and power. Joh. 4. 24. *Muſt worſhip him in ſpirit and truth.* This is inward divine worſhip.

4. Immoderate reverence toward creatures. Act. 10. 25. *He fell down at his feet, and worſhipped him.* Rev. 22. 8. Neither *Cornelius* nor *John* did take *Peter* or the Angel to be God, they failed in exceſſe of reverence, and were rebuked.

To worſhip the Church] To give honour to Chriſt, dwelling and reigning in his Church, and to honour the Church in Chriſt her head. Iſa. 49. 23. *They ſhall worſhip thee with their faces toward the earth.* Rev. 3. 9. *And worſhip before thy feet.*

Worſt] Ezek. 7. 24. The moſt wicked, violent, furious, unconſcionable.

Worth] Gen. 23. 9. *Full money,* or *full ſilver,* according to the *Hebr.* According to the value of it, Lev. 27. 23. Tribute. Of more value, 2 Sam. 18. 3.

Make my ſpeech nothing worth, Job 24. 25. Heb. *Bring my ſpeech to nothing*; that is, Shew that my reaſons are nothing worth, and doe not prove that for which I brought them. *Annot.*

Worthy] One that deſerveth, by merit of ſome work done. Rev. 5. 12. *Worthy is the Lamb to receive power.* Alſo verſ. 4, 9. *Thou art worthy to take the book.* Likewiſe in all places of Scripture, where [*worthy*] is affirmed of Chriſt, and denyed unto men, it hath this ſignification; one worthy by approbation of ſtrict Juſtice.

2. Equal or proportionable. Rom. 8. 18. *The afflictions of this preſent time, are not worthy the glory that ſhall be ſhewed*; that is, not equal in the ballance of Juſtice.

3. One reckoned and accepted as worthy, through the worthyneſſe of Chriſt imputed unto him. Luk. 21. 39. *That ye may be accounted worthy to eſcape all thoſe things that ſhall come to paſſe.* Worthy by acceptation in mercy, Act. 5. 41. The verb in *Greek* is compound, and is uſed in Scripture alwayes to ſet forth the undeſerved graces of God, as Luk. 20. 35. Apocalyps 3.

4. Fit, or meet. Mat. 3. 8. *Bring forth fruit worthy of repentance*; that is, ſuch works as be meet and beſeeming thoſe that doe repent.

5. One of excellent valour and courage, deſerving great praiſe for doing hardy and valiant exploits. 2 Sam. 23. 9. *One of the three Worthies.*

To walk worthy of the Lord, and of the Goſpel] To live in ſuch ſort as is meet and ſeemly, for ſuch as have the mighty God for their Lord, and are profeſſors of the glorious Goſpel of Chriſt. Col. 1. 10. *That ye might walk worthy of the Lord.* Phil. 1. 27. *As becometh the Goſpel.* To walk agreeably to it.

Worthies] Nah. 2. 5. Gallant Heroes, Captains, and men of War, whether againſt *Nineveh*, as ſome; or belonging to *Nineveh*, as others. *Annot.*

Worthily] Ruth 4. 11. *Doe thou worthily in Ephratah*; or, *get thee riches, or power*; or, *make thee grow mightily, and full of riches.*

Wot] To know, Gen. 21. 26. & 39. 8. & 44. 15.

Would] To wiſh, Gen. 30. 34. *Aynſworth.* To be willing, or to offer himſelf, 1 King. 13. 33. To will, or pleaſe, Nehem. 9. 24. Eſt. 9. 5.

Wound] The hurt upon the body received by ſtroke or fall.

2. For great affliction, Iſa. 1. 6. Obad. verſ. 7. Job 9. 17.

3. The reproof of a faithful friend, Pro. 27. 6. Pſal. 141. 5.

4. For the trouble of conſcience, Prov. 18. 14.

To wound the conſcience, is, To cauſe a man to do that againſt his will which he thinks unlawful, 1 Cor. 8. 12.

W R.

Wrap] To cover, 1 King. 19. 13. To faſten, and take ſure hold, Job 8. 17. To hide ſin, Mich. 7. 3.

Wrath] Juſt vengeance taken upon ſinners in this world. Pſal. 90. 11. *Who knows the power of his wrath?* Eph. 5. 6. Rom. 3. 5. *Which puniſheth.* Iſa. 26. 21.

2. Eternall death in hell fire. 1 Theſſ. 5. 9. *God hath not appointed us to wrath.* 1 Theſſ. 1. 10. *Which delivereth us from that wrath to come.* Rom. 2. 5. This floweth from the juſt wrath of God.

3. The perturbation of minde, which moveth men to revenge their owne wrongs. Gal. 5. 30. *Hatred, debate, wrath.*

Wrath when it is attributed to God ſignifieth three things.

1. His juſt decree to puniſh ſin. Joh. 3. 36. Rom. 1. 18. *The wrath of God is revealed from heaven*; that is, the wrath of God, is made manifeſt by the effects of the ſame.

2. His threatnings againſt ſin, Pſal. 6. 1. *Correct me not in thy wrath*; that is, according to thy threatnings againſt ſin, Hoſ. 11. 9. Jon. 3. 9.

3. The puniſhment it ſelf, inflicted upon ſinners. Rom. 2. 5. *To treaſure up wrath*, is, To heap up puniſhment. Thus it is taken, Mat. 3. 7. Eph. 5. 6.

Children of wrath] Thoſe that are guilty of eternal death through the juſt anger of God againſt ſin, as all men be by nature and birth. Eph. 2. 3. *And were by nature the children of wrath as well as others.*

To give place to wrath] To ſuffer God to execute wrath and puniſhment upon our enemies that wrong us, committing our cauſe to him, who in due time will revenge it. Rom. 12. 19. *Avenge not your ſelves, but give place to wrath.* Deut. 32. 35. This phraſe by ſome is underſtood of our owne wrath, that we ſhould keep it in, and not ſuffer it to break forth, but digeſt and allay it in our ſelves, by meekneſſe of ſpirit.

Other Interpreters referre it to the wrath of our adverſary, which will be much appeaſed (if not wholly quenched) by our ſilence and patience, giving way to his anger without reſiſtance; even as the force of a gun or of lightning, is greatly broken, if they light and fall upon ſoft and yeelding things, as the ground, or wool, or ſuch like; whereas hitting upon hard things, as oakes, walls, &c. which do reſiſt, they violently overthrow all.

Theſe things are true, but the firſt ſenſe is fitteſt, as appeareth by the Text, Rom. 12. 19. by the words cited out of *Moſes*; for, *Vengeance is mine, ſaith the Lord.*

Wreathed] Lam. 1. 14. *They are wreathed. They*, that is, the penalties whereunto by them I have made my ſelf liable, and which God hath juſtly inflicted upon me for them, are made up together as in a *wreath*. The word here uſed is very pregnant, and made vigorous. It is derived (as ſome think) from the *boughs* or *twigs* of trees, or ſhrubs, that growing thick together, are *intangled* one with another. So tearmed, Gen. 40. 10. As others, from *threads* that are *twined* and *twiſted* together, to make up a *line*, *cord*, or *cable*, Eccl. 4. 12. Or, as others again, from *withs* and *twigs* that are *wreathed* together for the making of *baskets*. Or, as others, laſtly, from *nets* and *ſnares* made of *lines* ſo *twiſted*, wherein birds, beaſts, and fiſh are wont to be *intangled*; or *weels* made of ſuch *withs* and *twigs*, for the *catching* of fiſh, becauſe in the *Chaldee* and *Syriack* the word is commonly uſed for ſuch *nets*, Job 19. 6. Ezek. 12. 13. & 19. 8. and ſuch *baskets*, 2 Cor. 11. 33. *Annot.*

Wreſt] To pervert and turn to another end. Thus *to pervert judgement*, Exod. 23. 2. is, To oppreſſe under colour of juſtice, Deut. 16. 19.

To wreſt ones words; is, To turn them into another ſenſe then he meant that ſpake them, or then the words will bear, Pſal. 56. 4. Thus Heretickes *pervert the Scripture*, to confirm their falſe doctrine, 2 Pet. 3. 16.

To wreſtle] To ſtrive together, one man with another, which ſhould overcome the other by ſtrength. Gen. 32. 24. *There wreſtled a man with him, till the breaking of the day.*

2. To fight and ſtrive againſt the ſpirituall enemies of our ſalvation. Epheſ. 6. 12.

We wrestle against principalities and powers.

Wrestlings of God] Divine and vehement wrestlings, very great and earnest endevours, both with God in prayer, and by all other means that she could, Gen. 30.8.

Note that wrestling in *Jacob*, Gen. 32.24. which was a combating, by taking hold one of another, figured the spirituall strife and conflict which the children of God have, Rom 15.30. Heb.10.32. Phil.1.27.

Wretched] *Properly* miserable, poor, afflicted.

It is *outward*, by reason of outward calamities, or unsupportable burthen, Numb. 11.15.

2. *Spirituall*, twofold.

1 *Privative*, in the want of spirituall grace, as saving knowledge, righteousnesse, and sanctification, Rev. 3.17.

2 *Positive*, by reason of originall corruption, Rom. 7.24.

Wring] To straine or presse out dew, Judg. 6.38. Juyce of the grape, Gen.40.11.

It is put for, To afflict with grievous calamities, Psal. 75.8. To kill, Lev.1.15.

To wring the blood] The clots of blood that the dolors of Christs sufferings wrung from him in the garden before his oblation upon the Crosse. Lev. 1.15. *And the blood thereof shall be wrung out at the side of the Altar:* comp. it with Luk. 22.44.

Wrinkle] A blemish in the face or body, caused through age or affliction, Job 16.8.

2. The deformity of the soul by reason of sin, Eph. 5.25. Cant. 4.7. From this wrinkle the Church is free in this life, in *justification* by the blood of Christ, 1 Joh.1.7. and shall be in the life to come, in respect of *sanctification*, Eph. 5.27.

Write] is put for Reckon, Isa. 10.19. To touch and instruct, 1 Joh.2.6,7. Prov.22.20. To purpose and decree, Job 13.26. To declare, Jer. 22.30.

To write into the heart] is, to work into the heart by the Spirit of God, a gracious disposition and aptnesse to keep the Law evangelically, and to give some power and strength thereunto, Jer. 31.33. This is done in our effectuall calling, which is this *writing*. *Cameron* on Heb. 8.10. or spirituall knowledge and regeneration. *Parens* on Heb. 8.10.

To write with a mans pen] To write such a style as men do use in their writing, and in such letters as the most rude may read and know what is written, Isa. 8.1. *Write in it with a mans pen.* Hab. 2.1.

Writing] signifieth, something which *Elias* had written by way of propheſie whiles he lived, 2 Chr. 21.12.

Writing] is either, 1. *Immediately*, of God himselfe, Exod. 32.16. or *mediately*, by his servants, Deut. 31.24. Joh.5.47. Thus the Lord would have his Word *written* for the generation to come, Psal. 102.17. Isa. 30.8.

1 For our learning, Rom.15.4. & 4.23. 1 Cor. 9.10.

2 For our admonition, 1 Cor.10,11.

3 For our instruction, Exod. 24.12.

4 For our belief, that our faith might be strengthened, Joh. 20.31.

5 For the greater assurance of those things delivered by the word of mouth, Luk. 1.4.

To be written in earth] To be forgotten before God and his Church. Jer. 17.13. *All that forsake thee shall be written in the earth.*

To be written in heaven] To be predestinated and elected eternally by the firm counsell of God, to obtain salvation by Christ. Luk. 10.20. *Rejoyce that your names be written in heaven.*

To be written in the book of Remembrance] To be loved, respected, cared for, rewarded and remembred of God. Mal. 3.16. *A book of Remembrance was written before him, for such as fear the Lord.* See *Remembrance.*

Wrong] put for Hurt, or dammage, Act. 27.10, 21. Psal. 105.13. Jer. 22.3. Oppression, Ib. 13. Affliction, Lam. 3.59. Referred to the soul, Prov. 8.36.

Wrong is either, 1. *In respect of him that doth wrong*, Phil. 18. Which is condemned, Matth. 5.39. Exod. 2.13,14. Act. 7.27. Shall be punished, Col.3.25. Psal. 7.17. Judg.9.24. Luk. 18.7, 8. Example in *Pharaoh*, Gen. 12. 12, 14. and *Abimelech*, Gen.20.3,18. *Ahab*, 1 King. 21.10,19. It ought not to be done, Act. 7.26. Lev. 19.13. & 25.17. Ought to be confessed, 2 Cor. 13. Gen. 41.9. & 50.15. 1 Sam. 24 8.

2. *In respect of him that suffereth wrong.* 2 Cor. 7.12. Ought to be suffered, rather then to go to Law with scandall to the Gospel, 1 Cor.6.7. We ought not to revenge it, but commit it to God, Deut. 32.33. Pro. 20.22. Matth. 5.39. but forget it, Gen. 27.47. and forgive it from the heart, Matth. 6.12, 14, 15. & 18.35. Eph. 4.26.

To suffer wrong] To bear and put up quietly and patiently, any harm done unto us, without seeking revenge. 1 Cor.6.7. *Why rather suffer ye not wrong?*

Wroth] Gen. 4.5. *Cain was very wroth,*

or

or *was vehemently grieved*, or *displeased*. The Hebr. word signifieth to *burn*, or to be *inflamed*, either with anger or grief. The Greek here translateth *he was grieved*, and in sundry other places, as Joh. 4. 1, 9. where both the Greek version, and all the circumstances, shew it to mean *grief*. So in 1 Sam. 15. 11. 1 Chr. 13. 11. Neh. 5. 6. *Aynsworth*. To be angry, Gen. 31. 36. *Jacob* was wroth, and thereupon chode. Anger is a passion soon raised, but hardly ruled. The easiest precept in all the Scripture, is that of *Paul* to the *Ephesians*, *Be angry*, and the hardest prohibition (that which is joyned with it) *Sin not*, Eph. 4. 26. and never more hard for a man to forbear sin, then when he doth not forbear anger. *Annot.*

Wrought] is 1. applyed to any *bodily work*, Exod. 26. 36. Ruth 2. 19.

2. To *Wood*, Numb. 23. 23.

3. To *Man*, and then it is,

1 To commit sin, Deut. 17. 2. Josh. 7. 15. 2 Sam. 18. 13.

2 To prevail with God, 1 Sam. 14. 45.

4. To the *Sea*, and then it signifieth to be Tempestuous, Jon. 1. 11, 13.

It is put for, To stir up, and provoke, Rom. 7. 8. for, To obey, 1 Pet. 4. 3.

Y A.

Yarne] Thread that is spun of flax, or wool, or other like stuffe. The end is to make cloth, whereunto there is allusion, Matth. 6. 28. Luk. 12. 27. or other work, Exod. 35. 25, 26.

It is put for Merchandise, 1 King. 10. 28. 2 Chr. 1. 16.

Y C.

Yce] A growing together and thickening of the waters, through cold, Job 37. 10. & 38. 29, 30. Psal. 147. 16.

It resembleth the state and condition of this world, in the slipperyness and brittleness of it, Job 6. 16.

Y E.

Ye] pointeth out, and hath relation unto the persons spoken to, Gen. 3. 5. Luk. 16. 15.

Yea] A note, 1. Of *affirmation*, Matth. 9. 28. & 11. 26. & 13. 51. Act. 5. 8. Philem. v. 20.

2. Of *asseveration*, 2 Tim. 3. 12. Phil. 3. 8.

3. It is a note of *constancy*, Phil. 1. 18.

4. Of *earnestnesse* in a thing, Philem. v. 20.

5. A note of *interrogation*, Gen. 3. 1.

It is put for *And*, Job 2. 4. *Be it so*, 2 Cor. 5. 16.

Year] The space of twelve moneths. Luk. 3. 23. *Jesus began to be about thirty years of age.*

2. The whole space and time of our life. Psalm 90. 9. *We have spent our years as a thought.*

3. The seasons of the year; in which sense God is said to *crown the year with his goodnesse*, when he bestowes his blessings for the use of man in the severall seasons, Psal. 65. 11.

It is taken for time indefinitely, Psalm 77. 5. & 90. 14. Exod. 38. 8, 17. Hence *Cajaphas* is said to be the *High-priest for that year*; that is, then, Joh. 18. 13. For the office of the Priesthood (as *Calvin* thinketh) was not annuall, although others think that *Annas* and *Cajaphas* discharged the office by turns; so that he who was the first year the first Priest, the second year was the second Priest; and he that now was the second, the next year was the first.

The year of the *Jews* was either Abundant, Deficient, or Equall.

Abundant, they called *Annus impregnatus*.

Deficient, they called *Annus cavus*.

The year which was *deficient*, by institution they made it full; as when they took a day out of *Cisleu* that had thirty dayes, and put it to *Marcheshvan*, which had but twenty nine dayes.

That year which was *abundant*, by institution they made it *deficient*, when they took a day from *Marcheshvan*, and added it to *Cisleu*: Here *Cisleu* had a day more then enough, for none of their moneths had thirty one dayes.

Their year was *ordinary*, when *Marcheshvan* had nine and twenty dayes, and *Cisleu* thirty; and so through the moneths of the year.

That they might reduce the course of the Moon to the Sun, they interlaced a moneth.

The Sun exceeds the Moon in his course eleven dayes in the year; so that every third year there are thirty three odd dayes, of the which they make up a moneth, calling it the

first Adar of thirty dayes, and they reserve the three odd dayes till the next yeer, and so forth till the nineteenth year. These *interlaced* moneths, with the odd dayes, made up the *nineteenth* year of the *golden number*, consisting of three hundred fifty four dayes; so that the Sun and the Moon met at one just period, as they did in the *first* year of the *golden number* of the *nineteen years*; the *third*, the *sixth*, the *eighth*, *eleventh*, *fourteenth*, *sixteenth*, were *interlaced* years, and the *nineteenth* year made up the *golden number*. The *eighth* year was *intercalar*, becaufe of the six odd dayes reserved from the years going before. *Weems Christian Synagogue*, p. 100.

Year of Sabbath, and Jubilee] Our perfect rest from sin and all infirmity through Christ in heaven, as the rest of the seventh day signifieth likewise, Levit. 25. 4,5, &c. comp. with Col. 2. & Heb. 4.

Years of an hireling] That as his *years* being expired, the hired labourer doth receive his reward, so the people of *Arabia* should at an appointed time receive the wages of their iniquity; their whole glory, even multitude of people, their riches and power being taken from them, Isa. 21.16.

Yeeld] is put, 1. for, To obey, 2 Chr. 30. 8.

2. To consent, Prov. 7.21.

3. To give increase, Hos. 8.7. Mar. 4.8.

4. To give, or render, Rom. 6.13,16,19.

5. To send out, Jam. 3. 11.

6. To free and deliver, Dan. 3. 28.

7. To procure, Heb. 12. 11.

8. To give up, Mat. 27. 5. Act. 5. 10.

9. To submit, and give over, Eccles. 10. 4.

Yell] A signe of great grief and calamity, Jer. 51. 38.

Yerne] To be tenderly affected, Genes. 43. 30. 1 King. 3. 26.

Yes] A particle of affirming, Rom. 10.18. or assenting, Mar. 7. 28. The same in effect with *Yea*.

Yesterday] An adverb of time. It is taken,

1. For the day going before, 1 Sam. 20.27. Joh. 4. 52.

2. For any time past, Heb. 13. 8.

3. For lately, 1 Sam. 15. 20. Job 8. 9.

4. For a short time, Psal. 90. 4.

Yet] noteth, sometimes the time present, Heb. 7. 10. Sometimes the future, Psa. 42. 6. & 43. 5. Jonah 3. 40. For a very short time, Joh. 7. 33. & 12. 35. & 13. 33.

It is a word of Correction, Gal. 2. 20. Continuance, 2 Chr. 27. 2. & 28. 22.

It is put for, Moreover, 2 Sam. 5. 13. For all this, Exod. 9. 30. Judg. 10. 13. Moreover, 2 Sam. 5. 13. & 6. 22. Hitherto, Ibid. 21. 15. Notwithstanding, Job 13. 15. Again, Zach. 1. 17.

Y N.

Ynk] Jer. 36. 18. The usuall materiall to write with in those times, μέλαν, 2 Cor. 3. 3. a μέλας, as *atramentum*, *ab atro*, black.

Y O.

Yoak] An instrument of wood or iron, to joyn men, or oxen, or other creatures together; serving either to tame or to punish. A materiall yoak.

2. Afflictions for sin, or the [illegible] sent from God. Lam. 3. 17. *It is good* [illegible] *man to bear the yoak from his youth.* This [illegible] yoak of tribulation.

3. Our grievous sins, which be the cause of our afflictions. Lam. 1. 14. *The yoak of my transgressions is bound upon my hands.* This is the yoak of our sins.

4. The cruell bondage, wherein Tyrants keep Gods people. Isa. 9. 5. *Thou hast broken the yoak of their burthen.* This is the yoak of oppression.

Yoak also signifieth servitude, Gen. 27. 40. Lev. 26. 13. Isa. 9. 4. & 10. 27. Jer. 27. 8, 11. *Edom* broke the yoak when *Edom* rebelled against *Judah*, and made them a King in *Jehoram*'s time, 2 King. 8. 20, 22.

5. Fellowship or agreement in any thing, good or evill. 2 Cor. 6. 14. *Bear not the yoak unequally with Infidels.*

6. Gods Commandements that we should beleeve in Christ, and live uprightly. Matt. 11. 29. *Take my yoak upon you.* Also Ver. 30. This is the yoak of Gods promises and precepts, which is not heavy to the regenerate man.

7. The Law of *Moses*, with a strict condition of performing it perfectly. Act. 15. 10. *To lay a yoak upon them, which neither our Fathers nor we were able to bear.* This is the yoak of perfect obedience to the Law. A Metaphor.

The *yoak of Christ*, is,

1. The Crosse of Christ.

2. The service we owe to Christ. Both are easie, Mat. 11. 29.

The *Crosse* is so,

1 Because Christ hath taken away the sting thereof, which is sin, and hath undergone the curse, Gal. 3. 13.

2. God

2 God is at peace with us, therefore the Saints *rejoyce in tribulation*, Rom. 5.3.

3 Afflictions produce the *quiet fruit of righteouſneſſe*, Hebr. 12. *An eternall weight of glory*, 2 Cor. 4. 17.

4 They are ſhort, Ro. 8. 18. 2 Cor. 4. 17.

5 Chriſt meaſureth them according to our ſtrength, 1 Cor. 10. 13.

6 He giveth his holy Spirit to comfort his ſervants in the midſt of tribulation, 2 Cor. 1. 4, 5.

2. His *ſervice* is an eaſie yoak to the regenerate, 1 Joh. 5. 3.

1 They have a new nature wrought in them, which hath a great affinity with, and likeneſſe unto the ſervice of Chriſt; this change the Lord promiſes to work in his ſervants, when he would have them ſerve him, Deut. 30. 6, 11, 14. Ezek. 11. 19, 20. & 36. 27, 28. Jer. 31. 33.

2 Becauſe of the aſſiſtance continually given by God the Father, Son, and holy Ghoſt: The Father daily repaireth decayed ſtrength, with new ſupplies of grace; he willeth us to repent, Joel 2. 12. and worketh it, Jer. 31. 18. To circumciſe our hearts, Jer. 4. 4. and promiſeth that he will circumciſe them, Deut. 30. 6. To love him, Deut. 10. 12. and ſheddeth his love abroad in the heart, Rom. 5. 5.

The Son maketh it eaſie, becauſe being ingraffed in him, and joyned to him, as our root and head, we recei ve daily influence of grace from him, Rom. 6. 4. Joh. 5. 21, 25. & 11. 25. Eph. 5. 14. & 3. 16, 20.

The Spirit maketh it eaſie, by quickening us when we are dull and dead, Rom. 8. 11, 26. Joh. 4. 14.

The Graces of the Spirit make it eaſie,

1 Faith is our *victory that overcometh the world*, 1 Joh. 5. 4.

2 Hope is a *ſtrong helmet of ſalvation*, 1 Theſſ. 5. 8. and an *anchor*, Heb. 6. 18.

3 Love is a ſtrong help, and bluſheth at the name of difficulty; for it *beareth all things, beleeveth all things, hopeth all things, endureth all things*, 1 Cor. 13. 7.

Yoke of his burthen] The burthen put upon the people, as a yoak, to wit, the corporal bondage of the *Babylonians*, and tyranny ſpirituall by Satan and ſin; being eaſed of the former by *Cyrus*, and by Chriſt of the latter, Iſa. 9. 4.

Yonder] pointeth out, and hath relation unto a perſon or place ſpoken of, 2 King. 4. 25. Numb. 23. 15.

You] as *Ye*. The perſon ſpoken to, Neh. 2. 20. Luk. 10. 16.

Young] It is ſpoken of *unreaſonable* creatures, Deut. 22. 6. Prov. 30. 17. Pſal. 78. 71. Iſa. 11. 7.

Of *reaſonable*, 2 Sam. 9. 12. Matth. 2. 8, 9. Lam. 2. 19. 1 Sam. 9. 11.

Young man] Gen. 4. 23. & 18. 7. is,

1. One ready for marriage, Iſa. 62. 5.

2. One able to bear armes, 1 Sam. 17. 58. 2 Sam. 1. 15. & 2. 14.

3. A ſervant, or waiting man, 1 Sam. 25. 5, 14. 1 King. 12. 8.

Young men] Such as for years were but young, being grown paſt childhood, and entring into mans eſtate. 1 Sam. 21. 5. *The veſſels of the young men are holy*. [The text ſeemeth to be againſt this.]

2. The firſt-born of the *Iſraelites*, which executed the holy thing, till Prieſts and Levites were conſecrated. Exod. 24. 5. *He ſent young men of the children of Iſrael, which offered Burnt-offerings*.

Your] ſignifieth, 1. The right or intereſt of a thing without the poſſeſſion, Matth. 5. 12. 1 Cor. 3. 21.

2. Poſſeſſion without right. This is called uſurpation, Jam. 5. 2.

3. Poſſeſſion and right, but not propriety, Luk. 16. 9, 12.

4. Both right and poſſeſſion, and propriety, Luk. 16. 12.

5. By uſe.

6. By delight.

7. By opinion.

Your Prince] Chriſt the Ruler and Lord of the Jews, *Daniel*'s people, Dan. 10. 21. Like that chap. 9. 25, 26. Col. 1. 18.

Yours] 2 Cor. 12. 14. *I ſeek not yours*; that is, your eſtates, goods, riches.

Your ſelves] Not themſelves, but one another, as Jude 20. & Heb. 3. 13. Eph. 4. 32. where it is [*your ſelves*] in the Greek, but meaneth one another. The reaſon hereof is in Rom. 12. 4. 1 Cor. 12. 12.

Youth] Flouriſhing age, the time of rejoycing, Eccl. 11. 9.

It is *vain*, Eccl. 12. 2. in reſpect of *affliction*, Gen. 21. 15, 16, 17. in reſpect of *ſin*, whereunto that age is incident, Jer. 31. 19. Iſa. 54. 4. for the ſins committed in youth, Job 20. 11. Gen. 21. 9. Act. 7. 57.

The *duty* of *youth* is,

1. To fear God, Gen. 39. 8, 9. 1 King. 18. 12. 2 Chr. 34. 3.

2. To obſerve his Commandements, Matthew 19. 20. Mar. 10. 20. 1 Joh. 2. 13, 14.

3. To labour reformation of life, Pſalm 119. 9.

4. To renounce the pleaſures of the world, 1 Joh. 2. 15.

5. To live ſoberly, Tit. 2. 4.

6. To bear the yoak of the Lord, Lam. 3. 27.

7. To be imployed in the ſervice of God, and fighting againſt Satan, 1 John 2. 14, 15, 16.

It is the age wherein men are readyeſt to fall by ſin, Becauſe of the ſtrength of affections and heat of luſts: Example in the Prodigall, Luk. 15. the page of it is fooliſhneſſe, Prov. 22. 15. which leadeth to deſtruction, Ib.

It ought to be cured by the wholeſome information of the Word, Pſal. 119. 9.

Youthly luſts] High conceit of himſelf and his owne excellency, joyned with diſdain of others, 2 Tim. 2. 22.

Y R.

Yron bar] That which is hard to be broken, or overcome, Iſa. 45. 2.

Yron furnace] Carefull grief, anguiſh and ſorrow of heart, for great and grievous thraldome and ſlavery. Deut. 4. 20. *The Lord hath brought you out of the yron furnace.*

Yron ſinew] An obſtinate ſinner which wil not yeeld to the Word of God, no more then an yron ſinew will yeeld. Iſa. 48. 4. *And he ſhall put an yron yoak upon thy neck.*

Z A.

Zaanaim] *A plain*, Judg. 4. 11.

Zaanan] *A going forth.* A City, Mic. 1. 11.

Zaananim] *Movings*, or *a moving*; or, *one ſleeping.* A Countrey, Joſh. 19. 33.

Zaban] *Trembling.* The Son of *Ezer*, Gen. 36. 27.

Zabad] *A dowrie.* 1 Chron. 2. 36, 37. & 7. 21. He conſpired againſt *Joaſh*, 2 Chron. 24. 26.

Others of that name are mentioned, Ezr. 10. 27, 33, 43. They had marryed ſtrange Wives, verſ. 44.

Zabadiah] *A dowrie of the Lord.* 1 Chron. 8. 15, 17. The Son of *Jeroboam* of *Gedor.* He came to *David* at *Ziklag*, 2 Chr. 12. 7. Alſo the Son of *Meſhelemiah*, 1 Chr. 26. 2. Alſo the Son of *Aſahel*, a Captain over 24000 men to ſerve the King the 4. moneth, 2 Chr. 17. 8. A Levite ſent out by *Jehoſaphat* with the Princes to teach the people, 2 Chr. 27. 7. The Son of *Iſmael*, he was Ruler of the Houſe of *Judah*, for all the Kings matters, 2 Chron. 19. 11.

Zabbai] *Flowing.* The Son of *Bebai*; he marryed a ſtrange woman, Ezr. 10. 28.

Zabdi] *A dowrie.* The Grandfather of *Achan*, Joſh. 7. 1, 17, 18. Another mentioned, 1 Chr. 8. 19. The Grandfather of *Mattaniah*, Neh. 11. 17. He was over the increaſe of the vineyards for the Wine-cellars, 1 Chr. 27. 27.

Zabdiel] *A dowrie of God.* The Father of *Jaſhobeam*, who was over the firſt courſe of them that ſerved *David.* Under his charge were 24000 men, 1 Chron. 27. 2. A mighty man of valour, Neh. 11. 14.

Zabud] *A dowry.* The Son of *Nathan*, a principall officer and friend of *Solomon*, 1 King. 4. 5. The Son of *Bigwai*, Ezr 8. 14.

Zabulon] *A dwelling.* The Son of *Jacob* by *Leah*, Gen. 30. 20.

It is put for the poſterity of *Zabulon*, whoſe eſtate and condition is foretold by *Jacob*, Gen. 49. 13. His inheritance is given to him by lot, Deut. 33. 18, 19. Laid tribute upon the *Canaanites*, Judg. 1. 30. Goeth to war againſt the enemies of God, Judg. 4. 6, 10. & 6. 35. 44000 of this Tribe were ſealed by the Lamb in the forehead, Rev. 7. 8.

Zaccai] *Pure, neat*; or after the *Syrian*, *juſt*, or *made juſt*, Ezr. 2. 9. Neh. 7. 14.

Zacchur] *Mindfull.* The name of divers men, Numb. 13. 4. 1 Chr. 4. 26. & 24. 27. & 25. 2. Nehem. 3. 2. & 10. 12. & 12. 35. & 13. 13.

Zachariah] (called alſo *Zacharias*, Luk. 1. 5.) *Mindfull of the Lord*; or, *a man of the Lord.* The Son of *Jeroboam* ſlain by *Shallum*, 2 King. 14. 29. & 15. 8, 10. The Father of *Abi*, the Wife of *Hezekiah*, Ib. 18. 2. One of the Porters, 1 Chr. 15. 18. A dore-keeper, for the Ark, Ib. 24. A Ruler of the Houſe of God, 2 Chr. 35. 8. A Prieſt, Neh. 12. 41. The Father of *John* the Baptiſt, Luk. 3. 2. The Son of *Barachias*, Mat. 23. 35.

Zacher] *Mindfull*, or *man.* The brother of *Gibeon*, 1 Chr. 8. 29, 31.

Zacheus] *Pure, juſt.* Ezr. 2. 9. A principall *Publican*, who out of a deſire to ſee Chriſt, getteth up into a Tree, Luk. 19. 2, 3.

Receiveth

Receiveth Chriſt into his houſe, verſ. 6. Giveth large teſtimony of the truth of his converſion, verſ. 8. and is the Son of *Abraham* by faith, verſ. 9. He was of *Jericho* curſed by *Joſhua*, from this curſe he is delivered by *Chriſt*.

Zadok] *Juſtified*, juſt. Mat. 1. 14. In this ſenſe was his prayer, as is alledged, The juſt God of heaven and earth, look down upon our miſeries, and help us. This, or ſuch like was the prayer of *Azor* his Father, requeſting God for the defence of his people; and according to his prayers, and the prayers of other godly ones, the Lord was looking in mercy upon his people, and began to remember his covenant made to *Abraham*, *Iſaac*, and *Jacob*; and therefore he of his infinite mercy was haſtening the coming of his Son Jeſus into the world, in whom all his diſtreſſed people were to finde mercy. The occaſion of this prayer aroſe from the vexations and troubles they ſuffered under the Kings of *Syria* and *Ægypt*; which waxed more and more grievous and intolerable unto them.

A Prieſt; the Son of *Ahitub*, 2 Sam. 8.17. who followed *David* in his tróubles againſt *Abſalom*, 2 Sam. 15. 24, 25. He anointed *Salomon*, 1 King. 1. 33, 34, 39. A mighty man that came to *David* to *Ziklag*, 1 Chro. 12.28. Brought the Ark of God to the place prepared for it by *David*, 1 Chron. 15. 12. & 16. 39.

Another of that name was the Son of *Baana*, who repaired the wall of *Jeruſalem*, Neh. 3. 4. The Son of *Immer*, Ibid. 29. The Son *Meraioth*, Neh. 11. 11.

Zaham] *Deteſting*, or *unclean*. The Son of *Rehoboam*, 2 Chr. 11. 19.

Zair] A place where *Jehoram* King of *Judah* ſmote the *Edomites*, 2 King. 8. 21.

Zalaph] *A ſhadow, ringing of ſhaking*; or according to the *Hebr.* and *Syr. a ſhadow joyned together*. The Father of *Hanun*, Neh. 3. 30.

Zalmon, or Salmon] *Peaceable*. The Son of *Naaſſon*, Mat. 1.4. His Father was a wiſe man, and nameth his Son, *the Son of peace*. Two notable virtues beſeeming ſuch a Father and a Son; a wiſe man will love peace, and by all means follow after it; but fools are the authour of diſcord. This word is written with ט, Ruth 4. 21.

Zalmon] (with ע) *darkneſſe*, or *his image*; or, *the ſhadow of a gift*. One of *David*'s Worthies, 2 Sam. 23. 28. A Mount, Pſal. 68. 14.

Zalmonah] *Our image*; or, *a gift of the ſhadow*. The place where the people of *Iſrael* pitched after they had left *Horeb*, Num. 33. 41.

Zalmunna] *A ſhadow* or *image of perturbation*, or *a ſhadow forbidden*. A King of *Midian*, Judg. 8. 5, 6. Pſal. 83. 12.

Zamzummim] *Thinking wickedneſſe*, or *wicked men*, or *wickedneſſe*. A ſort of *giants* inhabiting the *land* of *Ammon* in old time, Deu. 2. 20. they were a wicked people, who truſting to their ſtrength and power, became notable Robbers, doing all things after their owne luſts. They were deſtroyed by the *Ammonites*, v. 21. thought to be the ſame with the *Zuzims*, Gen. 14. 5.

Zanoah] *Forgetfulneſſe*. Neh. 11. 30. The name of a *man*. Alſo Joſh. 15. 34, 56. The name of a place.

Zaphnath-paaneah] *A man to whom ſecrets are revealed*; or in the *Ægyptian* tongue, *a Saviour of the world*. The name which *Pharaoh* gave *Joſeph*, Gen. 41. 45. becauſe *Joſeph* by his ſtoring up of proviſion againſt a generall famine, was a means to preſerve them from periſhing by famine. But this is rejected by ſome. However, the impoſition of new names in the *Ægyptian*, as in the *Perſian* Court, was a reflection of honour and worſhip, ſaith *Don Joſeph*. And a conſiderable circumſtance of this reputation it needs muſt be, that the names ſhould be given out of the Princes owne tongue, from whom the honour deſcended. See Mr. *Gregorie's Notes and Obſervations*, p. 62, 63, &c.

Zaphon] *The North-eaſt wind*, or *hid*, or *a beholder*. A place, Joſh. 13. 27.

Zarah] *Clearneſſe*, or *riſing up*. Gen. 36. 13. The Son of *Judah*, Mat. 1. 3. He roſe firſt in the birth, Gen. 36. 13. by putting forth his hand, as a plea ant plant riſing out of a fruitful ground, or like the Sun riſing upon the Horizon (which the word rather doth ſignifie) but he pluckt it in again with ſpeed, as the Sun ſhrowdeth himſelf under the clouds. Theſe extraordinary motions in the birth import great conſequences. For the firſt place was appointed to *Phares*, howſoever *Zarah* aimed at it.

Zareah] *Leproſie*; or, *an hornet*. A City, Neh. 11. 29.

Zareathites] A family of the poſterity of *Caleb*, 1 Chr. 2. 53.

Zared] A valley where the people of *Iſrael* pitched, Numb. 21. 12.

Zarephtah] *Perplexity of bread*; or, *the perſwaſion of perplexity*. A Countrey belonging to *Zidon*, where the Lord had prepared a *widow* to ſuſtain *Elijah* in the time of *famin*, 1 Ki. 17 9.

Zaretan]

Zaretan] *Tribulation, perplexity; a binding or giving perplexity.* A place, Josh. 3. 16.

Zareth-shahar] A City, Josh. 13.19.

Zarhites] A family descended of *Zerah* of the Tribe of *Simeon*, Numb. 26. 13. Josh. 7. 17.

Zartanah] as *Zaretan*. A place by *Izreel*, 1 King. 4. 12.

Zartan] A place, 1 King. 7 46.

Zatthu] *An Olive tree.* One that sealed the Covenant, Neh. 10. 14.

Zattu] The same. Of his children 845 returned from *Babylon*, Neh. 7. 13. Of his Sons there were that had married strange Wives, Ezr. 10. 27.

Zaza] *Belonging to all, all manner of wayes, a wilde beast, shining bright*; or according to the *Syrian*, *going back*. The Son of *Jonathan*, 1 Chr. 2. 33.

Z E.

Zeal] Increase of affections; as of grief, joy, hatred, love. Joh. 2. 17. *The zeal of thy house hath eaten me up.* Rev. 3. 19. *Be zealous and amend.*

Note. *Zeal* cometh of a Greek word, which is (ζέω) and signifieth to be *fervent, hot as fire:* (ζῆλος) which is *emulation*, and is put in good or ill part, which shall be discerned by the context or circumstances being well marked.

2. An honest and commendable desire, kindled in our hearts, to imitate or go beyond others in well-doing. 2 Cor. 9. 2. *Your zeal hath provoked many.* Tit. 2. 14. *Zealous of good works.* 1 Cor. 12. 31, 39. Gal. 4. 18.

3. An earnest desire of doing good things belonging unto us, and of hindering evill things, being joyned with sound knowledge and hearty love of Gods glory, and of our neighbours good. 2 Cor. 7. 11. *Yea what zeal?* Col. 4. 13. *I bear him record that he hath a great zeal for you.* Thus far it is taken in good part.

4. Earnestnesse of affection in good things, when neither the manner nor end of doing is good. Such was the zeal of *Jehu*, 2 Kin. 10. 6. and of the Jews, Rom. 10. 2. *They have the zeal of God, but not according to knowledge.* Also of *Paul*, being a Pharisee, Act. 22. 3. *And was zealous toward God.* Here it is taken in ill part, Galat. 1. 14. Act. 21. 20.

5. Fierce and fiery bitternesse, when men are earnest and hot in a bad cause. Phil. 3. 6. *Concerning zeal, I persecuted the Church.* Here it is taken in ill part.

6. Envy, indignation, Act. 5. 17. Also 7. 9. & 17. 5. *The Jews moved with zeal*, or *envy.* The Greek word translated *Envy*, or *Indignation*, doth signifie *zeal* in ill part, Act. 13. 45. & 17. 5. 1 Cor. 3. 3, 13, 14. 2 Cor. 11. 20. Gal. 5. 20.

7. The most earnest love of God, for the good of his Church, and his owne glory. Isa. 9. 7. *The zeal of the Lord of hosts will perform this.* Isa. 37. 32. Here it is taken in good part.

Unto true *Christian zeal* there be these six things required.

1. A desire and lust after some thing which is truely good, or against something which is evil indeed.

2. That in this desire there be earnestnesse and vehemency.

3. That there be a grief for the want of this good thing we desire, or for some abuse done to it.

4. That this desire and grief be tempered with charity and discretion.

5. That we seek not our owne, but Gods glory.

Lastly, that all this do proceed and come from sincere and distinct knowledge of the ord, Gal. 4. 18. Rom. 10. 3. 1 Cor. 10. 31.

Zeal is a mixt affection of grief and anger, flowing from love; for what a man loveth earnestly, he is carefull to see it honoured, and grieved when it is dishonoured.

The sorts of it are many; for according as our love and grief are, so is our Zeal. If upon the right objects, moderate, in due measure, it causeth a zeal which is holy and spirituall: otherwise, if our love be inordinate, it begets a carnall and inordinate zeal.

Sometime the Zeal is not upon the right object, and then it may be *great*, but it cannot be *good*; as the zeal of Hereticks, who compasse Sea and Land to make one of their owne profession.

Sometime it is on the right object, not in due measure; either too cold, which is *remission* and *slackenesse*; or too hot, which is *superstition*. Of these saith the Apostle, Rom. 10. 2. *It is a zeal not according to knowledge*; a zeal which tendeth to death, not to life.

It is threefold.

1. *Divine*; which is twofold; one without knowledge, another with knowledge.

The first was in *Paul*, Gal. 1. 1. 4 Act. 8. 9. It is erroneous, being made voyd of the knowledge

knowledge of the Will of God, yet having an opinion of true knowledge of his Will; hence the minde is inflamed with a love of the glory of God, and indignation againſt thoſe it thinks (though falſely) to be his enemies; ſo that it tends wholly to the hindering, yea ruine of them.

Zeal with knowledge, hath the knowledge of the Will of God going before it, as the cauſe thereof, and it burneth with a love of the Word of God, and hatred of thoſe things that hinder or ſeem to hinder the courſe thereof; and it is either *ſeaſonable*, as in *Moſes*, *Phinehas*, *Elias*, *David*, Pſal. 119. 139. and in *Chriſt*: or *unſeaſonable*, as of divers mentioned by *Euſebius*, *lib.* 4. *c.* 15. who not being urged by any enemie, offered themſelves to the fire.

2. *Humane zeal* is twofold. One of duty, another againſt it.

The firſt is of divers ſorts.

1. *Honeſt.* 2. *Gracious.*

Honeſt, as of the Husband not enduring a companion in his love; hence the word it transferred to God, who is ſaid to be jealous, when he will admit of no corrivall in his worſhip; or when he will not endure that the ſoul of man, being married unto himſelf, ſhould goe a whoring after other gods; wherefore *idolatry* in Scripture is called *ſpirituall adultery*, and *fornication*.

Gracious zeal is, 1. Unto *grace*; which is an ardent deſire of the knowledge of piety and true Religion, as was in *Nicodemus* and *Cornelius*.

2. Unto *life*; this cauſeth a man that he will not yeeld to any thing that may deprive him of Chriſt, but rather to ſuffer death, or any torment, then to be drawn from the truth of Chriſt; as in *Stephen*, Act. 7. 2.

Secondly, *againſt duty*, is the filthy deſire of laſcivious and wanton men, who have given themſelves to wantonneſſe, and luſt, in ſtead of the true God, Eph. 4. 17. and honeſt Matrimony; this *zeal* grievs the Spirit, and drives it out of the heart.

2 Unto *death*, as with them who burn with hatred againſt the true worſhip of God; as in *Cain*, the *Scribes* and *Phariſees*.

3. *Devilliſh*; as of *Turks*, *Jews*, and *Papiſts*, who are driven by the ſpirit of Satan to oppreſſe the truth; but true is he who hath ſaid, *the gates of hell ſhall not prevail againſt it*, Mat. 16. 18.

To guide it aright, theſe virtues muſt ſtill attend *zeal*.

1. The *light of knowledge*, that it may both begin and end with the Word.

2. *Good diſcretion*; it muſt be wiſe as well as warm; in greater matters greater, and leſſer in leſſer.

3. *Sincere affection*, abandoning all by-reſpects, beſide the glory of God, deſire of mens good, and conſcience of the good duty it ſelf. *Taylor* on Tit. 2. 14. p. 529, 530. See Mr. *Samuel Ward* his *Coals from the Altar*.

Zebadiah] *The dowrie of the Lord*; or, *the Lord hath endowed*. The Son of *Elpaal*, 1 Chr. 8. 15, 17. The Son of *Jeroam*, Ibid. 12. 7. The Son of *Meſhelemiah*, Ibid. 26. 2. The Son of *Aſahel*, Ibid. 27. 7. A Levite, 2 Chr. 17. 8. The Son of *Iſhmael*, Ibid. 19. 11. The Son of *Michael*, Ezr. 8. 8. Of the Sons of *Immer*, Ezr. 10. 20.

Zebah] *Sacrifice*, *a beaſt killed in Sacrifice for victory*, *a beheading*, or *a killing*. A King of *Midian*, Judg 8. 5.

Zebaim] Ezr. 2. 57.

Zebedeus] *A dowrie*, or *endowed*. The Father of *James* and *John*, Mat. 4. 21. His Wife maketh requeſt to Chriſt for his two Children, Matt. 20. 21.

Zebina] *A flowing*, or *flowing now*: or after the *Syrian*, *a ſelling*, or *buying*, Ezr. 10. 43.

Zeboim] *Little Does*, or *Goats*; or, *fair*, or *chief*; *Syrian*, *willing*. A City, Gen. 10. 19. & 14. 2. A valley, 1 Sam. 13. 18. A village, Neh. 11. 34.

Zebudah] *Endowed*, or *an endowing*, 2 Ki. 23. 36.

Zebul] *A dwelling*, or *abiding*, Judg. 9. 28.

Zebulun] *A dwelling*, *dwelling place*, or *abiding*. The Son of *Jacob*, Gen. 30. 20. See *Zabulon*.

Zebulonite] Judg. 12. 11. and *Zebulonites*, Numb. 26. 27.

Zechariah, *or* **Zachariah**] The Brother of *Beerah*, 1 Chr. 5. 6, 7. The Son of *Meſhelemiah*, Ibid. 9. 21. The Son of *Jehiel*, Ibid. 37. A Singer, Ibid 15. 20. The Son of *Iſhiah*, Ibid. 24. 25. The Son of *Hoſah*, Ib. 26. 11. The Father of *Iddo*, Ib. 27. 21. One of *Jehoſhaphat's* Princes, 2 Chro. 17. 7. The Son of *Benaiah*, Ib 20. 14. The Son of *Jehoſhaphat*, Ibid. 21. 2. The Son of *Jehojada*, Ib. 24. 20. One who had underſtanding in the Viſions of God, Ibid. 26. 5. *Hezekiah* his Father in Law, Ib. 29. 1. Of the Sons of *Aſaph*, Ib. 13. Of the Sons of *Paroſh*, Ezr. 8. 3. The Son of *Bebai*, Ib. 11. Of the Sons of *Elam*, Ezr. 10. 26. The Son *Amariah*, Neh. 11. 4. The Son of *Shiloni*, Ib. 5. The Son of *Paſhur*, Ibid. 12. The Son of *Jonathan*, Neh. 12. 35. The Son of *Jeberechiah*,

Iſa.

Iſa. 8. 2. A Prophet, the Son of *Barachiah*, Zech. 1.1.

Touching *Jehojada* the Father of *Zachariah* (whoſe Son was ſtoned with ſtones at the commandement of the King, 2 Chro. 24.21. thought to be the *Zacharias* mentioned by our Saviour, Mat. 23. 35.) It's alledged for the juſtification of this opinion, that he had two names, ſignifying the ſame thing in effect. For *Jehojada* ſignifieth, *acknowledged of the Lord*; and *Barachiah*, *bleſſed of the Lord*. By which laſt name he was called, becauſe of the holineſſe of his life, and his excellent merits both of the Church and Common-wealth. And although his death was long before Chriſt, yet it is by him imputed to the *Jews* living in the time of Chriſt, becauſe they reſembled the wicked lives of their Anceſtours, Mat. 23. 35. Luk. 11. 51. Where he ſeemeth to ſpeak of this, rather then of any other of that name, becauſe at his death he uttered theſe words, *The Lord look upon it, and require it*, 2 Chr. 24. 22. As the blood of *Abel* is ſaid to cry unto God (requiring revenge upon *Cain*) Gen. 4. 10. ſo that which *Chriſt* ſaith of *Zachary ſlain by the Iews between the porch and the Altar*, agreeth wel w^th^ that w^ch^ is ſpoken of the Son of *Iehojada*, 2 Chr. 24. 21. Yet ſome refer theſe words of Chriſt to *Zachariah* the Prophet, whoſe Fathers name was *Barachias*, Zach. 1. 1, 7. and the manner of Chriſts account ſeems to perſwade to it; who reckoning up the innocent blood ſhed by the *Jews*, begins at *Abel*, and ends in the laſt of the holy Prophets; whereas after the other *Zachariah*, many other Prophets and holy men were put to death.

Moreover, it ſeems to be without warrant to turn *Jehojada*'s name into *Barachias*, or to ſay *Zechariah*'s Progenitors were *Iddo*, *Barachias*, *Jehojada*, ſeeing no ſuch thing appears in the Genealogie.

Again, it ſeems not unlikely that that *Zechariah*, 2 Chr. 24. 20. was ſlain in the *Court of the people*, after he had preached unto them, ſtanding in a high place among them, as the 20 & 21 verſes ſeem to import. But the *Zechariah* in Matthew, was ſlain in the *Court of the Prieſts*, viz. *between the Temple and the Altar*, whither (being aſſaulted) he ran for Sanctuary, as others before him had done, though they were no Prieſts, as it may be *Zachariah* the Prophet was not.

Some referre it to the Father of *John* the Baptiſt, whom (they ſay) the *Jews* killed for the teſtimony he gave of Chriſt come in the fleſh; and of *Mary*, after her bringing forth of Chriſt, remained a Virgin. So that Chriſt meant to name the firſt Martyr *Abel*, and the laſt, to wit, this *Zechariah* newly then killed. But this laſt is without ground. The firſt opinion is moſt agreeable to the truth, ſeeing it is no where recorded that the Prophet *Zechariah* was ſlain, as Chriſt ſaith, ſeeing the Temple and Altar were not repaired in his time. See *Gloſſ. Philol. lib.* 1. *p.* 189, *&c.*

Zedad] *His ſide, his hunting*, or *his traps*. A City, Numb. 34. 8. Ezek. 47. 15.

Zedekiah] *The juſtice of the Lord*. The Son of *Joſiah*, ſo named of *Nebuchadnezzar* made King of *Judah*, 2 King. 24. 17. Jer. 37. 1. His deſtruction, 2 King. 25. 1, to 8. Jer. 52. 1, to 12. Which was foretold, Jer. 37. 8, 17. Ezek. 12. 3, 21. He ſendeth to *Jeremiah* to pray for him, and his people, Jer. 37. 3.

Zeeb] *A wolfe*, Judg. 7. 25. Pſal. 83. 11. A Prince of *Midian*.

Alſo a falſe Prophet, the Son of *Chenaanah*, 1 King. 22. 11. The third Son of *Joſiah*, 1 Chr. 3. 15. The Son of *Jeconiah*, Ib. 16.

Zelatia] *A rib, a ſide*; or, *halting*. A City, Joſh. 18. 28.

Zeleb] *The ſhadow of one licking*; or, *the ringing of one ſmiting*, 1 Chron. 11. 39. 2 Sam. 23. 37.

Zelophehad] *The ſhadow* or *ringing of fear*. Numb. 26. 33. & 27. 1, to 8. Joſh. 17. 3, 4.

Zelotes] *Zealous*. *Simon* ſo named, Luk. 6. 15. Act. 1. 13.

Zelzah] *Noon-tide*. A village, 1 Sam. 10. 2.

Zemarim] *Wool*, or *pitch of trees*. A City, Joſh. 18. 22.

Zemari] The ſame. Gen. 10. 18. 1 Chr. 1. 16.

Zemaraim] The ſame. A Hill in Mount *Ephraim*, 2 Chr. 13. 4.

Zenam] *Coldneſſe*; or, *a target*, or *a weapon*. A City, Joſh. 15. 37.

Zenas] *Living*. Tit. 3. 13. A Lawyer.

Zeozim] *Gates, eſtimations, hairs of the heads, tempeſts, hairy devils*, or *goats*. To him befell the fourth Lot, 1 Chr. 24. 8.

Zephaniah] *The hiding of the Lord, the ſecret of the Lord, the beholder of the Lord*. The ſecond Prieſt, 2 King. 25. 18. The Son of *Tahath*, 1 Chr. 6. 36, 37. The Son of *Maaſeiah*, Jer. 21. 1. A Prophet, the Son of *Cuſhi*, Zeph. 1. 1. The Father of *Joſiah* and *Hen*, Zech. 6. 10, 14.

Zephat] *A looking-glaſſe, a covering, a honey-combe*. A City, called alſo *Hormah*, Judg. 1. 17.

Zephathah] The place where *Aſa* ſet the battle in aray againſt *Zerah* the *Æthiopian*, 2 Chr. 14. 10.

Zeppo]

Zepho] as *Zephat*, Gen. 36. 11. The Son of *Eliphaz*, called alſo *Zephi*, 1 Chr. 1. 36.

Zephon] *The North-eaſt wind*, or *hid*, or *a beholder*, Numb. 26. 15. called *Ziphion*, Gen. 46. 16. Of him came the *Zephonites*, Numb. 26. 15.

Zer] *Perplexity*, or *a bond*, or *a bringing together of ſtrength*, or *a rock*. A City, Joſh. 19. 35.

Zerah] *Riſing*, or *cleerneſſe*. The Son of *Revel*, Gen. 36. 13. The Son of *Simeon*, of whom came the Family of the *Zarhites*, Num. 26. 13. The Father of *Zabdi*, Joſh. 7. 1. The Son of *Iddo*, 1 Chr. 6. 21. The Son of *Adaiah*, Ib. 41. The *Æthiopian* that came againſt *Aſa*, 2 Chron. 14. 9. The Son of *Judah*, Neh. 11. 24.

Zerahiah] *The Lord riſing*, or *the cleerneſſe of the Lord*. The Son of *Uzzi*, 1 Chron. 6. 6. [The Faher of *Elihoenai*, Ezr. 8. 4.] called alſo *Zerviah*, Ezr. 7. 4.

Zered] *A ſtrange going down*, or *power ſpread abroad*. A Brook, Deut. 2. 13.

Zereda] *Perplexity*. A City, 1 King. 11. 26.

Zeredathah] *Perplexity*. A place, 2 Chr. 4. 17.

Zererah] A place, Judg. 7. 22.

Zereſh] *Scattering heritage*. The Wife of *Haman*, Eſt. 5. 10.

Zereth] as *Zer*, 1 Chr. 4. 7. The Son of *Helah*.

Zerethhabahar] *Of the mourning*, *bringing together*, or *the form of blackneſſe*. A City, Joſh. 13. 19.

Zeri] *A bond*, or *bringing together*, *roſin*, *treacle*, *a rock*, or *ſtrong*, 1 Chr. 25. 3. The Son of *Jeduthun*.

Zeroa] *A bond*, or *abiding*, or *a little ſtone*, 1 Sam. 9. 1. The Son of *Bechorath*.

Zerah] *Full of leproſie*, or *a hornet*. The Mother of *Jeroboam*, 1 King. 11. 26.

Zerubbabel] *Repugnant to*, or *ſtrange from confuſion*, or *a ſcatterer of confuſion*, or *a circle of confuſion*; or, *a ſtranger at Babel*. Son to *Pedajah*, 1 Chr. 3. 19. The Son of *Shealtiel*, Ezr. 3. 2. Neh. 12. 1. called *Sheſhbazzar*, Ezr. 1. 8. & 5. 14. and *Berechias*, Neh. 6. 18. His Father impoſed this name upon him to expreſſe the cauſe of the intolerable burthen of Gods people in *Babylon*. *Matthew* calls him the Son of *Salathiel*, becauſe he ſucceeded him in the government over the *Jews*, he was the firſt leader of the people out of captivity, and was careful in building the Temple and City of God, being exhorted thereto by *Haggai* and *Zachary*, whereunto he hearkened diligently, notwithſtanding of the great oppoſition made againſt him, by the enemies of the *Jews*, Ezek. 4. 1.

Zerbiah] *Perplexity* or *tribulation of the Lord*, or *a bringing together*, or *a Son of the Lord*. *Abiſhai*'s Father, 1 Sam. 25. 6. Alſo *Ioab*'s Mother, 2 Sam. 17. 25. Siſter to *David*, 1 Chr. 2. 16. Of her Children *David* complaineth, 2 Sam. 16. 10. & 19 22.

Zetham] The Son of *Iehieli*, 1 Chron. 26. 22.

Zethan] *Their Olive*, or *a place where Olive trees doe grow*. The Son of *Iediael*, 1 Chron. 7. 10. The Son of *Laadan*, Ibid. 23. 8.

Zethar] *That beholding*, or *ſearching out diligently*, or *the Olive tree of beholding*. An Eunuch, Eſt. 1. 10.

Z I.

Zia] *Sweat*, or *Swelling*. Of the children of *Gad*, 1 Chr. 5. 13.

Ziha] *Sweat*, or *ſwelling*, 1 Chron. 5. 13. Alſo *an hoſte*, or *army*, or *ſtrength*, or *a ſhip coming*. Servant of *Saul*.

Ziheon] *Iniquity ſtanding*, or *a ſwelling of ſin*. The Son of *Seir*, 1 Chr. 1. 38. Gen. 36. 20. The Father of *Anah*, Gen. 36. 2.

Zibia] *A little Doe*, *a little Goat*, *a cheeſe*, *the Lord ſtanding*; *Syr. willing*. The Son of *Shaharaim*, 1 Chr. 8. 8, 9.

Zibiah] The ſame. The Mother of *Jehoaſh*, 2 King. 12. 1. 2 Chr. 24. 1.

Zichri] *A remembrance*, *remembring*, or *mankinde*. The Son of *Izhar*, Exod. 6 21. The Son of *Uzziel*, Ibid. 22. A chief man that dwelt in *Jeruſalem*, 1 Chr. 8. 23, 28. The Son of *Jeroham*, Ib. 27. The Son of *Aſaph*, Ib. 9. 15. The Son of *Joram*, Ib. 26. 25. The Father of *Eliezer*, Ib. 27. 16. The Father of *Amaſiah*, 2 Chro. 17. 16. The Father of *Eliſhaphat*, Ib. 23. 1. A mighty man of *Ephraim*, Ib. 28. 7. The Father of *Joel*, Neh. 11. 9. A Prieſt, Neh. 12. 17.

Ziddim] *Hunting*, or *treaſon*. A City, Joſh. 19. 35.

Zihijah] *The juſtice of the Lord*. The Son of *Hachaliah*, Neh. 10. 1.

Zidon] *A hunter*; or, *the ſhip of judgement*. *Canaan*'s Son, Gen. 10. 15. A City on the Sea ſide in *Phenice* in the border of *Judah*, built by *Zidon*, Gen. 10. 15. Joſh. 11. 8. & 19. 28. Luk. 4. 46. The inhabitants *Zidonians*, Judg. 10. 12.

Zif] *Brightneſſe*. The *ſecond* moneth, when plants are in their chiefeſt ſplendour, 1 King. 6. 1.

Ziha] *Brightneſſe*, *whiteneſſe*; or, *drought*, Neh. 11. 21.

Ziklag]

Ziklag] *The pouring out of water of a measure*, or *making narrow of a measure*. A City, Josh. 15. 31. & 19. 5. Given to *David*, 1 Sam. 27. 6. Burnt by the *Amalekites*, Ibid. 30. 1.

Zilla] *A shadow*, or *roasting*, or *ringing*. Gen. 4. 19. The Wife of *Lamech*.

Zilpah] *Distilling from the head of the mouth*, or *contempt of the mouth*, or *good cheap*. *Leah's* Maid, Gen. 23. 24. and which she gave to *Jacob*, Gen. 30. 9, 10.

Zilthai] *After my shadow*, *roasting*, or *ringing*; or after the *Syrian*, *my talk*. 1 Chron. 8. 20. The Son of *Shimhi*, a Captain, Ibid. 12. 20.

Zimma] *Thought*, *wickedness*, or *dishonest*. The Son of *Jahath*, 1 Chro. 6. 20. and of *Shimei*, vers. 42.

Zimram] *A Song*, *vine*, or *thinking*. The Son of *Abraham* by *Keturah*, Gen. 25. 2.

Zimri] *A Song*, *singing*, *a vine*, or *a thinking*. The Son of *Salu*, Numb. 25. 14. One who slew *Elah* his Master, 1 King. 16. 8, 9, 10. The Son of *Zera*, 1 Chr. 2. 6. The Son of *Jehoiada*, Ib. 8. 36. The Son of *Iarah*, Ibid. 9. 42. The Father of *Iediael*, Ibid. 11. 45. A Countrey, Jer. 25. 25.

Zin] *Weapons*, or *a target*; or, *coldness*. A Wilderness, Numb. 13. 22.

Zina] *All manner of wayes*, or *a wild beast*, or *shining bright*. 1 Chr. 23. 10. The Son of *Shimei*.

Zion] *A heap*, *tombe*, *looking-glasses*, or *drought*. A Fort in *Ierusalem*, (called *the Mount of the Lord*) on the top whereof was a Tower called the City of *David*, 2 Sam. 5. 7, 9. Psal. 2. 6. The Temple was built upon it, in respect whereof the Church of the *Iews* is called *Zion*, because here they assembled; afterwards it was the title given to the Church of both *Iews* and *Gentiles*, that agree in one faith and true Religion, Zach. 10. 11. Heb. 12. 22.

It is thought to signifie the Saints in heaven.

The *Church* is compared to *Zion*, to inform us,

1. What we are by nature, *viz.* Forts of *Iebuzites*, *Canaanites*, enemies to God and true Religion. We were the *halt* and the *blinde*, mentioned Mich. 4. 6, 7. Alluding to 2 Sam. 5. 6, 7.

2. By grace, even conquered by *David* our King Jesus Christ, and fortified for his use.

In this respect the Church is fitly resembled to *Zion*.

1. Because of the height thereof; for she hath her heart and affections elevated and set upon the things above, Col. 3. 1. and her conversation in Heaven, Phil. 3. 21.

2. Because of the unmovableness thereof, Psal. 126. 1. Mat. 16. 18.

3. In respect of Gods habitation there, called therefore *the City of God*, *the Mountain of his holiness*, Psal. 48. 1, 2, 8. & 50. 2. *He hath chosen it*, *and desireth to dwell in it*, Psa. 132. 13, 14, 15. As *David* by an excellency reckoned *Zion* to be his City of residence; so God doth account of his Church, and every member thereof, that he will dwell in her and them, by his holy Spirit, 1 Cor. 6. 19. by faith in the heart, Eph. 3. 17.

4. Because of his love to the Church above all the world, insomuch that he will give Christ to none but her, 1 Pet. 2. 6.

Inhabitants of Zion] The Church of the faithfull, Isa. 12. 6.

Zior] *Little*; or, [*the ship of one watching*. A City, Josh. 15. 54.

Ziph] *That mouth*, that *check*; *Syr. false*. A City, Josh. 15. 24, 55. Also a Desert, 1 Sam. 23. 14. The *Ziphims* discovered to *Saul* where *David* was, 1 Sam. 23. 19. and he prayeth, Psal. 54. 1.

Ziphah] The same. The Son of *Iehaliel*, 1 Chr. 14. 16.

Ziphion] *The North-east wind*, *hid*, or *a Beholder*. The Son of *Gad*, Gen. 46. 16.

Ziphites] The inhabitants of *Ziph*, 1 Sam. 23. 19. & 26. 1.

Ziphron] Syr. *The falshood of a Song*; or, *rejoycing*. A City bordering upon the Land of *Canaan* towards the North, Numb. 34. 9.

Zippor] *A bird*, or *sparrow*, or *crowne*, or *desert*; *Syr. a Kid*, or *early*, Numb. 22. 24. & 10. 16. King of *Moab*.

Zipporah] *A mourning*. The Daughter of *Revel*, and Wife of *Moses*, Exod. 2. 21. who circumciseth her Son, Exod. 4. 25. She and her two Children meet *Moses* in the Wilderness, Exod. 18. 2, to 6.

Ziltai] *A shadow*, or *ringing*, or *roasting*. Syr. *intreating*. 1 Chron. 12. 20. A Captain.

Zith] *A flower*, *a young spring*, or *a bush of hair curled*, or *sight*; Syr. *a wing*. A place, 2 Chr. 20. 16.

Zitha] *All manner of way*, or *wilde beast*, or *shining bright*; Syr. *going back*. The Son of *Shiphi*, 1 Chron. 4. 37. Also the Son of *Rehoboam*, 2 Chron. 11. 20. See 1 Chron. 23. 11.

Z O.

Zoan] *Moving.* A City in *Ægypt*, Numb. 13. 23. Pſal. 28. 12. Iſa. 19. 13. & 30. 4. Ezek. 30. 14

Zoar] *Little.* A City, called alſo *Bela*, Gen. 13. 10. & 14. 2. & 19. 22, 23, 30. Iſa. 15. 5.

Zobah] *An army*, or *warring*, or a *commandement in that*, or *a ſwelling.* A City, 2 Sam. 8. 5. & 10. 6.

Zolebah] *One army*, or *warfare in that*, or *ſmelling in that*, 1 Chr. 4. 9. The Son of *Coz.*

Zohar] *White*, or *bright* The Father of *Ephron*, Gen. 23. 8. The Son of *Simeon*, Gen. 46. 10. The Son of *Helah*, 1 Chron. 4. 7.

Zoheleth] *Creeping much*, or *drawing.* A place, 1 King. 1. 9.

Zoheth] *A ſeparation*, or *that fearfull*, or *amazing*, or *broken aſunder*, 1 Chr. 4. 20. The Son of *Iſhi.*

Zophah] *A viol*, or *binding a commandement*, or *a commandement of ſwelling.* 1 Chron. 7. 36. The Father of *Suah.*

Zophai] *A beholder*, or *a honey combe*, or *a ſwimming*, or *a cover*, or *a looking for*, 1 Chr. 6. 26. The Son of *Elkanah.*

Zophar] *The moving time, a crown, a circle*, or *a ſparrow*; Syr. *a Kid*, Job 2. 11. *Job*'s friend. Another, 1 Chr. 6. 26.

Zophim] A place, Numb. 23. 14. 1 Sam. 1. 1.

Zozah] *Leproſie*, or *a hornet.* A City, Joſh. 19. 41. Judg. 13. 2.

Zozathites] The Families of them, 1 Chr. 4. 2.

Zozeah] A City, Joſh. 15. 33.

Zozites] Mentioned, 1 Chr. 2. 54.

Zorobabel] See *Zerubbabel.*

Z U.

Zuar] *Little*, or *the commandement of the City*; Syr. *a maker narrow.* Numb. 1. 8. The Father of *Nethaneel.*

Zuph] *A watch, cover*; or, *honey-combe*, 1 Sam. 1. 1. 1 Chron. 6. 35. The Father of *Tohu.* The Son of *Elkanah.* A Countrey, 1 Sam. 9. 5.

Zur] *A rock, ſtrong, former of any thing, bound*; or, Syr. *binding.* The Father of *Cozbi*, Numb. 25. 15. A King of *Midian*, Ib. 31. 8. The Son of the Father of *Gibeon*, 1 Chron. 8. 30.

Zuriel] *The rock, ſtrength*, or *forming of God*, or *the bond* or *binding of God.* Num. 3. 35. The Son of *Abihail.*

Zurishaddai] *The rock, ſtrength, faſhion, figure of the Almighty*; or, *of one waſhing.* Num. 1. 6. The Father of *Shelumiel.*

Zuzims] *Poſts, lintels over a dore*; *ſhining*, or after the *Syrian*, *departing*, or *money.* Chald. *ſtrong.* A mighty people which *Chedarlaomer* deſtroyed for rebellion, Gen. 14. 5.

THE SUPPLEMENT:

OR,

A Catalogue of all the VVords of the Holy Scriptures of the *Old* and *New Teſtament*;

With their ſeverall Significations and Acceptations;
Which either are not at all handled in the foregoing DICTIONARY, or not fully.

Extracted out of ſeverall Authors, but eſpecially the late Learned *Engliſh ANNOTATIONS on the BIBLE*, & *PETRI RAVANELLI Bibliotheca Sacra.*

A A. *A B.*

Aaronites] 1 Chron. 12. 27. & 27. 17. They that came of *Aaron.*

A B.

Abaſe] To lay him as low as a Valley, that looks as high as a Mountain. *Annot.* on Job 40. 11.

Abaſe himſelf] Iſa. 31. 4. *Heb. be humbled. Annot.*

Abate] *Abated.* Heb. *fled.* Deut. 34. 7. mar.

Abba] A word implying much tenderneſſe and affection, whereunto *Father* is joyned, not onely to explain it, but alſo the better to expreſſe the eager, earneſt, and vehement affection and deſire of the faithfull in their calling upon God. *Annot.* on Rom. 8. 15.

Whether it be read from the *right* unto the *left* hand, or from the *left* unto the right, it's either way *Abba*, which ſeemeth to imply that God is the Father of the faithful, though when they are in trouble, he ſeem to be averſe from them. *Glaſſ. Phil. ſac.* p. 305.

Abhor] *To deſpiſe.* Deut. 32. 19. marg. *To ſtink*, 1 Sam. 27. 12. marg. *To make to be abhorred*, Job 9. 31. marg. *To abhor the afflictions of the afflicted*, Pſal. 22. 24. is, not to have compaſſion on them, *Ravanell. That thou abhorreſt*, Iſa. 7. 16. or rather, *by which thou art vexed. Annot.*

To have a thing in ſuch deteſtation, that we ſcorn to look upon it, turning away our faces, as from an odious and loathſome ſight, extremely to deteſt with a marvellous fear, leſt a thing ſhould touch us, or we it. *Leigh Crit. Sac.* on the word ἀποστύφω.

Abide] *To pitch*, Ezr. 8. 15. marg. *To ſtand up*, Nah. 1. 6. marg. *To ſojourne*, Pſ. 15. 1. mar. *To lodge*, Pſal. 91. 1. marg. To come into, Luk. 8. 27. To be converſant in, 1 Joh. 2. 10. To ſtick to one, or take his part, 2 Sam. 16. 18.

To be protected, ſuſtained, defended, Pſal. 61.7. Not to periſh, decay, but continue immovable, firm, ſtable, Gen. 49.24. Not to change ones condition, 1 Cor. 7. 8, 20, 24. To perſevere, Joh. 15. 7. *Ravanell.*

Abiding] Heb. *Expectation.* 1 Chron. 29. 15. marg.

Abjects] Pſal. 35.15. Mr. *Aynſworth* readeth *ſmiters*, according to the Greek, that is, *ſuch as ſmote him with the tongue*, as Jer. 18 18. It may be alſo read (ſaith he) *the ſmitten*, that is, *abjects, vile perſons*, Job 30. 8. (as the *Chaldee* expreſſeth it, *the wicked*) Or underſtand *ſmitten on their feet*, as 2 Sam. 4. 4. that is, *lame*, ſo faigning themſelves, or *ſmitten in ſpirit*, as Iſa. 66. 2, that is, *grieved* in outward ſhew.

Abiezrite] Judg. 6. 11. One deſcended of *Abiezer.*

Abiſhabar] The Son of *Bilhan*, 1 Chr. 9. 7, 10.

Abiſhalom] See *Abſalom.*

Able men] *Mighty men of valour*, 1 Chron. 13. marg.

To be able, Hebr. *retain* or *obtain ſtrength*, 1 Chr. 29. 14. marg.

As he is able, Heb. *according to the gift of his hand*, Deut. 16. 17. marg.

To be able. To be ready and willing to do or ſuffer, Mat. 20. 22. *Ravanell.*

Aboard] Act. 21. 2. Into the ſhip.

Abode] or *ſitting.* 2 King. 19. 27. marg.

Abominably] 1 King. 21. 26. Heb. *Abominations.*

Abomination] That is, *very abominable*, Lev. 18. 22. as *deſolation* for *very deſolate*, Verſ. 7. *Annot.* on Iſa. 1. 13.

Had in abomination, 1 Sam. 13. 4. Heb. *did ſtink*, marg.

Abomination of deſolation, Mat. 24. 15. That *the abomination of deſolation ſtanding in the holy place*, is the *Romane* Army beſieging *Jeruſalem*, may appear,

1 By the parallel place, Luk. 21. 20. where before that admonition of (*then let thoſe that are in Judea flee to the Mountains, &c.* which here follows immediately, and ſo demonſtrates it to be the very matter) theſe words are ſet, *When ye ſhall ſee Jeruſalem compaſſed with Armies, then know that the deſolation thereof is neer.*

2 By the agreeableneſſe of the words to this ſenſe, and conſonance of them to that other expreſſion in St. *Luke*, for the βδέλυγμα ἐρημώσεως doth (by an *Hebraiſme*, imitated by the Writers of the New Teſtament) ſignifie an *abominable, heathen, profane, waſting* company of Souldiers, or the like. So in the place of *Daniel* (here referred to) 'tis clear, ch. 9. 27. *With the abominable Armies he ſhall make it deſolate.* The word *abominable* being ordinarily applyed to the then *polluted* and *idolatrous heathen* world, of which the *Romanes* were a principall part, which Armies were to work this *deſolation* on *Jeruſalem.* Agreeable to which it is what *Artemidorus* hath ſaid in his *Oneirocriticks li.2.c.20.* that γύπες *Vultures*, or *Eagles* (the very creatures, to which in this place the *Romane* Armies are compared, Verſ.28.) ſignifie in his art, *wicked abominable enemies.* The very paraphraſe of βδέλυγμα here. Dr. *Hammond* on Mat. 24. *f.*

About] Heb. *Again*, 1 Chron. 13. 3. marg. *Before*, Nehem. 13. 21. marg. *Now*, Dan. 5. 31. marg.

Above] ſignifieth, 1. The ſuperiority of place, Exod. 20. 4. Eph. 4. 10.

2. The dignity or excellency of a thing, Pſal. 113. 4. Mat. 10. 24. Joh. 3. 31. Eph. 1. 21. Phil. 2. 9.

3. The excellency or greatneſſe of a thing, Eph. 4. 10.

4. Beyond, 1 Cor. 4. 6. & 10. 13. & 2 Cor. 1. 8.

5. More then, Gen. 3. 14. & 48. 22. & 49. 26. Exod. 19. 5. Numb. 12. 3. Deut. 7. 14.

6. Upwards, Exod 30. 14. Lev. 27. 7.

7. An higher ſtate, or rank, Num. 16. 3.

8. Chief in authority and power, honour and dignity, Deut. 28. 13.

Above all, Eph. 6. 16. and *above all things*, Col. 3. 14. Jam. 5. 12. 1 Pet. 4. 8. 3 Joh. 2. that is, chiefly, principally. In Col. 1. 2. we are called upon to *ſeek thoſe things which are above*, and to *ſet our affection on things above.* Thoſe are bleſſings from heaven above, Gen. 49. 25. God, Deut. 4. 39. 1 King. 8. 23. Joh. 31. 2, 28. his glory, Pſal. 8. 1. his mercy, Pſal. 108. 4. The way of life, Prov. 15. 24. Chriſt, Job 3. 31. & 8. 23. The new *Jeruſalem*, Gal. 4. 26. Holy graces, Jam. 1. 17. as Wiſdome, Jam. 3. 17.

Abroad] Without the City of *Sodome*, Gen. 19. 17. Out of the houſe, Exod. 12. 46. Out of dores, Exod. 21. 19. Outwardly, Lev. 13. 12. Out of his Tent, Lev. 14. 8. Out of marriage, Lev. 18. 9. Without the camp, Deut. 23. 13. Out of ones owne family, Judg. 12. 5. Unto a place apart, 1 Sam. 9. 26. Out of *Jeruſalem*, 1 King. 2. 42. Any where, 2 King. 4. 3. In the ſtreet, Pſal. 41. 6. Out, Pſal. 77. 17. Without the City, Lam. 1. 20. There are ſeverall other places, wherein this Word is found, whoſe meaning is plain by the

the words joyned therewith, as *ſcatter, bring forth, ſpread, &c.*

Abſent] Gen. 31. 49. 1 Cor. 5. 3. Diſtant, or far off.

Abſtinence from food] ἀσιτία, Act. 27. 21. of α & σῖτος *food. Leigh Crit. Sac.*

Abundance] A noyſe, 1 King. 18. 41. mar. Iſa. 60. 5. mar. Power, Rev. 18. 3. marg.

The *abundance* of *corporall* or *temporall* things, is ſet forth in Scripture by *fulneſſe, fatneſſe, rivers, floods, brooks of butter and honey, ten thouſands of rivers of oyl, &c.* And the *enjoyer* hereof is ſaid to have goods laid up for many yeers, to be full of bleſſing, to be bleſſed in the precious things of heaven, of the hils, of the earth, *&c. Ravanel.*

Abundant] Much, 1 Pet. 1. 3. marg.

Abundantly] Surely, Pſal. 132. 15. marg. Richly, Tit. 3. 6. marg.

Abuſe] To mock, 1 Sam. 31. 4. marg.

Abuſers of themſelves with mankinde] 1 Cor. 6. 9. See Gen. 19. 5. Rom. 1. 27.

A C.

Accad] *A ſpark.* A City wherein *Nimrod* reigned, Gen. 10. 10.

Accept] Smell, 1 Sam. 26. 19. marg.

Accepted] *Shalt thou not be accepted?* Gen. 4. 7. or, *Is there not forgiveneſſe?* or, *Shalt thou not receive?* or, *Shalt thou not have the excellency?* or, *a lifting up? Annot.*

Acceptable] Of delight, Eccl. 12. 10. marg. Thanks, 1 Pet. 2. 20. marg.

Acceptably] Heb. 12. 28. To pleaſing contentation.

Acceptance] Iſa. 60. 7. Accepted of, being made Burnt-offerings.

Acceptation] 1 Tim. 1. 15. & 4. 9. Reception, approbation.

Accho] *Thruſt, preſſed together,* or *rubbed.* The name of a Town, Judg. 1. 31.

Accompany] *With,* 2 Sam. 6. marg. To go along with as companions in a journey, Act. 10. 23.

Accompliſhment] Act. 21. 26. The fulfilling.

Accord] Heb. *mouth.* Joſh. 9. 2. marg.

Of his own accord, Act. 12. 10. that is, of it ſelf, not moved by another. Here was neither Porter, nor Key.

According] *According to thy minde,* Heb. *from with thee* (as thou wouldſt have it) Job 34. 33. marg.

Accordingly] Anſwerable unto, Iſa. 59. 18.

Account] *Anſwer,* Job 33. 13. mar. Reaſon, Eccl. 7. 27. marg.

To account] Think good, Mar. 10. 42. mar. Impute, Gal. 3. 6. marg.

Accurſed] Heb. *the curſe.* Deut. 21. 23. ma. Devoted, Joſh. 6. 17. marg. Separated, Rom. 9. 3. marg. *Anathema,* 1 Cor. 12. 3. marg.

I could wiſh that my ſelf were accurſed from Chriſt, &c. Rom. 9. 3. I could be content that I were ſeparate or excommunicate from Chriſts Church, not onely to want the honour of Apoſtleſhip, but to be the moſt abject creature, ſeparate from the body of Chriſt, the communion of Saints, and ſo delivered up to Satan (which containeth all temporall calamities, that he was willing to endure and undergoe for their good) or that as Chriſt being not accurſed, or worthy of any ill, became a curſe for us, ſo after his example, any the ſaddeſt condition might fall on me; or if it were poſſible, and if it might any way tend to this end, I could, me thinks, be content, to part with all mine owne hopes and intereſts in Chriſt, even mine eternall heaven and bliſſe; could endure any loſſe by way of expiation for my Brethren and Conſanguineans the *Jews,* to reſcue them from their infidelity, and the deſtruction that attends them. Dr. *Hammond's* Paraph. & Annot. *b.*

Accuſation] It's twofold.

1. That which is commenced before God, either againſt obſtinate and rebellious ſinners, Joh. 5. 45. or againſt the elect, Rev. 12. 10. But this laſt is to no purpoſe, Rom. 8. 33.

2. That before men. Where conſider,

1 That *a Judge muſt not receive an accuſation againſt an Elder, under two or three witneſſes,* 1 Tim. 5. 19. and he muſt not *condemn* any before *he which is accuſed have the accuſers face to face, &c.* Act. 25. 16.

2 *The accuſer is unfit to be a witneſſe againſt any for ſmall faults, himſelf being guilty of moſt grievous* crimes, Mar. 7. 2, 5, 9. Nor they *to accuſe others of a crime whereof themſelves are moſt guilty,* 1 King. 18. 17, 18. And good men will not accuſe their owne Nation, though moſt adverſe and injurious unto them, Act. 28. 19. And of old, it was unlawfull for Servants and Dependents upon others, to accuſe their Lords and Patrons. See 2 Sam. 19. 27.

3. That *an accuſation is ſometime faigned,* Gen. 44. 5, 15. Sometime *falſe, raſh, unjuſt*; where conſider,

1 That if the Accuſer be an honeſt man, whoſe accuſation is of ignorance, having the truth related, he is ſatisfied, Act. 11. 18. but if ungodly, then doe they not onely ſtudiouſly obſerve the ſpeeches and actions of the godly, whereby they may take occaſion to accuſe them, Dan. 6. 4, 5. Matth. 12. 10.

Mar. 3. 2. Luk. 6. 7. & 11. 53, 54. & 14. 1. & 20. 20. Joh. 8. 6. 2 Cor. 11. 12. but without any proof reiterate the self-same accusation against them, Luk. 23. 2, 5. Joh. 18. 29, 30.

2 That even the best have been falsely accused, Isa. 54. 17. Act. 11. 2, 3. & 21, 28. & 23. 28, *&c.* As also Christ was, Matth. 27. 12. Mar. 15. 3. Who must endevour to avoyd all occasions from them, that seek such, to accuse us, 1 Cor. 9. 15. 2 Cor. 11. 12. And to be modest in our Answers. As also, to be desirous that the matter may be throughly scanned, not refusing to undergo any punishment, if guilty, withall making known the integrity of our hearts. Thus in effect *Ravanell.*

Receive no accusation, 1 Tim. 5. 19. By the *Judicial* proceedings among the *Jews*, before the giving of the Sentence there were three parts:

1 מובא ריב, the Admission of the Cause or Suit. See Isa. 1. 23.

2 מבונה ריב, the Confirmation thereof by the Accusers oath.

3 חקד ריב, the Searching out of the Cause by Arguments afterwards produced, (See Job 29. 16.) and considered of by the Judge. Dr. *Hammond* Annot. *e.* p. 739.

Accuser] False-accusers, or Make-bates, 2 Tim. 3. 3. & Tit. 3. 3. marg.

Accustomed] Heb. *taught*. Jer. 13. 23. mar.

Aceldama] or, of חקל (which in the *Chaldee* and *Syriack* signifieth a *field*, of the *Hebrew* root חלק, *chalack*, thence by a *Metathesis*, or transposition of letters, חקל, *chakel*, *a part*, *portion*, or *field*; or, *possession of fields*, divided from others, Isa. 61. 7. Hos. 5. 7.) & דם *blood*. *Annot.*

Achmetha, *or* Ecbatana] or, *in a Coffer*, Ezr. 6. 2. marg.

Achor] *Trouble*. A valley in the Tribe of *Judah*, Josh. 7. 24, 26. & 15. 7.

Acknowledge] To retain in knowledge, Rom. 1. 28. marg. To acknowledge offence, Heb. *be guilty*, Hos. 5. 15. marg.

Acknowledgement] Col. 2. 2. The Originall ἐπίγνωσις, may be taken for *faith*, saving faith still growing, whereby we study to know Christ more (though already known) more firmly to imbrace him, more surely to confide in him, more to obey him, that we may joyn with *knowledge*, *acknowledgement*. *Leigh Crit. Sac.*

We must acknowledge the mystery of God even by an outward profession of our faith in Christ, and our consecration of our selves to the worship and *knowledge* of God. *Byfield.*

Acquaint] To get more knowledge of God, or walk more carefull in his wayes, Job 22. 21. *Annot.*

To have experience of, Isa. 53. 3. To know and take notice of, Psal. 139. 3.

Acquaintance] Neighbours and friends, with whom we familiarly converse, such as are known unto us, and to whom we communicate our counsels and purposes, and who may be helpful unto us in our distresse; should so be, Job 42. 11. Act. 24. 23. but do not alwayes so prove, Psal. 31. 11. & 55. 13. Luk. 23. 49.

Acquit] Absolve, or pronounce innocent, Job 10. 14. Nah. 1. 3.

Acre] The word signifies, first, a *pair*, or *couple of Oxen*, Job 1. 3. *Asses*, Judg. 19. 10. *Mules*, 2 King. 5. 17. or other beasts, whether yoked or unyoked; yea sometime not of *Horse* onely, but of *Horse-men*, Isa. 21. 7, 9. In the second place, it is used for such a parcel of ground as a pair or yoke of Oxen could ordinarily plough in a day, 1 Sam. 14. 14. which among the *Romanes* were esteemed to be of *two hundred and forty foot in length*, and *one hundred and twenty in breadth*. *Annot.* on Isa. 5. 10.

Act] It's put for *work*, or *evill deed*, Isa. 59. 6. as of Adultery, Joh. 8. 4.

Acts] Words, or Things, 1 King. 11. 41. marg. Deeds, 1 Chr. 11. 22. marg. Sayings, 2 Chr. 9. 5. marg. Righteous acts, Heb. *righteousnesses*, Judg. 5. 11. marg.

Actions] Enterprises, proceedings, 1 Sam. 2. 3.

Activity] Genes. 46. 7. Or, of ability, power, prowesse.

It implyeth as well fitnesse of minde, as of body, and so prudence, diligence, valour, Exod. 18. 21. *Aynsworth.*

Pharaoh would not set over his Cattel any one that was not meetly qualified for the sufficient oversight of them: Much more curious choyce should be made of those who must have the oversight of the flock of Gods pasture, who are Men, Ezek. 34. 31. then of flocks of Sheep, or herds of Cattel. *Annot.*

A D.

Adam] as *Adam*, or *after the manner of man*, Job 31. 33. marg.

Adami] Josh. 19. 33. joyned with the following word *Neked*, it signifieth *humane deception*, or *a cloud of malediction*. A City.

Addar] as *Adar*. The Son of *Belah*, 1 Chr. 8. 3.

Adde]

Adde] Heb. *To give above*, Numb. 35.6. mar. When ſpoken of *Men*, it's for the moſt part taken in an *evill* ſenſe, as Job 34.37. 2 Chr. 28.13. Deut. 29.19. & 4.2. Prov. 30.6. Rev. 22.18. Gal. 3.15.

When ſpoken of *God*, it hath reſpect either unto his *benefits*, Gen. 30.24. 2 King. 20.6. Act. 2.41, 47. (2 Sam. 24.3. Luk. 12.31. Act. 5.14. & 11.24.) Or, unto *puniſhments*, (Jerem. 45.3. Revel. 22.18.) *Ravanell.*

Addi] *Witneſſe.* The Father of *Melchi*, Luk. 3.28.

Addicted] Devoted, on purpoſe ſeparated themſelves, 1 Cor. 16.15.

Additions] Certain curious works which were engraven on the Veſſell after it was caſt, 1 King. 7.29. *Annot.*

Addon] *Lord, foundation*, or *ground*; or in the *Syrian* tongue, *an ear of the head.* It ſeems to be the name of a place, Neh. 7.61. not a mans name, as (by miſtake) *Addan* is ſaid to be in the *Dictionary.*

Ader] The Son of *Beriah*, 1 Chr. 15.16.

Adino] The chief of *Davids* mighty men, 2 Sam. 23.8.

Adjure] Charge, Cant. 2.7. marg. To binde by an oath, under the penalty of a fearfull curſe, Joſh. 16.26. 1 Sam. 14.24. *Annot.*

I adjure thee by the living God, Mat. 26.63. 'Twas a cuſtome among the *Jews* to *adjure*, wch was by ſome form of *execration* laid upon the perſon, if he did not ſpeak and anſwer truly. This among them obliged the perſon *adjured*, as much as if he had taken an oath; and therefore Chriſt, though before he had held his peace, now being adjured, thinks himſelf bound to anſwer. Dr. *Hammond* Annot. 1.

Adlai] The Father of *Shaphat*, 1 Chron. 27.29.

Admah] *Earthly, red*, or *bloody.* The name of a City, Gen. 10.19. which was deſtroyed with *Sodom*, Deut. 29.23. Hoſ. 11.8.

Admatha] *A cloud*, or *vapour of death.* One of *Ahaſuerus* his ſeven Princes, Eſt. 1.14.

Adminiſter] To beſtow (*alms*) as it was intended by the givers, 2 Cor. 8.19, 20. Though generally it ſignifie any Office of the Miniſtery, or Eccleſiaſtical function, yet it is taken more ſpecially for the function of the Deacons, in diſtributing of alms to the poor. The word διακονέω ſignifies, *to haſten much*, of διὰ, which in compoſition augmenteth the ſignification, & κονέω *to haſten*; the Metaphor being taken from *runners*, who in *running* ſtir up the *duſt. Leigh Crit. Sac.*

Adminiſtration] 1 Cor. 12.5. that is, miniſtery and ſervice, and then on foot, or through the duſt. *Leigh.*

Admiration] *Having mens perſons in admiration*, Jude v. 16. looking on them as on miracles, and high things. *Annot.*

Crying up ſome as deep, perfect knowing men, to the deſpiſing of all others. Dr. *Ham.* Paraph.

Admoniſh] Heb. *teſtifie*, Jer. 42.19. marg.

Adnah] *Everlaſting reſt*, or *pleaſure.* A Captain of *Manaſſeh*, 1 Chr. 12.20. and of *Judah*, 2 Chr. 17.4.

Adoe] Stir, tumult, Mar. 5.39.

Adonikam] or, *God ſtandeth above all*, or *Lord ſtanding up ſure.* His children being 666. Ezr. 2.13. and this number being the number of the Beaſt, Rev. 13.18. ſeeing the Pope hath vaunted himſelf to be *totius mundi Dominus, Adonikam, a Lord ſtanding ſure*; he is the beaſt, according to *Broughton* on Rev. 13.18.

Adoption] 1 *Politicall*, Gen. 16.2. & 30.3, 6. & 48.5. Eſt. 2.5, 15. Exod. 2.10. Act. 7.21.

2 *Divine*, or *ſpirituall*, being both *generall*, which is the dignity of a certain Nation to be accounted the people of God (called to be his Church by outward profeſſion) Rom. 9.4. and *ſpeciall*, being the benefit whereby God adopteth and receiveth us for children through Chriſt, and maketh us with him heirs of eternall life, Rom. 8.15. Gal. 4.5. Eph. 1.5. *Ravanel.*

It's put for the purpoſe of Gods decreeing to make ſome his children, Eph. 1.5. Actually declaring us to be ſo, after our effectual calling by the holy Ghoſt, Rom. 8.16. Our glorification in heaven, Rom. 8.23. Our comfortable aſſurance as Sons from the vile bondage, as Servants before, under the Law, Gal. 4.5.

Adbance] To make, 1 Sam. 12.6. marg.

Adventure] Heb. *caſt his life*, Judg. 9.17. marg.

Adverſary] Heb. *the man adverſary*, Eſt. 7.6. marg.

Mine adverſary] Heb. *the maſter of my cauſe*, Iſa. 50.8. marg.

Satan is our adverſary before God (and therefore called שטן, ἐχθρὸς, *enemy*, ἀντικείμενος *ſet againſt us*) this he expreſſeth by *accuſing* (to which Rev. 12.11. refers) or *impleading*, and thence he is called ἀντίδικος, an *adverſary*, ἐν δίκῃ, in Court of *Judicature*, 1 Pet. 5.8. This he doth *falſly* ſometimes, as in the caſe of *Job*, ch. 9.11. (in which reſpect he is called διάβολος, a *calumniator*, by which the

Septuagint

Septuagint oft render שטן) but ſometimes *truely*, upon the reall commiſſion of ſome ſin; to which purpoſe he is ſaid as an *Explorator* or *Searcher for faults, to go up and down, to and fro upon the earth*, Job 1. 7. When he hath any ſuch accuſation againſt any Brother, Chriſtian profeſſor, or pious perſon, then (as perhaps it was in the caſe of *Peter*, Luk. 22. 31.) he is ſaid ἐξαιτήσασθαι, *to require him of God*, demands to have him *delivered up* to him, as to a *Lictor*, or *Executioner*, σινιάσαι, to *ſift* and *ſhake* him terribly; and that perhaps is the meaning of his *ſeeking whom he may devour*, 1 Pet. 5. 8. Dr. *Hammond* Annot. on 1 Cor. 5. 5. *e.*

Adverſity] Evill, trouble, affliction, Pſal. 10. 6. *Aynſworth.*

Diſtreſſes, Pſal. 31. 7. *Idem.* Heb. *halting*, Pſal. 35. 15. marg.

Bread of adverſity, Iſa. 30. 20. or, *of ſtraights.* A proverbial ſpeech, importing ſhort or ſorry fare or dyet, ſuch as thoſe uſe to have allowed them that are ſhut up in Priſon, and ſuch as thoſe are put to in time of a ſiege, that are mured up in ſome City, the caſe of *Samaria*, 2 King. 6. 25. and of *Jeruſalem*, Jer. 38. 9. & 52. 6. *Annot.* Gods judgements on the ungodly, 2 Chr. 15. 6.

Advertiſe] To counſell. Numb. 24. 14. *I will counſell thee what thou ſhalt doe* (Numb. 31. 16.) *I will counſel thee to cauſe them ſtumble, or fall; and I will teach thee what evill they ſhall do unto Moab. Aynſworth.*

To reveal in the ear, Rom. 4. 4. marg.

Advice] Counſel, Judg. 19 30. 1 Sam. 25. 33. Conſent, judgement, approbation, 2 Sam. 19. 43. A grave or ſound ſentence or counſel, briefly ſhewing what's to be done, or what hath uſually been done, 2 Cor. 8 10.

Adviſe] To conſider and weigh throughly what's to be done in a buſineſſe, 2 Sam. 24. 13. To give counſel, 1 King. 12. 6.

Adviſed] Skilful, expert, wiſe. Pro. 13. 10. *With the well adviſed is wiſdome.*

Adviſement] Conference or conſultation had one with another, 1 Chr. 12. 19.

Adullamite] Gen. 38. 1, 12, 20. One belonging to the City *Adullam.*

Adulterer] *Properly*, a man that abuſeth his body by adultery, Job 24 15. Heb. 13. 4.

Figuratively, ſuch a lover of this world, as his minde is alienated from God, Jam. 4. 4.

Adultereſſe] A Wife that goeth aſide to another in ſtead of her Husband, Num. 5. 29. Eſt. 16. 32.

Adulterous] One that committeth adultery, Prov. 30. 20.

Adulterous generation, Matth. 12. 39. A baſtardly brood, Hoſ. 1. 2. No true children of *Abraham*, Joh. 8. 39. becauſe ſo much degenerate from his faith and ſanctity. So he calleth thoſe that forſook God by Idolatry, which is a ſpiritual fornication, Rev. 17. 2. or ſuch as the Apoſtle, Heb. 12. 8. called *baſtards. Annot.*

Advocate] παράκλητος. The true force of the word *Paracletus*, is *Advocatus*, (not the Nown, but the Participle) one called to, ſent for, invited to come, upon what occaſion, or for what end ſoever it be; παρά ſhews he ſhould be neer us, one ordinary.

It ſignifieth alſo one that *beſeecheth*, an Exhorter, Comforter, Doctor. *Leigh Crit. Sac.*

A F.

Afar] This word joyned with *off*, is put,

1. For ſpace between place and place, Gen. 37. 18. 1 Sam. 26. 13. Luk. 16. 23.

2. To be abſent, Pſal. 10. 1.

3. To eſtrange ones ſelf from another, Pſal. 38. 11.

4. To be ſtrangers, none of the viſible Church, Eph. 2. 13, 17.

Affairs] Matters, buſineſſes, and things which concern one, Pſal. 112. 5. Dan. 2. 49. Eph. 6. 21, 22. 2 Tim. 2. 4. Things, 1 Chr. 26. 32. marg.

Affect] To foul, or ſlubber; to affect with grief, moleſt, trouble, or make work. To ſtrip, or glean. To rob, or prey upon. To waſte away.

Mine eye affecteth (waſteth away) my ſoul, Lam. 3. 51. that is, *I am even conſumed and waſted away*; or, *clean worn out, and ſpent with weeping*; or, *I am ſo faint with continual weeping, that my ſoul is even gone, my ſpirits are clean ſpent. Annot.*

They zealouſly affect you, Gal. 4. 17. or, *are zealous over you.* He compareth the falſe Teachers to *jealous* Wooers, who can by no means endure a corrivall; therefore ſaith the Apoſtle, *they exclude you from me*, and from my doctrine of faith which I have delivered unto you, that you may be wholly theirs, and I have no part in you. *Annot.* The word hath an emphaſis, and ſignifieth, *To be earneſt with heat and fervency. Leigh Crit. Sac.*

Affectionated] *Be kindly affectionated*, Rom. 12. 10. His meaning is, that we ſhould improve the naturall affection we bear towards any to a higher pitch, even to Chriſtian charity. *Annot.*

Affectionately] *Being affectionately deſirous*

of

of you. 1 Theſſ. 2. 8. With ſuch an affection as of a parent or friend.

Affinity] This is by marriage, 1 King. 3. 1. 2 Chron. 18. 1. which muſt not be with Idolaters, Ezr. 9. 14.

Afflict] Cruelly to vex and oppreſſe, Gen. 15. 13. Grievouſly to puniſh, Pſal. 55. 19. To be grieved and humbled, Ezr. 8. 21. To humble, Judg. 16. 5. *Ravanell.* To melt, Job 6. 14. marg.

Affliction] or *tears*, Heb. *eye.* 2 Sam. 16. 12. marg. Iniquity, Job 5. 6. marg. Oppreſſion, Iſa. 30. 20. marg. Breach, Amos 6. 6. marg. Vanity, Heb. 3. 7. marg.

Afford] Render, yeeld, Pſal. 144. 13.

Affright] *Were affrighted*, Heb. *laid hold on horrour*, Job 18. 20. marg. The word ſignifies ſuch a fright as makes a mans hair ſtand an end, Job 4. 15. Ezek. 27. 35. & 32. 10. The meaning is, by invertion of words, that horrour hath taken hold on them, Iſa. 13. 12. & 21. 3. *Annot.*

To be ſore amazed, and aſtoniſhed with fear, Mar. 16. 5. Terrified, ſtricken with fear, Rev. 11. 13.

Afoot] Mar. 6. 33. Act. 10. 13. On their feet, not making uſe of Horſes, Aſſes, Mules, *&c.*

Afore] 2 King. 20. 4. Pſal. 129. 6. Before.

Aforehand] Mar. 14. 8. Come beforehand, hath by haſtening prevented.

Afore time] Before them, Job 17. 6. marg. Formerly, Dan. 6. 10. Joh. 9. 13.

Afraid] To run together, Amos 3. 6. mar. Terrified by the approach of the enemy, Iſa. 10. 29. *Annot.*

Afreſh] Again, Heb. 6. 6.

After] On, Gen. 7. 10. marg. As when, Judg. 16. 22. marg. At the end, 2 Chron. 18. 2. marg.

After a godly manner, or *according to God*, 1 Cor. 7. 9. marg.

After him, Heb. *at his feet*, 2 Sam. 15. 16. mar.

Afternoon] Judg. 19. 8. *Untill afternoon*, Heb. *till the day declined*, marg.

Afterward] This noteth that which ſucceedeth what went before; either,

1. Forthwith, Gen. 38. 30. Deut. 15. 9. Mat. 4. 2. Or,

2. Shortly upon, Exod. 11. 1. Mat. 21. 19. & 25. 11. Or,

3. Some yeers after, Gen. 32. 20. Act. 13. 20. Or,

4. Many yeers to come, Gen. 15. 14.

After thee, Deut. 24. 21. marg.

A G.

Agagite] Eſt. 3. 1, 10. One that came of *Agag.*

Again] Double, 2 Sam. 20. 10. marg. About, 1 Chron. 13. 3. marg. From above, Joh. 3. 3, 7. marg. Now, 2 Cor. 3. 1. Often, 1 Theſſ. 2. 18.

Againſt] Before, Deut. 31. 21. mar. Concerning, Iſa. 23. 11. marg. Over, Matth. 10. 1. marg. Within, Luk. 7. 30. marg. Upon, 1 Pet. 3. 12. marg. With, 1 Chron. 12. 21. marg.

Agar] Mount *Sinai*, in *Arabia*, Gal. 4. 25.

Age] Hoarineſſe, 1 King. 14. 4. marg. Multitude of dayes, Zech. 8. 4. marg. Stricken in age, Hebr. *come into dayes*, Joſh. 23. 1. marg.

Aged] Such as are full of days, Jer. 6. 11. Their duty, Tit. 2. 2, 3.

Agoe] 1 Sam. 9. 20. Matth. 11. 21. Ere this.

Agone] 1 Sam. 30. 13. Since.

Agree with thine adverſary] Matth. 5. 25. Conſent, or think the ſame things, bear him good will, compound, ſee thou come to an agreement, be deſirous of his friendſhip, accord, make a full agreement, atonement, be friends. *Leigh Crit. Sac.*

To be of one minde, harmoniouſly conſenting together, as voices or inſtruments in muſick, Mat. 18. 19. To bargain with, Mat. 20. 2, 13. To be like, Mar. 14. 70. To conſpire, reſolve, determine, Joh. 9. 22. To approve, or give conſent unto, Act. 5. 40.

Agreement] Rights, Dan. 11. 6. marg.

Aground] Act. 27. 41. On the ground.

Ague] *I'l appoint the burning Ague*, Lev. 26. 16. or *Feaver.* The Greek here tranſlateth it the *Jaundiſe*, but better in Deut. 28. 22. the *feaver*, or *ague*, which hath the name originally of *burning.* This diſeaſe Chriſt cured on ſuch as were ready to die therewith, Luk. 4. 38, 39. Joh. 4. 47, 52. *Aynſworth.*

The Originall word ſignifieth the diſeaſe (which *Latine* Authours call the *Kingſevill*) that is called the *Jaundiſe*, which ariſeth from a diſtempered head, and turneth the colour of the eyes. *Annot.*

Agur] *A ſtranger*; or *gathering*, or *gathered together.* The Son of *Jakeh*, Prov. 30. 1.

A H.

Ahaſai] The Son of *Meſhilemoth*, Neh. 11. 13.

Ahaſhtarai] The Son of *Naarah*, 1 Chr. 4. v. 6.

Ahaſuerus] Ezr.4.6. Heathen Hiſtoriographers call this man *Xerxes*, the Son of *Darius* by *Atoſſa*, and ſo by his Mother the Grandſon of *Cyrus*, called thus, becauſe he was an *hereditary Prince*; for he was born after his Father was actually King, and of a Mother heir to the Kingdome by lineal deſcent. This word is compounded of אחש *great*, ו & ריש *head*. *Annot.*

It was a name given to ſet forth the dignity of a man, rather then a proper name to diſtinguiſh him from others. *Annot.* on Eſt 1.1.

The *Ahaſuerus* mentioned Dan. 9.1. is thought to be the ſame with *Artaxerxes*, or *Cyaxares*. *Annot.*

Ahban] The Son of *Abiſhur*, 1 Chr.2.29.

Aher] The Father of *Ir*, and *Huſhim*, 1 Chr.7.12.

Ahian] *A brother of wine.* The Son of *Shemida*, Ib.19.

Ahiramites] Such as deſcended of *Ahiram* the Son of *Benjamin*, Num.26.38.

Ahlab] *An hearty Brother, brethren of the heart, milking*, or *fat*. A City, Judg.1.31.

Ahoite] 2 Sam. 23.9. *Eleazer* thus named.

Aholah] *the elder, &c.* Ezek.23.4. Theſe ſeem names framed and fitted to the preſent purpoſe in hand.

Aholah ſignifieth a *manſion*, or *dwelling in her ſelf*, meaning *Samaria*, which was the head City of the ten Tribes, Iſa.7.9. who having forſaken the Temple of God, had eſtabliſhed a worſhip of God according to their own minds, 1 King.12.16,28,31. and *Aholibah* ſignifieth *my manſion in her*, whereby is meant *Jeruſalem*, where Gods Temple was, in which the pure worſhip of God remained, 2 Chr.13.10,11. *Annot.*

A I.

Aid] To help, or aſſiſt, or ſtrengthen ones hands, Judg.9.24. marg.

Aile] *What aileth thee now?* Iſa.22.1. Heb. *What to thee?* that is, What is the matter? What hath betided, or is befaln thee? So Judg.18.23. Pſal.114.5. *Annot.*

Air] Heaven, Job 28.21. marg.

A K.

Akrabbim] The name of a place, Numb. 34.4.

A L.

Alabaſter] Matt.26.7. A veſſel made of Alab.ſter to keep ſweet oyntments in, which will keep them uncorrupted, ἀλάβαστρον, of *a privat.* & λαβεῖν, as *hard to be held*, for the ſlipperyneſſe, ρ being added by a *Pleonaſmus*; or, of α & λαβὴ, an *ear*, or *handle*, as not having any. *Leigh Crit. Sac.*

Alarm] *When ye blow an Alarm*, Numb. 10.5. or, *a broken ſound.* In Heb. *Trugnah* is generally any loud broken noyſe, either with Trumpets, as here; or, with mens Voyces and ſhoutings, as in 1 Sam.4.5. & this either a joyfull ſhout, and triumphant noyſe, as Numb.23.21. Pſal.47.6. Ezr.3.11,12. or a mournfull cry, Gen.20.16. *Aynſ.*

The alarm of war, Jer.4.19. or rather, *the ſhout of battle*, as the word is better rendred, ch.20.16. For the *alarm* is properly that ſound or noyſe by which men are rouſed up, and called upon to betake themſelves *all* to their *arms*; whereas that here intended is the *ſhout* that is made in *joyning* battle, or in *aſſault*. *Annot.*

Alas] A ſudden paſſion of the ſorrow of the heart, Numb.12.11. Joſh.7.7. Judg. 6.22.

Albeit] Ezek.13.7. Philem. v.19. Although.

Alexandrians] Act.6.9. Of *Alexandria*.

Algum] ξύλον θύϊνον, Heb. אלגום, *Algum*, A kind of moſt excellent wood, growing both in *Lebanon*, 2 Chr.2.8. and in *Ophir*, 1 King.10.11,12. 2 Chr.9.10. *Ravanell.*

Of the *Thine* (or *ſweet*, marg.) *wood*, ſee Rev.18.12. If the Etymologie be taken from the *Greek* tongue, παρὰ τὸ θύειν, it ſheweth that it was an odoriferous wood. It ſeemeth to be made of *Thyia*, a Tree to the which *Theophraſtus* attributeth great honour, reporting that the famous buildings of old Temples were made thereof; as *another*, that with this timber Temples of old were adorned. *Leigh Crit. Sac.*

Aliah] A Duke of *Edom*, 1 Chr.1.51.

Aliant] A ſtranger, no more regarded then a Travailer in a forain Countrey, Job 19.15. *Annot.*

A forainer (namely, in their eſtimation) Pſal.69.8. *Aynſworth.*

Alien] A forainer, Deut.14.21. A ſtranger, Iſa.61.5. One afar off, Act.2.39. One having no right nor title to a thing, Eph.2.12.

Alienate] To loſe, or disjoynt, Ezek. 23.17.marg. To alter, eſtrange, turn from, Eph.4.18. Where's implyed both the happy condition wherein man was, and miſerable, wherein he is. To put away, or transferre ones right, Ezek.48.14.

All] The multitude, Job 4.14.marg. Every

very, Pſal. 6.6.mar. Fulneſſe, Jer. 8.16.mar. Ezek. 12. 19. marg.

All things] 1 Cor.13.7. The word πάντα, though it be an *univerſall*, is not to be taken in the utmoſt extent, but according to the uſe of the like phraſes in all languages, wherein the univerſall ſigne affixt, either to *perſons*, or *times*, or *places*, or *things*, ſignifies onely a greater number, but not *all* without exception. So when Pſal. 14. 4. it is ſaid of the children of men, *they are all gone out of the way, all become abominable*; it is manifeſt that it is not ſpoken of all men without exception, for verſ. 8. there is mention of *Gods people*, and verſ. 9. of *the righteous*. So for things, Joh. 14. 6. Not abſolutely *all*, but *all* that were uſefull to their office, are to be underſtood. So 1 Cor. 10. 23. *All things are lawfull to me, i. e.* Many of thoſe things which are *unexpedient*, or *all indifferent things*. So Phil. 4. 13. *I can do all things*, is determined there to the things there ſpoken of, to *want*, and to *abound*, &c. and ſo here the *covering*, and *believing*, and *hoping*, and *enduring all things*, is the *concealing* and *burying* in forgetfulneſſe many conſiderable injuries, and evils of other men, *believing*, and *hoping*, and *enduring* very many things, which they that have not this divine grace of *charity* will never doe. Dr. *Ham.* Annot. *i.*

Alledge] To propound a thing ſo cleerly (by bringing forth cauſes, reaſons, teſtimonies, proofs,) as if we ſaw it with our eyes, Act. 17. 3.

Allelujah] *Praiſe ye the Lord*, Rev. 19. 1. Thus begin and end Pſalms 146, 147, 148, 149, & 150.) It is uſed firſt in Pſal. 104. 35. A little after theſe words, *Let the ſinners be conſumed out of the earth, and let the wicked be no more*; So here firſt upon the deſtruction of the *man of ſin*, the word is uſed, and that four times. *Broughton* on Rev. 19. 1. It ſeemeth the *Chriſtian Gentiles*, after the fall of *Rome*, ſhall ſollicit the Jews to come in to Chriſt, and to joyn with them in praiſing him for *Rooms* fall. *Annot.*

Allied] To be a friend unto one, or a Couſin by marriage, Neh. 13. 4. which may be true, even in this laſt ſenſe of *Eliaſhib* and *Tobiah*, if either there was alliance between *Eliaſhib* and *Shecaniah* (whoſe Son in Law *Tobiah* was, Neh. 6. 18.) or between *Tobiah* and *Sanballat*, to whom one of the Grandſons of *Eliaſhib* was Son in Law, Nehem. 13. 28.

Allon-bachuth] *The oake of weeping.* The place where *Deborah* the Nurſe of *Rebekah* was buried, Gen. 35. 8.

Allow] To conſent unto, and take the patronage of Luk. 11. 48. To admit, receive, expect, Act. 24. 15. To approve, Rom. 7. 15.

Allowance] A certain proportion of proviſion alotted for ones maintenance, 2 King. 25. 30.

Allure] Spoken, 1. Of *God*, Hoſ. 2. 14. *I will allure her*, namely by my benefits, in offering her grace and mercy, I wil challenge her minde ſweetly. *Annot.*

2. Of *Seducers*, 2 Pet. 2. 18. who allure with fair promiſes, as men lay baits for fiſhes. *Annot.*

Alms] In the Originall ἐλεημοσύνη, Matt. 6. 1, 2, 3, 4. It is tranſlated *alms*, but ſignifieth *mercy* and *pity*; therefore all our *alms* muſt proceed from a *mercifull* and *pitifull* heart. In the *Syriack* it is, *When thou doſt thy juſtice*; to teach, that *alms* ſhould be of things *well* gotten, and that it is a *righteous* thing, and that which is *juſt*, to *give alms*. It denoteth not onely the gift, but the affection of the giver. *Leigh Crit. Sac.*

Alms-deeds] Works of mercy, Act. 9. 36.

Almighty] God himſelf, Pſal. 91. 1. who can work without means, Heb. 11. 3. Above means, 1 King. 19. 7, 8. With weak means, Joſh. 6. 20. 1 Sam. 17. 49. Againſt means, Dan. 3. 23, 25. & 6. 22.

Almug-trees] 1 King. 10. 11. Theſe were other then the *Algum-trees* mentioned, 2 Chr. 2. 8. (though that name be applyed to theſe, 2 Chr. 9. 10.) for the *Algum-trees* grew in *Lebanon*, the *Almug* in *India*. The *Algum-trees* were to be had again, theſe not ſo, as appears in the next verſe. This *Almug* was ſuch as is mentioned in Rev. 18. 12. if not the ſame. *Annot.*

Along] Exod. 2. 5. & 9. 23. Into the length. *Minſhew* Dict.

Aloof] Pſal. 38. 11. Far off.

Aloth] The name of a Countrey, 1 King. 4. 16.

Aloud] With a great voyce, 1 King. 18. 27. marg. To be heard, Nehem. 12. 42. marg. With might, Dan. 3. 4. marg.

Already] Long agoe, Eccl. 1. 10.

Alſo] It affirmeth one thing after another, Mat. 24. 27. 1 Joh. 1. 3. and is put for, Likewiſe, Luk. 11. 45. Verily, Mar. 14. 67. Moreover, or withall, Phil. 1. 29.

Altar] 3. A Civill Altar, not for the worſhip of God, but for another end, Joſh. 22. 10--34.

Alter] To change, Lev. 27. 10. To reverſe, not obſerve, ſeek to hinder, Ezr. 6. 11. To paſſe away, Eſt. 1. 19. marg. To paſſe,

Dan.

Dan. 6. 8. marg. Not to be the ſame that was before, Luk. 9. 29.

Although] Exod. 13. 17. Joſh. 22. 17. Albeit, Notwithſtanding.

Altogether] Alike, Pſal. 62. 9. marg. In one, or at once, Jer. 10. 18. marg.

A M.

Am] *I am not*, Job 7. 8. that is, *I can live no longer*, marg.

Amalekites] Gen. 14. 7. Numb. 13. 29. Such as came of *Amalek*.

Amaſiah] *The burthen of the Lord.* The Son of *Zichri*, 2 Chr. 17. 16.

Amazed] Wonder, Iſa. 13. 8. marg.

Amazement] Act. 3. 10. A great aſtoniſhment, Mar 5. 42. In a trance, Act. 10. 10. & 11. 5. & 22. 17. as the Original ἔκστασις is rendred. It's when one is as it were gone out of himſelf, forgetteth himſelf, perceiveth not what is done, but hath his mind wholly taken up with ſuch things as are inwardly preſented unto him. *Leigh Crit. Sac.*

Ambaſſadour] Interpreter, 2 Chr. 32. 31. Meſſenger, Iſa. 18. 2. *Annot.*

We are Ambaſſadors, 2 Cor. 5. 20. It is but one word in the Originall (πρεσβεύομεν) and of a precious Emphaſis, for the *word* of *action* ſignifying the *office*, tells us, that *thoſe officers muſt be men of action*, ſo Eph. 6. 20. *Leigh Crit. Sac.*

Ambaſſage] Luk. 14. 32. The word is rendred *meſſage*, in Luk. 19. 14.

Amber] *As the colour of amber*, Ezek. 1. 4. or, *a moſt lively colour, as of the pureſt burning braſſe*; or rather, *as of red, hot, fiery, burning coals*, verſ. 13. when *Angels* are called *Seraphim*, Iſa. 6. 2, 6. as *fiery* and *burning* in the ſpeedy and fervent execution of Gods Will, Pſal. 103. *Annot.*

Thus Chriſt is preſented in a *fiery* way, when acts of wrath and judgement are to be executed upon a people, to ſhew that God and Chriſt is a conſuming *fire* to his enemies, Deut. 4. 24. Heb. 12. 20. Rev. 6. 17. *Annot.* on verſ. 27.

Ambuſhment] 2 Chr. 13. 13. Men lying in wait.

Amen] *So be it*, Jer. 11. 5. marg.

It is, 1. A note of Affirming or Confirming a thing to be, 1 Cor. 16. 28. Rev. 1. 18.

2. Of Wiſhing, Jer. 28. 6. Rev. 22. 20.

3. Both of Confirming and Wiſhing, Rom. 1. 25. Gal. 1. 5. Eph. 3. 21.

4. Of teſtifying our conſent both in a thing to be confirmed and wiſhed, Jer. 11. 5. *Ravanell.*

Sometime it is the ſame with ἀληθῶς, as appears by comparing Luk. 9. 27. with Mat. 16. 18. & Mar. 9. 1. Sometime it hath the ſame ſenſe with *Utinam fiat*, Mat. 6. 13. Sometime the interpretation thereof is ſet down, as appears by comparing Mar. 13. 43. with Luk. 21. 3. *Leigh Crit. Sac.*

Say Amen, 1 Cor. 14. 16. The word *Amen* is an expreſſion ordinarily uſed by the *people*, by way of *aſſent* to the prayer made by another before them. For as *Maimonides* ſaith, *'Twas a cuſtome of the Jews in their daily prayers, that he that had not skill or ability to pray himſelf, ſhould ſay, Amen; but he that had ability, ſhould pray himſelf.* (See Deut. 27. 15, &c.)

The *Talmudiſts* mention a three-fold *Amen*.

1 *Amen pupillum*, when one prays, and another that underſtands not what he ſaith, gives anſwer to him.

2 *Amen ſurreptitium*, a *ſtolen* Amen, when it's before the end of the Prayer.

3 *Sectile*, when he cuts it into two parts, *A--men*, as he that yawnes, or is a doing or minding ſomething elſe. Dr. *Ham.* Annot. *a.*

Amends] Lev. 5. 16. Recompence, give ſatisfaction.

Amerce] or Mulct, fine him, Deut. 22. 19.

Amiable] Lovely, worthy to be beloved, Pſal. 84. 1.

Amiſſe] Evill, 2 Chr. 6. 37.

Ammah] *His people.* A hill, 2 Sam. 2. 24.

Ammihud] (See *Amihud*) the Father of *Shemuel*, Num. 34. 20. The Father of *Pedahel*, Ib. 28. The Father of *Talmai*, 2 Sam. 13. 37. The Father of *Uthai*, 1 Chr. 9. 4.

Aminadab] The Son of *Uzziel*, 1 Chro. 15. 10.

Ammonite] Deut. 23. 1. *Ammonites*, Ibid. 2. 20.

Ammoniteſs] 1 King. 14. 21. Such as deſcended of his younger Daughter.

Among, *or* **Amongſt**] In the midſt, Job 1. 6. marg. In. Rom. 1. 13. marg. For, Ibid. 11. 17. marg. By, 2 Tim. 2. 2. marg. Which is among you, 1 Pet. 5. 2. or, As much as in you is, marg.

Amorite, Amorites] A people, Gen. 15. 21. deſcended of *Emori*, the Son of *Canaan*, Gen. 10. 15, 16.

Amram] The Son of *Bani*, Ezr. 10. 34.

Amramites] Numb. 3. 27. They deſcended of *Kohath*.

A N.

Anab] The Son of *Seir*, Gen. 36. 20. The Son of *Zibeon*, Ib. 24.

Anaiah

Anaiah] One that ſealed the Covenant, Neh. 10. 22.

Anakims] Deut. 1. 28. in *Greek* and *Chald. Giants. Aynſworth.*

Anamim] The Son of *Mizraim*, Gen. 10. 13.

Anathema] Accurſed, 1 Cor. 12. 3. marg. This the Apoſtle pronounceth againſt,

1 Such as preach another Goſpel then he had preached, Gal. 1. 8, 9.

2 Such as love not the Lord Jeſus, 1 Cor. 16. 22.

Anceſtors] or, *of the firſt.* Their ancient Fathers, Lev. 26. 45. *Aynſworth.*

Ancient] Spoken of *Mountains*, Deut. 33. 15. the River *Kiſhon*, Judg. 5. 21. *Times*, 2 King. 19. 25. *Things*, 1 Chr. 4. 22. (*theſe are ancient things*; that is, waxed old, and out of memory. *Annot.*) *Men*, Ezr. 3. 12. *Landmark*, Prov. 22. 28. *Kings*, Iſa. 19. 11. *Dayes*, Iſa. 23. 7. *People*, Iſa. 44. 7. *Nation*, Jer. 5. 15. *Paths*, Jer. 18. 15. *High places*, Ezek. 36. 2. *God*, who is termed the *Ancient of dayes*, as who was before all times, Dan. 7. 9.

Anethothite] 2 Sam. 23. 27. Of *Anathoth.*

Angel] Put alſo for a Prophet, Judg. 2. 1. Good inſtruments raiſed up for the Church, Rev. 15. 7. A Satanical inſtrument, Ib. 9. 1.

His Angel, Act. 12. 15. It may ſignifie here no more then a Meſſenger from St. *Peter.* So the word is, Mat. 11. 10. Mar. 1. 2. Luk. 7. 24, 27. & Luk. 9. 32. And ſo the *Angels of the Churches*, were not thoſe *immortall ſpirits*, Rev. 1. 19. But as the Apoſtles ſent Meſſenges to ſeverall Churches, who were to doe according to their appointment, and ſome in their ſtead to rule and govern there; ſo were theſe the Rulers of the Churches appointed by the Apoſtles. So the *Heb.* מלאך ſignifies indifferently any who hath any command or meſſage from a Maſter, and is rendred ἄγγελος, 1 Sam. 25. 42. a *Servant*, πρεσβὺς, a *Meſſenger*, or an *Embaſſador*, Numb. 21. 21. & מנוד, is rendred ἄγγελος, 2 Sam. 15. 13. from נגד *nuntiavit*; yea, and עבד, *Servus*, Miniſter, is rendred ἄγγελος, Iſa. 37. 24. Dr. *Hammond* Annot. *e.*

Their Angels, Matth. 18. 10. Whether the ἄγγελοι αὐτῶν here, be to be defined *ſingular Angels*, peculiarly deſigned to particular perſons, is not here diſtinctly affirmed, onely that they are as God ſees fit, employed in ſervices for the benefit of theſe little ones, *i. e.* of *Chriſtians*; and of that there is no doubt. *Idem* Annot. *a.*

Anger] Judg. 8. 3. marg. Sorrow, Eccl. 7. 3. marg. *Great anger*, 2 Chr. 25. 10. *heat of anger*, marg. It's ſhewed in the *countenance*, Gen. 4. 5, 6. & 31. 5. Dan. 3. 19. *eyes*, Mar. 3. 5. *teeth*, Act. 7. 54. *tongue*, and *ſpeech*, Gen. 37. 4. & 42. 7. Judg. 8. 1. Iſa. 30. 27. *words*, Prov. 21. 19. Eph. 4. 31. *deeds*, Pſalm 2. 5. Act. 9. 1. And is both *ſinfull*, Pro. 27. 4. Eccl. 7. 9. and *lawfull*, Eph. 4. 26. and that for ſin, whether in our ſelves, or others. It's ſpoken of *God*, Exod. 4. 14. Num. 25. 3. Iſa. 5. 25. of *Chriſt*, Mar. 3. 5. of the *Devill* againſt the *Woman*, Rev. 12. 12. of *Men* againſt *Men*, Eſt. 5. 10. Act. 5. 33. Rev. 11. 18.

Angle] Heb. *Hook*, as Job 41. 1. Hab. 1. 15. There being two kinds or courſes of catching fiſh moſt commonly uſed, by Hook, or by Net, both here pointed at. *Annot.* on Iſa. 19. 8.

Angered] Cauſed fervent wrath, Pſalm 106. 32. *Aynſworth.*

Angry] To ſmoak, Pſal 80. 4. marg. *Nor angry with your ſelves*, Gen. 45. 5. Heb. *Neither let there be anger in your eyes*, marg.

Anguiſh] Shortneſſe, or ſtraightneſſe, Exod. 6. 9. marg.

Anguiſh is come upon me, 2 Sam. 1. 9. or, *my coat of male* (or, *my embroydered coat*) *hindreth me*, marg.

Ankle] Ezek. 47. 3. That part of the leg which joyneth to the foot.

Ankle-bones] Act. 3. 7. The bones belonging to the ankle.

Annis] An hearb, Mat. 23. 23. Its ſeed is of a good ſmell, and profitable againſt many diſeaſes.

Anoint] 1. To pour oyl upon, Gen. 31. 13. with 28. 18. 1 King. 19. 16. 2 Ki. 9. 6.

2. To appoint and ordain, 1 King. 19, 15.

3. To take unto himſelf, make ready, Iſa. 21. 5. Mar. 14. 8. with Mat. 26. 12.

4. To uſe ſpirituall means to get divine underſtanding, Rev. 3. 18.

5. To make fat, Pſal. 23. 5. marg.

6. To ſmeer over with clay, Joh. 9. 6.

Anoint thine head, Mat. 6. 17. The interdict of *unction* and *lotion* among the *Jews*, belongs onely to dayes of Mourning and Humiliation; nor are they Feſtivall rites, but uſuall at all times, ſave onely of Faſting, Dan. 10. 3. 2 Sam. 12. 20. & 14. 2. So that which Chriſt here commands, under the phraſe *Anoint*, and *Waſh*, is no more then this, that in thoſe *private Faſts* of theirs, they ſhould appear in their *ordinary guiſe*, and not *ſeem to men to faſt*; not that they ſhould appear to *feaſt* at that time. Dr. *Ham.* Annot. *i.*

Anointed] put for *Chriſt*, 1 Sam. 2. 35. Pſ. 2. 2. *Saul*, 1 Sam. 12. 3, 5. *One to be anointed*, 1 Sam. 16. 6. *David*, Pſ. 84. 9. & 132. 10. *Prophets*, Pſal. 105. 15. *One ordained* and *appointed*, Iſa. 45. 1. A *King*, Lam. 4. 20. Mad-

great and glorious with power and virtue of the holy Ghoſt, Act. 4. 27. & 10. 38. Heb. 1. 9.

Anointed ones, Zach. 4. 14. *Sons of oyl*, marg.

How God anointed Jeſus, Act. 10. 38. The cuſtome of *anointing*, notes the *ſolemne entertainment* of any one; and the *anointing*, or *pouring oyl* on the *heads* of the *gueſts*, is the higheſt expreſſion of acknowledging and teſtifying the greateſt joy (and ſo called the *oyl of gladneſſe*, Pſal. 45. 8.) that is to be found among them. From hence it came to denote the *preferring* one before another, and ſo became the ceremony of *conſecrating* to any *ſpeciall* office, and ſo was ordinarily uſed in the *inſtalling* men to offices of any eminencie: Whence the word cometh to be uſed *metaphorically*, for any that is preferred before or ſet over others. Thus *Abraham*, and the *Patriarchs*, that muſt not be toucht, in the *Pſalmiſt* are called Gods *anointed*, *i. e.* perſons by *God* preferred and advanced before others, taken into his ſpeciall care, and ſo ſignally teſtified by Gods dealings towards them. And ſo *the anointed of the Lord*, are thoſe whom God hath ſet over other men.

Agreeable to this is it that that eminent perſon propheſied of by *Moſes*, whom God ſhould ſend, and whom they were to hear, is generally known by the name of משיח *the anointed*, *the Meſſias*, or *Chriſt*, becauſe he was thus preferred by God (Pſ. 45 & Heb. 1. 9.) *above his fellows*, men and Angels themſelves, Iſa. 61. 1. & Luk. 4. 18. *i. e.* the Lord hath preferred me before others, and ſet me apart to this office, as he hath no other man. So Act. 4. 27. *Thy Son Jeſus whom thou haſt anointed*, *i. e.* marked out to be that beloved Son of thine, which was done at the Spirits coming down upon him; which muſt therefore be reſolved to be the meaning of *anointing* him in that place: and ſo 'tis evidently in this place, *How God hath anointed him with the holy Spirit, and with power*; *i. e.* whom God by theſe two means (the *deſcent* of the *Spirit* upon him, and the *power* of *miracles*, as by priviledges and marks of *prelation*) preferred and dignified beyond all others that ever were in the world, and demonſtrated him to be that promiſed Meſſias. Dr. *Hammond* Annot. *d.*

Anointing him with oyl, Jam. 5. 14. That *anointing with oyl* was a ceremony ſometimes uſed by Chriſt and his Apoſtles, in working their miraculous cures, healing diſeaſes, and caſting out of devils, appears, Mar. 6. 13. whereunto Prayer was added, as the more effectual and ſubſtantiall performance. It was ordinary (while thoſe extraordinary gifts remained in the Church) for diſeaſes to be cured, and health reſtored to the ſick, without the uſe of any other means. It was indifferently either uſed or not uſed by them, and many cures were wrought both without it, and the impoſition of hands. See Act. 3. 7. & 9. 34, 40. & 14. 10. & 16. 18. & 19. 12. & 20. 10. From whence it appears,

1 To what end this *unction* was uſed, preciſely to that of *miraculous* healing, or recovering the ſick to health; and that not through any virtue or efficacy in the oyl, but directly the contrary, as *touching the eyes*, *laying on the hands*, and *ſaying the word*, were uſed, none of which have any naturall force in them, nor were uſed on other deſigne, then to demonſtrate the *miraculouſneſſe* of the work, which was wrought without any contribution of means.

2 That this uſage as a bare ceremony, was not inſtituted by Chriſt, or any way commanded to be continued by the Apoſtles or their Succeſſors in the Church, even while the gifts of *Healing* did continue among them, but was by the Apoſtles themſelves very frequently omitted in their working of cures.

3 For that uſe of *unction* or *enoyling*, as a *viand* to thoſe that depart out of the world, there being nothing ſaid of it here (but on the contrary the whole uſe of it, in order to the recovering of the ſick) there is no colour of ground for aſſerting it, nor obligation to the uſe of it to be met with in the New Teſtament, and therefore it is ſtrange how it ſhould come to be eſteemed a Sacrament.

4 That even in order to the *recovering* of the *ſick*, it is not now a ceremony of any propriety, or fitneſſe for uſe, the gift of *miraculous* healing being not now pretended to in the Church. *Idem* Annot. *f.*

Anointing] 1. The act of conſecrating by oyl, or anoynted, Lev. 7. 35.

2. The holy Ghoſt, 1 Joh. 2. 27.

3. The work of him in us, verſ. 20.

Anon] Immediately, ſtraightway, Matth. 13. 20. Mar. 1. 30.

Another] One, Judg. 16. 7. marg. Companion, Eſt. 1. 19. marg. A ſtranger, Job 19. 27. marg. Fellow, or Neighbour, Zach. 11. 9. marg.

Anſwer] Defence, or Apologie, 2 Tim. 4. 16. Words, Judg. 5. 29. marg.

To anſwer] To ſpeak, Job 3. 2. mar. To make one know, Job 38. 3. mar. To return, Iſa. 41. 28. marg. To witneſſe, Heb. 2. 11. mar.

It's

It's ſpoken, 1. Of *God*, and ſignifieth, To puniſh, Ezek. 14. 7, 8. (See for other acceptions in the *Dictionary*) who is ſaid to *anſwer out in the joy of his heart*, Eccl. 5. 20. that is, anſwereth all his labour with joy, giveth him ſuch joy of heart as a full compenſation for all his labour. *Annot.*

2. Of *Man.*

3. Of a *mans righteouſneſſe*, and ſo put for Teſtifie, or Witneſſe, Geneſ. 30. 33. Iſa. 59. 12.

4. Of *money*, which is ſaid to *anſwer all things*, Eccl. 10. 19. is the meaſure of *all things*, will feed, cloath, harbour, purchaſe, and extend as a civill inſtrument to all ſecular proviſions. Money can command all things which are meaſurable thereby. It's profitable for all things which may be *bought* therewith. If men have money, that ordinarily can procure ſuch things for them as they deſire. *Annot.*

Anſwerable] Proportionable, agreeable unto, Exod. 38. 18.

Antichriſt] is ſure no ſingle perſon conſidered alone, but in conjunction with his followers; and in this latitude *proper* names of perſons are prophetically uſed to ſignifie *people*; *Jezabel*, for the hereſie of *Gnoſticks*, the whole *ſet* of them, and many the like. Dr. *Hammond* on 2 Theſſ. 2. 3. Annot. *e.*

Ἀντίχριστος, may be (moſt literally) rendred a *Counter-Chriſt*, and that is a *Pſeudo-Chriſt*, or falſe Chriſt; and ſuch was *Simon Magus*, who profeſſed himſelf to *Chriſt Jeſus*, who appeared to converſe among the *Jews* and the *Gnoſticks*, or followers of *Simon*, were bitter oppoſers of Chriſt, and all the orthodox Chriſtians, denyed Chriſt to be come in the fleſh, and perſecuted all that aſſerted it, and ſo were Antichriſts beyond all that ever any Chriſtians were, or can be imagined to be. *Idem* on 1 Joh. 2. 18. Annot. *c.*

Antiquity] Iſa. 23. 7. or ancient dayes, or times.

Antothite] *An anſwer, ſong, affliction*, or *poverty*. *Abiezer* thus named, 1 Chr. 11. 28.

Anvill] Iſa. 41. 7. A Smiths Stithy, that whereon the hot Iron is beat by the Hammer, and framed for ſuch uſes as the Smith pleaſeth.

The Originall cometh of a word to *ſhake*, or *diſturb*, and *trouble*, Gen. 41. 8. Pſa. 77. 4. Dan. 2. 1, 3. Whence a term for a *bell*, Exod. 28. 33, 34. but it is moſt commonly and frequently uſed for a *courſe*, or a *turn*, Gen. 18. 32. Joſh. 6. 3. This paſſage, *him that ſmote the Anvill*, may be rendred, *the ſmiter by courſe*; that is, *him that wrought at the forge*. *Annot.*

A P.

Apace] Swiftly, ſpeedily, Pſal. 68. 12. Jer. 46. 5.

Apart] Mat. 14. 23. It's all one with, Alone, aſide from, aſunder, by ones ſelf.

To ſet apart, Exod. 13. 12. *Cauſe to paſſe over*, marg. To ſever, Lev. 15. 19. Separate, Lev. 18. 19. Marvellouſly to ſeparate, Pſal. 4. 3. *Aynſworth.*

To lay aſide, Jam. 1. 21.

Apeece] Luk. 9. 3. Joh. 2. 6. Each one.

Aphik] as *Aphek*. A City, Judg. 9. 31.

Aphrah] Mic. 1. 10. *Duſt.* A City.

Aphſes] A Prieſt, or Levite, 1 Chron. 24. 15.

Apollonia] *Perdition*, or *deſtruction*. A City in *Macedonia*, Act. 17. 1.

Apoſtles] Luk. 6. 13. *Whom alſo he named Apoſtles.* This title which is here by Chriſt ſaid to be given to the *twelve*, is a name of power, and dignity, and authority in the Church. The government of the Church being now ſetled on Chriſt (as hath been foretold, Iſa. 9. 6.) whom his Father had ſent, Joh. 20. 21. Iſa. 61. 1. to be the Teacher and Lord of his Church, or Diſciples, Joh. 13. 1. and as the High-prieſt of our profeſſion; ſo the Apoſtle, Heb. 3. 1. the great Paſtour of his ſheep, Heb. 13. 20. and the onely Biſhop of our ſouls, 1 Pet. 2. 25. What was thus conferred on him, was alſo perſonally exerciſed by him upon earth, whiles he remained here. He preached the Goſpel, inſtituted Rites to continue in his Church for ever, called Diſciples, gave them Commands, uſed their Miniſtery, deſigned ſome to certain Offices; ſent out Seventy as Heralds before his face, gave them power to cure Diſeaſes, and ſo committed to them ſome, though but a temporary Office or Miſſion, which ceaſed at their return to him, Luk. 10, 1, 9, 17. On others he reſolved to inſtate a larger, and more durable power, to ſend them as his Father had ſent him, to make them his Succeſſors on earth, endued with that power by commiſſion from him, which he here executed, Joh. 20. 21. Solemnly, and with Commiſſion, in that notion of ſending, wherein the Procurator or Proconſul is ſent to his Province, or wherein *Moſes* is ſent to the *Iſraelites* in *Ægypt*, or wherein Kings, and Judges, and Saviours are every where in the Old Teſtament ſaid to be ſent, when they are by God advanced to any government.

Thus, as the *Father ſent the Son*, Joh. 5. 24, & 17. 18. So the *Son ſent the Apoſtles*, Joh.

20. 21. and what the *Father gave to the Son*, Joh. 5. 22. Mat. 10. 6. Iſa. 22. 22. Rev. 3. 7. Mat. 19. 28. & 21. 42. The *Son* in effect *gave to the Apoſtles*, Mat. 19. 28. Luk. 22. 30. 2 Cor. 10. 6. Joh. 20. 23. Mat. 16. 19. Eph. 2. 20. Dr. *Ham.* Annot. *c.*

Among the Apoſtles, Rom. 16. 7. *Apoſtle* ſignifies primarily that office whereunto the *twelve* were ſet apart by Chriſt immediately; and ſo that of St. *Paul* and *Barnabas* ſent immediately by the appointment of the holy Ghoſt, Act. 13. 2. Secondarily it belongs to ſome others, who after that received the like commiſſion from the *twelve*, or from St. *Paul*. Thus is *James* the Biſhop of *Jeruſalem*, often called an Apoſtle. See alſo Phil. 2. 5. *Idem* Annot. 6.

Apothecary] Perfumer, Exod. 30. 25. mar. Whoſe work was to compound oyntment, Ib. to make a perfume and confection, Ib. 35. to prepare ſpices for ſweet odours at Funerals, 2 Chr. 16. 14.

Apparently] In viſion, or by ſight and appearance, Num. 12. 8. *Aynſworth.*

Apparelled] 2 Sam. 13. 8. Luk. 7. 25. Clothed.

Appeal] To decline from the ſentence of one, and call upon another for help in extremity, Act. 25. 11.

Appear] To be ſeen, 2 Chr. 3. 1. marg.

Appearance] The face, 2 Cor. 5. 12. marg. 1 Theſſ. 5. 22. *All appearance of evill*, εἶδος, wch is ordinarily rendred *appearance*, ſignifying alſo (as the *Latine* [*ſpecies*] among Authours) *kind*, or *ſort*; the meaning will be *from all ſort*, or *the whole kinde of evill*, from all that is truly ſo, be it never ſo ſmall. Dr. *Ham.* Annot. *e.*

Appeaſe] To pacifie, mitigate, aſſwage, abate, quiet, reſtrain, Geneſ. 42. 20. Act. 19. 35.

Appertain] To be due, or belong unto, Jer. 10. 7.

Appetite] Life, Job 38. 39. marg. Soul, Eccl. 6. 7. marg.

Apple of the eye] Taken, 1. *Properly*, being named in Hebr. אישון, that is, *a little man*, for that ſuch an image appeareth therein, (others interpret it *black*, or *blackneſſe*) and is denoted by בת עין that is, *the daughter of the eye*, for that it is as a *daughter unto the eye*, and the *black* in the midſt thereof, is the principal thing therein.

2. *Improperly*, and that,

1 *Synecdochically*, for the whole eye, Lam. 2. 18. where the *apple* of the eye is ſaid not to *ceaſe*, when we weep alwayes.

2 *Metaphorically*, for that which is moſt dear and precious, Deut. 32. 10. Pſal. 17. 8. Zech. 2. 8. (in which places the Metaphor is doubled, for that the *apple* of the eye is aſcribed unto God) and ſo, To keep a perſon or thing as the *apple of the eye*, is, Moſt carefully to preſerve, as moſt dear and precious. And, To *touch the apple of ones eye*, is, To be injurious unto him, and harm him very much, which he cannot but take to heart. *Ravanell.*

Apple-tree] Cant. 2. 3. & 8. 5. See the Dict. on Canticl.

Apply] Cauſe to come, Pſal. 90. 12. marg. Made ready, Hoſ. 7. 6. marg.

Appoint] To chooſe, 2 Sam. 15. 15. marg. To ſay, 1 King. 5. 6. marg. To ſend, Ib. 9. mar. To make, Heb. 3. 2. marg.

Appointed] Sanctified, Joſh. 20. 7. marg. Girded, Judg. 18. 11. marg. Commanded, 2 Sam. 11. 14. marg. Of his decree, Job 20. 29. marg.

Appointed to death, Pſal. 102. 20. *The children of death*, marg.

Appointed time, Job 7. 1. *Warfare*, mar. *Aſſemblies*, Iſa. 14. 31. marg.

Appointment] Mouth, Numb. 4. 27. mar. 2 Sam. 13. 32. marg. Agreement, Job 2. 11.

If that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus, Phil. 3. 12. or, *ſo be I may lay hold, for which I have been alſo laid hold on, &c.* that is, *that I may catch* or *receive that prize, to which very end it is, that Chriſt himſelf hath contended for me, as for a prize of his, &c.* Dr. *Ham.* Paraph. Yet I cannot do it as of my ſelf, it is Chriſts laying hold on me, that will and muſt inable me thus to lay hold on Chriſt. B. *Halls's* Paraph.

I now follow hard to overtake and lay hold on Chriſt, who when I before wandered and fled from him, apprehended me, and laid hands on me by his grace, Pſalm 119. 176. *Annot.*

Approve] To delight, Pſal. 49. 13. marg. To ſee, Lam. 3. 36. marg. To try, Rom. 2. 18. marg. To commend, 2 Cor. 6. 4. marg.

Aprons] Things to gird about, Gen. 3. 7. marg. Such as Women and Artificers wear.

Apt] Fit, meet, 2 King. 24. 16. 1 Chro. 7. 40. One endued with the faculty of teaching, and fit to teach.

A R.

Aramites] 1 Chr. 7. 14. A Woman of *Aram.*

Arap] It's ſpoken of, and applyed unto,

1. Such as after a warlike manner fit and prepare themſelves by battle to ſubdue their enemies, 1 Sam. 4. 2. & 17. 2, 8, 21.

2. The terrors of God. Job 6. 4. *The*

terrors

terrors of God ſet themſelves in aray againſt me. God ſhews that he fights againſt me, in that he hath ſet ſo many terrible things (like Souldiers) in battle aray againſt me, all ready to deſtroy me. *Annot.*

Arbathite] 2 Sam. 23. 31. *Abialbon* thus named.

Arbite] 2 Sam. 23. 35. *Patai* thus named.

Archers] Shooters with Bows, 1 Chron. 10. 3. marg. Bows, Iſa. 21. 17. marg.

Arches] Galleries, or Porches, Ezek. 40. 16.

Archevites] Ezr. 4. 9. They (with others) were adverſaries to the *Jews.*

Archiataroth] (Some read *Archi* to *Ataroth*) *The longitude of crowns,* or *circles.* A place, Joſh. 16. 2.

Archite] 2 Sam. 15. 32. *Huſhai* thus named.

Arbites] Numb. 26. 40. Who deſcended of *Ard.*

Are here] Gen. 19. 15. Heb. *are found,* ma. *Are ſhaken,* Heb. 12. 27. or, *may be ſhaken,* marg.

Are built, 1 Pet. 2. 5. or, *be ye built,* marg.

Arelites] Numb. 26. 17. Who deſcended of *Areli.*

Areopagus] Act. 17. 19. was their Senate or Court of *Judicature,* ſitting in *Mars-ſtreet* in *Athens,* by whoſe Laws and Orders, any new gods were received among them; and therefore as ſoon as they conceived that *Paul* was a promulger of new ſtrange Deities, they bring him to the *Areopagus,* to have him *examined,* what Gods they were, that he thus preacht. Dr. *Ham.* Annot. *d.*

Hence *Areopagite,* whereby *Dionyſius* is denominated, as who in likelyhood belonged to that Court, Act. 17. 34.

Arguing] Job 6. 25. This contains both *replying,* and *anſwering.* *Annot.*

Arguments] Job 23. 4. The word includes both *diſputation* and *reprehenſion,* a *defending* of himſelf, and *accuſing* his friends. *Annot.*

Aridai] One of the Sons of *Haman,* Eſt. 9. 8, 9.

Aridathah] Another of *Haman's* Sons, Ib.

Arieh] One that conſpired with *Pekah* againſt *Pekahiah,* 2 King. 15. 25.

Aright] Thus ought the converſation to be ordered, Pſal. 50. 23. Thus the heart ſet, Pſal. 78. 8. Thus knowledge uſed, Prov. 15. 2. Thus our ſpeeches directed, Jer. 8. 6.

Arisai] One of *Haman's* Sons, Eſt. 9. 9.

Ariſe] To continue, ſtand, 1 Chron. 20. 4. marg.

To riſe againſt, Act. 27. 14. or *beat,* marg.

Arkite] One of the Sons of *Canaan,* Gen. 10. 17.

Armageddon] See *Dict.* of the *Revel.*

The learned *Grotius* conceives it to be הר מגדין, *the mount of meeting,* to note the *place* and *battle* where the Armies of *Conſtantine* and *Maxentius* met; and that this is here ſaid in reference not to the Valley of *Megiddo,* where *Joſias* was ſlain, but to the Waters of *Megiddo,* Judg. 5. 9. where the *Canaanites* were ſlain by *Barak*; but *Druſius* ſaith that it is made up of הרמא & גדחין, the *exciſion* or *deſtruction* of their *Armies,* as גד in *Heb.* or their *fortunes* (all their former *good ſucceſſes*) as גד in *Chald.* ſignifies. Dr. *Ham.* on Rev. 16. 16. Annot. *h.*

Arm] Taken, 1. *Corporally,* to be furniſhed and fitted for war, with weapons both offenſive and defenſive, Gen. 14. 14. Numb. 31. 3, 5.

2. *Spiritually,* to be furniſhed with ſpirituall armour, Eph. 6. 13.

Armed] Marſhalled by five, Joſh. 1. 14. m. Clothed, 1 Sam. 17. 5. mar. Prepared, 1 Sam. 12. 24. marg.

Armed men, Job 39. 22. Heb. *Armour,* mar.

Armenia] In the Heb. *Ararat.* A Countrey of *Aſia,* Gen. 8. 4. 2 Kin. 19. 37. Iſa. 37. 38.

Armholes] Jer. 38. 12. Heb. *the hollow places of thine hands.* *Annot.* Ezek. 13. 18. or, *elbows,* *Annot.*

Army] An hoſt of Souldiers. The Aray, 1 Sam. 4. 2. marg. Band, 2 Chr. 25. 9. mar. The power of an Army, Ib. 26. 13. marg.

Armoni] The Son of *Riſpah,* 2 Sam. 21. 8.

Armour] Spoyl, 2 Sam. 2. 21. marg. or Jewels, (Heb. *veſſels*) 2 Ki. 20. 13. marg.

Armour-bearer] Such a one attended *Saul,* 1 Sam. 16. 21. & 31. 4. *Jonathan,* 1 Sam. 14. 12. *Goliah,* 1 Sam. 17. 7. *Joab,* 2 Sam. 23. 37.

Armoury] A place wherein to lay up armour, Neh. 3. 19. A Treaſury, or Storehouſe, not of bleſſings, as Deut. 28. 12. but of Judgement. *Annot.* on Jer. 50. 25.

Arnan] The name of a man, 1 Chr. 3. 21.

Arod] *Ruling,* or *deſcending.* Whence *Arodites,* Numb. 26. 17.

Aroerite 1 Chr. 11. 44. *Hothan* ſo named.

Arrived] Luk. 8. 26. Κατέπλευσαν, *navigaverunt,* they ſailed, Act. 20. 15. Came to.

Arrogancy] Hard, 1 Sam. 2. 3. marg.

Arrow] or Knife, Ezek. 21. 21. marg.

Art] Work, implying skill, Exod. 30. 25, 35. 2 Chr. 16. 14. Skil, cnnning, Act. 17. 29.

Curious arts, Act. 19. 19. that is, *Magick,* as the *Syriack* and *Arabick* rightly render it. Whence the proverb *Epheſia literæ. Leigh C. S.*

Artillery] Heb. *inſtruments*, 1 Sam. 20 40. marg.

Arvadite] The Son of *Canaan*, Gen. 10. 18.

A S.

As] After the manner, Job 31. 33. marg. *As much as thou ſhalt need*, Heb. *according to all thy need*, 2 Chr. 2. 16. marg.

Aſcend] To go up, Pſal. 104. 8. marg.

Aſcenſion] Chriſts going up into heaven in his manhood; or, an action of Chriſt as he is God, removing his manhood up into the third heavens, there to remain in moſt excellent glory and power, for the good of his Church, Eph. 4. 9, 10.

Now that he aſcended, &c. is the ſame that *Aſcended*. (This ſhould have been printed in the *Dict.*)

Aſcent] An aſcending, or mounting up, Numb. 34. 4.

Aſcribe] To attribute, give, beſtow upon, Deut. 32. 3. Pſal. 68. 34.

Shall not be aſhamed, Rom. 10. 11. Shal believe God, and confeſſe him publickly, as verſ. 10. Dr. *Ham.* on Rev. 1. Annot. *d*.

Aſhamed] Confounded, Rom. 9. 33. marg.

Aſhbea] 1 Chr. 4. 21.

Aſhbel] Of whom the *Aſhbelites*, Numb. 26. 38.

Aſhdoodite] Neh. 4. 7. of *Aſhdod*.

Aſhdoth Piſgath] *The Springs of Piſgath*, or *the Hill*, Deut. 3. 17. marg.

Aſhe] The name of a Tree. It's no where elſe found in Scripture. By the *Latins* it is called *Ornus*, from the *Greek* ὄρνος, becauſe it thriveth beſt on Hils. It hath leaves broader then the ordinary Aſhe. It ſeemeth that Cheſts or Arks were uſually made of it; for the names of either, this, and that of a Cheſt, or Ark, in *Hebrew* are of the ſame ſtock, differ not much, *Oren* and *Aron*. Iſa. 44. 14. *Annot.*

Aſher] The poſterity of *Aſher*, or Countrey where they dwelt, Gen. 49. 20. Numb. 1. 13. Whence *Aſherites*, Judg. 1. 32.

Aſhterathite] 1 Chr. 11. 44. *Uzziah* thus named.

Aſhteroth-karnaim] *Aſhtaroth* ſignifieth, *flocks*, or *riches*; *karnaim*, *horns*, meaning thereby the people of the City of *Aſhtaroth*, Gen. 14. 5.

Aſhtoreth] called *Aſhtaroth*, 1 Kin. 11. 33. The Heathens called this Idol *Aſtarte*, which they worſhipped in the female ſex, and was uſed for the common name of all their *female* goddeſſes, as *Baal* of the *males*, and is therefore here alſo expreſſed in the *plurall* number; but more ſpecially this was the Idol of the *Sidonians*, 1 King. 11. 5, 33. & 2 King. 23. 13. and of the *Philiſtins*, 1 Sam. 31. 10. which they worſhipped in the form of a Sheep, and under this, ſome think they worſhipped *Venus*; others, *Diana*, or the *Moon*. *Annot.* on Judg. 2. 13.

Aſhurim] *Wait-layers*, *bleſſe-ſlow-goers*, *beholders*, or *lookers on*. The Son of *Dedan*, Gen. 25. 3.

Aſhurites] 2 Sam. 2. 9. The Tribe of *Aſher*.

Aſide] Apart, 2 Sam. 3. 27.

Aſleep] *Corporally*, Judg. 4. 21. *Spiritually*, Cant. 7. 9. Meant alſo of *being dead*, 1 Cor. 15. 6, 18.

Aſnah] Ezr. 2. 50. His children returned from the Captivity.

Aſriel] *The beatitude of God*. Of him came the *Aſrielites*, Numb. 26. 31.

Aſſault] Violence, force, Act. 14. 5.

Aſſay] To tempt, Deut. 4. 34. This is not ſpoken of God trying his own ſtrength, but proving the obedience of his people, and trying the ſtrength of his adverſaries. *Aynſworth.*

To try, 1 Sam. 17. 39. To make tryall of, Heb. 11. 29.

Of *Aſſes*; one once ſpake, 2 Pet. 2. 16. Some are young, Iſa. 30. 6, 24. Some are fruitfull, having Colts, Gen. 49. 11. Some wilde, Job 6. 5. Jer. 2. 24.

Aſſemble] To come together, Numb. 10. 3. To gather up, Iſa. 11. 12. (as in Jer. 10. 17.) *Annot.*

Aſſemble together, Act. 1. 4. or, *eat together*, marg. To cry together, 1 Sam. 14. 20. marg. To call, 2 Sam. 20. 4. marg. To gather together, Jer. 4. 5. To come tumultuouſly, Dan. 6. 6. marg.

Aſſembly] Secret, or Councel, Ezek. 13. 9. marg. Synagogue, Jam. 2. 2. marg.

Solemne aſſembly, a *reſtraint*, 2 Chr. 7. 9. mar. *Day of reſtraint*, Joel 1. 14. marg. *Holy-day*, Amos 5. 21. marg.

Aſſembling] *Aſſembling by troops*, Exod. 38. 8. marg.

Unto your aſſembly, Jam. 2. 2. Συναγωγὴν, ſignifies all kind of Aſſemblies, meetings in the Market places, Mat. 6. 2. Conſiſtories for Judicature, Mat. 10. 17. & 23. 34. (and not onely places for the publick ſervice of God) and ſo it ſignifies here, as appears,

1. By the *acceptation* of *perſons*, partiality, verſ. 1. which eſpecially reſpects Judicatures.

2. By the *footſtool*, verſ. 3. which was proper to great perſons, Princes on their *throne*, or Judges on their Tribunall.

3. By

3. By the words, verſ. 4. *Ye become Judges.*
4. By the mention of *Judicatures*, verſ. 6. which cleerly ſignifie ſuch *Conſiſtories*, 1 Cor. 6. v. 4.

And laſtly, by verſ. 9. where their partiality, particularly that of preferring the rich to a better place then the poor, is ſaid to be a breach of the Law. Dr. *Hammond* Annot. *b.*

Aſſent] 2 Chr. 18.12. With one mouth, marg.

To aſſent] To give ſentence, Luk. 23.24. marg. To agree together, Act. 24.9.

Aſſigne] To allow, conſtitute, appoint, Gen. 47. 22. To give or ſet out for a ſpecial uſe, Joſh. 20. 8. To put, or ſet, 2 Sam. 11.16.

Aſſociate] To combine, conſpire, plot together, Iſa. 8. 9.

Aſſoon as] Gen. 18. 33. & 27. 30. & 44. 3. So ſoon as.

Aſſurance] *Given aſſurance*, Act. 17. 31. *Offered faith*, marg.

Aſſure] To perſwade, 1 Joh. 3.19. marg. *It ſhall be aſſured to him*, Lev. 27. 19. that is, *ſhall ſtand unto him, be his. Aynſworth.*

Aſſured peace, Jer. 14. 13. Heb. *peace of truth*, marg. *Haſt been aſſured of*, or *truſted with*, 2 Tim. 3.14.

Aſſuredly] Certainly, ſurely, verily, without doubt, or peradventure, 1 Sam. 28.1. 1 King. 1.13. Act. 16.10. In truth, or ſtability, Jer. 32. 41. marg.

Aſſwage] To ſtill, quiet, Gen. 8.1. Forbid, or reſtrain, Job 16. 5. *Annot.*

Aſſyrian] Heb. *Aſhur*; put for the King of that people and Countrey, and more ſpecially for *Senacherib*, as verſ. 24. Ezek. 31.3. *Annot.* on Iſa. 10. 5.

Put alſo for the *Ægyptian*, Iſa. 52. 4.

Aſtoniſhment] Wonder, Jer. 5. 30. marg.

Aſtrologer] Aſtrologers, Aſtrologians, Heb. *Viewers of the heavens.* Not ſuch as view ſo as *David* did, Pſal. 8. 3. and as Gods people and others are willed to doe, Iſa. 40. 26. to conſider and contemplate the incomparable glory, wiſdome, power, and providence of God, diſcovered and brightly ſhining forth in them, Pſal. 8. 1. & 19. 4. & 104. 1-4. Rom. 1. 21. But that gaze on them, to read the *fates* and *fortunes* (as they term them) of Men, and States, perſons and peoples in them, and to foretel thence, what good or evill ſhall betide them. And the *Hebrew* Doctors therefore affirm the term here uſed to come from an *Arabick* word, that ſignifieth to *decide*, and to denote ſuch as take upon them to *decide* and to *determine* things of future contingence, by the view of the ſky. *Annot.* on Iſa. 43. 13.

This name at the firſt was and might be taken in a *good* part, though afterwards (through the abuſe of Men and Arts) the name grew *infamous. Annot.* on Dan. 1.20.

Aſwell] Lev. 24. 16. Both.

A T.

At] Between, Judg. 5.27. marg. Towards, Iſa. 26.11. marg.

At hand, ready, neer, in preſence, Jer. 23. 23.

Atad] *A bramble*, Pſal. 58. 10. It ſeemeth this floor was beſet with brambles, and thereof had the name. *Aynſworth* on Gen. 50. 10.

Ataroth-addar] The name of a place, Joſh. 16. 5.

Athenians] The people of *Athens*, Act. 17. 21.

Athirſt] Spoken, 1. of *Bodily* thirſt, Judg. 15. 18. Ruth 2. 9. Mat. 25. 44.

2. *Spirituall*, Rev. 21. 6. & 22. 17.

Atonement] Reconciliation, Rom. 5. 11. So the word is rendred, Rom. 11. 15. 2 Cor. 5. 18, 19.

Atroth] as *Ataroth*. A City, Numb. 32. 5.

Attend] *To attend upon*, Eſt. 4. 5. Heb. *Set before*, marg.

Attendance] Heb. *Standing*, 1 King. 10. 5. marg.

Give attendance to reading, 1 Tim. 4. 13. Minde it, intend it, give heed unto it.

Attent] 2 Chr. 6.40. *Attentive*, Neh. 1. 6. The Original word is the ſame in both places, קשב, he hearkened, attended, was attentive.

Attentive ear; when referred unto *God*, importeth both his readyneſſe to hear, and his willingneſſe and ability to anſwer our deſires, Neh. 1. 6. 2 Chr. 7. 15.

When unto *Men*, both their readyneſſe to hear that which is good, and their reſolution to obey the ſame. Neh. 8. 3. *The people were attentive*, or *hanged on him*, marg.

Attentively] *Diligently.* So it's rendred in Job 13. 17. Heb. *Hearing hear*; mark and attend to it, hear with the ears of their minde, carefully to obſerve Gods great power, that ſpake ſo terribly as no man could, Job 37. 2. *Annot.*

Atthai] One that holp to make *David* King, 1 Chr. 12. 11. The Son of *Rehoboam*, 2 Chr. 11. 20.

Attire] Apparell, garniſhing, decking, trimming, bravery, Prov. 7. 10. *Her attire*, Heb. *her bindings.* The *Greek* and *Latine*, her breaſt-

breaſt-band, or *ſtomacher*; but it would rather be her *head-bands*. Jer. 2. 32. *Annot.*

Attired] Covered, Lev. 16. 4.

A V.

Avail] To pleaſe, ſatisfie, give content, Eſt. 5. 13. To help, profit, be effectual, Gal. 5. 6. & 6. 15. Jam. 5. 16.

Audience] *Ears-hearing*, Gen. 23. 10. mar. So, To give audience, is, To hear, Act. 15. 12.

Avenge] To ſave, 1 Sam. 25. 26. marg. To give judgement, 2 Sam. 22. 48. marg. Pſal. 18. 47. marg.

Avenged him of his enemies, 2 Sam. 18. 19. *Judged him from the hand of his enemies*. marg.

Avenger] Self-avenger, Pſal. 8. 2. *Aynſw.* Spoken of *Man*, Pſal. 44. 16. Of *God*, 1 Theſſ. 4. 6.

Averſe] Men averſe from war, Mic. 2. 8. Peaceable men, neither minding, expecting, nor being provided for hoſtile violence.

Augment] To adde, encreaſe, multiply, Numb. 32. 14.

Avims] Deut. 2. 23. The ancient inhabitants of the *Philiſtians* Countrey, Joſh. 13. 3. *Aynſworth.*

Avites] A people whoſe god was *Nibhaz*, 2 King. 17. 31.

Aunt] Levit. 18. 14. The *Chaldee* explaineth it, *thy Fathers Brothers wife. Aynſw.*

Avoyd] To remove, depart, goe away, 1 Sam. 18. 11. To withdraw, or turn from, reject, forſake, Prov. 4. 15. To eſchew, Rom. 16. 17. as it's rendred, 1 Pet. 3. 11. To decline, beware, as Mariners tack about to eſcape a danger, 2 Cor. 8. 20. To turn aſide from, 1 Tim. 6. 20. To refuſe, ſhift off, 2 Tim. 2. 23. To ſhun, Tit. 3. 9.

Avouch] *Haſt avouched*, Deut. 26. 17. or, *haſt made to ſay*, that is, to promiſe; in Greek, *haſt choſen. Aynſworth.*

Auſtere] One that exacteth to the utmoſt, and more then right, a cruell, hard, unreaſonable man, Luk. 19. 21, 22.

Author] Beginner, Heb. 12. 2. marg.

Authority] In authority, Prov. 29. 2. or increaſed, marg. In eminent place, 1 Tim. 2. 2. marg. Whatſoever is great in the world, having command over other, 1 Cor. 15. 24. Rule, Luk. 19. 17.

Rebuke with all authority, Tit. 2. 15. Teach ſo, as in a commanding manner from the Lord.

A W.

Aware] Are not aware, Luk. 11. 44. Know not, take no notice of.

Away] Let us alone, Luk. 4. 34. comp. text with marg. By the words thereunto joyned its meaning is plain.

Awle] Exod. 21. 6. Deut. 15. 17. Such as Cordwayners do uſe.

A X.

Axe-head] Heb. Iron, 2 Kin. 6. 5. marg.

Axle-trees] 1 King. 7. 32, 33. The wood whereabout the wheels turn.

A Z.

Azal] The name of place, Zech. 14. 5.

Azarael] Brother to *Zechariah*, Nehem. 12. 36.

Azariel] One that came to help *David*, 1 Chr. 12. 6. The Son of *Jeroham*, verſ. 7. & 1 Chr. 27. 22.

Azaziah] An Overſeer, 2 Chr. 31. 13.

Azbuk] The Father of *Nehemiah*, Neh. 3. 16.

Azekah] A City, Joſh. 10. 10, 11.

Azel] The Son of *Elaſa*, 1 Chr. 8. 37.

Azem] A City, Joſh. 15. 29.

Azer] (See *Azur*) Ezek. 11. 1. The Father of *Jaazza.*

Aziel] A Muſician, 1 Chr. 25. 20.

B A.

Baalath] *Ruling him*, or *his Idol*; or, *ſubjected*, or *poſſeſſed*. A City, 1 King. 9. 18.

Baale] A place of *Judah*, 2 Sam. 6. 2.

Baana] *In affliction*, or *anſwering*. The Son of *Ahilud*, 1 King. 4. 12. The Father of *Zadok*, Neh. 3. 4.

Baara] A *flame*, or *purging*. One of the Wives of *Shaharaim*, 1 Chr. 8. 8.

Babel] *Confuſion*. A City, Gen. 11. 9.

Babler] The Maſter of the tongue, Eccl. 10. 11. marg. Baſe fellow, Act. 17. 18. marg.

What will this Babbler ſay? Act. 17. 18. Σπερμολόγος *properly* ſignifieth a ſort of Bird that was wont to be about the ſtreets, picking up the ſeeds; from whence the *Attick* Writers applyed the word *proverbially* to thoſe that do *ſpend their time in the ſtreets*, at *Fairs*, and *Markets*, *i. e.* very idly; and from hence (ſay they) it comes to ſignifie *mean vile perſons*, *that are worth nothing*. Dr. *Ham.* Annot. *b.*

Babling] Much talking to no purpoſe, Pro. 23. 29.

Vain babling] A clamour about empty words, vain talk, tittle tattle, to no purpoſe, no edification, new forms, and unuſed words, and unheard of kindes of ſpeaking in the Church, 1 Tim. 6. 20. *Leigh Crit. Sac.*

Babylon] *The Church which is at Babylon*, 1 Pet. 5. 13. *Rome* is thus called, either becauſe of the great ſplendour of that City, ſaith *Oecumenius*; or elſe becauſe of the great confuſion of Idolatry which St. *Peter* found there. Dr. *Ham.* Annot. *d.*

Babylonians] Ezr. 4. 9. Eſt. 23. 15. The Natives or Subjects of the *Babylonian* Empire.

Babyloniſh] Joſh. 7. 21. Made in *Babylon*, or after the faſhion there.

Bachrites] Such as came of *Becher*, Num. 26. 35.

Bachbuth-Allon] Gen. 35. 8. *The oak of weeping*, marg.

Back] Neck, Joſh. 7. 8. marg. Jer. 32. 33. marg. Shoulder, Pſal. 21. 12.

By the words joyned unto *back*, as *ſent*, *kept*, *bring*, *take*, *held*, *&c.* the meaning of ſuch places is plain.

Backbite] Pſal. 15. 3. *Backbiteth not*, or *ſlandereth not*, defameth not. The Hebrew word רגל (from whence *Regel*, a *foot*, is derived) properly noteth *a going to and fro, prying, and ſpying, and carrying tales and rumours*, and is uſed for *defaming* or *calumniating by craft and guile*, 2 Sam. 19. 27. and here generally for *all crafty, deceitfull*, or *malicious abuſe of the tongue. Aynſworth.*

Backbiters and Whiſperers after the manner of Eſpies, go up and down, diſſembling their malice, that they may eſpy the faults and defects of others, whereof they make a malicious relation to ſuch as will give ear to their ſlanders; ſo that *Backbiting is a malicious defamation of a man behinde his back. Downham* on Pſal. 15. 3.

Backbiter] He differeth from the *Whiſperer*,

1. In that he ſpeaketh evill openly of another, whereas the other doth it privily.

2. In the end; the Backbiter intendeth to ſeparate friendſhip, the other to hinder ones fame. *Leigh Crit. Sac.*

Back-bone] Lev. 3. 9. The ridge or chine of the back.

Backſide] Exod. 3. 1. Behind. *Aynſworth.* Rev. 5. 1. On the outſide, ἔξωθεν.

Backſlider] Prov. 14. 14. *The backſlider in heart*; that is, *he that is averſe in his heart*, or *that turns his heart back*, or *away*, to wit, from Wiſdom, and her ſummons or invitations, as ch. 1. 24 32. He whoſe *heart is averſe from good counſell. Annot.*

Backſliding] Revolting, Jer. 3. 6. as it is rendred, ch. 5. 23. *Annot.*

Backſlidings] Revolts, Jer. 3. 22. *Annot.*

Backward] Gen. 9. 33. & 49. 17. By the words joyned herewith the meaning hereof is plain.

Bad] Evill. Spoken both *abſolutely*, as Gen. 24. 50. Numb. 24. 13. 2 Sam. 13. 22. and with relation both unto *Men*, Mat. 22. 10. and *other things*, as a Beaſt, Lev. 27. 10. Houſe, Ib. 14. The tithe of the Herd, Ib. 33. Land, Numb. 13. 19. The City of *Jeruſalem*, Ezr. 4. 12. Figs, Jer. 24. 2. Fiſhes, Matth. 13. 48. Works, 2 Cor. 5. 10.

Badneſſe] Gen. 41. 19. Evilneſſe, that is, leanneſſe, evill-favouredneſſe, deformity, *Aynſworth.*

Bag] Veſſel, 1 Sam. 17. 40. marg.

Bahurimite, *or* **Barhumite**] Of *Bahurim*, 1 Chr. 11. 33. 2 Sam. 23. 31.

Baked bread] Iſa. 44. 19. that is, baked dough, to make bread of it, or to make it bread. So Lev. 26. 26. as grind meal, for grind grain or corn whereof to make meal, or that by grinding may produce meal, ch. 47. 2. *Annot.*

Bake-meats] Gen. 40. 17. Meat of Bakers work. *Aynſw.*

Baker] Gen. 40. 1. A Bread-baker, about which not onely Men were imployed, but Women alſo, 1 Sam. 8. 13.

Bald] Lev. 13. 40. There are two ſorts of *baldneſſe*, as the Hebrew Doctors do explain them.

1. *Karachath*, the *baldneſſe behinde*, from the crown toward the neck.

2. *Gabbachath*, the *fore-baldneſſe*, verſ. 41. 42. which is from the crown of the head towards the face. The former is by the Greek termed *Phalacroma*; the latter, *Anaphalantoma. Aynſw.*

The *bald locuſt*, Lev. 11. 22. the *locuſt Soleam*, which hath the name of *Solein*, the *rocks* on which they keep. The Greek calleth it *Attakes* the Chald. *Riſbona*, and *Reſhuna.* It is only here mentioned. *Aynſw.*

Ballance] *Even ballance*, Heb. *ballances of juſtice.* Job 31. 6. marg.

Ballancing] *The ballancings of the clouds*, Job 37. 16. How God makes them bigger or leſſer, higher or lower, according as he means to uſe them for the good or hurt of the creatures, and that ſo exactly as if he weighed them in a ballance in every change. *Annot.*

Ball] Iſa. 22. 18. or a *Bowl*, which being

toſſed

toſſed from a ſtrong hand, runs on end forward. *Annot.*

Balm] Roſin, Ezek. 27.17.marg.

Bamah] *On high place.* A place of Idolatry, and unlawfull worſhip, which yet they continued, with the name of it, declaring thereby that they vaunted themſelves of their Idolatry, and were not aſhamed thereof, Ezek. 20. 29. *Annot.*

Bamoth] *The high places.* One of the manſions of the *Iſraelites*, Num. 21.19.

Bamoth-baal] (or, *the high places of Baal*) Joſh. 13. 17. A City.

Bands] Captains, or Men, Heb. *heads*, 1 Chr. 12. 23. marg. Companies, Pſal. 119. 61. marg. Binders, Zech. 11.7, 14. marg. By *bands*, Prov. 30. 27. Heb. *gathered together*, marg.

Bands of wickedneſſe, Iſa. 58. 6. that is, *oppreſſion.*

To band] To aſſemble together, Act. 23. 12.

Baniſhed] One driven to exile by the Law, or who having fled out of his Countrey for ſome notorious crime, dares not return till pardoned, 2 Sam. 14. 14.

Baniſhment] Rooting out, Ezr. 7. 26. m.

Bank] 1. The ſhore-ſide or bank of a River, Gen. 41. 17. Deut. 4. 48. Heb. *lip.* 2 King. 2. 13. marg.

2. A fortification made by an enemy (of ſtones, earth, turf, *&c.*) when he beſiegeth a place, that from or upon it, his Souldiers may fight with, and beat off them that defend the wall, 2 Sam. 20. 15. 2 King. 19. 32.

3. The common ſtock of Bankers, which made profit of moneys by exchange, and lending out for intereſt, Luk. 19. 23. *Annot.*

To banquet] Heb. *to drink*, Eſt. 7. 1. marg.

Banqueting-houſe] Heb. *Houſe of wine.* Cant. 2. 4. marg.

Baptiſt] *John* the Son of *Zachariah*, ſo called, Mat. 3. 1. becauſe he was the firſt that was ſent of God to *baptize*, Joh. 1. 33. *Annot.* And to diſtinguiſh him from *John* the *Apoſtle*: As alſo (ſaith *Maldonate*) becauſe he *baptized Chriſt.*

Baptize] The word though it be derived from βάπτω, *tingo*, to *dip*, or *plunge into the water*, and ſignifieth *primarily* ſuch a kind of *waſhing* as is uſed in *Bucks*, where *linnen* is *plunged* and *dipt*; yet it is taken more *largely*, for any kinde of *waſhing*, *rinſing*, or *cleanſing*, even where there is no *dipping* at all, as Matth. 3. 11. & 20. 22. Mar. 7. 4. & 10. 38. Luk. 3. 16. Act. 1. 5. & 11. 16. 1 Cor. 10. 2. Dr. *Featly* ag. *Anabap.*

Why are they then baptized for the dead? 1 Cor. 15. 29. Why have they in their *baptiſme* made *profeſſion* of their *belief* of it, (See verſ. 14. 17.) it being certain that *the dead*, or *the reſurrection of the dead*, expreſſed here for brevity under that word *the dead*, is one of the Articles, and that a prime and ſpecial one, to the *belief* of which they were *baptized*, and to which *baptiſme* (being the *putting in*, and *taking out* of the water) doth referre, as a ſignificant *embleme*, firſt of *Chriſts*, then of *reſurrection from the grave?* And therefore to what end did theſe men in their *baptiſme*, profeſſe their *belief* of this Article, if they believe it not? To be a *baptized Chriſtian*, and *not to believe the reſurrection*, is a ſtrange ridiculous thing, an *hypocriſie* which they will never be able to anſwer to God or men, and that which actually deprives them of all *benefits* of *baptiſme*; and yet ſuch are they, if they make doubt of this. Dr. *Ham.* Paraph.

Or thus: *If there be no reſurrection of the dead, What ſhall they doe?* that is, *What ſhall become of them? In what miſerable condition are they who are baptized*, viz. *with their own blood?* and not onely ſuffer grievous torments, but even death it ſelf, *for the dead*, that is, *for the cauſe* or *quarrell of the dead*, or *in ſtead of the dead*; for whoſe ſake they choſe rather to ſuffer death, then they would detect them to the Heathen, or betray them into the hands of their bloody perſecuters; or who willingly undergoe the *baptiſme of blood*, for the faith of them that are now dead; and in ſpeciall, for maintaining this very Article of the *reſurrection of the dead*; for which, as St. *Paul*, Act. 23. 6. ſo many hundreds of Chriſtians more were called in queſtion, put to tortures, and perſecuted even to death. *Annot.*

Barbarous] Act. 28. 2. The *Greeks* and *Romanes* uſed thus to call and account of all other Nations, either in regard of their rude language, or for that they did inhabit deſert places, and lived after the manner of wilde beaſts. *Leigh Crit. Sac.*

Barbed irons] Job 41. 7. Heb. *with thorns*, that is, with iron darts ſharp like thorns, *Annot.*

Barber] Ezek. 5. 1. One that ſhaveth or clippeth off mens hair, trimming their heads and beards.

Bare] Spoken of grain that is ſowne, 1 Cor. 15. 37.

Barefoot] Iſa. 20. 2. or unſhod, the habit (when *affected*) of *mourners*, 1 Sam. 15. 30. when *enforced*, of *captives*, Jer. 2. 25. *Annot.*

Barked my fig-tree] Joel 1. 7. Heb. *laid my fig-tree for a barking*, marg. Made it clean bare, ſo that its branches became white.

To bar] To make faſt, Neh. 7. 3.

Barrel] A veſſel either for meal and dry things, 1 King. 17. 12. or for water (and other liquid things) 1 King. 18. 33.

Barren] Cauſing to miſcarry, 2 King. 2. 19. marg.

Barren land, Job 39. 6. *ſalt places*, marg.

Barrenneſs] Pſal. 107. 34. Heb. *ſaltneſſe*, marg.

Bartholomew] Whether *Nathaneel* was choſen to be one of the Apoſtles, under the name of *Bartholomew*, who is moſtly, and in the Goſpels, conſtantly joyned to *Philip*, and may be but the expreſſion of *Nathaneel*, by ſignifying him the Son of *Tholomee*, as *Simon* is called *Bar*, *i. e.* Son of *Jonah* or *John*, it is not certain, though that he was ſo, 'tis very probable by Joh. 21. 22. where *Nathaneel* of *Cana* in *Galilee*, is named with the reſt of the Diſciples, who were all Apoſtles. Dr. *Ham.* on Joh. 1. Annot. *f.*

Baſe men] Job 30. 8. Heb. *men of no name*, marg. Vile, or contemptible, Heb. *of light eſteem*, 1 Sam. 2. 30. & 18. 23. *Annot.* on Iſa. 3. 5. Low, Ezek. 29. 14. marg. Lewd fellows, of the baſer ſort, Act. 17. 5. ἀγοραῖοι, *idle waiters in Markets, to tell or hear news*; the vile or raſcall ſort, who will do or ſpeak what one will for money.

Baſe] A foot or prop ſuſtaining any thing, 1 King. 7. 27, 28. A ſeal, or place, Zech. 5. 11.

Baſilith] Neh. 7. 54. His Children returned from the Captivity.

Baſon] Baſons, or Cups, 2 Sam. 17. 28. marg. Bowles, 2 Chr. 4. 8. marg.

Bathed] Iſa. 35. 5. Embrewed in blood, as Jer. 46. 10. Heb. *drunk*, as Rev. 17. 6. or, *ſoaked*, Iſa. 34. 7. or *ſatisfied*, Pſal. 36. 8. Prov. 7. 19. *Annot.*

Battle] *They joyned battle*, 1 Sam. 4. 2. Heb. *the battle was ſpread*, marg.

Set the battle in aray, 1 Sam. 17. 2. Heb. *ranged the battle*, marg.

Battel-axe] Jer. 51. 20. or *Hammer*, ſo was the word rendred, ch. 50. 23. and it ſignifieth ſuch a weighty one as is able to break ſtones, and make them fly aſunder, as the root it cometh from properly ſignifieth, Pſal. 2. 9. Iſa. 27. 9. Thence alſo *an inſtrument of diſſipation*, or *deſtruction*, Ezek. 9. 2. Howbeit ſome ſuppoſe it here to ſignifie more ſpecially ſuch a warlike weapon, or ſpiked *Pole-axe*, as Horſe-men make uſe of in fight, therewith to batter and break the armour, helmet and harneſſe of thoſe they deal with. *Annot.*

Battel-bow] Zech. 9. 10. & 10. 4. Such were uſed in battels, 1 King. 22. 34. Iſa. 5. 28.

Batter] To war, 2 Sam. 20. 15. marg.

Battering rams, Ezek. 4. 2. (or *chief leaders*, marg.) namely to batter the walls, according to the ancient manner.

Battlement] Deut. 22. 8. In Greek a *Crown*, which was to compaſſe the roof of the houſe round about, to keep men from falling off, for in *Iſrael* the houſes had *flat* roofs, on which men walked, 2 Sam. 11. 2. and from thence they called and ſpake to the people; whereupon Chriſt ſpeaketh of *preaching* and *proclaiming* upon the *houſe-tops*, Mat. 10. 27. Luk. 12. 3. The height of the battlement might not be leſſe then ten Handbredths, (ſix of which made a Cubit) and it was to be ſtrong, that a man might lean thereon, and not fall. *Aynſworth.*

The word rendred *battlements* in Jer. 5. 10. is not found elſewhere uſed, but of the *branches of a vine*, as Iſa. 18. 5. *Battlements* may be ſo named, becauſe they *ſhoot up like branches above the main body of the wall. Annot.*

Babai] The Son of *Benhadad*, Neh. 3. 18.

Bay] Tongue, Joſh. 15. 2. marg. Strong, Zec. 6. 3. marg.

Bazluth] Ezr. 2. 52. His Children returned from the Captivity.

B E.

Be] *Be brought in*, Heb. 9. 16. marg.

Beacon] Iſa. 30. 17. Heb. *a maſt*, or *a tree bereft of branches* or *boughs*, marg. Such a tall pole as our *May-poles*, reſembling a *maſt*, erected on an hill, or ſet up in ſome eminent place, for ſome ſpeciall publick uſe, as from thence to give warning of the approach of ſome hoſtile Troops, or the like. *Annot.*

Bealiah] *The god of an Idol*, *the Lord caſting himſelf down before it*, or *poſſeſſing it*, or *in an Aſſembly*, or *in the Church.* One of *David's* Helpers, 1 Chr. 12. 5.

Bealoth] *Caſt under*, or *oppreſſed.* A City, Joſh. 15. 24.

Beam] Rib, 1 King. 7. 3. marg. Peece, or faſtening, Hab. 2. 11. marg.

Beans] 2 Sam. 17. 28. Ezek. 4. 9. A kind of grain.

Beard] The ſubject hereof both four-footed beaſts, as Lions, and Bears, 1 Sam. 17. 35. and Men, as of *Amaſa*, 2 Sam. 20. 9, 10. *Aaron*, Pſal. 133. 2.

To conſume the beard, Iſa. 7. 20. is, To take

it wholly away, to make an utter riddance of it, the hair whereof is deemed not an ornament onely, but an argument of virility, which God therefore would not have to be defaced, Lev. 19. 27. and it was deemed therefore a contumelious usage of *David's* Servants, whom that *Ammonite* so disfigured, 2 Sam. 10. 17. It's to reduce one into a condition full of calamity and misery. And as to *shave the beard*, was of old a signe of *disgrace*, 1 Chr. 19. 4, 5. So to *cut it off* a signe of *grief*, Isa. 15. 2. and that either by tearing it through extremity of grief, and impatiencie of spirit, Ezr. 9. 3. or, by cutting and shaving it, which was anciently an usuall practise in times of mourning and lamentation, Lev. 19. 27, 28. & 21. 5. Deut. 14. 1. Job 1. 20. Jer. 7. 29. Ezek. 7. 18. Amos 8. 10. Mic. 1. 16. and that because ornaments (as hair is accounted to a mans person) in mourning are laid aside as unseasonable, Exod. 33. 4, 5.

To let ones spittle fall upon his beard, accounted a signe of *madnesse*, 1 Sam. 21. 13. as *not to trim ones beard*, a signe of *sorrow*, 2 Sam. 19. 24. *Ravan. Annot.*

To bear] To feed, Gen. 1. 29. marg. To take away, Joh. 1. 29. marg. Born up, or leaned on, Judg. 16. 29. marg.

Whose shooes I am not worthy to bear, Mat. 3. 11 that is, to remove, or carry away. Dr. *Ham.* Paraph.

Him they compelled to bear his Crosse, Matth. 27. 32. It was the custome in that punishment of *Crucifixion*, that he that was to be *executed*, should himself *carry* the *Crosse*. This it seems by Joh. 19. 17. Christ carryed himselfe, but it being so great a *burthen*, and perhaps not well *supportable* by all that were to *suffer*, they used to *presse* some body else, as a *Porter* or *Burthen-bearer*, to carry it *after* or *neer* the *person* that was to *suffer*, that so he might have the solemne disgrace, though not pain of it. Dr. *Ham.* Annot. *e.*

By the words joyned herewith, as *fruit*, *iniquity*, *judgement*, *record*, *rule*, *sin*, *witnesse*, &c. the meaning of such places is plainly to be perceived.

Bearers] 2 Chr. 2. 18. Porters.

Beaten down] Heb. *broken in pieces*, Jer. 46. 5. marg.

Beauty] Delight, Psal. 37. 4. marg. Strength, Psal. 49. 14. marg.

In the beauties of holinesse, Psal. 110. 3. or, *in the comely honours of the Sanctuary*, meaning either the comely (or honorable) places of holinesse (or the Sanctuary) as Psal. 29. 2. that is, the Church, or rather, in the beautifull ornaments of holinesse, that is, holy graces and virtues, wherewith Christ and his people are adorned, as the Priests and Levites of old with *Urim* and *Thummim*, and holy garments, Exod. 28. 2, 40. Isa. 52. 2. *Aynsw.*

Beautifie] Psal. 149. 4. or adorn, make glorious. So Isa. 60. 7, 9, 13. The Greek saith *Exalt*. *Aynsw.*

To glorifie, make magnificent. *Annot.* on Isa. 60. 7.

Beautifull] Isa. 4. 2. Heb. *beauty*, marg. *Of a beautifull countenance*, Heb. *fair of eyes*, 1 Sam. 16. 12. marg. Good of countenance, Est. 2. 7. marg.

Because] imply eth the reason of thing spoken of, Gen. 2. 23. & 3. 14, 17. and may be rendred For, 1 King. 7. 47. marg. In, Zeph. 3. 11. marg. How, Mat. 7. 14. m. That, Rom. 8. 27. marg.

Becken] By some signe with the hand to call, Luk. 5. 7. or, to obtain silence, Act. 21. 40. or, to ask a thing, Joh. 13. 24. or, to speak, Act. 24. 10.

Become] Made, Gen. 3. 22. *Being shall be*, that is, *shall surely be*, Gen. 18. 18. *Aynsw.* To be turned, Job 31. 21. marg.

Becometh] Is agreeable, beseemeth, befitteth, is meet for, suitable to, so as it graceth withall, Psal. 93. 5. Mat. 3. 15. Rom. 16. 2. Phil. 1. 27. Tit. 2. 3.

Bed-chamber] The place of rest and sleep, the private room in the house, Exod. 8. 3. 2 Sam. 4. 7. 2 King. 6. 12.

Bedstead] Of iron, Deut. 3. 11. Belike wood was not strong enough to bear his weight and strength, in stretching and turning himself upon his bed. Some take this repository not for a Bed for ordinary sleep, but for a Sepulchre, the Bed of the sleep of death. *Annot.*

Beeliada] *An open Idol*, or *Master of knowledge*. The Son of *David*, 1 Chr. 14. 7.

Beelzebub] Matth. 12. 24. In Heb. בעל זבוב, is rendred by the Greek of the Old Testament, Βαὰλ μυῖαν, *the Prince of the flie*, or *flies*, the *god of Ekron*, 2 Kin. 1. 2, 6. being indeed an Idol that the inhabitants of that City in *Palestine* worshipped, and conceived to have power over all hurtfull flies, and to drive them out of their Region. That this was the Heathen *Jupiter*, is not improbable, the *title* of μυίαγρος, μυοδώτης, ἀπομυίος, ἀποδυίος, μυίαγρος, & μυοδότης, being bestowed on him by the Heathens; *i. e. he that caught*, or *drove away flies*. See *Plin. Nat. Hist. c.* 28. *lib.* 10. This is here called *Prince of devils*, *i. e.* one that hath power over them (as 'twas it seems beleeved)

beleeved.) able to throw them out of thoſe that were poſſeſt with them (whole *legions* together) like *ſwarms of flies*, which with their Prince or Chieftain fly about in the upper and middle Region of the air. This gives the reaſon of this ſpeech here, why they conceived Chriſt to caſt out devils by *Beelzebub*, becauſe *Beelzebub* they thought to have that power, and therefore to have the name of *Ruler* or *Prince of devils*; and Chriſt viſibly caſting them out, they thought he operated by his power. Dr. *Ham.* Annot. *f.*

Beerothite] 2 Sam. 4.2. Of *Beeroth.*

Beeſhterah] A City, Joſh. 21. 27.

Beetle] Lev. 11. 22. This word is not found any other where. The Greek tranſlateth it *Ophiomaches*, that is, *the Serpent fighter*; and that there are Locuſts which kill Serpents, *Plinie* mentioneth, *lib.* 11. *c.* 29. *Chazkuni* interpreteth the name *Chargol*, as *ſtriving with the feet to skip with them. Aynſw.*

Beeves] Bullocks or Neat, uſed for Sacrifices, of which the whole Burnt-offering was to be onely of the Male kinde, Lev. 1. 10. The Peace-offering, Lev. 3. 1. and Sin-offering might be of the female, Lev. 4. 32. & 5. 6. *Annot.* on Lev. 22. 19.

Befall] To happen, chance, fall out, come to paſſe. Spoken of one poſſeſſed with the Devil, whom our Saviour diſpoſſeſſed, Mar. 5. 16. but eſpecially of evill and trouble, either feared, Gen. 42. 4, 38. foretold to come, inflicted, Deut. 31. 29. Lev. 10. 19. Eſt. 6. 13. or which might come to paſſe, Act. 20. 22.

Befallen] Numb. 20. 14. Heb. *found.* ma.

Before] To, 2 Sam. 22. 24. marg. According, 1 King. 7. 6. marg. At the preſence of, Eſt. 7. 6. marg. With, Pſal. 18. 23. Mic. 1. 6. marg. In, Pſal. 18. 24. marg. Not in, Eccl. 7. 17. marg. Like unto him, Rom. 4. 17. mar. Under, 1 Tim. 5. 19. marg. As before, Gen. 31. 2. Heb. *as yeſterday*, and *the day before*, mar. Before one, Eccleſ. 2. 26. In his ſight, marg. Eſt. 2. 17. marg.

To pray before the Lord, Zech. 7. 2. Heb. *to entreat the face of the Lord*, marg.

Before-hand] Mar. 13. 11. The meaning hereof may be underſtood by the words whereunto it is joyned.

Before time] 1 Sam. 9. 9. Formerly, or in former time.

Beggar] One begging by the way ſide, Mar. 10. 46. or elſewhere, Act. 3. 3. wandering abroad for bread, Job 15. 23. A vagabond, ſeeking ſuſtenance, Pſ. 109. 10. None of which were to be ſuffered in *Iſrael*, Deut. 15. 4. There are of divers kindes: ſome that are driven to beg by reaſon of the want of their ſight, Mar. 10. 46. Luk. 18. 35. Some through lameneſſe, Act. 3. 2. Some, becauſe of grievous ſores, Luk. 16. 20, 21. Some through weakneſſe, ſickneſſe, *&c.* But the moſt are idle, lazie Vagabonds, of whom the Apoſtle may be underſtood, that *if any would not work, neither ſhould he eat*, 2 Theſſ. 3. 10.

Begin] To go about a thing, enterpriſe, attempt; make entrance, Gen. 11. 6. Judg. 10. 18.

Began he to go up, Ezr. 7. 9. Hebr. *was the foundation of the going up.* marg.

Beginning] The principall part, Prov. 1. 7. marg.

Even from the beginning, Joh. 8. 25. The phraſe ἀπ' ἀρχὴν, is here without queſtion *adverbially* taken, and ſignifies a note of *affirmation*, *even ſo*, or *altogether*, *abſolutely*. And ſo the ſumme of Chriſts ſpeech is, that though they made doubts and diſputes about him, what he was, yet he ſtill made no ſcruple to ſtand to his *affirmations* of himſelf; he ſtill affirms, that 'tis even as he tells them, all this while, *abſolutely* ſo, and no otherwiſe, he hath not ſpoken any thing too high of himſelf. Dr. *Ham.* Annot. *b.*

Beguile you] Col. 2. 18. or, *judge againſt you*, marg.

Behalf] For, Exod. 27. 21. Job 36. 2. Phil. 1. 29. Part, 1 Pet. 4. 16.

Behave] To walk, Pſal. 34. 14. marg.

To behave ones ſelf wiſely, 1 Sam. 18. 5, 14. Proſper, marg.

Behaviour] Heb. *taſte*, that is, his geſture, words, and carriage, whereby it may be diſcerned, whether a man be wiſe or fooliſh; mad, or in his right wits; as the *taſte* diſcerneth of meats, whether they be ſavoury or unſavoury, Job 12. 11. & 34. 3. *Annot.* on 1 Sam. 21. 13. Attire, carriage, geſture, Tit. 2. 3.

The Originall κατάστημα, ſignifieth an *inward habit* and *conſtitution beſeeming holineſſe*; for by this word Phyſicians properly expreſſe a conſtant ſtate of body, or health, or a ſound conſtitution. *Leigh Crit. Sac.*

Of good behaviour, 1 Tim. 3. 2. or *modeſt*, ma. The holy Ghoſt calls modeſt behaviour *neat*, for ſo the Originall word κόσμιον ſignifieth, implying that ſuch a one who is *modeſt*, is of a *clean* or *neat* behaviour. *Leigh C. S.*

Behead] Spoken of an Heifer, Deut. 21. 6. *Iſhboſheth*, 2 Sam. 4. 7. *John* the Baptiſt, Mat. 14. 10. The Martyrs of Jeſus, Rev. 20. 4.

Behemoth] Job 40. 15. or, *the Elephant*, as ſome think, marg. In Heb. *beaſts.* It is plurall, as ſome conceive, to ſhew that it is ſo great, that it is as it were conceived of

many beaſts, or in ſtrength is equal to many. Others ſet the ſingular before it, and read *the beaſt of beaſts*; that is, the *principal* beaſt, as *Wiſdomes*, Prov. 9. 1. that is, *the wiſdome of wiſdomes*, or *chief wiſedome*. Like that title of the *Canticles*, *the Song of Songs*, that is, *the moſt excellent Song*.

The Elephant is an high beaſt, and being but one, may ſtand for many, to ſet out Gods power, &c. It is the greateſt beaſt on earth, *the chief of God wayes*, verſ. 19. and ſo moſt likely to be the beaſt here ſpoken of,

1 Becauſe it is the greateſt beaſt.

2 Becauſe the Elephant is not named any where in Scripture, therefore he gives unto him the common name of beaſts, by way of excellency, as Chriſt is called *the Son of man*. *Annot.*

Hereof ſee *Geminian. de Similit. Symſoni Hierogl. Francii hiſt. Animal. Lauret. Syl. Allegor. Bercorii Reduct. Moral.* With *Purcas Pilgr.*

Behind] 1 King. 10. 19. On the hinder part thereof, marg.

Behoved] Muſt, ought, Luk. 24. 46. Heb. 2. 17.

Being] Gen. 18. 12. Gal. 2. 14.

While I have my being, Pſal. 104. 33. that is, *while I am*. *Aynſw.*

Have our being, Act. 17. 28. ἐσμὲν, *ſumus*, Are.

Bekah] Half a ſhekel, Exod. 38. 26.

Belaites] of *Bela*, Numb. 26. 38.

Belch] Pſal. 59. 7. *They belch out with their mouth*, *utter*, or *well out*, as from a fountain, or bubble, as Prov. 15. 2, 28, marg. This ſimilitude is explained, Jer. 6. 7. As a fountain caſteth out her waters, ſo ſhe caſteth out her malice. *Aynſw.* Speak often of murthering me. *Annot.*

Believe] To obey, Rom. 11. 30, 31. mar. *Doe not beleeve*, Rom. 15. 31. *are diſobedient*, marg.

That believed not, Heb. 11. 31. *That were diſobedient*, marg.

Believed among us, Luk. 1. 1. that is, which have been done, acted, performed among us. Dr. *Ham.* Annot. *a.*

Believers] Act. 5. 14. 1 Tim. 4. 12. Such as believe.

Belief of the truth, 2 Theſſ. 2. 13. Faith, which layeth hold, not upon lies, but upon the truth of God, which is the Goſpel. *Annot.*

Bell] Uſed upon the hem of *Aaron's* garment, Exod. 28. 33, 34. in number 72, which were hanged 36 on the one skirt, and 36 on the other, each of which had a clapper of gold. *Aynſw.*

The *Bell* was for *ſound*, and *the Prieſts lips were to preſerve knowledge*, for the *inſtruction* of others, Mal. 2. 7. and he muſt not be mute, Iſa. 65. 10. If he be, it is upon his utmoſt perill, verſ. 33. And it muſt be a *golden bell*, for that it is the moſt precious and pureſt of metals, ſuch muſt his doctrine be, Prov. 3. 15. *Annot.*

By the *ſound of the bells* was ſignified, *the voyce of Chriſt*, which is heard of God in his *prayer* and *meditation*, and heard of the people in his *teaching* and *inſtruction*, Heb. 5. 7. & 7. 25. Deut. 33. 10. Iſa. 58. 1. Mat. 12. 18. *Aynſw.*

Alſo upon the *bridles of horſes*, Zec. 14. 20. (See marg.) Having ſpoken of the Horſes overthrow, verſ. 15. he addeth to make up the meaſure, that all their ſpoyls, even the very deckings of the furniture, if they were of metal, ſhould be conſecrated to God, to make Utenſils for his ſervice; wherein he ſeems to have relation to that which *Gideon* did, Judg. 8. 26. The meaning is, God ſhal convert to his ſervice in his Church, all ſuch things as before were employed againſt him. *Annot.*

Bellow] Jer. 50. 11. *and bellow as buls*. The word here uſed ſignifieth properly to *neigh*, the peculiar note of Horſes, ch. 5. 8. & 13. 27. Job 6. 5. and the latter word here uſed, ſignifieth as well Horſes as Beeves, as well Steers as Buls (See on ch. 46. 15. & 47. 3.) and it would rather be turned, *ye neigh as ſteeds*, or *luſty ſteeds*. *Annot.*

Bellows] Jer. 6. 29. Hereby ſome underſtand Gods *chaſtiſements*, ſome his *Spirit*; others, the Prophets *tongue* and *throat*, according to that, Pſal. 22. 15. & 69. 3. I ſhould rather ſay, their *lungs*, not unlike *bellows*, with much ſpeech and clamour waſted. *An.*

Bellp] Spoken of, and applyed to an artificial thing, 1 King. 7. 10. and to Hell, or place of deſtruction, Jonah 2. 2. Put for Bowels, Jonah 1. 17. marg.

Slow-bellies, Tit. 1. 12. In theſe words the people of *Creta* are by their Poet accuſed of habitual *idleneſs* and intemperance, who howſoever to the duties either of the firſt or ſecond Table, they were as heavy and ſlow as any *ſnail*; yet in the feeding of themſelves, and following *Epicurus* his trade, ſo diligent and inſtant they were, as every man ſeemed rather to be a *belly* then a *man*; and therefore doth the Poet by an uſual figure of ſpeech thus expreſſe them. And as the whole *Hexometer*, ſo much more was this part of it frequent among the Heathens, who were wont *proverbially* to call ſuch perſons *bellies*, as they

ſaw

ſaw addicted to idleneſſe, gormandizing, and intemperance. *Taylor* on Tit.

Belong] To appertain unto as ones peculiar right; as unto *God*, interpretations, Gen. 40.8. ſecret things, Deut. 29.29. the ſhields of the earth, Pſal. 47.9. the iſſues from death, Pſal. 68. 20. mercies and forgiveneſſe, Dan. 9. 9. power, Pſal. 62. 11. vengeance, Pſal. 94. 1. ſalvation, Pſal. 3. 8. Unto *Chriſt*, believers, Mar. 9.41. Unto the *twelve Tribes*, their ſeveral Cities, &c. So by appointment, Eſt. 2. 9.

The word ſignifieth alſo, to fit, ſerve, conduce, Luk. 19.42. Heb. 5.14.

And beloved, 1 Tim. 6. 2. As this is the title of Chriſtians every where in the New Teſtament, ſo 'tis alſo a title of Servants too, in that they aſſiſt their Maſters in doing good, which is but the work of a Wife to a Husband, of one *friend* or *beloved* to another: Therefore *Servants* muſt not deſire or pretend to any *common liberty*, upon this ſcore, which was the doctrine of the *Gnoſticks*. Dr. *Ham.* Annot. *a*.

Belſhazzar] *Bel-ſhe-azar*, is; *Bel* is *he that ſtoreth riches*; but in Dan. 7. 1. his name is by (tranſpoſing one letter) *Bel-eſhe-zar*, that is, *Bel*, is *made a fire by* (*God*) *the enemy*, or *on fire by the enemy* (*God*). *Broughton* on Dan. 5. 1. & 7. 1. marg.

Belteſhazzar] Bel *keepeth treaſure*, or *keeping* Bel's *treaſures*. The name which the Prince of the Eunuchs gave unto *Daniel*, Dan. 1. 7. in *Heb.* בלטשאצר, which was according to the name of King *Nebuchadnezzar* his god, Dan. 4. 8. But in Dan. 10. 1. the name is altered, by diſplacing onely a letter, being thus, בלטשאצר, which ſignifieth, *he braſt out a fire upon the enemy*, even the *Chaldeans*. Annot. *Broughton*.

Belp] Jer. 5. 12. *They have belyed the Lord*, or (as ſome) *dewyed him*, as Joſh. 24. 27. Job 8. 18. & 31. 28. Prov. 30. 9. or, *they give the Lord the lye*, they make him a lyer, as ſhe ſpeaketh, 1 Joh. 5. 10. See Iſa. 59. 13. *Annot.*

Bemoan] To take pity upon, condole with, ſeek to comfort. Spoken of men, in relation to *others*, Job 42. 11. To bewaile, ſpoken with relation to *ones ſelf*, Jer. 31. 18.

Benches of ivory] Ezek. 27. 6. or, *hatches of ivory well troden*, marg. Ivory wherewith they covered the walls and floors of chambers, and the decks of ſhips, which ſhews their profuſe ryot and exceſſe of delicacy. *Annot.*

Bend] To bow or ſubmit unto one, Iſa. 60. 14. To apply to, Ezek. 17. 7. This word (in a different ſignification from the former) is applyed to the Bow, Jer. 51. 3. to the Tongue, Jerem. 9. 3. to *Judah*, whom God would uſe as his Bow, Zech. 9. 13. Bent, Hoſ. 11. 7. Set upon it, not hang in ſuſpence, or doubtful therein which way to take, but reſolved, and obſtinate. *Annot.*

Benefactors] Luk. 22. 25. εὐεργέται. The Hebrews called their Nobles, נדיבים, *nedibim*, liberal, beneficent, Pſal. 113. 8. & 47. 10. from נדב, *nadab*, he gave willingly, or liberally; ſo was *Ptolemy* King of *Ægypt* ſtyled Εὐεργέτης, from his *beneficence* to the Cities of *Greece*. Being at firſt given to Princes and great Lords for their perſonall virtue; at laſt it became common to Princes, and Lords, as *Auguſtus*, and other titles, whether in their perſons they were ſuch or not. The meaning of Chriſt here is, that he would not have his Miniſters of the Goſpel affect any high or ambitious titles of domination. *Annot.*

Benefit] 2 Cor. 1. 15. Grace, marg.

To benefit] To do good, Jer. 18. 10. *Annot.*

Benjamite] Judg. 3. 15. One of the Tribe of *Benjamin*.

Benui] Of the Sons of *Bani*, Ezr. 10. 38.

Berachiah] *Speaking well of the Lord.* The Son of *Shimeah*, 1 Chr. 6. 39.

Berechiah] The Son of *Aſa*, 1 Chron. 9. 16. One of the Dore-keepers for the Ark, Ib. 15. 23. The Son of *Meſhillemoth*, 2 Chr. 28. 12. The Father of *Meſhullam*, Neh. 3. 4. See 1 Chr. 3. 20.

Berith] *The Covenant.* The Idol of the *Shechemites*, Judg. 9. 46.

Berries] *Yet gleaning grapes, &c. two or three berries, &c.* Iſa. 17. 6. The meaning is, that though God ſhould cauſe them by whole multitudes at ſeverall times to be carryed away captive by the enemy, and of thoſe that they had left, ſome again to undergoe the like calamity, yet he would not make an utter riddance of them, Jer. 30. 11. He would deal with them as he had enjoyned his people to doe in gathering their grapes at Vintage, Lev. 19. 10. Deut. 23. 20. Some few cluſters ſhould be left, ch. 65. 8. A remnant ſhould ſtil be reſerved for a Church, ch. 1. 9. & 6. 13. & 7. 3. & 10. 21, 22. For even thoſe alſo that glean leave ſome behind them, Judg. 20. 45, 47. Jer. 49. 9. Obad. 5. *Annot.*

Beſeech] It's in effect the ſame with Intreat, make interceſſion, requeſt, pray, require, *&c.*

It's ſpoken of *men* unto *men*, Exod. 3. 18.

Of *men* unto *God*, Numb. 12. 13. 1 Sam. 23. 11. Neh. 1. 5. Pſal. 80. 14. So unto Chriſt, Mat. 14. 36. & 15. 23. Mar. 5. 23. & 7. 26. Luk. 4. 38. & 5. 12. Of *God* unto *men*, 2 Cor. 5. 20. Of the *devils* unto *Chriſt*, Mat. 8. 31. Luk. 8. 28. Of the *Apoſtles*, unto thoſe to whom they *wrote*, Rom. 12. 1. 1 Cor. 1. 10. 2 Cor. 10. 1. Philem. verſ. 9. 2 Joh. 5.

Beſet] To compaſſe round, Judg. 19. 22. & 20. 5. Spoken by *David* of his enemies, Pſal. 22. 12. who were ſo fat, proud, and cruel, that they were rather beaſts then men. *Annot.*

And of *God*, Pſ. 139. 5. ſignifying, ſtraitly to beſiege & encloſe, hold ſtraight, or form. *Aynſ.* To keep within the compaſſe of his knowledge, like a man that will not let his Servant go out of his ſight. *Annot.* And by *Hoſea* of the peoples doings, Hoſ. 7. 2. Their owne doings have beſet them about, like as it were with ropes and ſnares that they may no longer eſcape judgements, Pſal. 5. 22. or, the puniſhments of their miſdeeds have bound them; or, their miſdeeds compaſſe them on every ſide, wherein and whereof they boaſt themſelves as men do of a guard about them. There ſhall be no way left for men to eſcape. And by the Apoſtle of *ſin*, Heb. 12. 1. which ſome underſtand of originall ſin, others of ſin in generall, either of which intangleth, or wraps about.

It's a borrowed ſpeech, taken from a Net, or long garment. *Annot.*

Beſide, *or* beſides] Yet, or more, 2 Chr. 18. 6. marg.

Beſide himſelfe, Mar. 3. 31. *Mad.* See Act. 26. 34.

Beſiege] To beſet, beleaguer, compaſſe about, inviron a place, or City, as *Joab* did *Rabbah*, 2 Sam. 11. 1. *Omri*, and all *Iſrael*, *Tirzah*, 1 King. 16. 17. The King of *Aſſyria*, *Samaria*, 2 King. 17. 5. The King of *Babylon*, *Jeruſalem*, Ib. 24. 10.

To hem or keep one in a place, to the end he may be taken, as *Joab* did *Shebah* in *Abel* of *Beth Maachah*, 2 Sam. 20. 15. *Rezin* and *Pekah* did *Ahaz*, 2 King. 16. 5. as *Saul* would have *David* in *Ziklag*, 1 Sam. 23. 8.

Beſieged] 2 King. 19. 24. Fenced, marg.

A beſieged City, Iſa. 1. 8. Heb. *kept, watched*, as Ezek. 6. 12. or as ſome, *waſted*, as ch. 65. 4. as deſolate, in regard of the Countrey round about it, ſo in great diſtreſſe it ſelf, being ſo ſtraitned, that none can go in or out in ſafety, 1 King. 15. 17. 2 King. 6. 24, 25. & 18. 27. Jer. 4. 16, 17. & 5. 6. *Annot.*

Beſtead] Iſa. 8. 21. See *Hardly.*

Beſtir thy ſelf] 2 Sam. 5. 24. that is, ſet thy ſelf againſt thine enemies with all thy might and courage, being aſſured to prevail over them.

Beſtow] To put on, 1 Cor. 12. 23. marg.

Bethelite] 1 King. 16. 34. or *Bethel.*

Bethink themſelves] 1 King. 8. 47. Heb. *Bring back to their heart*, or call their ſins to minde. *Annot.*

Bethlehemite] 1 Sam. 16. 1. Of *Bethlehem.*

Beth-Dzon] *The houſe of anger*, or *houſe of liberty.* A City, Joſh. 10. 10.

Bethſhemite] 1 Sam. 6. 14. Of *Bethſhemeſh.*

Betimes] Seaſonably, in due and convenient time. Prov. 13. 24. *If thou wilt ſeek unto God betimes*, Job 8. 5. The Hebr. word ſignifies ſeeking early in the morning, making it his chiefeſt and moſt ſerious work, as men that have buſineſſe of weight, neglect no time, but goe about in the morning as ſoon as they are up. *Annot. Continually* and *carefully*, 2 Chr. 36. 15. marg.

Betray] *If ye come to betray me to mine enemies*, 1 Chron. 12. 17. that is, To diſcover where I am, or to take me, and carry me to *Saul*, and ſuch as joyning with him account me their enemy, and ſeek my life. *Annot.*

Spoken of *Apoſtates*, who ſhal betray them, who will not with them deny the faith, and run to deſtruction of body and ſoul for company. *Annot.* on Mat. 24. 10. Of ſuch as forgetting all Laws of Nature (as if their Religion taught them to be cruel and unnaturall) out of a blinde zeal will accuſe each other, and complain of each other to the Magiſtrate. *Annot.* on Mar. 13. 12. Of *Judas*, who under the colour of friendſhip betrayed Chriſt, Luk. 22. 48. and of the *Jews*, who were alſo his betrayers, Act. 7. 52.

Betrayers] Act. 7. 52. Such as betrayed Chriſt.

Better] *Are we the better*, 1 Cor. 9. 8. or, *have we the more*, marg.

To better] Mar. 5. 26. *was nothing bettered*, that is, did not recover of her diſeaſe, had no help, profit, or benefit by all the phyſick ſhe took.

Some better thing for us, Heb. 11. 40. Thoſe priviledges and advantages that the Fathers had not enjoyed, a reſt after long perſecutions, a victory over all oppoſers of Chriſts Church, that ſo what was promiſed to *Abrahams* ſeed, Gen. 22. 17. that *they ſhould poſſeſſe the gates of their enemies*, being but imperfectly

fectly fulfilled to the Fathers, might have the utmoſt completion in the victory and flouriſhing of the Chriſtian faith over all the enemies thereof. Dr. *Ham.* Paraph.

Between, or Betwixt] This word imports a third thing relating unto two others, whether *perſons*, as Gen. 3.15. *places*, Gen.10.12. or *other* things, as *feet*, Gen. 49. 10. *burthens*, Ib. 14. *eyes*, Exod. 13. 9. *pillars*, Judg. 16. 25, &c.

Beulah] *Married*, Iſa. 62. 4. marg.

Bewail] So to bewail as one that fetcheth deep ſighs, Jer. 4.31. *Annot.*

To lament, mourn, weep, grieve, ſorrow, make doleful lamentation, Lev. 10. 6. Iſa. 16. 9. Luk. 8. 52. The word κόπτω, 2 Cor. 12.21. imports an *exceeding meaſure of grief*, ſuch as is expreſſed by *crying* and *weeping*, ſuch as we conceive in the *death* of a *deareſt friend*, moſt neerly allyed unto us. *Leigh Crit. Sac.*

The word κόπτω in Luk. 8. 52. & 23. 27. & Rev. 18. 9. ſignifieth in generall to *beat*, and *ſtrike*, but by a Synecdoche it is uſed for the *geſture* of *mourners*, and ſignifieth to *ſtrike* or *knock the breaſt with the hand*, as is uſed at burials. Ibid.

Bewray] Prov.27.16. Heb. *proclaim. Ann.* To diſcloſe, diſcover, ſhew, tell, make known, detect, reveal, complain of, Prov. 29. 24.

Bewray not him that wandereth, Iſa. 16. 3. Harbour and hide thoſe that are driven from their places of abode, and conſtrained to wander, leſt you your ſelves undergoe the like calamity. *Annot.*

One may be *bewrayed* by his *ſpeech*, Matth. 26. 73. as a thing by its *ſmell*, Prov.27. 16.

Beyond] On the other ſide, Gen. 50.10. Over, or after, Lev. 15. 25. To paſſe over, 1 Sam. 20. 36. marg. Above, more then, 2 Cor. 8. 3. To go beyond, 1 Theſſ. 4. 6. Oppreſſe, deceive, cozen, cheat.

Beyond meaſure, ἐκ περισσοῦ, Mar. 6. 51. ὑπερμετρῶς, Mar. 7. 37. *Exceedingly, more then exceedingly*, as you would ſay, *exceſſively. Leigh Crit. Sac.*

I cannot go beyond, Numb. 22. 18. or, *I may not tranſgreſſe.*

The word ſignifies ſometimes *unability*, whereby a man cannot; ſometimes *unlawfulneſſe*, whereby one may not, and conſequently will not do a thing, as in Gen. 34. 14. & 43. 32. & 44. 26.

Balaam's ſpeech here ſeemeth to imply all, for as he might not lawfully, being forbidden of God, ſo neither could he, being reſtrained of God, who would not ſuffer him to curſe *Iſrael. Aynſworth.*

B I.

Bibber] A great drinker, or drunkard, Prov. 23. 20. Mat. 11. 19. Luk. 7.34.

Bid] Sanctified, or prepared, Zeph. 1. 7. marg.

Bide] Rom. 11. 23. To abide, remain, continue, perſevere.

Biere] 2 Sam. 3. 31. Heb. *bed*, mar. Luk. 7. 14. *coffin*, marg.

Bile] Exod. 9. 9. or, as the *Greek* tranſlateth, *ſores, botches*, of which oftimes Leproſie did breed, Lev. 13. 18, 19, 20. *Aynſworth.* With ſuch God threatned to puniſh the rebellious people, Deut. 28.27. and with ſuch *Job* was tryed, Job 2. 7. or *ulcer*, Iſa. 38. 21. *Annot.*

Bilgai] A Prieſt that ſealed the Covenant, Neh. 10. 8.

Bilha] A City, 1 Chro. 4. 29. The ſame with *Balah*, Joſh. 19. 3.

Bill] An obligation, promiſe in writing, or bond of aſſurance, Luk. 16. 6, 7.

Bill of divorcement, Iſa. 50. 1. Heb. *Book of abſciſſion*, or *cutting off*, Deut.24. 1. So called, becauſe the Woman was thereby declared to be cut off from her Husband, unto whom ſhe had formerly joyned in Wedlock. *Annot.* So in effect *Aynſw.* on Deut. 24. 1.

Billows] Pſal. 42. 7. Such are moſt dangerous to drown. They have their name of *breaking*, as the next word *waves*, of *wallowing* or *tumbling*; both ſignifie afflictions. So Pſa. 88. 8. Jonah 2. 3. *Aynſworth.*

Bimhal] The Son of *Japhlet*, 1 Chron. 7. 33.

Binde] To chaſten, Hoſ. 7. 15. marg.

Bird] A fowle (Gen. 1. 20.) that hath a wing, Prov. 1. 17. marg. Hereof there are divers kindes mentioned in the Scriptures; as, of *clean*, Deut. 14. 11. *unclean*, Ib. 12, &c. *ravenous*, Ezek. 39. 4. *unclean* and *hateſull*, Rev. 18. 2.

Birth] Cutting out, or habitation, Ezek. 16. 3. marg.

Birth day] Obſerved by *Pharaoh*, Gen. 40. 20. When the Baker was hanged, Ibid. 22. and by *Herod*, Mar. 6. 21. when *John* the Baptiſt was beheaded, Ib. 27.

Birzavith] The Son of *Malchiel*, 1 Chro. 7. 31.

Bilhlam] *In peace.* One that wrote againſt the *Jews*, Ezr. 4. 7.

Biſhoprick] Office, or charge, Act. 1. 20. marg.

The word ἐπισκοπὴ, denotes *prefecture* or *ruling power* in the Church, *viz.* that Apoſtolick power, which at the coming of the holy

Ghoſt was to be inſtated upon him that ſhould now be choſen into *Judas*'s place, to be an Apoſtle. Dr. *Ham.* on Act. 1. Annot. *b.*

Bit] A ſnaffle, Pſal. 32. 9. or bridle, (a part being taken for the whole) Jam. 3.3.

Bite] Taken *properly* for the biting of Serpents, Num. 21.6. Eccl. 10.8, 11. Amos 9.3. Cockatrices, Jer. 8.17.

Figuratively, to *bite* one, is, grievouſly to afflict him, (whether by backbiting, detracting, ſpeaking ill of, rebuking, taunting, or any other injurious dealing) Hab. 2.7. Gal. 5.15. And, *to bite with the teeth* (which is ſpoken of falſe Prophets) Mic. 3.5. is to be as ravenous beaſts, which greedily deſire abundance of food, that they may devour it, and therewith ſtuffing themſelves, may feed their bellies. *Ravanell.*

It's applyed, as to *falſe Teachers*, and *contentious perſons*, in Mic. 3.5. & Gal. 5.15. So *to the force of wine*, Prov. 23.32. *vexing enemies*, Hab. 2.7. and to *Dan*, Gen. 49.17. whoſe poſterity ſhould overthrow their enemies by ſubtilty, (as Serpents naturally are prudent, Gen. 3.1.) as *Samſon* did the *Philiſtins*, Judg. 15. & 16. and the *Danites* did *Leſhem*, or *Laiſh*, Judg. 18.

Samſon bit the horſe heels, that is, pulled down the houſe pillars, on whoſe roof 3000 perſons were, Judg. 16.26, 27, *&c. Aynſw.*

Bitter] That whereunto *ſweet* is contrary, Iſa. 5.20. *Sorrowfull*, according to the Greek, Exod. 1.14. *Aynſw.*

Such as bringeth *bitter*, that is, *grievous*, *diſtaſtefull*, *ill-pleaſing things* upon me; ſo the word *bitter* is commonly taken, Ruth 1.20. Prov. 21.6. *Annot.*

Froward, *wayward*, *teaſty*, *churliſh*, Col. 3.19. And thus too many Husbands are *bitter* unto their Wives. And *bitter* they are (*better* I would they were) both by *words*, when they reproach them for their infirmities and deformities; or when they grow quarrellous, finding fault with every thing, or grow into paſſion upon every occaſion: and by *deeds*; by uſing them diſcourteouſly, or by unjuſt reſtraint; or laſtly, by *blows*. *Bifield* on Col. 3.19.

This is applyed unto *affliction*, 2 Ki. 14.26. The *belly*, Rev. 10.9, 10. *Cluſters*, Deu. 32.32. *Complaint*, Job 23.2. *Cry*, Gen. 27.34. Eſt. 4.1. *Day*, Amos 8.10. *Deſtruction*, Deut. 32.24. *Death*, Eccleſ. 7.26. *Envying*, Jam. 3.14. *Herbs*, Num. 9.11. *An haſty Nation*, Hab. 1.6. *Lamentation*, Jer. 6.26. *Lives*, Exod. 1.14. *Strong drink*, Iſa. 24.9. *Soul*, Job 3.20. *Waters*, Exod. 15.23. Numb. 5.24. Rev. 8.11. Wickedneſſe, Jer. 4.18. The *end* of the ſtrange woman, Prov. 5.4. *Words*, Pſal. 64.3.

Bitterly] *Weep bitterly*, Iſa. 22.4. *Imbitter* my ſelfe *in*, or *with weeping*, for a ſore and grievous lamentation. *Annot.*

Moſt bitterly, Hoſ. 12.14. Heb. *with bitterneſſe*, Deut. 29.18. & 32.32. or, *with their high places*, as the word alſo ſignifieth. *Annot.*

Wept bitterly, Matt. 26.75. that is, *abundantly*, out of great grief and anguiſh of Spirit.

Bitterneſſe] Sadneſſe, grief, diſcontent, 1 Sam. 22.2. & 30.6. marg. A thing moſt irkſome and grievous, Prov. 14.10. A thing moſt pernicious, 2 Sam. 2.26. Impiety againſt God, and malice againſt men, Deut. 32.32. Heb. 12.15. Act. 8.23. Rom. 3.14. from Pſal. 10.7.

Bitterneſſe is the thinking, minding, and ſenſe of ſome great and grievous injury done unto us, which moveth and ſtirreth up our ſtomachs, inflameth our hearts againſt the doers thereof, that we cannot abide them. Let *this*, *let all bitterneſſe be put away from us.* Eph. 4.31. *Ravanell.*

B L.

Black] Spoken of *Hair*, Lev. 13.13. the *Heaven*, 1 King. 18.45. *Marble*, Eſt. 1.6. *Skin*, Job 30.30. *Night*, Prov. 7.9. the *Church*, Cant. 1.5. a *Raven*, Cant. 5.11. *Gates*, Jer. 14.2. *Oven*, Lam. 5.10. *Horſes*, Zech. 6.2. *Sackcloth*, Rev. 6.12.

Blacker then a coal] Lam. 4.8. Heb. *darker then blackneſſe*, marg.

Blackiſh] Job 6.16. Somewhat black.

Blackneſſe] Joel 2.6. Heb. *Pot.* Through horrour and hunger. *Annot.*

Blade] Of a Dagger, Judg. 3.22. Of Seed, as Wheat, or Tares, Mat. 13.26. Mar. 4.28. Of the Shoulder, Job 31.22.

Blains] Exod. 9.9. or, *boiling bliſters*, which the holy Ghoſt expreſſeth by an evill or malignant *bile*, (a noyſome and grievous ſore) Rev. 16.2. *Aynſw.*

Now the ſin of their ſouls brake out in the ſores of their bodies, and on the Beaſts for their ſakes, where the *miſchief* is not more *miraculous*, then the *means* uſed to produce it, which was by *caſting aſhes of the fornace up towards heaven*, which (though they produced ſuch ſcalding or boyling blains, or bliſters) were not hot, but ſuch as *Moſes* and *Aaron* might hold in their hands. *Annot.*

Blame] Gen. 43.9. *Let me bear the blame*, or *be a ſinner*, or *ſin*; that is, be guilty as a violator of my faith, and ſubject to puniſhment

puniſhment according. See 1 King. 1.21. *Aynſw.*

Without blame] Eph. 1. 4. Without blemiſh, or blameleſſe, unreprovable; ſuch in whom *Momus* himſelf (the word is ἄμωμος) could finde nothing whereat to carp. It's rendred in Col. 1. 22. *unblamable.* In Heb. 9. 14. *without ſpot,* (or *fault,* mar.) In Jude v. 24. *faultleſſe.* In Rev. 14. 5. *without fault.*

To blame] To reprove, 2 Cor. 6. 3. & 8.20.

Blameleſſe] Gen. 44. 10. Clear, innocent, and ſo without puniſhment. The Greek ſaith *pure. Aynſw.* Mat. 12. 5. ἀναίτιος, *guiltleſſe, innocent, without fault* Luk. 1. 6. ἄμεμπτος, *one that is without complaint,* on whom others do not complain, as he complaineth not of others, 1 Cor. 1. 8. ἀνέγκλητος, ſuch a one as *no man can juſtly call into queſtion, or taint with any infamy.*

Blaſe abroad] Mar. 1. 45. To divulge, publiſh, ſet, or ſpread abroad.

Blaſpheme] The word βλασφημία, thus rendred in Mat. 9. 3. & Mar. 3. 28, 29. In Mat. 27. 39. is tranſlated *revile*; In Mar. 15. 29. *rail*; In Rom. 3. 8. *ſlanderouſly to report*; In Rom. 14. 6. *ſpeak evill of*; In 1 Cor. 4. 13. *defame.*

It's commonly taken in the Scriptures for *words,* or *ſpeeches,* with relation to *God* and *holy* things; as, to utter any derogatory unholy ſpeech againſt God, his Name, his Word, his Chriſt, his People, his Miniſters, his Spirit.

The Heb. נקב, *nakab,* properly ſignifieth to *ſtrike,* or *pierce thorow,* Iſa. 36. 6. Hab. 3. 14. Figuratively it is uſed for *blaſphemy,* Num. 23. 13, 25. which is a *ſtriking through with evill words. Leigh. Crit. Sac.*

Blaſphemer] 1 Tim. 1. 13. A railer, or evil-ſpeaker.

Blaſphemy] Provocation, 2 King. 19. 3. marg.

Blaſphemous words] Act. 6. 11. Such as deſerved death.

Blaſphemouſly] Luk. 22. 65. After a ſcoffing manner.

Blaſt] A ſudden and ſecret judgement, Iſa. 40. 7. Pſal. 103. 16. Such is Gods great power, that by breathing on men he can doe more then many Armies, and needs no Armies to effect their deſtruction. *Annot.* on Joh. 4. 9.

To blaſt] Gen. 21. 6. 2 King. 16. 26. burn, parch, make dry.

Bleating] Judg. 5. 16. 1 Sam. 15. 14. The crying of the ſheep.

Bleſſedneſſe] *In my bleſſedneſſe,* Gen. 30. 13. marg. A bleſſed and happy one as I; meaning that her childe was born with her felicity, others counted her bleſſed. Herein Mr. *Wilſon* followed the *Genevah* Tranſlation. This was forgot to be printed in the *Diction.* which is here ſupplyed.

Bleſſing] 1 Sam. 25. 27. Preſent, marg.

Blind] Jer. 52. 11. To put out the eyes, marg. To hide, 1 Sam. 12. marg. To harden, Rom. 11. 7. marg.

To blind-fold] Luk. 22. 64. The word περικαλύπτω, is rendred in Mar. 14. 65. *to cover,* & in Heb. 9. 4. *to overlay.*

Blindneſſe] Hardneſſe, Rom. 11. 25. Eph. 4. 18. marg.

Blood] Bloods, Gen. 4. 10. marg. Quietneſſe, or likeneſſe, Ezek. 19. 10. marg.

Blood and water] Joh. 19. 34. There were Hereticks of the *firſt* ages, which affirmed *Chriſt to have ſuffered death onely in appearance*; but the coming out of this *blood* and *water,* upon the piercing of his ſide, confuteth them; for there being a *capſula* on the left ſide of the heart, called the *pericardium,* which hath water in it of continual uſe, for the cooling of the heart, *the coming out of the water with the blood here,* was a teſtimony of the wounding his very heart, the entring of that iron, the Spear into his ſoul, and ſo an evidence and demonſtration of his being truly dead. The *water* alſo was the embleme of all ſpotleſſe purity, and the *blood* was the evidence of his fortitude and conſtant patience, laying down his life for the truth of God; both ſerving againſt thoſe two baits or temptations, whereof the *Gnoſticks* made uſe to ſeduce the orthodox Chriſtians, namely, the allurements of carnall pleaſures, and terrors from apprehenſion of perſecutions; Chriſts *purity* repreſented by the *water,* ſerving againſt the former; as his *patience,* repreſented by the *blood,* againſt the other. Dr. *Ham.* Annot. e.

Blood-guiltyneſſe] Pſal. 51. 14. Heb. *bloods*; that is, from the guilt of my murther in ſhedding the blood of *Uriah*; as the *Chaldee* ſaith, from the judgement of murder, or from my native corruption. *Aynſw.*

Blood-thirſty] Pro. 29. 10. Heb. *men of blood,* marg.

Bloody] Spoken by *Zipporah* to *Moſes* out of indignation, Exod. 4. 25. *A Husband,* or *a Bridegroom of bloods,* that is, a bloody Bridegroom or Husband. *As a man of bloods,* 2 Sam. 16. 7. is a cruel bloody man. Some think the Childe is thus called, becauſe in the day of the Circumciſion, it is as eſpouſed to God by the ſeal of the Covenant. The *Chaldee* tranſlateth

tranſlateth it, *for the blood of the circumciſion let my Husband be given me. Aynſw.* Some ſay that in the uſe of Circumciſion theſe words were ſolemnly pronounced, *Thou art a ſpouſe of bloods unto me. Annot.* Thus *Shimei* called *David* unjuſtly and maliciouſly, 2 Sam. 16. 7, 8. Thus is the Houſe of *Saul* tearmed, becauſe of the blood of the *Gibeonites* which he ſhed, 2 Sam. 21. 1.

Bloody crimes] Ezek. 7. 23. that is, ſins that deſerve death. *Annot.*

Bloody City, Ezek. 22. 2. Heb. *City of bloods.* So *the bloody man*, Pſal. 5. 6. *the man of bloods*, marg.

In Act. 28. 8. there's mention of a diſeaſe, tearmed *the Bloody flix.*

Bloom] To bud forth, ſprout, or ſpread out, Numb. 17. 8.

Bloſſome] Glory, pomp, proſperity, Iſa. 5. 24.

To bloſſom] To branch out, bud, bear *flowers*, flouriſh, Num. 17. 5. Which is applyed to the increaſe and proſpering of Gods people, Iſa. 27. 6. & 35. 1, 2.

The rod hath bloſſomed, Ezek. 7. 10. A proverbial kinde of ſpeech, to ſignifie that the peoples ſins were ſprung up to ripeneſſe, and maturity, to the filling up of the meaſure heap full, which draweth Gods judgements upon them, Gen. 15. 16. *Annot.*

Blot] *If any blot hath cleaved to my hands*, Job 31. 7. Any thing belonging to another man, taken unjuſtly from him. Any thing which is none of mine, but unlawfully gotten. *Annot.*

Getteth himſelf a blot, Prov. 9. 7. For the wicked will condemne the Reprover, and labour to defame him, Mat. 7. 6. *Annot.*

To blot out] Spoken of that which is *written*, Numb. 5. 23. a *name*, Deut. 9. 14. *the memory*, or *remembrance of a thing*, Deut. 25. 19. *Iniquity*, Pſal. 51. 9.

Blow] Pſal. 39. 10. Conflict, mar. The ſtriking or buffeting. *Aynſw.*

Stroke, or wound, Jer. 10. 19. & 14. 7. *Annot.*

To blow] Spoken of the Wind, Ex. 15. 10. Trumpeters, Joſh. 6. 4. Bellows, Ezek. 22. 20. Spirit, Joh. 3. 8.

Blue] Eſt. 1. 6. or Violet, marg.

Blueneſſe] Prov. 20. 30. Some be of that nature that without perpetuall baſting and ſtripes, they will not be good, or doe their duty. *Annot.*

Blunt] Spoken of an *iron tool*, Eccl. 10. 10.

Bluſh] To be aſhamed, Ezr. 9. 6. But the obſtinate and wicked are impudent and ſhameleſſe, Jer. 6. 15. & 8. 12.

B O.

Board] This being to be imployed about the Tabernacle, Exod. 26. 16, 17, 19. both the kinde, length, and breadth thereof are expreſſed.

Boards] Seelings, 1 King. 6. 9. marg.

Boar] To make a hole through the ear, Exod. 21. 6. a Cheſt, 2 Kin. 12. 9. The jaw of *Leviathan*, Job 41. 2.

Boaſt] To magnifie, Ezek. 35. 13. marg. *Make her boaſt*, Pſal. 34. 2. *Shall glory*, or *joyfully boaſt. Aynſw.*

Boaſters] Such as falſly brag of that which they have not, that would ſeem to be otherwiſe then they are, that are arrogant and haughty; that immoderately boaſt of their worth, wit, riches, learning, virtues, and the like, when as indeed they are voyd of them; that promiſe much, but perform little; vain-glorious men and women; yea, ſuch as often attribute unto themſelves thoſe things which were neither ſeen nor heard of; ſuch as preferring themſelves both before God and men, do as it were bid battle unto both, Rom. 1. 30. 2 Tim. 3. 2. See Act. 5. 36.

Boaſting] Should not be of things without our meaſure, 2 Cor. 10. 13, 15. or which are not ours, appertain not to us.

There were that did rejoyce in their *boaſtings*, Jam. 4. 16. that is, in their preſumptions, that they ſhould live long, and gain much. *Annot.*

Boat] Uſefull to carry paſſengers over Rivers, Lakes, Waters, *&c.* Joh. 6. 22. Act. 27. 16, 30.

Body Deut. 28. 11, 53. Heb. *Belly*, marg. Thigh, Judg. 8. 30. marg. Fleſh, Iſa. 10. 18. marg. Sheath, Dan. 7. 15. marg.

Boiſtrous] Mat. 24. 30. Strong, marg.

Bold] Couragious, confident, not abaſhed, affrighted, terrified, Prov. 28. 1. Act. 13. 46. 1 Theſſ. 2. 2.

Boldneſſe] Eccl. 8. 1. Strength, marg. Heb. 10. 19. Liberty, marg.

Bolled] Exod. 9. 31. or in the ſtalk. The Greek tranſlateth it, *ſeeding. Aynſw.*

Bolſter] 1 Sam. 19. 13. & 26. 7. That whereon our heads lye and reſt in the night.

Bolt] To ſhut, or make faſt, 2 Sam. 13. 17, 18.

Bond] Delivering, Ezek. 27. 30. marg. *In bonds*, Eph. 6. 20. In a chain, marg.

Bond] A Bond-man, or woman, 1 Cor. 12. 13. Gal. 3. 28. Col. 3. 11.

Bondage] Servants, Exod. 13. 3. marg. Bond-men, Deut. 13. 10. marg.

Bond-maid] Levit. 19. 20. or Bond-woman.

Bond-ſervant] Lev. 25. 39. or, Slave.

Bonnets] Exod. 28. 40. Of linnen cloth wrapped about their heads, much like the High-prieſts miter: So we Chriſtians are to put on our heads, *the hope of ſalvation for an helmet*, and under it for to *rejoyce*, 1 Theſſ. 5. 8. Rom. 5. 2. For the tire upon the head is oppoſed to *mourning*, Ezek. 24. 17, 23. *Aynſworth.*

Iſa. 3. 20. the word is of the ſame deſcent with that tranſlated *bravery*, verſ. 18. and is deemed ſometime to be taken more largely for all ſorts of goodly garments, chap. 61. 3, 10. but is moſt commonly uſed for *head-tires*, or *hoods*, and that common to either ſex, as appeareth, Exod 39. 28. Ezek. 24. 17, 23. & 44. 18. *Annot.*

Book] Hiſtory, or words, 1 Chron. 29. 29. marg. Words, 2 Chr. 9. 29. & 12. 15. marg.

Booth] A Tent made of poles, and covered over, *Jacob* made ſuch for his Cattle, Gen. 33. 17. The *Iſraelites* made ſuch to dwel in, Lev. 23. 42, 43. and at the Feaſt of Tabernacles, ſuch of green boughs of trees, Neh. 8. 14, 17. Such *Jonah* made to keep him from the Sun, Jonah 4. 5. and ſuch Keepers of Orchards or Fields, which are ſoon built, and ſoon down, weak, not durable, Job 27. 18.

Booty] Prey, ſpoyl, Numb. 31. 32. Jer. 49. 32. Hab. 2. 7. Zeph. 1. 13.

Border] Coaſt, bound, limit, Gen. 10. 19. & 49. 13. A ſhooting in, or Cloſure; that is, a border to faſten the feet of the Table together, Exod. 25. 25. *Aynſw.*

A skirt, hemme, fringe, Mar. 6. 56.

To border] Zec. 9. 2. *And Hamath ſhall border thereby.* Heb. *And he alſo ſhall border Hamath thereby*; meaning that the eye of providence ſhall limit, that is, ſhall ſtay the courſe of the power, conqueſts, and enterpriſes of *Hamath* chief City of *Syria*; or rather thus, *Hamath* ſhall ſhare in the burthen, bear a part in the puniſhment. *Annot.*

Born again] Joh. 3. 7. From above, mar. *Born of God*, Joh. 1. 13. *Of the Spirit*, Joh. 3. 6. *Of water, and of the Spirit*, Ibid. 5. See 1 Pet. 1. 23.

One born out of due time, 1 Cor. 15. 8. An Abortive, marg.

Born, for *brought forth*, Gen. 4. 18, 26.

Which were born not of blood, &c. Joh. 1. 13. To be *born* of any thing, ſignifies, to receive his *beginning* or *principle* of *life* and *motion* from any thing; and ſo here, to be *born of God*, is to have received ſome *ſpeciall influence from him*, and proportionably to be a *Son of God*, is that ſtate which is anſwerable to ſuch *principle*, a *life* proportionable to ſuch a *beginning*, that higher pitch of Chriſtian living now under the Goſpel. And in oppoſition to that,

1. Thoſe that are born in *blood* (which is the livelyeſt expreſſion of our *corrupt birth*, or *naturall* eſtate) are thoſe that live that naturall Heathen firſt life, the life of the Naman.

2. Thoſe that are *born of the will of the fleſh are carnall men*, thoſe that follow their owne turall vicious carnall Will. And,

3. Thoſe that are *born of the will of man*, they ſeem to be thoſe that by the influences of that higher rationall principle, live according to the Rules of *rationall nature*, *i. e.* of *unregenerate morality*, to which the Rules of Chriſts Law, ſuperadding much of light and perfection, the *believers* and *receivers* of Chriſt, are here defined to be thoſe that live according to thoſe Rules, that *higher principle*, (and ſo are ſaid to be *born of God*) and not according to any of theſe *lower* ſtates. Dr. *Ham.* Annot. *b.*

Borrow] Exod. 22. 14. Heb. *aſk*, and conſequently receive a thing lent, as movable goods, beaſts, houſhold-ſtuffe, and the like. *Aynſworth.*

Alſo, jewels of ſilver, and jewels of gold, *&c.* Exod. 3. 22. & 12. 35. Veſſels, 2 Kin. 4. 5. an Axe, 2 King. 6. 5. Money, Neh. 5. 4. To be repaid, reſtored, or made good, Pſal. 37. 11. 2 King. 6. 5. Exod. 22. 14.

Borrower] Prov. 22. 7. Iſa. 24. 2. One that borroweth of another.

Boſcath] *In poverty.* The name of a place, 2 King. 22. 1.

Boſor] *Taking away.* The Father of *Balaam*, 2 Pet. 2. 15. called *Beor* in Num. 22. 5. *Peter* writing from *Babylon* calleth him *Boſor*; for in the *Babylonian* or *Chaldee* language, the Hebr. letter ע, *Ghain*, is often pronounced like ז, whereupon the Greek Interpreters ſometime put ז in ſtead thereof, as *Gnamiud*, Numb. 1. 10. is in Greek *Semioud*, (See other inſtancees in Jer. 46. 17. & 29. 26. Numb. 13. 8. Ezr. 2. 2.) *Aynſw.*

Boſſes] Job 15. 26. The word ſignifies a thing that is *higher* then the reſt; as,

1. A houſe or building *higher* then others, Ezek. 16. 24.

2. The *back* of *beaſts*, which uſeth to be the higheſt, Pſal. 129. 3.

3. The *eye-brows* that are *above* the eye, Lev. 14. 9.

4. The *upper* part of the *wheel*, 1 Kin. 7. 33.

5. The

5. The *body* of man which goes *upright*, and is *higher* then the beasts, Job 13. 12.

6. The *bosses* and *highest* part of a *buckler*, as here. Some read it the *backs* in the second sense, because *bucklers* were wont to be made of the *backs* of *beasts* doubled. *Annot.*

Botch] Deu. 28. 27. Bile, or ulcer, & 35. Evill bile, sore, or malignant ulcer. *Aynsw.*

Both] Spoken of *persons*, Gen. 1. 25. & 3. 7. & 9. 23. Other *things*, as Tables, Exo. 32. 15. Boards, Exod. 36. 29. a Calf, and a Lamb, Lev. 9. 3. Hands, Lev. 16. 21. and so of other things. *Both small and great*, 2 King. 23. 2. *from small even to great*, marg.

Bottle] 1. A Vessel wherein to put *water*, Gen. 21. 14, 15, 19. *milk*, Judg. 4. 19. *wine*, 1 Sam. 10. 3. & 16. 20. abused to drunkenness, Hos. 7. 5. & Hab. 2. 15. (where some translate, not *bottle*, but *heat*, *wrath*, or *anger*. *Annot.*) Of which some were made of Earth, Jer. 19. 1. some of Leather, called in Hebr. נבל, *nebel*, which the *Septuagint* turn ἀσκὸς, as we, *bottle*, 1 Sam. 1. 24. 2 Sam. 16. 1. and ἀσκὸς cometh of α, & σχέω, to *contain*, as being capable of liquor. *Leigh Crit. Sac.* Such as it seemeth were the *bottles* whereby the *Gibeonites* deceived *Joshua*, Josh. 9. 10, 13. and unto such there seemeth to be an allusion Psal. 119. 83. *I am become like a bottle in the smoak*; that is, like a skin bottle or bladder that is shrivelled in the smoak. *Annot.* Dry and wrinkled. *Aynsworth.*

2. The inhabitants of *Jerusalem*, whom the Lord would fill with the wine of his wrath, Jer. 13. 12.

5. Gods remembrance or preserving. Psal. 56. 8. *Put thou my tears into thy bottle*; that is, reserve them diligently, *Aynsw.*

If God keep the *tears* of his Saints in store, much more will he remember their *blood* to avenge it, and though Tyrants burn the bones, yet can they not blot the tears and blood out of Gods register. *Annot.*

4. The *clouds* called the *bottles of heaven*, Job 38. 37. Which hold the rain, till God please to pour it down on the earth. *Annot.*

Bottome] That which is the *lowest* and *undermost*, as of the Altar, Exod. 29. 12. of the Sea, Job 36. 30. Heb. *the roots of the Sea*, marg. of *Solomon's charet*, Cant. 3. 10. Den, Dan. 6. 24. of the *mountains*, Jonah 2. 6.

It's put for *bosome*, Ezek. 43. 13. marg. Cuttings of, Jonah 2. 6. marg.

Bottomlesse pit] Rev. 9. 1. Hell, as being without *bottome*. See the *Dict.* of the *Revel.*

Bough] The word signifies,

1. The time of harvest, when the corn being ripe is cut down, Isa. 9. 3.

2. It is put for the corn then to be cut down, Joel 3. 13.

3. For War, wherein men are cut down by the sword, as corn by the sickle, Jerem. 51. 33.

4. For Boughs, which Trees put forth, as the Earth puts out Corn in Harvest, Isa. 27. 11. Psal. 80. 11. *Annot.* on Job 14. 9.

Joseph is a fruitfull bough, Gen. 49. 22. In the Hebr. בן פרת, *filius fructescens*, a *fructifying Son*; that is, a bough or branch which springeth out of the Tree, as a Son from the Father. The Greek saith, a *growing Son*, so the *Chald.* *Aynsw.*

The Lord shall top the bough, Isa. 10. 33. Hereby is meant, that God would cut down the chief and principall, those of greatest state and might in *Senacherib's* Army, such as are likened to high Boughs and tall Trees, ch. 2. 13, 18. ch. 18. 5. *Annot.*

By *Boughs* in Psal. 80. 10, 11. may *figuratively* be understood the beauty, increase and extent of the Church, as in Ezek. 31. 6. & Dan. 4. 12. Dominion and protection.

Bound] The end, Gen. 49. 26. The limit, Psal. 104. 9. Job 14. 5. A land-mark, Hos. 5. 10. A border, Isa. 10. 14.

The word signifies,

1 A decree or statute, Mal. 4. 4.

2 The thing decreed, a bound of place, Job 38. 10. A decreed time, Job 14. 13. Appointed food, Job 23. 12. A bounding place to the Sea, or a bounding time, within which as within a circled wall, the Sea is kept fast, Job 26. 10. & 38. 8, 10, 11. Psal. 104. 2, 9. Pro. 8. 19. Jer. 5. 22. *Annot.* on Job 26. 10.

Bound in the spirit, Act. 20. 22. *Paul* resolving to venture the hazard of imprisonment here, by going up to *Jerusalem*, whither if he go, he knows, and the Spirit of God tells him, vers. 23. it will befall him, may be said to be *bound in spirit*; but it may be also interpreted onely of his *presaging* and *foreseeing* his *bonds*, which being *revealed* by the Spirit of God to others of him, and probably immediately to him also, he may be said to be *bound in the spirit*, in that respect. Dr. *Ham.* Annot. *b.*

Bountp] Blessing, 2 Cor. 9. 5. marg.

Bountifull] Good, Prov. 22. 9. marg. Bountifull, Isa. 32. 5. or, magnificent; as some, *the noble*. The words of the Prophet (I conceive) should be rendred to expresse his mind aright; *nor shall any Churle have the title of a Lord*, or the like. The Hebraisme being adjoyned in the marg. *And to a Churle*

it

it ſhall not be ſaid, Lord; for ſo it is pointed in the Text; he ſhall not be ſaluted by, or graced with any ſuch title of honour. *Annot.*

Bountifulneſs] Simpleneſſe of heart, or benignity; bounteouſneſſe proceeding from ſimpleneſſe of heart, for liberality ought to be a pure and ſimple motion of doing good, without being corrupted by ones proper intereſt, and hope of recompenſe, 2 Cor. 9. 11. *Leigh Crit. Sac.* The word ἁπλότης is rendred in Rom. 8. 12. *ſimplicity*, or *liberally*, marg. In 2 Cor. 8. 2. *liberality*. In Eph. 6. 5. *ſingleneſſe*. So in Col. 3. 22.

Bountifully] *Dealt bountifully*, Pſal. 13. 6 The Original word *Gamal*, ſignifieth *to give one thing for another*, as proſperity after one hath been in adverſity; and though it be ſometime uſed for rewarding evill for good, Pſal. 7. 5. or evil for evil, Pſal. 137. 8. yet from God to his people, it commonly ſignifieth *a bountifull rewarding of good things in ſtead of evill*, which we rather do deſerve. So Pſal. 116. 7. & 119. 17. & 142. 8. & 103. 2, 10. The Greek tranſlateth, *dealt bounteouſly*; the Chald. *rewarded me good*. *Aynſworth*.

He which ſoweth bountifully, ſhall reap bountifully, 2 Cor. 9. 6. Greek, *with bleſſings*, word for word it is, *He which ſoweth in benedictions* or *bleſſings, ſhall reap in benedictions*. *Annot.*

Bow the knee] Gen. 41. 43. or *tender Father*. Heb. *Abrech*, marg.

Bow-men] Jer. 4. 29. Hebr. *him that throweth* or *ſhooteth out arrows with a bow*, as Pſal. 78. 9. *Annot.*

Bowels] Tender mercies, Pſal. 25. 6. Pro. 12. 10. marg.

Box] 2 King. 9. 1, 3. Matth. 26. 7. A little veſſel.

Boy] A Lad, or man-childe, Gen. 25. 27. Zec. 8. 5. marg.

B R.

Bracelets] Iſa. 3. 19. or Chains. The word comes from a root that ſignifieth to *wreath*, and hath affinity with one that ſignifieth the *navel*, Ezek. 16. 4. and with another that ſignifieth a *coat of mail*, or a *brigandine*, 1 Sam. 17. 5. and it is moſt likely to import any ſuch ornaments as conſiſt of links faſtened together, as in the *mail* of the *coat* thereof conſiſting; or of gold wire or thread therewith covered, twiſted, and wreathed together. Such as thoſe about the Tabernacle and Prieſtly robes ſeem to have been of both kindes whereof Chains and Bracelets are uſually made. It may (as ſome think) comprehend Chains of all ſorts, uſed about neck, arm, wriſt, or leg. *Annot.*

Bramble] Judg. 9. 14. or Thiſtle, mar.

Brand] A fire-brand, Judg. 15. 5. *A brand pluckt out of the fire*, Zec. 3. 2. A ſpeciall and choyce peece purpoſely ſaved and reſerved by God for his ſpecial uſe and ſervice, out of *Ur* of the *Chaldees*, out of the *Babylonian* fiery furnace. *Annot.*

Brandiſh] To ſhake threateningly, make gliſter, or ſhine, ſpoken of a Sword, Ezek. 32. 10.

Braſen] Spoken of Bars, 1 King. 4. 13. Buls, Jer. 52. 10. Cenſers, Numb. 16. 39. Grates, Exod. 35. 16. & 38. 4. Oxen, 2 Ki. 16. 17. Pot, Lev. 6. 28. Rings, Exod. 27. 4. Scaffold, 2 Chr. 6. 13. Sea, 2 King. 25. 13. Serpent, 2 King. 18. 4. Shields, 1 King. 14. 27. Sockets, Exod. 38. 10. Veſſels, Mar. 7. 4. Wheels, 1 King. 7. 30. All which were of Braſſe.

I will make thee unto this people a fenced braſen wall. Jer. 15. 20. I will arm thee with ſuch power, as they ſhall not be able to prevail againſt thee. *Annot.*

Bravery] Iſa. 3. 18. For brave and goodly things, as *bravery of excellency*, for *brave* excellency, or excellent *bravery*, chap. 13. 19. *Annot.*

Brawler] One that is contentious, litigious, full of ſtrife, a Wrangler, 1 Tim. 3. 3. Tit. 3. 2.

Brawling woman] Prov. 12. 9. Heb. *a woman of contentions*, marg.

Bray] To make a noyſe like a wilde Aſſe, for hunger, cold, and other inconveniences; for the wilde Aſſe doth not bray when he is full, and nothing troubles him, Job 6. 5. *Annot.* on Job 30. 7. To beat, or pound, Prov. 27. 22.

Breach] Broken, 2 Sam. 6. 8. marg.

Breaches] Creeks, Judg. 5. 17. marg.

Bread] Daily-bread, Matt. 6. 11. That which is meet for us, or may ſuffice our nature every day, Prov. 30. 8, Luk. 11. 3. *Annot.*

Bread-corn] Iſa. 28. 28. Hebr. *Bread*; Bread for Corn, whereof bread is made. *Annot.*

Breadth] Gen. 6. 15. & 13. 17. The dimenſion of a thing from the one ſide to the other.

Break] Spoken of the day, 2 Sam. 2. 32.

Break] To run from, 2 King. 23. 12. m. Deſtroy, Pſal. 74. 8. marg. Breath, Cant. 4. 6. marg.

She brake the box, Mar. 14. 3. The Greek συνετριψε, in the active doth not naturally ſignifie

ſignifie to *break*, but to *knock*, to *beat*, or *ſhake together*, or to *rub* or *ſcrape*. If it ſignifie *contundere*, or *conquaſſare*, to *knock*, or *ſhake*, then the meaning will be, that *ſhe took the veſſel*, or *knockt* it againſt the ground, that it might run the more fluently, and that the more *corpulent* parts might riſe from the *bottome*, and then ſhe *poured it on his head*. But if it ſignifie *conterere*, then it refers to the *inſtrument* ordinary among *Apothecaries*, to *rub* or *ſcrape* the *inſide* of the *veſſel*, that the oyntment ſtick not to it. Dr. *Hammond* Ann. *b*.

Breaker] Rom. 2. 25. A tranſgreſſor, the breaker up. The *Aſſyrian* and *Chaldean*.

Breaſt] That part of the body forward, from the neck to the waſte, Luk. 18. 13, Joh. 13. 25.

Breaſts] The paps or dugs, which afford milk to the young, Job 3. 12. Pſal. 22. 9. Iſa. 28. 9. The whole perſon, Prov. 5. 19. Milk-pails, Job 21. 24. marg.

Breeches] A cloſe linnen garment which the Prieſts were to wear for the covering of their nakedneſſe, Exod. 28. 42.

Breed of Baſan] Heb. *Sons of Baſan*; that is, bred and fed on Mount *Baſan*, which was a fertile place, and good to nouriſh cattel, Numb. 32. 1, 3, 4, 33. *Aynſworth* on Deut. 32. 14.

Bred wormes] Exod. 16. 20. Heb. *wormed wormes*; that is, bred abundantly, or crawled full of wormes. *Aynſw.*

Breed] Gen. 8. 17. Increaſe, Zeph. 2. 9. *Breeding of nettles, &c.* waſte, and barren. *Annot.*

Brethren] *Men brethren*, Gen. 13. 8. mar. *Kinſmen*, 1 Chr. 15. 5. marg. *Sons*, 2 Chron. 35. 5. marg.

Bribe] A corrupting gift, Deut. 16. 19. Ranſome, 1 Sam. 12. 3. marg.

Bribery] Job 15. 34. *Tabernacles of bribery*, Heb. *Tabernacles of a bribe, of men that take bribes.* The houſes where ſuch men dwell, or houſes built by bribes received to pervert juſtice. *Annot.*

Brick-kilne] 2 Sam. 12. 31. Some think that this was the furnace of *Molech* or *Milchom*, the Idol of the *Ammonites*, where they had made their children paſſe through the fire, 2 King. 16. 3. *Annot.*

Bride-chamber] Mat. 9. 15. The chamber wherein the Bridegroom entertaineth the Bride.

Bridle] To moderate; rule or guide, Jam. 3. 2. To refrain, or reſtrain, as it were with a bit or bridle, Jam. 1. 26.

Bridle. 's taken *properly* for that whereby Horſes, Mules, and Aſſe are kept in, and made to go what pace their Riders pleaſe, Pſal. 32. 9. Prov. 26. 3. Rev. 14. 20. But *figuratively*, for that authority whereby people are kept in awe, Job 30. 11. *Annot.*

Brigandines] Jer. 46. 4. or Corſlets, or Coats of mail. *Annot.*

Bright] 1 Ki. 7. 45. Made bright, or ſcoured, mar. *Brightneſſe*, Job 31. 26. mar. Pure, Jer. 51. 11. marg.

Bright clouds, Zech. 10. 1. Lightnings, mar.

Brim] Joſh. 2. 7. The top.

Bring] To take, Exod. 25. 2. mar. Thruſt, 2 Sam. 15. 14. marg. Give, Job 14. 4. marg.

To bring forth, Gen. 3. 18. Cauſe to bud, marg.

Bring to nought, Pſal. 33. 10. Make fruſtrate, marg.

Bringers up, 2 King. 10. 1. Hebr. *Nouriſhers*, marg.

Brink] The ſhoar or bank of a River, Gen. 41. 3. Exod. 2. 3.

Broad] Wide, large, that which may be certainly meaſured, as the Altar, Exo. 27. 1. Plates, Numb. 16. 38. Chamber, 1 Kin. 6. 6. Walls, Jer. 51. 58.

Spoken of Gods *commandements* (which are infinite) Pſal. 119. 96.

Broided] 1 Tim. 2. 9. Plaited, marg.

Broidered coat] Exod. 28. 4. Mr. *Aynſw.* rendreth it a *coat of circled work*, and ſaith that this differed from *broydered* work, which was of many colours; but this Coat was of one colour, white, being of fine linnen only verſ. 39. but woven with circles or round hollow places, like eyes; wherefore the ſame word is after in verſ. 11. uſed for Ouches, or hollow places wherein ſtones are ſet.

Broken] That periſheth, Pſal. 31. 12. mar. Brittle, Dan. 4. 42. marg. Rent, or torn, Job 7. 5. Worn away, Pſal. 38. 8. Unuſual, Pſal. 31. 8. Violated, or made of none effect, Joh. 10. 35. Sorrowfull and eaſily touched with pain, Pſal. 51. 17. & 147. 3. Wounded and oppreſſed, Prov. 17. 22. Divided, or ſcattered, Dan. 11. 4, 22.

Broken-hearted] Iſa. 61. 1. Such as are humbled and brought low by affliction and anguiſh, and throughly touched with a lively ſenſe of their ſins, the procuring cauſe thereof. *Annot.*

Brood] Luk. 13. 34. Chickens.

Brook] A ford or paſſage, Gen. 32. 23. A Bourn or ſmall River, Numb. 13. 23, Deut. 2. 13. 1 Sam. 30. 9. Valley, 2 Chr. 20. 16. Iſa. 15. 7. marg.

Wroth] Lawfull, Judg. 6.19,20. Unlawful, Isa. 65. 4. Pieces, Ib. marg.

Wrotherhood] Fellowship of Brethren, Zech. 11. 14. 1 Pet. 2. 17. Those who are Brethren in Christ. *Annot.*

Wrotherly] Covenant, Amos 1. 9. Love, Rom. 12. 10. Kindnesse, 2 Pet. 1. 7.

Wrought] 1 King. 22. 37. Heb. *came*, mar. Removed, 1 Chr. 13. 13. marg. Gave, 2 Chr. 17. 5. marg. Go, Ezr. 6. 7. mar.

Brought hastily, Gen. 41. 14. Heb. *made him run*, marg.

Brought up, 2 Sam. 21 8. Heb. *bare*, marg. Est. 2. 7. Heb. *nourished*, marg.

Brought up with, Act. 13. 1. *Foster brother*, ma.

Wrow] Edge, Luk. 4. 29. marg.

Brow brasse, Isa. 48. 4. that is, exceeding hard, whereby is expressed an extremity of obstinacy. *Annot.*

Wrown] Spoken of Lambes and Sheep, Gen. 30, 32, 33, 35, 40.

Wropled] Spoken of Fish, Luk. 24. 42.

A bruised reed shall he not break, Mat. 12. 20. Those that have fallen, as long as there is any hope left in them, he will not deal with rigidly, but very mercifully. Dr. *Hammond* Paraph.

Wruit] *The noyse of the bruit is come*, Jerem. 10. 22. Heb. *A voyce of hearing*, as *a word* or *speech of hearing*; that is, *a word* or *speech heard*, Heb. 4, 2. or, *of report* or *rumour*, (as 1 Sam. 2. 24. Jer. 49. 14. 23. that is, a loud rumour, or a loud report; as, *a voyce of cry*, for a *loud cry*, ch. 8. 19.) *behold it cometh*, as Ezek. 21. 7. *Annot.*

Wrute] 2 Pet. 2. 12. Jude v. 10. Applyed unto profane seducers and their followers.

Wrutish] Burning, Ezek. 21. 31. marg.

B V.

Bucket] That wherewith water is drawn out of Wels, Numb. 24. 7. Isa. 40. 15.

Bud] To grow, Psal. 132. 17. *Aynsw.*

Bullock] Isa. 65. 25. Jer. 31. 18. A young Steir or Heifer.

Bulrush] Exod. 2. 3. Thereof the *Ægyptians* used to make light boats, and vessels to go upon the waters, Isa. 18. 2. *Aynsw.*

Bulwark] A strong frontier, fort, sconce, rampart, made for strength and safegard of a City, 2 Sam. 20. 15. 1 King. 21. 23. Psal. 122. 7. *Aynsw.* on Psal. 48. 13.

A fortification raised by an enemy, that besiegeth a City, whereby being himself in more safety, he may the sooner take the City, Deut. 20. 20. Eccl. 9. 14.

Bunch] Spoken of *Hyssope*, Exod. 12. 22. of *Raisins*, 2 Sam. 16. 1. of *Camels*, Isa. 30. 6. Of which some kinde had *one*, some *two* bunches apiece, and were very usefull for carriage, in regard of the great weight they were able to bear, but especially with those that were to travel through waste places, because they could continue long without water, Isa. 21. 7. From this their bunched body arose that *proverbiall* speech of *driving* or *drawing a Camel through a Needles eye*, Matth. 19. 24. *Annot.*

Bundle] Spoken of *Money*, Gen. 42. 35. *Myrrhe*, Cant. 1. 13. *Tares*, Mat. 13. 30. *Sticks*, Act. 28. 3.

Bundle of life, 1 Sam. 25. 29. that is, *in safe custody.*

Burden] Gift, Psal. 55. 22. marg. Grievousnesse, Isa. 30. 27. marg.

Burdened] 2 Cor. 5. 4. The Originall word signifieth *to be heavy*, Matth. 26. 43. *pressed*, 2 Cor. 1. 8. *charged*, 1 Tim. 5. 16.

Burdensome] Grievous, troublesome, 2 Cor. 11. 9. Used authority, 1 Thess. 2. 6. marg.

Buriers] Ezek. 35. 15. Such as put the dead corps into the grave.

Burn] To ascend it, Exod. 27. 20. marg. To take away, 1 Sam. 5. 21. marg.

Are burnt up, Jer. 9. 10. or *desolate*, marg.

Burnt incense, 2 Chr. 28. 3. or *offered sacrifice*, marg.

Burning] Isa. 3. 24. Tanning, or Sunburning. *Annot.*

Burnings] *Who amongst us shall dwell with everlasting burnings?* Isa 33. 14. The word it self properly seems to signifie an *hearth*, on which fire is made; so it is rendred, Psalm 102. 3. and some therefore here so render it, *hearths of perpetuity*, and have fire ever on them, and never leave burning; and this they understand of the *Assyrians* fury and rage that was never satisfied, but as the fire that hath never enough, Prov. 30. 16 was incessantly spoyling and making havock of Countreys and people, ch. 10. 7. & 14. 6. Which way soever the words be rendred, whether, *Who among us can abide*, or *dwell*, (to wit, in safety) *with a devouring fire*, with *continuall burnings?* or, *who can gather* forces *for us* against such? or, *who can* but *fear* such? they may well be the words of profane and wicked persons distrusting Gods providence and power to defend and protect them against the *Assyrians*. *Annot.*

Burnished] Polished, or furbished, Eze. 1. 7.

Burst] To break in pieces, Nah. 1. 3. To flow over, Prov. 3. 10.

Bushes] Commendable trees, Isa. 7. 19, marg.

Buſhel] It was among the *Romanes* a meaſure of *dry* things, containing ſixteen *ſextarios*, every one of which was one *pinte* and *an half*, Mat. 5. 15.

Buſhie] Cant. 5. 11. or Curled, marg.

Buſie] To be diligently employed or exerciſed about any work, 1 King. 20. 40. 2 Chr. 35. 14.

But] put for If, Joſh. 23. 8. mar. Onely, Job 2. 6 marg. Moreover, Phil. 2. 19. mar.

Butler] Cup-bearer, 1 King. 10. 5. mar.

Butlerſhip] The charge or office of a Butler, Gen. 40. 21.

Buttocks] Iſa. 20. 4. Hebr. *fundament*, that part which mans body ſits upon, and reſts on in ſitting.

The meaning of *their buttocks uncovered*, is, having not rayment ſo much as to hide their ſhame. So in deſpight were *David*'s Meſſengers uſed by the *Ammonites*, 2 Sam. 10. 5. *Annot.*

Buy] To take, Prov. 31. 16. marg. Value, Mat. 27. 9. marg.

Buyer] Such uſually undervalue commodities, Prov. 20. 14. and rejoyce in their gaining, Ezek. 7. 12.

Buzite] Job 32. 2, 6. *Elihu* ſo named.

B Y.

By] From, Pſal. 5. 10. marg. Into, Pſal. 10. 10. marg. Being in, Job 27. 11. marg. To, Mat. 5. 21. marg. For, Luk. 1. 77. marg. Heb. 6. 7. marg. Becauſe of, Rom. 8. 11. marg.

By and by] Forthwith, Mat. 5. 21. Now, Mar. 6. 25. Immediately, Luk. 17. 7. Preſently, Luk. 21. 9.

By-wayes] Secret and unhaunted by-paths, that the enemies might not diſcover them. Judg. 5. 6. *Annot.*

By-word] Deut. 28. 37. A ſharp or cutting taunt. *Ayuſw.* 1 King. 9. 7. The Heb. word ſignifieth a *ſharp* or *biting* word; ſuch a ſcornfull ſpeech as pierceth to the heart. *Ann.* Job 17. 6. A by-word, or a Proverb. To ſpeak *proverbs againſt a man*; or, *to make him a by-word*, argues him to be *in the depth of miſery*, Numb. 21. 27, 28. Deut. 28. 37. Pſal. 44. 13, 14. *Annot.*

C A.

Cabbins] Jer. 37. 16. *When Jeremiah was entred into the cabbins*, or *cells*, or *wards*, or *lodges*. The *Jewiſh* Criticks ſome of them tell us, that they were *cells*, or *lodges*, ſituate before the Priſon, for the *guards* or *wards* that kept that Priſon, to abide in. But it may ſeem rather to ſignifie ſuch ſorry *cells* or *cabbins* as the Priſoners had to lie in. *Annot.*

Cage] Jer. 5. 27. *As a cage full of birds*, or *a coup*; for it is (as the Jewiſh Maſters tell us) a receptacle made of boards, wherein Fowlers and Poulterers uſed to fat their fowle. And it may ſignifie as well one made of *twigs*, as of *Boards*; for it is uſed alſo for a *maund*, or *basket*, Amos 8. 1, 2. *Annot.*

Cake] Hoſ. 7. 8. *Ephraim is a cake not turned*; as if he ſhould ſay, *He is neither raw nor roaſted, dough nor cake, fiſh nor fleſh*; which may be referred to the mixtures and differences of Religion, as was in *Ahab*'s time, when they halted between *Jehovah* and *Baal*, 1 King. 18. or in *Samaria*, 2 King. 17. 33. See Zeph. 1. 5. Rev. 3. 15, 16. Or elſe it may relate to that, that being as it were all fired by Gods judgements, he was not one whit humbled nor amended by it, but was ſtill *raw* in impenitency and obſtinacy, like a *cake* that is *burnt* on the ſide, and dough on the other. *Annot.* They are thus tearmed, as who did retain *circumciſion*, and yet followed the *ſuperſtitions* of the *Gentiles*, and ſo ſeemed both to be *Jews* and *Gentiles*. *Ravanell.*

Calkers] Ezek. 27. 9. or Stoppers of chinks, Hebr. *ſtrengtheners*; meaning, the chief of this Nation, which were cunning Ship-wrights, were employed in mending or making of Shipping, verſ. 27. Hebr. *Thoſe which mend thy breaches*; which ſome take for the breaches of walls and buildings. *Annot.*

Called] Cauſed to come, Eſt. 5. 10. marg. Proclaimed, Lam. 1. 21. marg. Set, Judg. 8. 31. marg.

Called after my name] 2 Sam. 12. 28. Heb. *my name be called upon it.* marg.

Call back] Iſa. 31. 2. Heb. *remove*, marg.

Call

Call upon] Iſa. 12. 4. or proclaim, mar.

Calm] Jonah 1. 11. *That the Sea may be calm unto us.* Heb. *may be ſilent from us*, marg.

Calve] *Their Cow calveth*, Job 21. 10. Heb. *ſendeth forth.* The word imports ſafety and deliverance. *Annot.* Job 39. 1. The word it ſelf carries a great deal of pain with it, for it ſignifies to bring forth with grief. *Annot.*

Came] 1 King. 20. 13. Heb. *approached*, ma.

Came abroad] 2 Chr. 31. 5. Hebr. *brought forth*, marg.

Came upon] 1 Sam. 4. 19. Heb. *were turned*, marg. 1 Chr. 12. 18. Cloathed, marg. & 2 Chr. 24. 20. m. Job 4. 14. Heb. *met*, ma.

Camp] To encamp, or pitch a camp, Exod. 19. 2. To lay ſiege againſt, Iſa. 29. 3. Jer. 50. 29. It's applyed alſo to Graſhoppers, Nah. 3. 17.

Can] To be able, or have power, Pſal. 78. 19. Mar. 2. 7. Joh. 6. 44.

Cannot] To be unable, or want power, Job 9. 13. & 23. 8, 9. Joh. 3. 3, 5.

Canaaniteſſe] 1 Chr. 2. 3. A woman of *Canaan.*

Canaanitiſh] Gen. 46. 10. Belonging to *Canaan.*

Candle] Job 18. 6. or lamp, marg. So ch. 21. 17. marg. & 29. 3. marg.

Cane] *Bought me no ſweet cane with money*, Iſa. 43. 24. Heb. *cane*, or *canel*, as it is uſually tearmed, (for *ſweet* is not in the text) or *calamus*, as it is rendred, Ezek. 27. 19. but *ſweet cane*, as here. So Jer. 6. 20. either for the compoſition of the ſweet oyntment, Exod. 30. 34. or for the Incenſe, Exo. 30. 7. *The ſweet cane*, Jer. 6. 20. Heb. *cane the good*, or *that is good*, or *cane of the beſt. Annot.*

Canker] *Their word will eat as doth a canker*, 2 Tim. 2. 17. or *Gangrene*, γαγγραινα, from γραω, ſignifying to *eat*, as the *diſeaſe* called a *Wolf*, or a *Canker* doth, which if it be not looked to in time, groweth incurable, and not onely conſumeth the part where it is, but ſpreadeth farther in the fleſh. Such is the nature of *hereticall* doctrine, if it be not ſtopt in the beginning, and cured by ſolid confutations, and Eccleſiaſticall cenſures inflicted upon thoſe that are obſtinate, it will ſpread far, and run over the whole body of the Church, and corrupt the ſame, 1 Cor. 5. 7. Gal. 5. 9. *Annot.*

Cankered] Jam. 5. 3. or grown ruſty. *Ann.*

Caphtozim] The Son of *Mizraim*, Gen. 10. 14.

Captain] Joſh. 5. 14. or Prince, marg.

Captain of the guard] 2 King. 25. 8. or chief Marſhall, marg. Jer. 52. 12. Heb. *chief of the Executioners*, or *ſlaughter-men*, mar.

Captain of the Temple] Act. 4. 1. or Ruler, marg.

Captains] Ezek. 21. 22. or Battering Rams. Heb. *rams*, marg.

Captives] 2 Chr. 28. 17. Hebr. *Captivity*, m.

Taken captive] 2 Tim. 2. 26. Hebr. *taken alive*, marg.

Captibity] Ezr. 1. 11. Tranſportation, m.

Captibity captive] Eph. 4. 8. or a multitude of captives, marg.

Care] 1 Sam. 10. 2. Buſineſſe, marg.

Care for, 2 Sam. 18. 3. *Set their hearts on*, m. Deut. 11. 12. *ſeek*, m. Pſ. 142. 4. *ſeek after*, m.

Careful] *Thou haſt been carefull for us with all this care.* 2 King. 4. 13. This phraſe implyeth ſuch care, as hath a fear of failing in ſome duty mixed with it. It intendeth a very ſedulous and diligent care. *Annot.*

And ſhall not be carefull, Jer. 17. 8. or, *nor taketh thought*, or *needeth to take thought. Ann.*

We are not carefull to anſwer thee in this matter, Dan. 3. 16. The matter is ſuch as needs no time of deliberation, or anſwer at all; at leaſt in words, but rather in deeds, of conſtancy and courage on our parts. *Annot.*

Be carefull for nothing, Phil. 4. 6. that is, with tearing and torturing the heart, with carking thoughtfulneſſe, impiety, fretting impatiency. *Leigh Crit. Sac.* In Μεριμνάω. We muſt be *carefull to maintain good works*, Tit. 3. 8.

Carefully] *If thou carefully hearken*, Deut. 15. 5. *If hearkening thou wilt hearken. Aynſw.*

Waited carefully for good, Mic. 1. 12. or, *was grieved for good*, ſick for it: which they loſt, and carefully expected in vain; but were caſt out of their former good and happy eſtate, by thoſe publick calamities. *Annot.*

The more carefully, Phil. 2. 28. with the more forwardneſſe, diligence, care and ſtudy.

Carefulneſſe] *Drink thy water with carefulneſſe*, Ezek. 12. 18. heavyneſſe, penſiveneſſe, trouble, vexation or anguiſh of minde.

I would have you without carefulneſſe, 1 Cor. 7. 32. a doubtfull and carking care, a diſtracting care, ſuch as parts and rends aſunder the minde, μεμερισται παρα το μαιζον τον νουν. *Leigh Crit. Sac.*

What carefulneſſe, 2 Cor. 7. 11. or *diligence*; ſtudy and diligence, readily and carefully to put in practiſe what I commanded you, to correct your errour and neglect, in not inflicting the cenſure of the Church upon the inceſtuous perſon. *Annot.*

Careleſſe] *How they dwelt careleſſe*, Judg. 18. 7. *i. e.* that they were quiet, and ſecure (in their opinion) from all danger of ſur-

Careleſſe, Iſa. 32. 9. Heb. *confident*, alluding to their vain confidence, for which they are ſo frequently taxed, ch. 30. 12. & 31. 1. *Annot.*

Careleſſely] Ezek. 39. 6. or *confidently*, m.

Carkaſſe] Taken, I. *Improperly*,

1 For Idols or Images, Exod. 26. 30. (which are ſo called, becauſe they are bodies without ſouls, as Pſal. 115. 4. yet ſo that Idolaters are often ſo deluded, as to think the falſe gods do animate, inform, and quicken them; and becauſe they are loath ſome unto God, as dead and ſtinking carkaſſes to men. *Annot.*)

2 For the Sacrifices which were offered to Idols, Jer. 16. 18.

3 For the body of the Jewiſh people, whom God would deliver, *Annot.* or, the godly grievouſly afflicted.

4 For grievous calamities, Rev. 16. 3.

II. *Properly* for a dead body; as,

1 Of *men*; as of the *Iſraelites* which fell in the Wilderneſſe, Numb. 14. 29. Of *Saul*, and his Sons, 1 Sam. 31. 10, 12.

2 Of *beaſts*, Judg. 14. 8.

3 Of *creeping things*, Lev. 5. 2.

4 Of *fowles*, Gen. 15. 9, 10, 11. See *Ravanel.*

The carkaſſes of their Kings, Ezek. 43. 7. Not for that they defiled themſelves by touching their dead bodies; or, for that they were grown into the Idolatry of the Heathen, to deifie their dead Kings, and to reſcue their corpſes from adoration, for we no where read at any time of that their Idolatry; but rather that they defiled themſelves with humane carkaſſes, which they had ſacrificed alive to their Idols, which in Scripture are ſometime underſtood by the name of Kings, as the *Ammonites* uſe to call their Idols. See Lev. 18. 2. 1 King. 11. 5. 2 King. 23. 10. Amos 5. 26. *Annot.*

Humane bodies are called *the carkaſſes of Kings*, which the Kings of *Judah* did ſacrifice to their Idols. *Ravanel.*

Carmelite] One of or belonging to *Carmel*, 1 Sam. 30. 6. 1 Chr. 11. 37.

Carmeliteſſe] A woman born there, or belonging thereto, 1 Sam. 27. 3. 1 Chr. 3. 1.

Carmites] Such as deſcended of *Carmi*, Numb. 26. 6.

To be carnally minded is death, Rom. 8. 6. Gr. *The minding of the fleſh*, or *the wiſdome of the fleſh.* The word in the Originall is φρόνημα, which ſometime is rendred the *deſire* or *affection*; ſometimes *minde*, or *meaning*; ſometimes *wiſdome*; and in all theſe ſenſes, that which the Apoſtle here calleth φρόνημα σαρκὸς, is *death*, that is, tending to death, or bringing death; as on the contrary, the deſires, affections, and wiſdome of the Spirit, are life, and peace, that is, tend to life, and procure our peace. *Annot.*

Carpenters] Ezr. 3. 7. or Workmen, mar.

Carriage] Judg. 18. 21. Luggage, bag and baggage, train and proviſion.

Carried the Ark] 1 Chr. 13. 7. Heb. *made the Ark to ride*, marg.

Carrieth] Job 21. 18. Heb. *ſtealeth*, mar.

Men that carried tales] Ezek. 22. 9. Heb. *men of ſlanders*, marg.

Cart] An inſtrument with wheels, called in the Originall עגלה from עגל, for that it *rolleth* or *turneth* upon *wheels*, uſed both for carriage, as 1 Sam. 6. 11. & 2 Sam. 6. 3. & Amos 2. 13. and for to get the Corn out of the huſk, ear, or cod, Iſa. 28. 28. for which now the Flail is uſed, wherewith men threſh.

Cart-rope] Iſa. 5. 18. *And ſin as it were with a cart-rope.* Heb. *the thick rope of a Wain* or *Cart.* The word properly ſignifieth a *thick cord*, or *rope*; ſuch as thoſe are uſually wherewith Carts or Wains are drawn, and whereof Traces are made for beaſts that draw in them; and hereby is intimated the ſtrength of thoſe plots, that they make uſe of, for the accompliſhment of their wicked purpoſes, that they may not fail and miſcarry before they come to full effect, Pſal. 64. 5. 6. *Annot.*

It's put for ſtrong reaſon (as they conceive) of ſome evill Law. *Bernard.*

Cart-wheel] Iſa. 28. 27. The wheels of ſuch a Cart or Drey. *Annot.*

Carved] Spoken of Images, Judg. 18. 18. 2 Chr. 33. 7, 22. & 34. 3. of the Cedar of the Temple, 1 King. 6. 18. of the Walls thereof, verſ. 29. of the two Dores, which were of Olive-tree, verſ. 32. of the two Dores that were of Fir-tree, verſ. 34, 35. of the Sanctuary, Pſal. 74. 6. of Beds, Pro. 7. 16.

Carvings] Figures engraven, 1 Ki. 6. 32.

Caſe] put for, 1. Condition, whether good, Pſal. 144. 15. or bad, Exod. 5. 19. Joh. 5. 6.

2. A ſtrict or inſeparable tye or obligation, Mat. 19. 10.

3. Certainly, or aſſuredly, Deut. 22. 1. & 24. 13.

Caſement] Spoken of a Window, Pro. 7. 6.

Caſt] A throw, or hurle, Luk. 22. 41.

Caſt] 1 King. 7. 15. Heb. *faſhioned*, marg. Thrown or flung, Prov. 16. 33. Dan. 3. 6, 11, 15, 21.

Caſt down] Pſal. 42.5. Heb. *bowed down*, marg.

Caſt forth] Hoſ. 14.5. Heb. *ſtrike*, marg.

Caſt into] Mat. 4.12. or *delivered up*, m.

Caſt off] Job 15.4. Heb. *made voyd*. marg.

Caſt out of the neſt] Iſa. 16.2. or, *a neſt forſaken*, marg.

Caſt them] Exod. 10.19. Hebr. *faſtened*, marg.

A Caſt-away] 1 Cor. 9.27. *I my ſelf ſhould be a caſt-away*. Gr. *reprovable*, or *unapproved*. The word ſignifieth not a *reprobate*, as if he were uncertain of his election, or of obtaining the prize; for the contrary appears, Rom. 8.38. & 2 Tim. 4.7, 8. but *reprovable* or *faulty*. Ἀδόκιμος is a Metaphor either taken from thoſe who try metals, and caſt away that which is droſſie; or he goeth on in his former Metaphor of thoſe who *proved Maſteries*, and hath regard to thoſe times where there were certain Colledges or Academies like our *Artillery gardens*, for exerciſe of Arms, where the Novices that ſubmitted not themſelves to the rigour of their diſcipline, or were found tardy in their tryals, or of purſie or unwieldy bodies, were caſhiered again by their Maſters. Therefore here the word ἀδόκιμος, ſignifieth not to be caſt for ever out of Gods favour, but to be *rejected* either as *baſe* and *refuſe ore* or *droſſe*; or *to be caſt out of their ſociety* and *company* [who wreſtled, or *ran for the prize*. *Annot.*

Caſtles] 2 Chr. 17.12 *places*, m. being ſtrong places for defence, Prov. 18.19. Such as was the Caſtle of *Zion*, 1 Chr. 11.5. ſerving both as a defence againſt enemies, 2 Chron. 27.4. and as a Bridle to keep them under, who are brought in ſubjection. Such as that, Act. 21.34.

Cattle] Gen. 1.24. The word in the Originall is *Behemah*, which in the general acceptation may ſignifie *any living creature*, eſpecially *great*, wilde or tame; and in particular, ſome take it for the *greater ſort of beaſts*, and therefore render it in the Plural number by *pecora*; and ſome for the *leſſer ſort*, and tranſlate it by *pecudes*: but the moſt underſtand by it ſuch as are uſefull to man, either for his *food* or *cloathing*, *drawing* or *burthen-bearing*, and therefore in *Latine* have their name from *help*, for the word is *jumentum*, as it were *juvamentum*. *Annot.* Them God ſubjected under mans command, Gen. 1.26. Pſal. 8.7. whereupon *Adam* as their Lord gave names unto them, Gen. 2.20. Herein of old, a principal part of mans riches was placed, Gen. 13.2. Eccl. 2.7. and was a ſpeciall bleſſing, Zec. 2.4. For whom God provideth, Pſal. 104.14. and who are in their kinde to praiſe God, Pſal. 148.10. They are not all of one colour, Gen. 30.32. nor of a like ſtrength, verſ. 41. Some alſo were *unclean*, Lev. 5.2. Some *great*, others *ſmall*, Eccleſ. 2.7. Some *fat*, others *lean*, Eze. 34.20. They were uſed of old for exchange, Gen. 47.17. for food, Sacrifices, *&c. Ravanel.*

The Cattle alſo concerning the vapour, Job 36.33. Hogs and Sheep and Oxen that go to hide themſelves, when they perceive a tempeſt coming, thoſe being much more quick-ſented then men, and can perceive the vapours going up to cauſe rain, before man can ſee or feel them. *Annot.*

Cabes] Job 30.6. Heb. *holes*, marg.

Caul] Exod. 29.13. It ſeemeth by Anatomy, and the *Hebrew* Doctors, to be the Midriffe, marg.

I will rent the caul of their heart, Hoſ. 13.8. *pericardion*, that incloſeth and compaſſeth the heart, that loſty heart ſo lifted up, verſ. 6. I will wound them mortally. *Annot.*

Cauls] Iſa. 3.18. or Net-works, marg. as others, *embroydered works*. Some would have it to be ſome ornament about the legs, as the former about the feet, as if the former were ſome kinde of Shooes, or Slippers; theſe of Hoſe or Stockings: But there is little probability of either. *Annot.*

Cauſe] 1 King. 8.45, 49. or right, mar.

Cauſe] To make, effect, bring to paſſe, Gen. 7.4. Exod. 9.18. Jer. 15.4, 11. Be the authors of, Rom. 16.17.

Cauſey] 1 Chr. 26.16, 18. *By the cauſey of the going up*. There is mention made of a *Cauſey*, 1 King. 10.5. & 2 Chr. 9.4. which in both places is tranſlated, an *aſcent*, but that was from the Kings houſe, towards one of the fore-gates of the Temple. By this, not onely paſſengers went up and down, but alſo ſuch things as were brought in and carried out of the Temple, did paſſe up and down, and therefore (the Temple being on the ſide of an hill, whereunto they went up) this may be called the *cauſey of going up*. *Annot.*

Cauſleſſe] 1 Sam. 25.31. Prov. 26.2. or, without cauſe, without any juſt, warrantable, ſufficient ground for the ſame.

C E.

Ceaſe not] 1 Sam. 7.8. Heb. *be not ſilent*, marg.

Ceaſed] 1 Sam. 25.9. Heb. *reſted*, marg.

Without ceaſing, Act. 12.5. or *inſtant*, and *earneſt*, marg.

Celebrate] Lev. 23. 32. Hebr. *reſt*, marg. Sabbatize. *Aynſw.* To ſolemnize, Lev. 23. 41. To praiſe, Iſa. 38. 18. Thence *Hallelujah*, the firſt and laſt word of divers Pſalmes. *Annot.*

Celeſtiall] 1 Cor. 15. 40. Heavenly, ſuper-celeſtial, or *upper-heavenly*, as the word ἐπουράνια ſignifieth. *Leigh Crit. Sac.*

Cellar] 1 Chr. 27. 28. A Treaſury, or Store-houſe: as King *Joaſh* had ſome to ſee oyl beaten out of his Olive trees, ſo he had others to take care of it when it was brought into Cellars. *Annot.*

The Original אוצר cometh of אצר, to *lay*, or *treaſure up*. *Buxtorf.*

Wine-cellars] 1 Chron. 27. 27. Places where the wine was kept.

Cenſers] 1 King. 7. 50. Heb. *aſh-pans*, m.

Ceremonies] Numb. 9. 3. or Statutes; that is, all the Rites and Ordinances preſcribed, which the Greek tranſlateth *the law thereof*. *Aynſw.*

They were ſacred conſtitutions of Gods appointment, and obſerved as ſervice and worſhip to God. *Bernard.*

Certain portion] Neh. 11. 23. or, ſure Ordinance, marg.

Certainly] Surely, truely, verily, without doubt, without fail, Gen. 18. 10. Exod. 3. 12. Jer. 44. 17.

Certainty] Luk. 1, 4. The Originall ἀσφάλεια (which is derived of α & σφάλλομαι, to *ſlip, fail, be deceived*) ſignifieth ſuch a certainty, whereby we are ſure that we erre not, are not deceived. *Leigh C. S.*

C H.

Chafed] 2 Sam. 17. 8. *And they be chafed in their mindes.* Heb. *bitter of ſoul*, marg. That is, ſo bitterly enraged with this affront of their being forced to flie, and to leave their Wives, Children, and Habitations, that they will redouble their ſtrength and reſolution to recover what they have loſt. *Annot.*

Chains] Jer. 52. 11. or fetters, ma. Ezek. 19. 9. or hooks, marg.

The chains, Iſa. 3. 19. or ſweet balls, mar. Others, *collars*, as *collars of Eſſes* with us. Which may therefore amount much to one. But *chains* or *collars*, and theſe ſeem to be diſtinguiſhed, Judg. 8. 26. where both are mentioned. The word here uſed cometh from one that ſignifies to *drop*. And becauſe pure *myrrhe* is ſuch as drops or iſſues from the plant of it ſelfe, unforced, is by a word of the ſame Originall thence ſo tearmed, Exod. 30. 34. Some therefore ſuppoſe that by it here are meant, ſuch little boxes, like our Civit-boxes of gold, wherein they uſed either to reſerve or carry about them *myrrhe*, and other like odours or ſweet oyntments; bearing the name of that for which they were firſt made and uſed. See verſ. 20.

Others take it for *pearls*, ſo tearmed from the form of them (as ſome the like in *Greek*) reſembling the *droppings* of *myrrhe*, or other gummy matter: Such as we tearm *Pendants*, which our great ones were wont to wear at their ears. *Annot.*

Chain-work] Such wherein ſundry ſprigs, leaves, flowers, and fruits were artificially interlaced, as links of a Chain, 1 King. 7. 17.

Chalk-ſtones] Iſa. 27. 9. Hebr. *ſtones of chalk* or *lime*, for ſo the word properly ſignifies, (though no where elſe found in the Hebr. text of the Old Teſtament, but another uſed for it, ch. 33. 12.) as appears both by the words of *pargeting*, and a *pargeter* among the *Talmudiſts*, thence deduced; and by the *Syriack* in *Daniel*, where it is uſed in the *Syriack* form for the *parget* or *plaiſter* of the wall. Dan. 5. 5. *As lime-ſtones broken in pieces*; that is, as Chalk-ſtones broken in pieces to make lime, wherewith to parget. So ch. 24. 10. And the participle is in ſuch a form not elſewhere read, as implyes a *breaking to pieces*, as ſuch ſtones for ſuch uſes are wont. So Deut. 9. 21. 2 King. 23. 12. *Annot.*

Challenge] Exod. 22. 9. *Which* another *challengeth to be his*; or, which *he* ſhall *ſay*, that *this* is *he*, or *this* is *it*, *which he*, that is, which the Plaintiffe ſhall charge or challenge; *is he*, that is, the man that had it; or, *this is it*, that is, the thing which I challenge. *Aynſworth.*

Chamber] In the Scriptures there are ſeveral ſorts of Chambers mentioned, as the Bed-chamber, Eccl. 10. 20. Bride-chamber, Mat. 9. 15. Bridegroom-chamber, Joel 2. 16. Guard-chamber, 1 Ki. 14. 28. Gueſt-chamber, Mar. 14. 14. Inner-chamber, 1 Ki. 20. 30. Little-chamber, 2 King. 4. 10. Side-chamber, Ezek. 41. 5. Upper-chamber, 2 Ki. 1. 2. There are alſo mentioned, the Chambers of Death, Pr. 7. 27. of Imagery, Ezek. 8. 12. Privy-chambers, Ezek. 21. 14. Large-chambers, Jer. 22. 14. the North and South-chambers, Ezek. 42. 13. the Holy-chambers, Ezek. 44. 19. the Secret-chambers, Mat. 24. 26.

Chambers] 1 King. 6. 5. Heb. *floors*, Heb. *ribs*, marg. 1 Chr. 9. 26. 2 Chr. 31. 11. or Store-houſes, marg.

Chamberlain] 2 King. 23. 11. or Eunuch, or Officer, marg. Act. 12. 20. Gr. *that was over the Bed-chamber*, marg. Rom. 16. 23. Gr. *Steward*, marg.

Champion]

Champion] A plain field, or Countrey, Deut. 11. 30. A great fighter, 1 Sam. 17. 4. Heb. *a man between two*, or *a duelliſt*. *Goliah* ſo called, either becauſe he put himſelf between the two camps, or offered a duel between two, that is, himſelf and another. *Ann.*

Chance] *And by chance there came downe a certain Prieſt that way*, Luk. 10. 31. The words may be rendred, either thus. *And the ſame time it fell out that a certain Prieſt, &c.* Or, *upon occaſion*, i. e. having ſome *buſineſſe* that *occaſioned* his going by at that time. Dr. *Hamm.* Annot. *a.*

Chance] *If a birds neſt chance to be before thee*, Deut. 22. 6. that is, if unawares thou meeteſt with it, or lighteſt upon it; ſo the Greek tranſlateth, *If thou meeteſt with a birds neſt before thee. Aynſw.*

Chancellour] Ezr. 4. 8. The word tranſlated *Chancellour*, is of the *Chald.* termination. It is a word of high dignity with us. Some take it here to ſet forth the Preſident of that Councel which was for the Kings affairs in thoſe parts. *Annot.*

Changers of money] Mat. 21. 12. Which changed forain coyn into money there currant, that thoſe which dwelt far off, might there according to the Law, buy Sacrifices, and pay their oblations. *Annot.*

Changes] Job 10. 17. Divers afflictions, one coming after another, like waves in the Sea. *Annot.*

Changes of rayment, Gen. 45. 22. that is (as ſome conceive) a courſe garment for private uſe within the houſe, and a more precious Suit to wear abroad. Or, *change of garments*, is ſuch precious garments as will move a man to change thoſe he had before, to put the old off, and put on theſe, 2 King. 5. 22. Zech. 3. 4. Or, *changes of raiment*, might be of upper garments, which were not made for any body in particular, but might indifferently be worn by any; ſuch garments they put on often; and it may be they had more need of change, becauſe they uſed in paſſionate grief to tear their cloaths, eſpecially thoſe which covered all the reſt, as chap. 37. 29, 34. & 44. 13. and many other places. Hence it was that *change of garments* were not onely given in teſtimony of honour, or favour, but as wagers in conteſtation, or tryal of any matter in doubt, as Judg. 14. 13. *Annot.*

Changing] Ruth 4. 7. The alienating or paſſing over of ones right to another.

Changeable] Ha. 3. 22. *Changeable ſuits.* The word in Heb. is but one, and is found but in one place more, to wit, Zech. 3. 4. where it is rendred *change of rayment*. But a word of neer affinity to it, and of the ſame deſcent with it, ſignifies *ſpoils* taken from men ſlain and ſtript; whether *armour*, as 2 Sam. 2. 21. or *raiment*, as Judg. 14. 19. (where another word alſo is uſed for *change of apparel*) ſo called from a word, that ſignifies to *pull away*, or *pull off*, Deut. 25. 9, 10. and ſo it is thought that *change of apparell*, is here ſtyled; becauſe the one is put off, for putting on of the other, as Zech. 3. 4. But others rather deem it ſome *ſpeciall* kinde of *apparel*, that covered the body from the *waſte* downward, ſuch as our Womens Kirtles, or Petticoats are, for it is very neer the *word* that commonly ſignifies the *loins*, chap. 5. 27. & 11. 5. *Annot.*

Chapiters] Exod. 36. 38. Heb. *heads*, or *tops*. *Aynſw.* They were ſo called, becauſe they were on the tops of the pillars, for grace and ornament. *Annot.* on 1 King. 7. 16.

Chapmen] 2 Chr. 9. 14. The Spice-merchants, 1 King. 10. 15.

Chappel] Amos 7. 13. or Sanctuary, *marg.*

Chapt] Jer. 14. 4. Heb. *broken*, or is waſted and ſpoyled, as ch. 48. 20. *Annot.*

Charaſim] 1 Chr. 4. 14. that is, Craftſmen, marg.

Charet, or Chariot] Hereunto were Cities, 2 Chr. 1. 14. Horſes, 2 Sam. 8. 4. and Guiders, 2 Chr. 18. 33. appointed.

Thy charets of ſalvation, Heb. 3. 8. or, *thy chariots were ſalvation*, marg. *Annot.*

Charge] Numb. 31 49. Heb. *hand.* 1 Kin. 11. 28. Heb *burden*, Ezek. 40. 45. & 44. 8. & 48. 11. Word, or Ordinance, mar.

To charge] Exod. 19. 21. Heb. *conteſt*, 1 Theſſ. 5. 27. or *adjure*, marg. It ſignifieth alſo to Interdict, Gen. 28. 6. Command, Mar. 9. 25. Command with a denunciation, 1 Tim. 6. 17. Inhibit and threaten, Mat. 9. 30. Intreat very earneſtly, 1 Tim. 5. 21. Paſſe upon, Deut. 24. 5. marg. Attribute, Job 1. 22. marg.

Chargeable] 2 Cor. 11. 9. *I was chargeable to no man*; or, *I chill'd*, or *benummed none*, or *fainted not in any thing*. The word in the Originall is καταναρκήσω, which (as the *Greek* Scholiaſt obſerveth) ſignifieth a *fainting* or *ſlackneſſe*, *chilneſſe* or *benummedneſſe*; and the Apoſtles meaning is, that though he were in great want when he preached to them, and was not ſupplyed by them, yet his zeal was no whit thereby cooled, nor his induſtry abated; he flagg'd not any way in his Miniſtery, no nor ſolicited any of the *Corimbians* to afford him neceſſary maintenance, nor lay heavy upon them, though their bounty ſlackned to him. *Annot.*

The

The word cometh of νάρκη & ναρκάω, which is derived of νάρκη, which ſignifieth a *Crampfiſh*; a fiſh (ſay the learned) that hath ſuch a benumming quality, that the cold of it will ſtrike from the hook to the line, from the line to the goad, from the goad to the arm, from the arm to the body of the fiſher, and ſo benumme him, and take away all uſe and feeling of his limbs. His meaning is, that he was none of thoſe idle drones, that by their lazineſſe do even chill and benumme, and dead the charity of well diſpoſed people. *Leigh Crit. Sac.* I received nothing from any which carnall men count a burthen. *Leigh's* Annot.

Charge] *And Jeſus ſtraitly charged them*, Mat. 9.30. Charged, commanded; appointed with authority. Dr. *Ham.* Annot. *k.*

Charger] Numb. 7. 13. or *diſh*, *platter*. The word uſed by the *Septuagint* in Matth. 26. 23. Is uſed for a *diſh*. *Aynſw.* Theſe were not for the uſe of the Sanctuary (where were uſed golden Veſſels onely) but for ſome ſervice of the Court or Altar of Burnt-offerings; as for the ſhoulder and breaſt of ſacrificed beaſts, and the offerings of Meal, Oyl, and Wine, *&c.*

Charitably] Rom. 14. 15. (Gr. *according to charity*, marg.

Charme] Pſal. 58. 5. *Charming never ſo wiſely*. Being moſt expert, learned, and cunning in inchantments. Or, *of him that inchanteth*, or *that conjureth, conjoyneth, aſſociateth*. Inchanters have this title here, and in Deut. 18. 11. either becauſe by Sorcery they aſſociate Serpents, making them tame and familiar, that they hurt not; or becauſe ſuch perſons uſe to binde and tye bands or things about the body, to heal or hurt by Sorcery; or becauſe by their Conjuring art they have ſociety and fellowſhip with devils. *Aynſw.*

Charmer] Deut. 18. 11. The ſame in effect with the *Inchanter*. Such an one as uſeth Songs and verſes, or other words or ceremonies to produce ſupernatural effects. *Annot.* They have their name in Hebr. of *whiſpering*, or ſoft, ſweet, and eloquent ſpeaking, Pſal. 58. 5. *Aynſw.* The word thus rendred in Iſa. 19. 3. is no where elſe found. It ſeemeth that they had this name given them, from that *ſoft, low, ſlow*, and *drawling* ſpeech that they uſed either in their ſpells, or in their anſwers to thoſe that *conſulted* them. ch. 8. 19. *Annot.*

Chaſtening] *When thy chaſtening was upon them*, Heb. 26. 16. *in thy caſtigation*, *Annot.* Whereby may be underſtood, Gods rod of affliction.

Chaſtiſe] Spoken 1. of *God*, and that both in wrath, Lev. 26. 28. Hoſ. 10. 10. and in mercy, Jer. 31. 18.

2. Of *men*, both *juſtly*, Deut. 22. 18. and *unjuſtly*, 1 King. 12. 11. Luk. 23. 16.

Chaſtiſement] Deut. 11. 2. or *nurture*, which the Chald. tranſlateth *doctrine*, or *inſtruction*. It implyeth nurture both by words and works. *Aynſw.*

The chaſtiſements of a cruel one, Jer. 30. 14. Such ſtripes, as cruel and hardhearted perſons are wont to inflict. So *Job* complained that God was become *cruell to him*, Job 30. 21. *Annot.*

The chaſtiſement of our peace was upon him, Iſa. 53. 5. He was chaſtiſed to procure our peace, by removall of our ſins that ſet God and us aſunder, ch. 59. 2. the guilt thereof being diſcharged with the price of his blood, 1 Pet. 1. 18, 19. and to reconcile us unto him, Rom. 3. 25. & 5. 1, 10. 2 Cor. 5. 19, 21. Eph. 2. 13--17. Col. 1. 19, 20. 1 Pet. 3. 18. *Annot.*

Chatter] Iſa. 38. 14. or peep. *Chatter* aloud and apace, as Cranes and Swallows in parting with or miſſing their young; *peep*, as their young ones do, when they miſſe their dam, or want meat. *Annot.*

Chaunt] Amos 6. 5. or *quaver*, Iſa. 5. 12. as men uſe to do at Marriage-feaſts, at the ſolemnization of their Birth-dayes, and other like occaſions, not duly weighing that of the wiſe man, Eccl. 3. 4. *Annot.*

Chaws] Ezek. 29. 4. & 38. 4. In 2 Kin. 19. 28. & Iſa. 37. 29. the words are, *I will put my hook in thy noſe*; alluding either to a *fiſh-hook*, wherewith fiſh taken are drawn which way the Fiſherman pleaſeth, Job 41. 1. Amos 4. 1. or to ſuch *rings* as men put into the noſes of Bears and Bufales, to keep them in, and overmaſter them with, Ezek. 19. 4, 9. or, to a *chain* or *collar* put about the neck of a Dog, or ſome other beaſt, with a cord or leaſh faſtened thereunto, whereby to lead him, as ſome of the Jewiſh Maſters would have it, but the mention of the *noſe* ſeems not well to admit it, and the moſt of them go the firſt way; I ſhould rather the ſecond. *Annot.*

Check] of my reproach, Job 20. 3. Such a reproof as tends to my diſgrace. He means in thoſe words of *Job*, ch 19. 29. which were ſpoken to his fellows aſwel as to him, but he applyes them to himſelf particularly. *Annot.*

Checker-work] 1 Ki. 7. 17. A very artificial kind of work, whereby ſundry ſprigs, leaves, flowers and fruits were curiouſly interlaced *Annot.*

Cheek]

Cheek] Job 16. 10. *They have ſmitten me upon the cheek reproachfully.* This was a token of the greateſt diſgrace, not ſo much in regard of the greatneſſe of the blow or wound, as of the dignity of that part of the body which is ſmitten, to wit, the face, Lam. 3. 30 Mic. 5. 1. (and accordingly both *Micaiah*, 1 King. 22. 24. and *Iſaiah*, ch. 50. 6. were thus diſgraced) His meaning is, *My friends have diſgraced me as much with ſlanders, as if they had openly ſtruck me upon the face*, Jer. 18. 18. *Annot.*

To give the cheek to him that ſmiteth, Lam. 3. 30. is, patiently to endure all kindes of injuries, even the moſt reproachfull. Hence by that of our Saviour, *Unto him that ſmiteth thee on the one cheek, offer alſo the other*, Luk. 6. 29. is ſignified, that we muſt be ſo far from avenging our ſelves when injuries are done unto us, as that we muſt rather prepare our ſelves to ſuffer more. *Ravanel.*

Her tears are on her cheeks, Lam. 1. 2. Her cheeks are continually bedewed with tears, as if ſhe had a ſpring of them in her head, Jer. 9. 1. and they never wanting upon her cheeks. *Annot.*

Cheek-bone] Pſal. 3. 7. To be ſmitten thereon, a ſigne of reproach, Job 16. 10. *Aynſw.*

Cheek-teeth] of a great Lion, Joel 1. 6. Strong and fierce in biting and tearing.

Cheer] *Be of good cheer*, Mat. 9. 2. Be comforted, and doubt not of the recovery of thy health now thy ſins are forgiven thee, which were the cauſe of thy ſickneſſe. *Annot.*

Cheerfull] Zech. 9. 17. or Grow, marg. It's applyed to *Countenance*, Prov. 15. 13. *Feaſts*, Zec. 8. 19. a *Giver*, 2 Cor. 9. 7. *God loveth a cheerfull giver.* That which is extorted from a man, he properly giveth not; for liberality implyeth liberty, and neceſſity in this kind and liberty cannot well ſtand together. *God loveth a cheerfull giver*, becauſe he gives his heart firſt to God, before he gives his alms to the poor; and giving that which he giveth with a cheerfull countenance, he more comforteth the receiver, giving hope of future bounty; for what a man doth cheerfully, he will do again upon a like good occaſion.

Pliny writeth that it was obſerved among the *Romanes*, that *never any good came to a man by offering a beaſt in Sacrifice*, renitentem & trahentem ſe ab Aris, *by a beaſt that violently drew back from the Altar, and could not be brought to it, but with much force.* And moſt certain it is, that God eſteemeth of no offering of ours, which is not as free as liberall, according to our ability. *Annot.*

Cheerfully] Act. 24. 10. εὐθυμότερον, with a better courage.

Cheeſe] Job 10. 10. *Thou haſt crudled me like cheeſe.* As the woman preſſeth the milk with her hands, and with weights, to make it cleave together, and harden, til it become curds, and afterwards cheeſe; ſo God by the natural heat of the Mother, makes the ſeed in the wombe more dry, hard and firm, till it become a fleſhy maſſe, and after frames it into a body. An elegant ſimilitude to ſet out Mans conception in the wombe, and ſuch an one as the Philoſophers can ſcarce equall. Some underſtand it of mans Creation at the firſt, but that anſwers not to the ſtory in *Geneſis*, where no liquid matter is mentioned, onely he is ſaid to be made *of the duſt of the earth*, Gen. 2. 7. & 3. 19. *Annot.*

Cherethites] 2 Sam. 8. 18. Theſe (with the *Pelethites*) were old, expert, ſtrong, and valiant men (like the *Pretorian* Souldiers among the *Romanes*) which *David* choſe for his guard; ſo called (as ſome think) from the Heb. word *Charath*, ſignifying to be cut off, becauſe at the Kings command they executed offenders; but more propably they were ſuch valiant and expert Souldiers of the *Iſraelites*, as were put in garriſon into the Townes and Cities of the *Cherethims* in the Countrey of the *Philiſtins*, after *David* had ſubdued them, when dwelling at *Ziglag*, he made inroads into their Countrey, 1 Sam. 30. 14. from which being valiant and expert Souldiers, the King choſe his guard to attend his perſon. See *Pelethites*. *Annot.*

Cheriſh] 1 King. 1. 2. *And let her cheriſh him*, Heb. *be a cheriſher unto him.* By providing and bringing to the King ſuch ſavoury and pleaſant things as he may well reliſh, and taſte delight in: and alſo by lying in bed with him. *Annot.*

The Originall Θάλπω, in Eph. 5. 25. ſignifieth as to *cheriſh*, ſo to *keep warm.* A Metaphor taken from Birds or Hens, that hover their wings over their young ones, or that ſit upon their eggs. *Leigh C. S.*

Cheſt] That whereinto they put their beneficence, 2 King. 12. 9, 10. 2 Chr. 24. 8, 10. A box for money, which is called the Treaſury, Mar. 12. 41. That alſo wherein rich apparel was put, Ezek. 27. 24.

Chew] Spoken of *Beaſts*, Lev. 11. 4. Deut. 14. 7. Of *men*, Numb. 11. 33.

Chickens] Mat. 23. 37. An Hens brood, Luk. 13. 34.

Chief] 1 Sam. 14. 38. Heb. *corners*, marg.

1 Chr.

1 Chr. 11. 6. Hebr. *head*, marg. & 23. 17. or *the first*, marg. 1 King. 8. 1. Heb. *Princes*, marg. 1 Chr. 18. 17. Heb. *at the hand of*, mar. Amos 6. 1. or first fruits, marg.

Chief Musician, Psal. 4. 1. or Overseer, ma.

Chief Priest, 1 Chron. 27. 5. or principall Officer, marg.

Chiefest, 2 Chr. 32. 33. or *highest*, marg. Cant. 5. 10. Heb. *a standard-bearer*.

Chiefly] πρῶτον, *first of all*, Rom. 3. 2. μάλιστα, *especially*, Phil. 4. 22. 2 Pet. 2. 10.

Childe] Job 33. 25. Heb. *childhood*, mar.

Childhood] 1 Sam. 12. 2. Eccl. 11. 10. That part of our time, which succeedeth our infancy, and is usually held to continue, till our age of seaven yeers.

Childish] 1 Cor. 13. 11. Such things (as stammering speech, &c.) whereby our childhood is framed by little and little. *Annot.*

Childlesse] Without children, not having children, Luk. 20. 29, 30, 31.

Childzen] Ezr. 4. 1. Heb. *Sons*, marg. Jer. 15. 7. or, *whatsoever is dear*, marg. Joh. 21. 5. or *Sirs*, marg.

Young children, Job 19. 18. or, the wicked, marg.

Have, or *obtain children*, Genes. 16. 2. & 30. 3. Heb. *be builded*, or *built*, marg.

Strange childzen] Psal. 144. 7. *Sons of the stranger*, of a strange God, or people, as Psal. 137. 4. born Aliens. See Psa. 18. 45. *Aynsw.*

Your children, Mat. 12. 27. that is, either *your Disciples*, i. e. *spirituall children*, or *your Countreymen*, i. e. *children of your Nation* naturally, and so he means the Jews, who did pretend at least to exorcise, and cast out Devils. Dr. *Ham.* Annot. 8.

Children sitting in the Market, Matthew 11. 16. It was the custome of *children* among the Jews, in their sports to *imitate* what they saw done by others upon greater *occasions*, and particularly the customes in *festivities*, wherein the *Musician* beginning a tune on his instrument, the company *danced* to his *pipe*, &c. so likewise the customes in *funerals*, wherein some *old women* beginning the *mournfull Song* (as the *Præficæ* among the *Latines*) the rest followed *lamenting* and *beating* their *breasts*, *Alas my Brother! Ah his glory!* &c. These did the Children act and personate in the streets in *play*, and when one had begun to act the *Musicians* part, or another the *old womans* part, and the rest did not follow him in theirs, then was the occasion of this speech which is here mentioned, *We have piped*, &c. Dr. *Ham.* Annot. *g*.

Chimney] Hos. 13. 3. *As the smoak out of the chimney*. So the *Israelites*, though their State and Kingdome seemed to flourish, yet by reason of their Idolatry, they should easily and quickly be dispersed and brought to nothing. *Annot.*

Chilion] *hope*, or *confidence*, or *trust*; or, *covering of an house*. A Prince of the Tribe of *Benjamin*, Numb. 34. 21.

Choak] Spoken of the Swine whereinto the unclean spirits entred, Mar. 5. 13. Luk. 8. 33. Spoken also of the *word*, Mat. 13. 22. As overshadowing bryers, thorns, or weeds, keeping the Sun-beams from the Corn, and with more strong and rank roots drawing away the *fatnes* of the earth (which otherwise should nourish the corn) and thereby hinder it from all maturity of fruit; so do cares and pleasures in the soul. Indeed such a severe justice of God followeth the contempt and neglect of his Word, as that where it it mendeth not, it leaveth the hearer much more condemnable. Hence cometh it so often to passe, that when men for the present having their consciences convinced by the Word they have heard, and being moved by the evident power thereof to repent, and resolve to become new men; yet they presently fall back again into their old wicked courses; so that a man might probably think that they had rather repented of their repentance then of their sins; and that they had not before so much repented for that they had lived wickedly, as afterward, for that they had promised that they would live well. Consider this you foolish *Libertines*, who think it enough if you frequent good Sermons, though you presently after return to your filthy sins. Indeed Gods Word is the souls antidote, and sin its poyson. But what can the antidote profit, which hath more poyson poured down upon it? *Ann.*

Choler] Dan. 8. 7. *He was moved with choler against him*. *Alexander* the Great was stirred up, and provoked to anger against *Darius*.

Choos] Act. 21. 1. One of the *Cyclades*, mentioned *Plin. lib. c.* 34. *Ann.* See *Coos*.

Chop] Mic. 3. 3. The Prophet in this verse compareth the wicked Governours to Wolves, Lions, and most cruell Beasts and Butchers, thus with boldnesse of spirit decyphering, exaggerating, and charging their sins upon them. *Annot.*

Chopce] 1 Chr. 19. 10. or young men, m.

Chosen] People, Dan. 11. 15. Heb. *people the of his choyces*, marg.

The Church of the living God, 1 Tim. 3. 15. This is spoken in opposition to the *false*,

dead, liveleſſe gods, whoſe *pictures* were adored in their *Heathen Temples*. Thoſe were *places of meeting* and *aſſembling*, but only for the *worſhip* of *Idols*, *empty* things; but the *Houſe of God* where *Timothy* was ſet Steward at *Epheſus*, contrary to *Diana*'s Temple there, was the *Church of the living God*; ſo is every ſuch regular aſſembly of Chriſtians. Dr. *Hamm.* Annot. *b.*

Churle] Iſa. 32.5. The word here uſed, and not elſewhere found, ſeems to be much if not altogether the ſame in ſenſe with the former (vile perſon, a fool, a man of no worth, like a withered flower, or leaf, or branch, or plant; of no reckoning or eſteem, a niggard, a fooliſh niggard, as it's rendred by ſome, the Prophets manner being very frequently to deliver the ſame thing in divers tearms) the originall of it is uncertain. One of the Jewiſh *Critick*s ſaith, it comes of a word that ſignifieth to *contain* as a meaſure doth, and conſequently to *meaſure*, ch. 40.12. 1 King. 7.26. and would have it import one that doth all things, as by *weight* and *meaſure*, ſuch an one as with the Greeks is tearmed μικρολόγος & κυμινοπρίστης, one as we ſay that will *cleave an hair*. Another of them, though not unwilling to derive it from the ſame root, but in another notion, as it ſignifieth, to *contain*, that is, keep in, Jer. 2.13. & 6.11. yet, rather fetcheth it from another of no unlike notion, that ſignifieth to *reſtrain*, and ſhut up in priſon, which is thence alſo ſo tearmed, ch. 42.7. Jer. 32.7. & 37.4. and ſo it ſhould have in it a notion of *tenacity*, and denote one that *hordeth* up his treaſure, and keepeth it with him as impriſoned. A third ſaith, it ſignifieth one that hath thoſe words rife in his mouth, *mine own to my ſelf*. *Annot.*

Churliſh] 1 Sam. 25.3. Peeviſh, crabbed, wayward, hard to pleaſe.

Churning] Prov. 30.33. The words *churning*, *wringing*, and *forcing*, uſed in this verſe, are but one in the Originall מִיץ, and but one word (varyed in numbers onely, אַף & אַפַּיִם) for *noſe* and *wrath*, which makes the whole expreſſion much ſweeter, and Proverb-like in the originall Heb. then it can be in any Tranſlation. *Annot.*

Chuſe] Spoken 1. of *God*, who chuſeth that which is acceptable in his ſight, Iſa. 58.5.6. Thoſe whom he ſetteth apart, either unto the adminiſtration of ſome office, the participation of his free Covenant, or the fruition of eternall life. Places, in which he will have his worſhip to be performed.

2. Of *men*; and that both *properly*, as Exod. 18.25. 1 Sam. 13.2. & 17.40. Joſh. 24.15. Act. 6.5. Phil. 1.22. or *improperly*, as the *Iſraelites* choſe them a King, 1 Sam. 8.18. that is, ſought a King to be ſet over them, verſ. 5. Either way the word is taken; ſometime in a *good* part, as Joſh. 24.22. Pſal. 84.10. marg. Heb. 11.24, 25, 26. Luk. 10.42. Pſal. 119.173. Sometime in a *bad*, Luk. 14.7. So Prov. 3.31. *Chuſe none of his wayes*; that is, imitate not the wicked in their works, lead not your lives as they doe, *&c.* Iſa. 66.3. *They have choſen their own wayes*; that is, live as they liſt, live wickedly. Judg. 5.8. *They choſe new gods*, became Idolaters. *Ravanel.*

I will alſo chuſe their deluſions, Iſa. 66.4. I will make choyce of their owne deluſions, wherewith to puniſh them; they thought to deceive me with their hypocriticall devotions, and I will make their very hypocriſie their *confuſion*. *Hall.*

C I.

Cinneroth] Joſh. 13.27. 1 King. 15.20. A Countrey.

Circle] Iſa. 40.22. *He ſitteth upon* (or *above*) *the circle of the earth*, as Soveraigne Lord and Ruler of it, having *heaven* for his *throne*, and the *earth* for his *footſtool*, ch. 66.1. *Annot.*

Circuit] Job 22.14. *He walketh in the circuit of heaven.* The word properly ſignifies *a circle made to keep things within compaſſe*, Iſa. 44.13. So God made a circle for the Earth, Iſa. 40.22. and for the Sea, to keep it within bounds, Prov. 8.27. So for the *heaven* here, which is conceived to be circular and ſpherical. Some underſtand it of guiding the *Angels* in the higheſt heaven. Others of ordering the *Stars* in the middle heaven. Others of a circle to keep God in, that he can meddle with nothing below, as Atheiſts imagine. *Annot.*

The Sun hath its circuit, Pſal. 19.6. So the Wind, Eccl. 1.6. And of *Samuel* it is ſaid, that *he went from yeer to yeer in circuit to Bethel, &c.* 1 Sam. 7.16. Heb. *he circuited*, marg. namely as a Judge to hear and determine the cauſes of the people, and as a Prophet to teach and direct them. *Annot.*

Circumſpect] Exod. 23.13. *Be circumſpect, be wary*, or *take heed unto your ſelves*, that ye tranſgreſſe not. *Aynſw.*

Circumſpectly] Eph. 5.15. Gr. *exactly*, or *preciſely*. It ſignifies an accurate ſtudy and diligence throughout our lives, that we offend none, but by the light of faith and good works edifie all. It comes of two words,

words, (ἀκριβῶς, πρὸς τὸ εἰς ἄκρον βαίνειν, or πρὸς τὸ ἄκρον ἢ τὸ βαθύ) which ſigniſſe *to go to the extremity of a thing.* We muſt be willing to go to the utmoſt of every command, to do things with *exact diligence.*

Ciſtern] 2 King. 18. 31. or Pit, marg.

City of David] 1 Chron. 11. 7. that is, *Sion*, marg.

City] 1 King. 8. 37. or Juriſdiction, ma. Ruth 3. 11. Heb *gate*, marg. So alſo 2 Chr. 6. 28. Mic. 5. 14. or Enemies, marg.

Citizen] Taken *properly*, 1. For one that is born, and dwelleth in a City, Act. 21. 39.

2. For one that hath the priviledge of a City, that is, free thereof, though not born there, as *Paul* was of *Rome*, Act. 22. 28.

3. For people or ſubjects, Luk. 19. 14. *Improperly*, for believers, Eph. 2. 19. *Ravan.* By *Citizen* in Luk. 15. 15. the Devill may be underſtood.

C L.

Clad] Taken *properly*, 1 King. 11. 29. *Figuratively*, Iſa. 59. 17.

Clamorous] Prov. 9. 13. Loud, talkative, full of words, making a noyſe.

Clamour] Epheſ. 4. 31. The Originall κραυγὴ is rendred in Mat. 25. 6. *cry.* So in Act. 23. 9. & Heb. 5. 7. & Rev. 14. 18. In Rev. 21. 4. *crying.* Hereby may be underſtood quarrellous words, tending wholly to contention and ſtrife. *Hemingius.* This is the horſe that beareth wrath on his back, for the rider. *Chryſoſt.*

Clark] See *Townclark.*

Claws] Hoofs of beaſts, Deut. 14. 6. *Talons* of Birds, Dan. 4. 33.

Tear their claws in pieces, Zech. 11. 16. Exceeds in ravenous cruelty the very wilde beaſts, Amos 3. 12. *Annot.*

Clay] That whereof mans body was formed, Job 33. 6. whereof morter and bricks for building, Nah. 3. 14. whereof veſſels are made by the Potter, Jerem. 18. 4. whereof Chriſt made uſe in giving ſight unto the blinde man, Joh. 9. 6. It's brittle, Dan. 2. 33, 34, 41, 42. Such as men are who *dwell in houſes of clay*, Job 4. 19. It's vile, or of no eſteem, nothing, Job 13. 12. Iſa. 10. 6 Iſa. 51. 23. Mic. 7. 10. It's clammy, and holdeth faſt; ſo that to be *brought up out of the miery clay*, is to be freed from ſome great danger, Pſal. 40. 2. It uſeth to be heaped up together, whence is that, to *prepare rayment as the clay*, Job 27. 16. or, to *lade ones ſelf with thick clay*, Hab. 2. 6. So in effect *Ravanel.*

It is turned as the clay to the ſeal, Job 38. 14. that is, the earth appears beautifull, that was hidden in the dark before. It hath as it were got a new form, or is renewed to the ſame ſhape it had the day before, as if it had a new ſtamp put upon it by the Sun-beams, as the clay hath by the impreſſion of the Seal. *Annot.*

In the clay ground, 1 King. 7. 46. Heb. *in the thickneſſe of the ground*, marg.

Clean] Iſa. 30. 24. or *ſavoury.* Heb. *leavened*, marg.

Cleanneſſe of my hands] 2 Sam. 22. 21. that is, the purity of mine actions, and mine innocency in all my courſes and dealings, in reference to my enemies. *Annot.*

Of teeth, Amos 4. 6. that is, famine and dearth, whereof 1 King. ch. 17, & 18. & 2 Ki. 4. 38.) *Annot.*

Cleanſed] Dan. 8. 14. Heb. *juſtified*, ma. *The Land cannot be cleanſed*, Numb. 35. 33. Heb. *there can be no expiation for the Land*, mar. Prov. 20. 30. *Cleanſeth away evill*, Heb. *is a purging medicine againſt evill*, marg.

Clear] To juſtifie, Gen. 44. 16. To acquit, hold innocent, Exod. 34. 7.

Clear] Zec. 14. 6. Hebr. *precious*, marg. *Clearer then the noon day*, Job 11. 17. Hebr. *ariſe about the noon day*, marg.

Clearing] 2 Cor. 7. 11. *What clearing of your ſelves?* Ἀπολογία, Apologie, or Defence, a Declaration of your innocence, that you wilfully offend not, which you make good upon the ſight of your errour, by your ſevere proceeding againſt the guilty offender. *Annot.*

The Apoſtles meaning is not, that a man ſhould ſtand to juſtifie or defend his ſins, but that a Chriſtian by humble confeſſion of his faults, ſhould make a juſt Apologie for himſelf, that his ſorrow is ſincere and unfaigned. *Leigh Crit. Sac.*

Clearly] Mar. 8. 25. τηλαυγῶς, *afar off*, and *plainly.* It is compounded of τῆλε, which ſignifieth *a far off*, and αὐγὴ, *light*, *brightneſſe.* *Leigh Crit. Sac.*

Job 33. 3. *My lips ſhall utter knowledge clearly.* I will ſpeak what I know to be true, I will as it were fan or ſcour my words from all chaffe or droſſe, Zeph. 3. 9. Iſa. 49. 2. He would not ſpeak falſe or deceitfull words. *Annot.*

Clearneſſe] Exod. 24. 10. or, *in purity.* *Aynſw.*

Cleave] To rent, break, divide. Spoken of *wood*, Gen. 22. 3. 1 Sam. 6. 14. Pſal. 141. 7. Eccleſ. 10. 9. the Ground, Numb. 16. 31. the Earth, Hab. 3. 9. An hollow place that was in the Jaw, Judg. 15. 19. Rocks,

Rocks, Pſal. 78. 15. the Fountain and Flood, Pſal. 74. 15. the offering of Turtle-doves, or of young Pigeons, Lev. 1. 17. of every Beaſt that parteth the hoof, Deut. 14. 6. Mount of Olives, Zech. 14. 4. the Reins, Job 16. 13. *He cleaveth my reins aſunder*; that is, *he followeth me with moſt ſharp and bitter pains. Ann.*

Clefts] Iſa. 2. 21. The word in the Originall doth properly ſignifie a *branch*, ch. 17. 6. & 27. 10. And being applyed to Rocks and Hills, it ſignifieth ſuch parts thereof as the main body of the rock or Mount doth branch it ſelf forth into; the *cliffs* (as we tearm them) between which, places of refuge and ſhelter are oft-times found; and which being ſteep, and riſing higher then the main bulk or body of the Rock, are not of eaſie acceſſe for an enemy, Judg. 15. 8. Pſal. 104. 18. Jer. 48. 20. *Annot.* Hereby in Amos 6. 11. marg. may be underſtood *rents* or *breaches*.

Clemency] Act. 24. 4. *Courteſie*, or *gentleneſs*, as the word ἐπιείκεια is rendred, 2 Cor. 10. 1.

Cliffe] 2 Chr. 20. 16. Heb. *aſcent*, marg.

Clift] That which parteth the hoof of a beaſt into two Claws, Deut. 14. 6. The word *clift* comes from a word that ſignifies to *break*. And it may import *holes* made by *floods* or *winds*, or their own labour in digging. *Annot.* on Job 30. 6.

Climbe] To aſcend, mount, get up into a ſteep or high place or thing; as Rocks, Jer. 4. 29. Walls and Houſes, Joel 2. 7, 9. Heaven, Amos 9. 2. Trees, Luk. 19. 4. In Joh. 10. 1. by *climbing up ſome other way*, is meant, an endevouring to enter by undue and unwarrantable means, upon the charge of the Church. *Hall.* Whereinto there may be no entrance, but through Chriſt the dore. *Annot.*

Clipt] Jer. 48. 37. Heb. *diminiſhed*, or *cut ſhort*, mar.

Cloak] 2 Tim. 4. 13. Some take it for a riding Coat, or travelling Cloak; but the moſt ancient *Syriack* Interpreter takes it for *domum*, or *repoſitorium Scriptorum*; and *Heſychius* a moſt exquiſite Greek Grammarian inclineth to that opinion, that by it the Apoſtle meant *Scriniolum*, a little Desk or Coffer, wherein he laid his books or writings. *Annot.*

Some render the word *roll*, and thereby underſtand a *parchment roll*. Dr. *Hammond* on 2 Tim. 4. 14. marg. & Annot. *b*.

Cloath] In reſpect of the *colour*, is Blue, Numb. 4. 6. Scarlet, Ib. 8. Purple, Ibid. 13. In reſpect of the *matter*, Woollen or Hair, 2 King. 8. 15. Linnen, Mat. 27. 59. In reſpect of the *propertier*, Unclean, Iſa. 30. 22. comp. with Iſa. 64. 6. Clean, Matth. 27. 59. New, Matth. 9. 16. In reſpect of the *uſes*, Sacred, Numb. 4. 6--13. Civill, extraordinary, Deut. 22. 17. Ordinary, for decency, and the covering of ones nakedneſſe, when alive, Mar. 14. 51. when dead, Mat. 27. 59. For keeping of that hid and unſeen which is covered therewith, 1 Sam. 19. 13. 2 Sam. 20. 12. For keeping clean that which is wrapt therein, 1 Sam. 21. 9.

Cloathing] Taken *properly*, being various, as of Sack-cloath, Pſal. 35. 13. Silk and purple, Prov. 31. 22. Blue and purple, Jer. 10. 9. Lambs wool, Prov. 27. 26. Whereof ſome are ſaid to be Durable, Iſa. 23. 18. Soft, Mat. 11. 8. Long, Mar. 12. 38. Bright, Act. 10. 30. Gay, Jam. 2. 3.

Figuratively, as Pſal. 45. 13. *Her cloathing is of wrought gold*; whereby the righteouſneſſe of Jeſus Chriſt, with all divine virtues wherewith Chriſts Spouſe is cloathed, may be underſtood. *Hall.*

Prov. 31. 25. *Strength and honour are her cloathing*; that is, all her actions and carriages are full of honour, and bewray a maſculine ſtrength and fortitude. *Hall.*

Iſa. 59. 17. *He put on the garments of vengeance for cloathing*; that is, hath compleatly armed himſelf to reſcue his, and plague their oppreſſors. *Hall.*

Matth. 7. 15. *Which come to you in ſheeps cloathing*; which pretending to ſhew you a more ready and ſecure way to heaven, joyn with you, offer you their Miniſtery in appearance of harmleſſe innocency. *Annot.*

Cloſe] Secret, Numb. 5. 13. 2 Sam. 22. 46. Straight, or ſure, Job 41. 15. Neer, Dan. 8. 7.

To cloſe] Iſa. 1. 6. To cruſh, or wring out. *Annot.* Iſa. 29. 10. To ſhut. So Mat. 13. 15 Luk. 4. 20.

Cloſed upon them, Numb. 16. 33. or covered over them; ſo there was no hope left for their recovery. *Aynſw.* Dan. 12. 9. Barr'd up, hid, involved in ſome obſcurities and perplexities; not ſo plainly and perfectly to be underſtood, as thou doſt wiſh, verſ. 4. *An.*

Cloſer] Prov. 18. 24. *A friend that ſticketh cloſer then a Brother.* Oft-times friends are found, that are more ready to doe us pleaſure, then they that are neer us in the fleſh and ſo more obliged to us. And in trouble a friend ſticks cloſe to us ſometimes, when a Brother forſakes us. *Annot.*

Cloſeſt] Jer. 22. 15. *Becauſe thou cloſeſt thy ſelf in Cedar.* Thinkeſt thou that a ſeiling of Cedar can ſecure thee againſt the forcible aſſaults of a powerful enemy? or, doſt thou expect and make account to continue thy

Reign, that thou art ſo buſie in building thee ſuch a goodly, brave, and ſtrong palace? *Annot.*

Cloſet] Joel 2. 16. Mat. 6. 6. Luk. 12. 3. A ſecret chamber, or cloſe and locked parlour, an inner or private room.

Bright clouds, Zech. 10. 1. or lightenings, marg.

Cloudy day] Ezek. 30. 3. Of horrible and ſtrange calamities, as rainy dayes are very ſtrange and rare in *Ægypt*. *Annot.*

Cloudy pillar] Neh. 9. 12. This was very extraordinary. While the people abode in one place, this cloud covered them all over, and ſheltered them in the day time from the parching heat of the Sun. When they were to travel, it gathered up into the faſhion of a Pillar, and went directly before them, Numb. 9. 15, *&c. Annot.* Pſal. 99. 7. A ſigne of Gods favour, but with ſome obſcurity; and ſo is inferiour to the mediation of Chriſt, who hath without clouds or ſhadows obtained eternall Redemption for us, that we may goe boldly to the throne of grace, *&c.* Heb. 4. 14, 16. & 7. 15. & 9. 11, 12. *Aynſw.*

Clouted] Joſh. 9. 5. Mended, repaired.

Clouts] Jerem. 38. 11, 12. Caſt-cloaths waſted with wearing.

Cluſter] or Bunch, of Grapes, Numb. 13. 24. of Camphire, Cant. 1. 14. of Raiſins, 1 Sam. 25. 18. [The breaſts of Chriſts Church (out of which the people ſuck the Wine of Gods graces by the Miniſtery of the Goſpel) are likened to cluſters of Grapes, Cant. 7. 7. So on the contrary in Deu. 32. 32. is ſignified the corruption of true doctrine by falſe Prophets and Miniſters of Antichriſt. *Aynſw.*] Hereby metaphorically the wicked and reprobate are to be underſtood, Rev. 14. 18. And hereunto elect and good men are compared, Iſa. 65. 8. Mic. 7. 1. *Ravan.*

C O.

Coals] Hab. 3. 5. or Diſeaſes, marg.

Coaſt] Countrey, Exod 10. 4. Side, Heb. *hand*, Numb. 13. 29. Bounds, Ib. 22. 36.

Coat] Dan. 3. 21. or Mantle, marg.

Coates] 2 Chro. 32. 28. *Coats for flocks*; that is, Folds, or places of ſafety and ſhelter for flocks of Sheep, Goats, and other ſmall Cattle.

Cockle] Job 31. 40. A ſtinking weed, as the Originall of the word in the Hebrew intimates. *Annot.* or noyſome weeds, mar.

Coffer] 1 Sam. 6. 8. A little Cheſt, or Caſket.

Coffin] Gen. 50. 26. Cheſt, or Ark; for the word *Aron* here uſed, is the ſame which is uſed for the Ark of the Teſtimony, or Covenant, Deut. 31. 9. Yet though they agreed in name, they differed much in their fabrick, both for matter and figure, and were placed at a diſtance one from the other, for the Ark of the Teſtimony was kept in the Holy of holies, in the Tabernacle where no other Ark or Coffin was admitted. *Annot.*

Cogitations] Dan. 7. 28. *My cogitations much troubled me.* My thoughts were much perplexed with the conſideration of theſe wonderfull viſions. *Hall.* He had many motions in his heart, which moved him to and fro to ſeek out this matter cunningly. *Annot.*

Collar] Job 36. 18. or Edge. They uſed in thoſe dayes to wear Coats open onely at top and bottome, and ſuch a one full of and ſtiffe with filthy matter, muſt needs hurt him that puts it on, or wears it, or puls it off. *Annot.*

Collars] Judg. 8. 26. or ſweet jewels, marg.

Colledge] 2 King. 22. 14. or *in the ſchool*, or *ſecond part*, which was that part of the City divided from that part where the Kings palace was. Some take it to be the middle Court, mentioned, ch. 20. 4. Being taken for a Colledge (as well it may) it implyeth that place where Prophets, and ſuch as were children of the Prophets had their uſuall a- *Annot.*

Collops of fat] Job 15. 27. So much that one may as it were take it up by handfulls. *Annot.*

Colour] Cloak or pretence, Act. 27. 30. Dye, paint, or tincture, Iſa. 54. 11. Spoken of the Plague, Lev. 13. 55. of Manna, Lev. 11. 7. of Wine, Prov. 23. 31. of Amber, Ezek. 1. 4. of burniſhed Braſſe, Ib. 7. of a Beryll, Ib. 16. of Cryſtall, Ib. 22. of poliſhed Braſſe, Dan. 10. 6. of *Babylon*, Rev. 17. 4. of a Coat, Gen. 37. 3. of a Garment, 2 Sam. 13. 18. of Stones, 1 Chro. 29. 2. of an Eagle, Ezek. 17. 3. Colour of it, Numb. 11. 7. Heb. *eye of it*, marg.

Divers colours, Ezek. 17. 3. Heb. *embroydering*, marg.

Many colours, Gen. 37. 3. or *pieces*, marg.

Colt, or Foal] as of a Camel, Gen. 32. 15. of an Aſſe, Gen. 49. 11. of a wilde Aſſe, Job 11. 12.

Come] *Shall come upon him*, Job 15. 21. The *Hebr.* word ſignifies,

1 To come to a place, Gen. 43. 21.

2 When it is ſpoken of the Sun, it ſignifieth the *ſetting* of it, Gen. 28. 11.

3 When

3 When a Mans carriage to a Woman, it is a modeſt expreſſion of lying with her, Pſal. 51. title.

4 When of Dayes, it notes our old age, Gen. 24. 1.

5 When of Words, it ſignifies the fulfilling of them.

6 When of Corn, it intimates the gathering of it, Hag. 1. 6.

7 When of a Congregation or Society of men, it notes admiſſion into it, as a member to enjoy all the priviledges of it, Deut. 23. 3.

8 When of a Covenant, it ſignifies making of a Covenant, or accepting of it, Jer. 34. 10.

9 When with application to Fathers, it ſignifies dying, Gen. 15. 15.

10 When of a thing without life, it notes the coming to paſſe of a thing, Gen. 1. 19.

11 When it is joyned with *going out*, it ſignifies adminiſtring an office in the Common-wealth, Church, or Family, Numb. 27. 17. *Annot.*

Before they came together, Mat. 1. 18. or *were marryed*; for betwixt *betrothing* and *marriage*, there was wont to be a *ſet ſpace*, Deut. 20. 7. in which that which is here related might well fall out, her *being* or *appearing to be with-childe*. Dr. *Ham.* Annot. *f.*

Art thou he that ſhould come? Matth. 11. 3. The *Perſon* or *name* of *Chriſt*, as the *Meſſias* of the *Jews*, was ſo unknown, that he was wont by them to be expreſt by ſome *circumlocutions*; particularly, by this of ὁ ἐρχόμενος, *he that cometh*, & Luk. 19. 38. by ἐρχόμενος βασιλεύς, *the coming King*, by which is diſtinctly meant the Meſſias, entring on thoſe great offices to which he was deſigned and deſtined by God. Dr. *Ham.* Ann. *a.*

Shall come to me, Job 6. 37. Coming to Chriſt, is believing on him, and is a conſequent of Gods giving them to Chriſt, not antecedent to it; and therefore when they are given to Chriſt, they are not looked upon as Believers already, but thoſe which will be ſuch. Dr. *Ham.* Ann. *d.*

What ſhall be the ſigne of thy coming? Mat. 24 3. There's a threefold Coming o Chriſt:

1 In the *fleſh*, to be born among us.

2 At the day of *doom*, *to judge the world*, 1 Cor. 15. 23.

3 A *middle coming*, partly *in vengeance*, and partly *for the deliverance of his ſervants*. *In vengeance*, viſible and obſervable on his enemies and Crucifiers, (and firſt on the people of the *Iews*, thoſe of them that remain *impenitent unbelievers*,) And *in mercy*, to the *relief* of the *perſecuted Chriſtians*. Dr. *Ham.* Annot. *b.*

Cometh] Joh. 5. 26. Heb. *aſcendeth*, mar.

Cometh on, Deut. 23. 11. Hebr. *turneth towards*, marg.

Come to hand, Judg. 20. 48. Heb. *found*, ma.

Come to nought, Job 8. 22. Heb. *not be*, mar.

Come to paſſe, 1 Sam. 14. 1. or, there was a day, marg.

Come upon, Deut. 4. 30. Hebr. *finde*, marg. Judg. 20. 41. Heb. *touched*, marg. Pſa. 27. 2. Heb. *approached againſt*, marg.

Come with a company, Judg. 18. 23. *gather together*, marg.

Coming, 1 Sam. 16. 4. Hebr. *meeting*, marg. 1 Cor. 1. 7. Gr. *revelation*, marg.

In time to come, Gen. 30. 33. Heb. *to morrow*, marg.

Comers, ſuch as come, Heb. 10. 1.

Comely] Fair, 1 Sam. 16. 18. Lovely, graceſull, Job 41. 12. (*his comely proportion*, Hebr. *the grace of his diſpoſition*, *Annot.*) fit, meet, decent, becoming, to be liked and deſired, Pſal. 33. 1. & 147. 1. Honorable, and of good report, Eccl. 5. 18. Beautiful, amiable, Cant. 1. 5. Goodly, brave, Iſa. 4. 2. Seemly, handſome, 1 Cor. 7. 45.

Comely and delicate, Jer. 6. 2. or dwelling at home, marg.

Comelyneſſe] Dan. 10. 8. or Vigour, m.

Comfort] An eaſing or mitigating of grief, Job 6. 10. Pſal. 119. 50.

Comfort] 1 Theſſ. 4. 18. or Exhort, ma. Judg. 19. 5. Heb. *ſtrengthen*, marg.

Comfortable] 2 Sam. 14. 17. Heb. *for reſt*, mar. that is, gracious and favourable, Zech. 1. 13. Such as tended to the relief of the preſent miſeries they were in. *Annot.*

Comfortably] 2 Sam. 19. 7. Hebr. *to the heart*, marg. So Iſa. 40. 2. mar. or Friendly, Hoſ. 2. 14. mar.

Comforter] Eccl. 4. 1. It is ſome eaſe of a man in ſorrow, to ſee others pity him, and a great aggravation of miſery to be without a Comforter; when a mans adverſaries are ſo powerfull, ſo malicious and cruel, that others are afraid ſo much as to pity him, Job 6. 14, 15. & 19. 21. *Annot.*

The comforter, Joh. 14. 26. παράκλητος, or *the Advocate*. So Chriſt is called παράκλητος, 1 Joh. 2. 1. 1. See Rom. 8. 26. They were called *Advocates*, παράκλητοι, who were *called* or *retained* to *ſpeak* or *plead* for them, who had *inditements* againſt them, or otherwiſe were *impleaded* in any Court of *Judicature*. One intreated to favour another in judgement, an Interceſſour. *Annot.*

He ſhall give you another comforter, Joh. 14. 16. The word *Paraclete* in the Greek comes from a word of a *large*, and ſo ambiguous ſignification, and conſequently may be rendred *advocate*, *exhorter*, or *comforter*, and every one of theſe do fitly accord to the offices of the holy Ghoſt among the Apoſtles (on whom he was to deſcend) and ever ſince in the Church, and therefore ought not to be ſo rendred by any of theſe, as to exclude the others, but to be left in the latitude of the ſignification, which belongs to the Greek word; yet one notion there is of the word, which ſeems to be eſpecially referred unto, both here, & ch. 16. 8. namely, that of an Advocate or Interlocutor, an Advocate of the Chriſtians cauſe with God, Rom. 8, 26. and ſo alſo with Men, teaching the Apoſtles *what they ſhall ſay*, when they are brought *before Kings*, Matth. 10. 20. and an Advocate or Actor of Chriſts cauſe againſt the world of Unbelievers and Crucifiers, Joh. 15. 26. and efficaciouſly convincing the Adverſaries, Joh. 16. 8. Dr. *Ham.* Annot. *b.*

Comfortleſſe] Joh. 14. 18. or Orphans, marg.

To command] Ezr. 4. 13. To ſet a decree, marg.

Command] Job 39. 27. Heb. *mouth*, mar.

Commandement] Gen. 45. 21. Heb. *mouth*, marg. Exod. 34. 28 Heb. *word*, marg. Ezr. 6. 14. Chald. *decree*, marg. 1 Joh. 3. 11. *meſſage*, See marg.

An old commandement which ye had from the beginning, 1 Joh. 2. 7. That which you were taught at the firſt preaching of the faith unto you. Thoſe whom this Apoſtle here writes unto, were they which had formerly by his preaching received the Chriſtian faith, and the end of this Epiſtle being to confirm their conſtancy againſt the Seducers that were now amongſt them; it might be unto them a ſufficient argument to receive, that what now he ſaid to them, was no more then he had taught them, and they had abſolutely believed and entertained at the firſt preaching of the Goſpel unto them. Theſe Seducers bring you new doctrine. That which I bring you, is not ſo, but the very doctrine that you received at the very firſt preaching of the Goſpel to you; and that which you did receive ſo, deſerves to be look'd on, not with ſuſpicion, as novel, but with ſecurity, as an *old commandement*; which you can no more miſtake in adhering to, then you can think you did in your firſt receiving of the Faith. Dr. *Hammond* Paraph. & Annot. *a.*

A new commandement I write unto you, 1 Joh. 2. 8. The phraſe ſure refers to the words of Chriſt, Joh. 13. 34. where the duty of *charity* to our Brethren, though it had been commanded by *Moſes* Law, yet was now elevated to an higher pitch, by Chriſts example and precept founded therein, even to *loving enemies*, and laying down or venturing our very lives for the ſpirituall advantages of other men; in which reſpect this degree of Charity now required by Chriſt, is by him ſtyled a *new commandement*, Ib.

Commander] Iſa. 55. 4. One whoſe commands under pain of eternall deſtruction, each one ſtandeth bound in all things to obey, Act. 3. 22, 23. 2 Theſſ. 1. 8. Heb. 5. 9. *Annot.*

Commendation] 2 Cor. 3. 1. *Epiſtles of commendation*, Letters commendatory, ſuch as are written in praiſe or commendation of one.

Commiſſion] Act. 26. 12. or, Charge, Ezr. 8. 36. Commands and Ordinances, *Annot.*

Commit] Pſal. 10. 14. Heb. *leave*, marg. 1 Chr. 10. 13. Hebr. *tranſgreſſe*, Ezek. 15. 8. Heb. *treſpaſſe*, marg.

Committed unto us, 2 Cor. 5. 19. Gr. *put in us*, marg.

Commodious] Act. 27. 12. *Was not commodious*, ἀνεύθετος, of *a priv.* & εὔθετος, of εὖ, *well*, and θετὸς, *placed*. The haven was not convenient and fit for their purpoſe.

Common ſort] Ezek. 23. 42. Heb. *of the multitude*, marg.

Common people] Jer. 26. 23. Heb. *Sons of the people*; the promiſcuous multitude, men of the meaneſt condition. *Annot.*

Commonly] Mat. 28. 15. 1 Cor. 5. 1. Uſually, frequently.

Commotion] Jer. 10. 22. or concuſſion, or ſhaking, or noyſe. *Annot.* Seditions Luk. 21. 9. The word ἀκαταστασία there uſed, is in 2 Cor. 6. 5. rendred *in tumults*, or *in toſſings to and fro*, marg.

Communicate] 1 Tim. 6. 18. *Willing to communicate*, or ſociable, marg.

Communion] *Is it not the communion of the body of Chriſt?* 1 Cor. 10. 16. οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστί. *Is it not the communication of the body of Chriſt*; Where what is ſaid in Chriſts words to be his *body*, is more manifeſtly ſaid to be the *communication* of his *body*; *i. e.* the beſtowing it upon us (as the *communication* of the *Altar* among the *Jews* or *Gentiles*, is their *eating* of the *Sacrifice*, their *gods* entertaining them at their *Sacrificall* feaſt) which I ſuppoſe concludes this *Sacra-*

ment

ment to be, according to the nature of *Sacraments*, an holy Rite, a ſolemne Act or Inſtrument inſtituted by God, to *communicate* to, or *conferre* on us the *body* of Chriſt, *i. e.* the efficacy and benefits of Chriſt *death*. Dr. *Ham.* on Mat. 26.26. Annot. *e.*

Compact] Pſal. 122.3. *Joyned to it ſelfe, fitly framed and builded together for an habitation of God through the Spirit*, Eph.2.21,22. *Aynſw.* By the artificial joyning and beauty of the houſes, is ſignified the concord and love that is between the Citizens. *Annot.* See Eph. 4. 16.

Company] To come together, or converſe with, Act. 1.21. To be mingled with, 1 Cor. 5. 9. Where ſuch an inward familiarity is meant, as is betwixt a man and his friend. *Leigh C. S.* in *συναναξιμιι.*

Company] Pſal. 68.11. Heb. *Army*, mar. Camp, Gen.32.7. A multitude, or aſſembly, Gen. 35.11. Troop, Ib. 37. 25. Congregation, Numb. 16. 5, 6. Family, children, attendants, Job 16.7. *Annot.* Iniquity, Job 34. 8. *Annot.* Society, concourſe, the multitude that run together, frequenting the publick Aſſemblies, Pſa. 55.14. *Aynſw.*

Companies] Iſa. 57.13. *Thy troops*, Heb. *thy gathered ones. Annot.*

Companions] Ezr. 4.7. Heb. *Societies*, m.

Camparable] Lam. 4. 2. To be ſet by, eſteemed, valued, priſed.

Compare] To liken, or reſemble, Pſal. 89.6. Iſa. 40. 18. To equall, Pro. 3. 15. & 8. 11. To fit and apply words like to the nature of the matter; as ſpirituall words (ſavouring of the Spirit) to ſpirituall things, 1 Cor. 2. 13. that the things taught, and manner of utterance, with agreeable words and ſpeeches may be alike.

Compariſon] The equalling or likening of one thing with another, either more or leſſe, Judg. 8. 2, 3. Hag. 2.3. Mar. 4. 30.

Compaſſe] Pſal. 5.12. Heb. *crown*, marg. Pſal. 139. 3. Winnow, marg.

Compaſſe] The ſquare compaſſe that was within the Altar that was hallowed, Exod. 27. 1,8. Where either by rings or on a ledge, the grate was hanged on the midſt. This ſignified the place within where the holy fire alwayes burneth, that is, the heart, which ſuſtaineth alſo the Sacrifice; and where all aſhes and excrements of corruption are inwardly conveyed away, as they are diſcovered by Gods Word and Spirit, and our Sanctification furthered by afflictions, 2 Tim. 1. 3. & 2. 22. Rom. 12. 1, 11. Heb. 9. 14. & 12. 10. *Aynſw.* on Exod. 27. 5. A turning about, Numb. 34. 5. A circle, Prov. 8. 27. marg. An inſtrument called a Compaſſe, Iſa. 44.13.

Compaſſion] Heb. 5.2. *Have compaſſion*, or reaſonably bear with, marg.

Complain] Job 31. 38. Heb. *weep*, marg.

Complained] Numb. 11. 1. or were as it were complaining, marg.

Complainers] Jude v. 16. Out of diſcontent and envy, not content with their owne condition, and finding fault with other mens, Mat. 20. 12. 1 Cor. 10. 10. Jam. 5.9. *Annot.*

Complaint] 1 Sam. 1. 16. or Meditation, marg. The declaration of ones miſeries, Job 21. 4. & 23.2. marg. A crimination or inditement, Act. 25. 7. *Annot.*

Compoſition] Exod. 30.32,37. Making, doing, or mingling, according to the due weight, meaſure, form, diſpoſition. See תכן in *Buxtorf.*

Compound] Exod. 30. 33. To make, temper, or mix, after the manner of Apothecaries, רקח.

Conaiah] A Levite. 2 Chron. 35. 9. See *Cononiah.*

Conceit] Prov. 26. 5. *In his owne conceit*, Heb. *in his owne eyes*, marg.

Conceibe] Pſal. 51. 5. Heb. *warm*, marg. Contrive, Iſa. 59. 13. *Annot.*

Conception] Gen. 3. 16. This word is uſed for the whole ſpace that the childe is in the Mothers body untill the birth, and ſo here implyeth all the griefs and cumberances which women do indure that time. The Greek tranſlateth it *groaning. Aynſw.*

Concern] To belong to, Ezek. 12. 10. Act. 28. 31. 2 Cor. 11. 30.

Concerning] For, of, as for, touching, *&c.* Gen. 19.21. & 24. 9. & 42. 21. or Againſt, Jer. 49. 1. marg.

Concluſion] The end, ſumme, and ſubſtance, Eccl. 12. 18.

Concourſe] A multitude, aſſembly, or throng of people, Prov. 1. 21. A ſeditious or factious aſſembling of people, Act. 19. 40.

Condemnation] 1 Cor. 11. 34. Jam. 3. 1. or Judgement, marg.

Condemned] 2 Chr. 36. 3. Heb. *mulcted*, marg. Amos 2. 8. or, ſuch as have fined, or mulcted, marg.

Condeſcend] Rom. 12. 16. To be contented with, or being carried with. *Annot.* Submitting your ſelves, *συναπαγόμενοι*, conſenting, applying your ſelves, cleaving unto, making your ſelves equall. The word properly ſignifieth *to be carried away together. Leigh Crit. Sac.*

Condition] Ground, tearms, 1 Sam. 11.2. Luk. 14. 32.

Conduct] To lead, or convey, 2 Sam. 19. 15, 40. To place one who hath eſcaped danger in ſafety, Act. 17. 15. To accompany one, bring him on his way or journey, 1 Cor. 16.11.

Conduit] Iſa. 7. 3. The word in Hebrew ſignifies a *going up*, or *aſcent*; and it is uſed ſometime for a Trench made to receive water, 1 King. 18. 32, 35. Sometime for a Watercourſe, Ezek. 31. 4. And it is here taken not for a Conduit (ſuch as ours are) to receive water derived from the Pool, (though ſome ſo expound it) but for that Paſſage by which the water was from the Spring-head conveyed unto the Pool. As the word of *aſcending* is uſed oft for to *paſſe*, Numb. 19. 26, 27. 1 Sam. 6. 20. *Annot.*

Confection] Exod. 30.35. See *Compoſition.*

Confectionaries] 1 Sam. 8. 13. Such as make ſweet oyles.

Confederate] With, Iſa. 7.2. Heb. *reſteth on*, marg. Entred into a league and confederacy, *relyeth upon* for aſſiſtance, or is *ſet down with, hath joyned his camp with. Annot.*

Conference] Gal. 2. 6. *In conference added nothing to me.* That is, he had ſo full a meaſure of divine revelation, that when they came to talk together of the points of Chriſtian Religion, they could tell him nothing which he knew not before. *Leighs* Annot.

Conferre] To conſult, Gal. 1. 16. To commune, talk, or ſpeak one with another, Act. 4. 15.

Conferred with Joab, 1 King. 1. 7. Hebr. *his words were with Joab*, marg.

Confidently] Luk. 22. 59. *Affirmed confidently.* διϊσχυίζετο, he affirmed conſtantly, boldly, with all his force. It comes of ἰσχὺς, *ſtrong, firm. Leigh Crit. Sac.*

Confirme] 1 King. 1. 14. Heb. *fill up*, m. *Confirmed it by an oath*, Heb. 6. 17. Gr. *interpoſed himſelf by an oath*, marg.

Confiſcation] Ezr. 7.26. or, *to confiſcation of goods*; that is, the taking away of a mans goods from him, and ſo turning them to ſome publick uſe. *Annot.*

Conflict] *Fighting*, or *combating*, Phil. 1.30. *Fear* or *care*, Col. 2. 1. marg.

Conformable] Phil. 3. 10. *Being made conformable unto his death*; or, as *Beza* reads it, *whiles I am made conformable*, unto Chriſt being dead. *Leighs* Annot.

Conformed] Rom. 8.29. Faſhioned like, Phil. 3. 21.

Confound] Jer. 1. 17. or, *break to pieces*, marg.

Confounded] Act. 2. 6. or, *troubled in mind*, marg.

Confuſed noiſe] Iſa. 9.5. Heb. *ruſhing*, or *ruſtling*, Ezek. 11. 12. & 37.7. or, *commotion* or *concuſſion*, 1 King. 11. 12. & 29. 6. Jer. 10. 22. Ezek. 38. 19. *Annot.*

The aſſembly was confuſed, Act. 19. 32. Out of order, not knowing or caring what either they ſaid or did.

Confuſion] 1 Cor. 14. 33. Gr. *tumult*, or *unquietneſſe*, marg. So Jam. 3. 16. marg.

Congealed] Exod. 15. 8. As *ice*, frozen, hardened. It may be meant of the Seas bottome, which being muddy and ſoft, was hardened, that they went as on dry land, Iſa. 63. 13. Some underſtand it of the waters, that they were congealed as Ice. *Aynſworth. Hardened*, either becauſe the waters ſtood like confirmed walls, or the muddy part (under their feet that walked through it) was thickened and confirmed like a ſolid floor. *Annot.*

Congratulate] 1 Chr. 18. 10. *To congratulate him*, Heb. *to bleſſe him.* To thank God for his ſucceſſe, and to wiſh that he might ſtill proſper. The words may alſo be taken *indefinitely*, for a *royal congratulation* which is uſual with neighbouring Kings. *Annot.*

Conquer] To vanquiſh, overcome, get the victory, Rev. 6. 2.

Conſecrate] Exod. 29. 9. Heb. *to fill the hand*, marg.

Conſecrated] Joſ. 6. 19. Heb. *holineſſe*, m. Heb. 7. 28. Gr. *perfected*, marg. Heb. 10. 20. or, new made, marg.

Conſecration] Exod. 29. 22. *Of filling*, to wit, *the hand*, as verſ. 9. of Initiation. The Greek ſaith of perfection, *Aynſworth.* Numb. 6. 7. Heb. *ſeparation*, marg. In Greek, *the vow.* In Chaldee, *the crown of his God. Aynſw.*

Conſent] Hoſ. 6. 9. *By conſent*, Heb. *with one ſhoulder*, or to *Sychem*, marg. Zeph. 3. 9. Heb. *ſhoulder*, marg. Rom. 1. 32. have pleaſure, marg.

Conſider] 1 King. 5. 8. Hear, marg. Job 1. 8. Heb. *ſet the heart on*, marg. Prov. 24.32. Heb. *ſet the heart*, marg.

Conſiſt] Luk. 12.15. To be, ſtand, or depend on, Col. 1. 17. To hang, or depend on, ſtand faſt, and ſure.

Conſolation] Act. 15.31. or Exhortation, marg.

Conſorted] Act. 17. 4. συνεκληρώθησαν, as it were choſen by lot, they joyned. It importeth a neer and firm conjunction. *Annot.*

Conſpiracy] Jer. 11.9. or Combination,

or

or League, 2 King. 15. 30. & 17. 4. A defection from God, as by a generall conſent of all ſorts of people throughout the Land and State. So Ezek. 22. 15. *Ann.*

Conſpirators] 2 Sam. 15. 31. Such as bound themſelves, or entred into a League together againſt *David.*

Conſpire] To agree in one to doe evill, and therein to help each other, Gen. 37. 18. 2 King. 21. 23.

Conſtant] 1 Chr. 28. 7. Heb. *ſtrong*, mar. The Hebrew word hath eſpeciall relation to the *courage* of the *minde*, which cauſeth an *unalterable reſolution*, and thence followeth *conſtancy*. The manner of ſetting down this inference, ſheweth that there be conditions to be obſerved on mans part, for obtaining promiſes made by God. *Annot.*

Conſtantly] Prov. 21. 28. *The man that heareth, ſpeaketh conſtantly.* The true Witneſſe that ſpeaks no more then he heareth himſelf, ſhall be left alive to bear witneſſe againe, when God hath deſtroyed falſe Witneſſes, and ſhall be heard with credit. *Annot.*

Conſtellations] Iſa. 13. 10. The word *Cecil*, whoſe plurall is here uſed, doth ſignifie ſome particular and ſpeciall, either *ſtar* or *conſtellation*, that is, *company of ſtars, neighbouring and making up one ſigne* or *figure*, as appears by Job 9. 9. & 38. 31. Amos 5. 8. where this and ſome other are reckoned up together. The Prophets words may be thus rendred, *neither the ſtars of heaven, nor the Orions thereof* (the *brighteſt* of them, or of the *conſtellations* thereof) ſhall give their light. *Annot.*

Conſtrain] 2 King. 4. 8. Hebr. *Lay hold on*, marg.

Conſtraint] 1 Pet. 5. 2. Enforcement, compulſion.

Conſultation] A deliberation, asking or demanding counſel or advice, Mar. 15. 1.

Conſulter with familiar ſpirits] Deut. 18. 1. This was *Saul's* ſin, 1 Sam. 28. 7--15. For which tranſgreſſion the Lord killed him, 1 Chr. 10. 13. and hath threatned to cut off all from among his people, that doe inquire of ſuch, Lev. 20. 6. *Aynſw.*

Conſume] Job 6. 17. Heb. *extinguiſh*, ma. Job 24. 19. Hebrew, *violently take*, marg. Iſa. 64. 7. Hebr. *melt*, marg. Ezek. 35. 12. Heb. *devour*, mar. Zeph. 1. 2. *I will utterly conſume all things*, Heb. *by taking away I will make an end*, marg.

Conſummation] Dan. 9. 27. Utter conſumption and finall deſtruction of that place and people of the *Jews*, Matth. 24. 2. Luk. 21. 6. See the like, Ezek. 11. 2, *&c. Annot.*

Conſumption] Levit. 26. 16. or *ſhaking Ague*. In Greek, *ſcubbedneſſe*. So in Deut. 28. 22. and elſewhere the word is not uſed. *Aynſw.* An utter riddance, Iſa. 10. 22, 23. & 28. 22.

Contain] To comprehend, 1 King. 8. 27. 2 Chr. 6. 18. To hold, 1 King. 7. 26. To be able to receive, Joh. 2. 6. & 21. 15. To belong unto, Rom. 2. 14. To moderate the appetite by main force and ſtrength, 1 Cor. 7. v. 9.

Contemne] Ezek. 21. 10. or Deſpiſe, ma. *The glory of Moab ſhall be contemned*, Iſa. 16. 14. or, *ſhall become mean, of light eſteem*, or *of no repute*. As 1 Sam. 18. 23. oppoſed to *honorable*, ch. 3. 5. The *great weight* that *Moab* now beareth, ſhall become *light*. He that weighs down ſo much now, ſhall then bear no weight, but fly up in the ballance. The word *glory* in Hebr. hath an intimation of *weight* in it, alluded to by the Apoſtle, 2 Cor. 4. 18. and the word *contemned* hath affinity with that that ſignifies *lightneſſe*, 1 Sam. 18. 26. & 49. 6. and they are both uſed promiſcuouſly, Numb. 21. 6. Job 40. 4. Nah. 1. 14. *Annot.*

Contemptible] Baſe, vile, not to be regarded, Mal. 1. 7, 12. & 2. 9. To have no worth in it, to be ſet at naught, and baſely to be eſteemed of, 2 Cor. 10. 10.

Contemptuouſly] Pſal. 31. 18. In deſpight, *Aynſw.*

Content] Gen. 37. 27. *Were content*, Heb. *hearkened*, marg.

Contention] Striſe, debate, variance, quarrelling, Prov. 13. 10. & 18. 18. It cometh of Pride, Prov. 13. 10. Scorn, Ibid. 22. 10. Folly, Ib. 18. 6. Wine, Ib. 23. 29. Fooliſh queſtions, and genealogies, Tit. 3. 9. Such as raiſe it up, Hab. 1. 3. It falleth out ſometime between Paſtor and people, Jer. 15. 10. Brothers, or ſpeciall friends, Prov. 18. 19. Act. 15. 39. Husbands and Wives, Pr. 19. 13. That which was between *Paul* and *Barnabas*, Act. 15. 39. is tearmed παροξυσμὸς, which ſignifieth more then diſſenſion; was ſuch as whereby *they moved, ſtirred, provoked one another to anger, gauling and grieving one another*, which prevailed to *imbittering their mindes*. In Tit. 3. 9. (and in many other places) the word ἔρις importeth *evill ſtrife*, in affections, words, ſcolding, brawling; yea, all unjuſt ſtriving, quarrelling. *Leigh C. S.*

A man of contention, Jer. 15. 10. A contentious perſon, a man given to ſtriſe and contention. One that ſtriveth and contendeth with

with every one, as Iſa. 41. 11. Job 31. 35. But one whom the people doe all generally oppoſe, whom the whole Land ſtriveth and contendeth with; the lot, as of Chriſt, Luk. 2. 34. Act. 4. 27. ſo of his Miniſters, and Meſſengers, Luk. 21. 17. Act. 28. 22. *Annot.*

With much contention, 1 Theſſ. 2. 2. Gr. *in much ſtrife*, (ἐν πολλῷ ἀγῶνι) with much fervency of zeal, and ſtrong conteſtation with all gainſayers of the truth. *Annot.*

Contentious] Rom. 2. 8. Of contention, given to contention, ſtriſe, as about lands, houſes, *&c.* 1 Cor. 11. 16. φιλόνικος, one that loves ſtrife, or is given to it.

Contentment] Αὐτάρκεια, 1 Tim. 6. 6. *Self-ſufficiency*; for ſo the Original ſignifieth; for not only it inricheth the ſoul, and giveth true contentment, but alſo it hath the promiſe of outward bleſſings. *Annot.*

Continual Burnt-offering] Ex. 29. 42. or *Burnt-offering of continuation* (as the Gr. renders it) or of *perpetualneſſe*, which without intermiſſion was daily to be offered twice. And although other things have this word ſometime adjoyned, as the *continuall bread*, Numb. 4. 7. the *continuall Incenſe*, Exo. 30. 8. the *continuall Meat-offering*, Numb. 4. 16. yet commonly the *daily Burnt-offering* is meant hereby; and this ſometime when the Sacrifice is not expreſſed, as in Dan. 8. 11, 12, 13. & 11. 31. & 12. 11. *Aynſw.*

With a continuall ſtroke, Iſa. 14. 6. Hebr. *a ſtroke without removing*, marg. *With a ſtroke unavoydable*, or *irrecoverable*. *Annot.*

Continuall weeping, Jer. 48. 5. Heb. *weeping with weeping*, marg.

A continuall dyet, Jer. 52. 34. Heb. *a proviſion of aſſiduity*, that is, a daily or conſtant proviſion; as, *a Sacrifice of aſſiduity*, for the daily or ſet conſtant Sacrifice, Ezr. 3. 5. *Annot.*

Men of continuall imployment, Heb. *men of continuance*. Men of publick employment for the burying of the dead. *Annot.*

Continuall ſorrow, Rom. 9. 2. Sorrow without ceaſing.

Continually] Gen. 6. 5. Heb. *every day*, m. Job 1. 5. Heb. *all the dayes*, marg.

Continuance] Permanent, Deut. 28. 59. In the days, Pſa. 139. 16. *Aynſw.*

Continue] Ruth 1. 2. *Continued*, Hebr. *were*, marg. 1 Sam. 1. 12. Heb. *multiplyed*, mar. Job 17. 2. Heb. *lodge*, marg. Job 27. 1. Heb. *added to take up*, marg. Act. 18. 11. Gr. *ſate there*, marg.

Continue following, 1 Sam. 12. 14. Heb. *Be after*, marg.

Contradicting] To ſpeak againſt, gainſay, Act. 13. 45.

Contradiction] Gain-ſaying, Hebr. 7. 7. Reall contention, Heb. 12. 3.

Contrary] Lev. 26. 21. Heb. *in contrariety*, (which word *in* is added in verſ. 27.) or, *at all adventure, by chance*. The Hebr. *Keri* ſignifieth both *contrariety*, and *chance*, or *accident*. The Greek tranſlateth it *contrary*, or *thwart*, as oppoſing themſelves to God and his commandements. The Chald. expoundeth it, *If ye walk before me with hardneſſe*, that is, *ſtubborneſſe*.

If we underſtand it for *chance*, or *adventure*, the meaning is, to walk careleſly, come upon it what will; and to eſteem the puniſhments, not as from the hand of God for their ſins, but to come by chance, as the *Philiſtines* ſaid in 1 Sam. 6. 9. *Aynſw.* See marg. Eſt. 9. 1. Wholly otherwayes, Ezek. 16. 34. Unlike, differing, Matth. 14. 24. Againſt them, Act. 17. 7. Againſt, 1 Tim. 1. 10. A lyer againſt, as a Souldier in a trench againſt a Fort, Tit. 2. 8. An adverſary both in judgement and practiſe.

Contrariwiſe] On the contrary, 2 Cor. 2. 7. Gal. 2. 7. 1 Pet. 3. 9.

Contribution] A communion, communication, diſtribution, a certain common gathering, Rom. 15. 26.

Contrite] Iſa. 57. 15. By it here is expreſſed an inward contrition of heart, *&c.* ſoftned and humbled by apprehenſion of wrath, joyned with a deep ſenſe of godly grief, ſincere repentance, and ſerious remorſe for ſin, as ſin, as offenſive, diſpleaſing and grievous to God, 2 Kin. 22. 19. 2 Chr. 32. 26. & 33. 12. Ezek. 6. 9. Act. 2. 37, 38. 2 Cor. 7. 10. *Annot.*

Of a contrite ſpirit, Iſa. 66. 2. Heb. *contrite of ſpirit*, as ſome, ſuppoſing it to come from a word that ſignifieth to *grinde*, or to *vex*, Ezek. 13. 22. and to be the ſame with that which from thence derived its ſound, Prov. 15. 13. & 17. 22. & 18. 14. rendred ſometime a *broken*, ſometime a *wounded ſpirit*. But it ſeemeth to come from another root, and to ſignifie properly *ſmitten*, and by ſmiting *weakened*: Uſed elſewhere of the *body*, 2 Sam. 4. 4. & 9. 3. here applyed to the *minde*, and ſignifies *one ſmitten in heart*; as it is, Pſal. 102. 4. or *dejected in ſpirit*; as ſometime it is uſed alſo for *an abject*, Pſal. 35. 15. *Ann.*

Convenient] *When a convenient day was come*. Mar. 6. 21. ἡμέρα εὐκαίρος, is a *feſtivall day*, a *day of vacancy*, יום טוב, in Hebr. a *good day*, *i. e.* a *ſolemne feſtivall day of reſt from labour*, ſet apart for *feſtivity*; and ſuch it is clear was this, *Herods birth-day*. Dr. *Hamm.* Annot. *b.*

Conveniently]

Conveniently] Mar. 14. 11. Fitly, for time and place.

Converſant] Joſh. 8. 35. *Were converſant*, Heb. *walked*, marg. See 1 Sam. 25. 15. To keep company with.

Converſation] *Our converſation is in heaven*, Phil. 3. 20. We are Citizens of heaven, or heaven is the City of which we are free. The word πολίτευμα, from πολίτης, *Citizens*, is literally *citizenſhip*, and denotes a *municipium*, which is the ſtate and condition of thoſe who dwelling out of the City, have yet the *jus Civitatis Romanæ*, the *priviledges of the City of Rome*, belonging unto them. But this ſo, that theſe ſhall differ from thoſe that had their habitation in the City, who alone might be choſen to Offices in it. See Act. 22. 28. Thus is the *Chriſtian* here on earth, a *fellow-Citizen of the Saints*, Eph. 2. 19. Though while he dwells here, he be in an inferiour condition to them who have *domicilium in urbe*, the Saints that are in heaven, who alone are capable of reigning with God. Dr. *Ham.* marg. & Annot. *l.*

Convert] Pſal. 19. 7. or Reſtore, marg. Iſa. 6. 10. or Turn. *Annot.*

Her converts, Iſa. 1. 27. Thoſe that are reformed in her, from their evil courſes, chap. 10. 20, 21. & 59. 20. Or, thoſe of her that return, to wit, from Captivity, being bettered (as *Manaſſeh* ſometime, 2 Chr. 33. 22, 23.) by their bonds, Ezr. 6. 21. Pſa. 126. 1. *Annot.*

Convey] 1 King. 5. 9. Put, Neh. 2. 7. Bring over, Joh. 5. 13. To goe away privily.

Convicted] Joh. 8. 9. The word in the Originall ſignifieth the *refuting* of an *opinion*, that men had before drunk in, and were poſſeſſed of; *their conſciences accuſing them that they were convinced.* *Leigh Crit. Sac.* in Ἐλέγχω, ομαι.

Convocation] An holy Aſſembly, for performances of holy exerciſes upon ſet Feſtivalls, Numb. 28. 18--25, 26. & 29. 1, 7, 12.

Cook] 1 Sam. 9. 23. A dreſſer of victuals, whether by boyling, roſting, *&c.* About which Women alſo were employed, 1 Sam. 8. 13.

Cool] Gen. 3. 8. Heb. *winde*, marg.

Cool] Luk. 16. 24. To make cold, or refreſh.

Copie] Prov. 25. 1. To write out.

Coping] 1 King. 7. 9. The top of the wall whereon the beams were laid. *Annot.*

Copper] Ezr. 8. 27. Heb. *yellow*, or *ſhining braſſe*. Some take this for ſuch Amber as Beads were made of; or for a mixture of gold and ſilver together. It plainly appears that this was a very choyce metall that is here mentioned, in that there were but two Veſſels thereof, and they reckoned amongſt Veſſels of gold. *Annot.*

Copperſmith] 2 Tim. 4. 14. Two of the greateſt enemies St. *Paul* had, were two Smiths. The one a *Silverſmith*, Act. 19. 24. and this *Copperſmith* here, and both of them (as it is conceived) maligned and oppoſed him and his preaching, for the ſame reaſon, becauſe the Apoſtle taught that they were no Gods that were made with hands, and thereby hindered their gain, and marred their handy-craft, which was to make Silver or Copper Shrines or Images to the Heathen gods and goddeſſes. So *Covetouſneſſe is the bane of Religion.* *Annot.*

Copulation] Lev. 15. 16. *Seed of copulation*, or the *effuſion of ſeed.* The Heb. and Greek properly ſignifieth the *lying* or *bed of ſeed*; that is, by changing the order of words, *the ſeed of the bed*, or *of copulation*; and it is not meant here of the *iſſue* ſore-ſpoken of, nor when he lyeth with a Woman, whereof ſee verſ. 18. but of the ſeed of the healthful, who by imagination, dream, or by any accident in the night may be unclean, Lev. 22. 4. Deut. 23. 10. *Aynſw.*

Coral] Job 28. 18. or *Ramoth.* This word comes from a word that ſignifies to be *high*, and it may be the Tranſlators render it Corall, becauſe that it is ſaid to grow on rocks, *Annot.*

Corashan] 1 Sam. 30. 30. A City (as ſome think) which is called *Aſhan*, in the Tribe of *Simeon*, who had their inheritance out of *Judah.* *Annot.*

Cords of vanity] Iſa. 5. 18. Thoſe fetches and ſervices, toyliſome courſes and employments, wherein men bent to wickedneſſe, and ſet wholly thereupon, doe labour and take pains inceſſantly for the compaſſing of their intended evil practiſes, and the bringing about of their wicked deſignes, Pſal. 36. 4. Mic. 2. 1. *Annot.*

Corn] Deut. 16. 13. Hebr. *floor*, marg. Job 24. 6. Heb. *mingled corn*, or *dredge*, mar.

Corners] Exod. 30. 4. Hebr. *ribs*, mar. Neh. 3. 32. or *Corner-chamber*, marg. Iſa. 11. 12. Heb. *wings*, marg.

Corner-gate] 2 Chr. 25. 23. Heb. *the gate of it that looketh*, marg.

Corner-ſtone] Job 38. 6. *Who laid the Corner-ſtone thereof?* By whoſe aid did I as it were lay an high *corner-ſtone* to uphold and keep together ſo great a building? Who made

made the parts to keep ſo cloſe together, and to keep up one another. The words are *metaphoricall*, to ſhew the firmneſſe of the work, as buildings laſt that have good *foundations* and *corner-ſtones*. *Annot.* Iſa. 28. 16. The choyceſt and firmeſt ſtones are made choyce of for *corner ſtones*, as well for the ſurer knitting of the walls together, as for the better bearing up, and the beauty alſo (Pſal. 144. 12.) of the building: In both which regards the name of a *corner ſtone*, ſuiteth well to Chriſt, Pſal. 118. 22. Matth. 21. 42. Act. 4. 11. ſince that he not onely beareth up the intire ſtructure of his Church, Mat. 16. 18. 1 Cor. 3. 11. Eph. 2. 20. but alſo joyneth and knitteth moſt cloſely and firmly together both the two main *walls* of *Jew* and *Gentile*, and each *living ſtone* alſo in either *wall* one to another, Eph. 2. 14--22. & 4. 15, 16. 1 Pet. 2. 4, 5. *Annot.*

Beccorius in his Dictionary on the word *Angulus*, relateth out of the *Scholaſtick* Hiſtory, that at the building of *Solomon*'s Temple, there was a ſtone which the Builders could by no means fit for the building, but that one ſtone being wanting for the top of the building, that onely did fit. Thus Chriſt, *whom the Builders rejected* (the *Jews*) *became the head ſtone of the corner*, Pſal. 118. 22. Matth. 21. 42. Mar. 12. 10. Luk. 20. 17. Act. 4. 11.

Cornet] Pſal. 150 3. or *Trumpet*. See marg.

Corpſe] A dead body, πτῶμα *a* πίπτω, as *cadaver* à *cadendo*, for that it falleth by death, Mar. 6. 29. *Leigh Crit. Sac.*

Correct] Job 5. 17. Sometimes the word ſignifies *reproving*, which is a *verball* correction, as Lev. 19. 17. But here it imports a *reall* correction by ſtripes and troubles, ch. 33. 17, 19. Either he means, that Gods correcting wicked men for their ſins, is a way to bring them to bleſſedneſſe, by driving them to repentance; or elſe he includes the uſe of corrections. The man whom God by afflictions brings out of his evill wayes ſhall be bleſſed. *Annot.* Pſal. 39. 11. *Doſt correct*, chaſtiſeth. *Aynſw.* Pſal. 94. 10. *Rebuke*, *Aynſ.* Jer. 2. 19. To convince and condemne; or, to reclaim and amend. *Annot.*

φθείρεσθαι, *corrumpi*, ſignifies ſometime to be *debauched* to *ſin*; particularly, and in the moſt eminent manner, to thoſe ſins againſt *nature*, *abominable Heathen luſts* So 2 Cor. 7. 2. *We have corrupted no man*, ſeems to relate to thoſe *falſe Teachers* the *Gnoſticks* among them, who did thus corrupt and ſeduce their Diſciples. Dr. *Ham.* on 2 Pet. 1. 4. Annot. *b.*

Corrupted] Exod. 8. 24. or Deſtroyed. m.

Corruption] Jonah 2. 6. or the Pit, mar. 2 King. 23. 13. *Mount of corruption*; that is, *the Mount of Olives*.

Corrupter] Iſa. 1. 4. *Children that are corrupters*. Or, as ſome, *corrupt children*, *children that deal corruptly*, 2 Chron. 27. 2. Jer. 6. 28. Or, *that have corrupted themſelves*, Exod. 32 7. Deut. 32. 5. and *their doings*, Zeph. 3. 7. Heb. *children corrupting*, or *corrupters*, that is, *waſtful*, or *waſters*, as Prov. 18. 9. or *deſtroyers*, as Prov. 28. 24. *Stroy-goods*, or *waſtfull children*. A Metaphor taken from riotous and prodigall yonkers, that waſte and conſume their patrimony, the means left them by their parents, Luk. 15. 13, 30. Applyed to this people, as having imbezeled their ſpirituall patrimony, derived and tranſmitted to them from their religious predeceſſors, Gen. 17. 7. Deut. 7. 6, 8. & 32. 9, 20. Pſal. 147. 19, 20. & 148. 14. Rom. 3. 1. & 9. 4, 5. *Annot.* Jer. 6. 28. or *corrupt*; both corrupt themſelves, and corrupting one another. *Annot.*

Corruptible] That which either is, or may be corrupted; being ſpoken of *Man*, Rom. 1. 23. *Crown*, 1 Cor. 9. 25. Mens *bodies*, 1 Cor. 15. 53. *Silver* and *gold*, *&c.* 1 Pet. 1. 18. *Seed*, Ib. 23.

Corruptly] 2 Chr. 27. 2. *The people did yet corruptly*. This generall is thus in particular exemplified. *The people ſacrificed and burnt incenſe ſtill in the high places*, 2 King. 15. 35. This is ſet down as a fault in his government. It is thereupon ſaid, *the high places were not removed*. Had he removed them, he might have prevented the peoples corruption herein. *Annot.*

Nehem. 1. 7. *We have dealt very corruptly*, Heb. *with corruption we have corrupted*. *Annot.*

Coſt] Expence, charge, 2 Sam. 19. 42. 1 Chr. 21. 24. Luk. 14. 28.

Coſt] To give a price for, 2 Sam. 24. 24.

Coſtly] 1 King. 5. 17. Rare, or *precious*, as the word is tranſlated, Iſa. 28. 16. *Annot.* Of great price, πολύτιμος, Joh. 12. 3. Sumptuous, 1 Tim. 2. 9.

Coſtlineſſe] Rev. 18. 19. *By reaſon of her coſtlineſſe*, wealth, magnificence, ſtatelineſſe; the rare, precious, and honourable things by her affected and bought.

Cottage] Iſa. 1. 8. A ſhade or Booth ſet up in the midſt, or on the one ſide of the Vineyard, for the Keeper there to watch or repoſe himſelf, ch. 4. 6. Job 27. 18. *Annot.* Iſa. 24. 20. A *Tent*; either a *Souldiers tent*, as ſome, that is taken downe and removed, when they are to march, or are quitting of their Quarters; or, a *Shepherds tent*, which he

he removes from place to place, as he findes conveniency of feeding for his ſheep, chap. 13.20. & 38.12. *Annot.*

Couch] Job 7. 13. Some take it for a place to reſt on in the day; but it may well be all one with the Bed mentioned before (as that alſo in Gen. 49. 4.) *Annot.* Pſal. 6. 6. Bedſtead. *Aynſworth.* Amos 3. 12. The Beds-feet. *Annot.* Luk. 5. 19, 24. A little Bed.

Couch] To lie down, Gen. 49. 9.

Covenant] Gal. 3. 15. or Teſtament, ma.

Covenant] To promiſe, 2 Chron. 7. 18. *Annot.* So Hag. 2. 5. *Annot.* To weigh, or pay, ἔσταιν, *appenderunt. Beza.* Matth. 26. 15. To bargain or agree, Luk. 22. 5.

Cover] Ex. 25. 29. To pour out withal, m. Lam. 3. 16. or, To roll, marg.

Covers] Exod. 25. 29. or (as the Hebrew Doctors underſtand it) Props. *Aynſw.*

Coveteth] An evill covetouſneſſe, Hab. 2. 9. or *gaineth an evill gain*, marg.

Covetous] A lover of money, φιλάργυρος, Luk. 16. 14. 2 Tim. 3. 2. Such as being in a better condition then others, by reaſon of their wealth, do yet ſtudy alwayes to have more, are not ſatisfied with what they have, though more then enough, uſe fraudulent and unlawfull means to enrich themſelves. See *Leigh Crit. Sac.* in πλεονεκτέω.

Covetouſneſſe] Rom. 1. 29. The word πλεονεξία, in this and many other places of the New Teſtament, which we generally render *covetouſneſſe*, ſignifies exceſſive, or *unnaturall luſts* (not *deſire* of *money* onely) and is ordinarily ſet down among the *baſeneſſes* of the *Gnoſtick hereſie*, as I here ſuppoſe it is. It cometh of πλέον ἔχω, and ſignifieth any immoderate deſire of any thing above ones portion. Dr. *Ham.* Annot. *h.*

Could not ſpeak] Neh. 13. 24. Heb. They diſcerned not to ſpeak, marg.

Coulter 1 Sam. 13. 20. The plow-ſhare.

Counſell] Jer. 23. 18. or Secret, marg.

2 Sam. 17. 7. *To give counſell*, Heb. *counſell*, marg.

Counſell] To give advice or counſell, 2 Sam. 16. 23. & 17. 11, 15, 21. Job 26. 3. Eccl. 8. 2.

Counſellours] Dan. 3. 24. or Governours, marg.

Count] Exod. 12. 4. *Make your count*, or *ſhall number*; to wit, how many are meet and ſufficient for the eating of the Lamb. *Aynſw.*

Count] To repute, Gen. 31. 15. To number, Exod. 38. 21. To cut off, Levit. 19. 23. To keep an exact account of, Job 31. 4. To eſteem, Job 41. 29. To recount, Pſal. 87. 6. To tell, Pſal. 139. 18. To ſurvey, Iſa. 33. 18. To reckon, Luk. 14. 28. To be perſwaded of, Mar. 11. 32. To regard, think, or judge, Phil. 3. 7, 8. To conclude, or to collect and gather, as by reaſon and argument, Ibid. 13. To judge or eſteem of, Jam. 1. 2. To vouchſafe, 2 Theſſ. 1. 11. mar.

Countenance] *Neither ſhalt thou countenance a poor man in his cauſe*, Exod. 23. 3. or, *not honour*; which the Greek and Chald. tranſlate, *not pity in judgement.* The like is ſpoken of the *rich*, in Lev. 19. 15. It teacheth to doe right in all cauſes, without reſpect of poor or rich. *Aynſw.* In *charity* we muſt have reſpect to a *poor* mans neceſſity; but in point of *juſtice*, neither the power of the *rich*, nor the penury of the *poor*, but his right onely, verſ. 6. muſt be regarded. See Pſal. 72. 2. *Annot.*

Counterbail] Make a ſufficient recompence, Eſt. 7. 4.

Countrey] Gen. 29. 26. Heb. *place*, mar. Gen. 32. 3. & Numb. 21. 20. Heb. *field*, ma.

Countrey-men] 1 Theſſ. 2. 14. Men of the ſame Tribe, Nation, or City.

Couple] To joyn, Exod. 26. 6.

Couple] Two, 2 Sam. 13. 6. & 16. 1. Iſa. 21. 7, 9.

Coupling] The joyning together, Exod. 26. 4.

Coupled] Exod. 26. 24. & 36. 29. Heb. *twined*, marg.

Couragious] Amos 2. 16. Heb. *ſtrong of his heart*, marg. One that is valiant, without dread, nor diſmayed, playeth the man, doth valiantly.

Courageouſly] *Deal courageouſly*, 2 Chron. 19. 11. Hebr. *take courage and do.* Judges have need of courage, that they be not daunted with peoples murmurings and gainſayings. *Annot.*

Courſes] Judg. 5. 20. Hebr. *paths*, marg. 1 Chr. 23. 6. Heb. *diviſions*, mar.

Courteous] 1 Per. 3. 8. φιλόφρων, *friendly minded.* One that is affable, and ſtudyeth to doe ſuch things as are grateſull unto others.

Courteouſly] Civilly, as a loving man, φιλανθρώπως, Act. 27. 3. Friendly, lovingly, φιλοφρόνως, Act. 28. 7.

Couſin] Kin, ally, of the ſame blood, Luk. 1. 36, 58.

C R.

Crackling] Eccl. 7. 6. Heb. *ſound*, marg.

Cracknels] 1 King. 14. 3. or Cakes, mar.

Crafty] Job 5. 12. Sometimes the word

is taken in a *good* ſenſe, Prov. 1.4. & 8.12. & 22.3. but moſt commonly in a *bad* ſenſe, for ſuch as uſe their wiſdome to hurt others, Gen. 3.1. Pſal. 83.3. and ſo here ſome think the word ſignifies, *one that hath many turnings and windings in his minde*, as the Serpent had in his body, Gen. 3.1. It comes from a word that ſignifies *naked*, becauſe ſuch as ſhew tricks of activity uſe to ſtrip themſelves *naked*. The ſame word ſignifies *naked* and *ſubtile*, Gen. 2.25. & 3.1. *Annot.*

Prudent, wiſe, πανοῦργος, (of πᾶν & ἔργον) One who through the dexterity of his wit is ready and fit for any work, 2 Cor. 12.16. *Leigh Crit. Sac.*

Craftineſſe] Job 5.13. *In their owne witty devices*, whereby they thought to ruine others. So did *Haman* periſh, Eſt. 9.25. God uſeth their craft to their owne deſtruction; as if a ſtrong man ſhould beat back the enemies weapon upon himſelf, whereby he intended to hurt others, Jer. 21.4. Or it may be a Metaphor taken from *catching* of *birds* in *nets* or *ſnares*. God uſeth their crafty devices, intended as nets to catch others, to catch themſelves, Pſal. 7.5, 16. & 9.15, 16. & 35.7, 8. & 141.10. *Annot.*

Craftſman] Deut. 27.15. or Artificer; implying all the devices of the moſt wiſe and prudent, which make Idols *according to their own underſtanding*, Hoſ. 13.2. Skilful in workmanſhip, 2 King. 24.14. *Annot.* A Work-man, or Handycraftſ-man, imploying his skil and pains about things unlawfull and unwarrantable, Act. 19.24, 38.

Crag] Job 39.28. *Upon the crag of the rock*, Heb. *upon the tooth of the rock*, for *crags* of *rocks* are like great *teeth* in faſhion and ſharpneſſe. *Annot.*

Craſhing] Breaking or bruiſing, great noyſes of the falling of houſes, and outcryes of men, Zeph. 1.10. See *Hall.*

Crave] Prov. 16.26. *His mouth craveth it of him*, Heb. *boweth unto him.* See Eccleſ. 6.7. *Annot.* Mar. 15.43. *And craved the body of Jeſus*, humbly begged, and earneſtly deſired it.

Created and made] Gen. 2.3. Heb. *created to make*, marg.

Creation] Rom. 8.22. or Creature, mar.

Creature] *The earneſt expectation of the creature*, Rom. 8.19. The word κτίσις, the *creation* or *creature*, being a *generall* word, without a *reſtraint* (and likewiſe with πᾶσα, *all*, joyned to it, verſ. 22.) is here ſet to comprehend *all mankinde*, the *Gentiles* as well as the *Jews*; and (having before ſpoken of the *Jews*) here the *Gentiles* peculiarly. Thus κτίσις & κόσμος are all one, the *creature* and the *world*, all the *creation*, as verſ. 22. and all the *world*, Mar. 16.15. Dr. *Ham.* Ann. *d.*

Creditour] Deut. 15.2. Heb. *Maſter* (or *Owner*) *of the lending of his hand*, that is, *of the thing lent with his hand*, which ſeemeth to imply Money, and the like; and that which is a mans owne, whereof he hath power, as to lend, ſo to remit.

It may alſo be interpreted, *Every Maſter of the exaction of his hand, which he may exact of his neighbour, doe releaſe it*; that is, every Creditour that hath right to exact (the debt) with his hand, do releaſe that which he might exact. *Aynſw.* Iſa. 50.1. Heb. *lenders. Annot.*

Creek] Act. 27.39. κόλπος, a Boſome, or Gulf of the Sea between two Capes.

Creep] Pſal. 104.20. Heb. *trample*, mar. Hab. 1.14. or Move, mar.

Spoken, I. *Properly*, of *creeping things*.

1. Which move or creep in the waters without feet, to wit, Fiſhes, Gen. 1.20, 21. Pſal. 104.25. & 69.25. Lev. 11.46.

2. Which fly in the air, having either legs above their feet, Lev. 11.21. Whereof it was lawfull for the *Iſraelites* to eat, v. 22. Or ſuch as had not, which were to be an abomination unto them, verſ. 23.

3. Which move on the earth, and abide therein, Gen. 1.24, 25. & 6.20. & 7.14. being either ſuch as have no feet at all, as the Serpent, or ſuch whoſe feet are ſo ſhort that they are ſcarce viſible, as might be inſtanced in divers. So in effect *Ravanell.*

It's alſo ſpoken of all the beaſts of the Forreſt, Pſal. 104.20.

Figuratively, of falſe Teachers, 2 Tim. 3.6. which under fair pretences inſinuate themſelves into mens houſes, *&c. Hall.* Creep like Ferrets or Weeſils. *Leigh's* Annot. Jude v.4. Which ſecretly and underhand creep in, *Hall.* Beſides our expectation, as Souldiers that march by a Town, and ſuddenly return and take it; or as Pioners, who enter by a Mine, while the Souldiers defend the Walls; or, not being ſent of God, take the Miniſtery upon them, of their own heads, Joh. 10.1. *Annot.*

Creeple] One lame or impotent in his feet, Act. 14.8.

Crib-yard] Job 39.9. *Annot.* Pro. 14.4. *Annot.* Manger, Iſa. 1.3. *Annot.*

Crime] ἔγκλημα, a fault, offence, or matter laid againſt one, or whereof he is accuſed, Act. 25.16. Αἰτία, the cauſe, verſ. 27. as the word is rendred, Act. 23.28.

An hainous crime, Job 31.11. The word ſignifies

ſignifies a *plotted ſin*, ſuch a one as naturall corruption doth not ordinarily ſuggeſt, but men muſt beat their wits to invent and execute it. And ſuch ſins carry much miſchief with them. It is uſed in Scripture to expreſſe *horrible ſins*, as Inceſt, Lev. 18. 17. & 20. 14. Proſtitution of ones children to whoredome, Lev. 19. 29. Killing of the Levites Concubine by filthyneſſe, Judg. 20. 6. *Annot.*

Bloody crimes, Ezek. 7. 23. that is, of ſins that deſerve death. *Annot.*

Crimſon] Iſa. 1. 18. Some of the *Rabbins* take this to be a deeper colour then the Scarlet, and ſo in reaſon it ſhould be, if they be ſeverall colours. But others of them affirm them to be one and the ſame. They are moſt commonly joyned together, as importing one and the ſame thing. The genuine notion of either may be, *the Scarlet grain of crimſon*, or *of the worm*; that is, *the wormy* or *crimſon grain*, (for thereof hath the *Crimſon* its name, from the *worm*, and not from the *grain*) and *the worm of the Scarlet grain*, or *the grainy worm*, or *Crimſon*. For the latter word here uſed ſignifies a *worm*, chap. 41. 14. Jonah 4. 7. and a *worm* ordinarily grows in that *grain* wherewith the *Crimſon* is dyed; from whence alſo both in *Arabick* and in other tongues it hath its name. *Annot.*

Criſping-pins] Iſa. 3. 22. or, *curling-pins*. Such long Pins as they were wont to curle, or faſten their hair with, or to make uſe of their attire and apparel. *Annot.*

Crookbackt] Levit. 21. 20. that hath a bunch or hillock on his back. *Aynſw.*

Crop] The craw, gargill, or gorge of a fowle, Lev. 1. 16.

Crop off] Pluck off, Ezek. 17. 4, 22.

Croſſe-way] Obad. v. 14. or *breaches*, to hinder the Jews from ſaving themſelves by flight, and to cut them off. *Annot.*

Crouch] To bow, or bend, 1 Sam. 2. 36. To break ones ſelf, Pſal. 10. 10. marg.

Crow] Spoken of the Cock, whoſe voyce being heard by *Peter*, he *remembred the words of Jeſus*, Mat. 26. 74, 75.

Cock-crowing] Mar. 13. 35. The *third watch*, which began at *midnight*, and held till 3 of the clock in the morning, was named ἀλεκτοροφωνία, *cock-crowing*. *Goodwyn Moſes and Aaron*, p. 100.

Crudled me] Job 10. 1. 2. Thickned the ſoft *matter*, & liquid ſubſtance whereof I was made The word ſignifies *gathering together*, Exod. 15. 8. Zeph. 1. 12. For moyſt things muſt be gathered cloſer together, into a narrower room, before they can be made dry and firm; as appears in making Bells, Coyn, Cheeſe. *Annot.*

Cruel] Cant. 8. 6. Heb. *hard*, marg.

Cruell hatred, Pſal. 25. 19. Hebr. *hatred of violence*, marg.

Cruelly] Ezek. 18. 18. *Becauſe he cruelly oppreſſed*, עשק עשק, *oppreſſit oppreſſione*, oppreſſed with oppreſſion. *Tremel.*

Cruelty] Violent wrong, Gen. 49. 5. *Aynſ.* Judg. 9. 24. The juſt revenge of that cruelty. *Annot.*

Ezek. 34. 4. *With cruelty*, fiercely, violently, ſharply, with an high hand.

Cruſe, or Bottle] 1 King. 14. 3. marg. Of *water*, 1 Sam. 26. 11. *honey*, 1 King. 14. 3. *oyl*, Ib. 17. 12.

Cruſh] To break, Job 39. 15. Lam. 1. 15. Heb. *to break*, or *to deſtroy*, as Iſa. 14. 25. *Annot.*

Lament. 3. 34. *To cruſh under his feet*, &c. When men exerciſe ſuch cruelty and oppreſſion upon them, that they tread them down, and trample upon them, as upon dirt and clay, or upon mortar and rubbiſh, untill they grinde them to powder; that is, have worn them clean out by hard & harſh uſage, Iſa. 10. 6. & 14. 15, 16. & 16. 4. & 51. 23. Jer. 12. 10. Dan 7. 7. & 1. 14. See Iſa. 3. 15. & Mic. 3. 3. *Annot.*

Jer. 51. 34. *He hath cruſhed me*, or *bruiſed*, as ch. 28. 25. or *broken*, as ch. 50. 17. *hath boned me*. *Annot.* Numb. 22. 25. Cruſht, or thruſt, or preſſed. *Aynſw.*

Cry] Amos 3. 4. Heb. *give forth his voyce*. marg.

C V.

Cud] *Cheweth the cud*, Lev. 11. 3. This in the Original ſignifieth the bringing up the meat into the mouth, to chew it again. *Aynſw.*

Cumbrance] Deut. 1. 12. *Your cumbrance*, or *wearieſome moleſtation*; *trouble*, as Iſa. 1. 14. This ſheweth the Magiſtrates office to be weighty and laborious. And by *your cumbrance* underſtand, the cumbrance that cometh unto me by you. For when a people is increaſed, the care and trouble of their Governours is increaſed alſo, 1 King. 3. 8, 9. 2 Cor. 11. 28. *Aynſw.*

Cumber] To be buſie about, to be drawn and wried round and round about, Luk. 10. 40. περισπᾶσθαι. To weaken, make fruitleſſe and ineffectuall, Luk. 13. 7. καταργεῖ ſignifieth among other things, to *conſume* and *work out the heart of the ground*; the meaning is, that they who are not fruitfull in good works, doe but make others barren by their example; deny others the occaſion of working. *Annot.*

Cunning] Knowing, Gen. 25. 27. *A cunning Hunter*, Hebr. *a man knowing hunting. Aynſw.*

Cunning workman, Exod. 26. 1. or *exquiſite Craftſman*, that skilfully deviſeth and curiouſly worketh in any Art. *Idem.*

Cunning Artificer, Iſa. 3. 3. Heb. *the wiſe of the workmen*, in timber, ſtone, or metall. *Annot.*

Cunning women, Jer. 9. 17. Such as profeſſed an art and skill of *mourning*, and making exquiſite lamentation, to which purpoſe alſo they were wont to be hired at ſolemn *funerals*, and there might be ſuch as were skilfull in compoſing of doleſull Poems and Ditties, that might raiſe up and enhance affections of that kinde in others. *Annot.*

It's applyed alſo unto *playing* on the *harp*, 1 Sam. 16. 16, 18. *ſinging*, 1 Chron. 25. 7. *craftineſſe*, Eph. 4. 14.

Cunningly] 2 Pet. 1. 16. *Cunningly deviſed fables*; woven together ſo artificially, that they might ſeem to be true, although indeed they be moſt falſe. *Annot.*

Cup-bearers] 1 King. 10. 5. or Butlers, m.

Cure] Jer. 33. 6. *I will bring in health and cure*, Heb. *I am making cure and healing to go up*, or *to come unto her*, or *it*, to wit, the City, as which ſhould be re-edified and raiſed up again. *Annot.* An *healing*, or *curing*, ἴαση, Luk. 13 32.

Cure] *I will cure them*, Jer. 33. 6. I will reſtore the people to their former ſtate again, ch. 3. 22. Iſa. 57. 18. *Annot.*

Jer. 46. 11. *Thou ſhalt not be cured*, or *thou canſt not be cured*; Heb. *no cure ſhall be to thee. Annot.*

To heal, Mat. 17. 16, 18. θεραπεύω, which ſome derive from *Tarapheh*, ſome from *Teraphim. Leigh C. S.*

Curious Girdle] Exod. 28. 8. or Embroydered. *Annot.* Called in Hebr. *Cheſheb*, of the *cunning workmanſhip*: In Greek, *the woven work.*

Curious work, Exod. 35. 32. *Cunning work. Aynſw.*

Act. 19. 19. *Curious arts*; that is, Magick, as the *Syriack* expreſſeth it, divinations by Judicial Aſtrologie, *&c. Annot.*

Curiouſly wrought] Pſal. 139. 15. Like a peece of Needle-work, for ſo the word ſignifies. *Annot. Embroydered*, that is, *cunningly wrought*, with nerves, ſinewa, veins, and variety of limbs. A ſimilitude taken from *Broydery work*, Pſal. 45. 15. *Aynſw.*

Current] Gen. 23. 16. or, *paſſing to*, and ſo *allowed of Merchants*, as the *Greek* turneth it; which the *Chaldee* amplifieth thus, *that was taken for merchandiſe in every Countrey. Aynſ.*

Curſe] Neh. 13. 25. or *revile*, marg. Job 1. 5. *Curſed God*, in Heb. it is *bleſſed God*, as 1 King. 21. 10, 13. Job 1. 11. & 2. 5, 9. Becauſe the *crime* of *blaſphemy* at that time was eſteemed ſo *enormious* and *execrable* that men could not endure to hear it called by the proper name, but although they had a word to expreſſe it by, yet they ſo deteſted that ſin, that they called it by the contrary. So a *Sodomite* and a *Whore* have their names in Heb. from *holineſſe*, being both moſt *unholy*, ch. 36. 14. Gen. 38. 21, 22. Deu. 23. 18. *Ann.*

Curſe] Act. 23. 12. or a note of Execration, marg.

Curſed] This is applyed both to Perſons and Things.

Perſons; as, 1. The reprobate, Mat. 25. 41.

2. Such as are ſtrangers from the Covenant of God, Joſh. 9. 23.

3. Such as are moſt ungodly and wicked, 2 King. 9. 34. Pſal. 119. 21. who are tearmed *curſed before the Lord*, 1 Sam. 26. 19. and *curſed of him*, Pſal. 37. 22.

Things; as Gen. 5. 29. & 49. 7.

Curſed, that is, to be abhorred, deteſted, and ſo grievouſly puniſhed. Alſo moſt miſerable, unhappy, Deut. 28. 18, *&c. Ravanel.*

Curſing] Deut. 28. 20. or *curſe. Aynſw.*

Curtains] *for the Tabernacle, of fine twined linnen, &c.* Exod. 26. 1. of *goats hair*, Ibid. 7. For their owne uſe, as whereof their Tents conſiſted, being faſtened to pins or ſtakes, Jer. 49. 29. Hab. 3. 7.

Cuſtody] Numb. 3. 36. *Under the cuſtody and charge*, Heb. *the office of the charge*, marg. *the overſight of the charge. Aynſw.*

Eſt. 2. 3. *Unto the cuſtody*, Heb. *unto the hand*, m.

Cuſtomes of the people are vain] Jer. 10. 3. Heb. *Statutes* or *Ordinances are vanity*, marg. Act. 6. 14. or *Rites*, marg.

Cut] Amos 9. 1. or Wound, marg.

Cut off] Job 11. 10. or Make a change, m. Zech. 11. 16. or Hidden, mar.

Cuttings] Lev. 19. 28. or inciſion. In Gr. *inciſions*. In Chald. *hurt*, or *corruption*. So in Lev. 21. 5. *Aynſ.* Jer. 48. 37. Wounds. *An.*

Cuttings] *Nor make any cuttings in their fleſh*, Lev. 21. 5. or *make* any *inciſion*, a thing forbidden the people alſo, Lev. 19. 28. Deut. 14. 1. So God would have them in their mourning for the dead, not to be immoderate, nor to imitate the Heatheniſh cuſtomes, which were Idolatrous. *Aynſw.*

C Y.

Cynamon] See *Cinamon.*

D A.

Dagger] Judg. 3. 16. The Original חרב is taken largely, (as *ferrum* in *Latine*) and diverſly rendred; as in Joſh. 5. 2. a *knife*. In Exod. 20. 25. a *tool*. In 2 Chro. 34. 6. a *mattock*. In Iſa 21. 15. a *ſword*. *Buxtorf*. Here it's rendred *dagger*, whereof *Ehud* made uſe in killing *Eglon*, as being both ſharp, and (that it might not be ſeen) ſhort.

Dainty] *Meats*, Job 33. 20. Hebr. *meat of deſire*; that is, ſuch as men uſe to deſire, for the pleaſant taſte of it, and ſuch as himſelf would have been glad of in his health. *Annot.*

Their dainties, Pſal. 141. 4. The Chald. expoundeth it of their Songs at *banquets*. *Aynſw.* Let not their proſperity allure me to be wicked as they are, Pſal. 37. 1. & 73. 15. *Annot.*

Dale] Gen. 14. 17. or Valley. A Valley not far from *Jeruſalem*, where *Abſalom* ſet up his Pillar, 2 Sam. 18. 18. *Aynſw.*

Dalphon] *The houſe caves*. Eſt. 9. 7. See *Delphon*.

Damme] Exod. 22. 30. Mother. *Aynſw.*

Damnable hereſies] 2 Pet. 2. 1. Gr. *hereſies of deſtruction*. Wicked opinions that ruine mens ſouls; or dangerous ſchiſmes, that will rent the Church, and bring deſtruction on it, if it be not prevented, 1 Cor. 11. 18, 19. *Annot.*

Damnation] 1 Cor. 11. 29. or Judgement, marg.

Shall receive to themſelves damnation, Rom. 13. 2. The word κεῖμα, according to its *literal* importance, ſignifies *judgement*, and no more, and is applyed to *humane judgements* ſometimes, either *going to law*, 1 Cor. 6. 7. or elſe *ſentences* of *temporall puniſhments* on *malefactors*, Luk. 23. 40. & 24. 20. Otherwhere it as clearly ſignifies *divine*, and that *eternall puniſhment*, as Act. 24. 25. Rom. 2. 2, 3, 5. Heb. 6. 2. Dr. *Ham.* Annot. *b.*

Eateth and drinketh damnation to himſelfe, 1 Cor. 11. 29. *i. e.* Where the *worthy receiver* hath the benefits of Chriſts *death* communicated to him in this *feaſt*, and ſo *eats* and *drinks ſalvation to himſelf*: this *unworthy intruder* doth on the contrary bring by that means *puniſhments*; and if he repent not by the admonition of thoſe *puniſhments*, *damnation on himſelfe*. Dr. *Hammond* on Matth. 26. Annot. *e.*

Damned] Mar. 16. 16. *Shall be damned*. Shall be ſentenced and adjudged unto eternal pains, everlaſting condemnation, 2 Theſ. 2. 12. Gr. *judged*. *Annot.*

Dance] Pſal. 149. 3. & 150. 4. or Pipe, m.

Dandle] Iſa. 66. 12. *And be dandled upon her knees*; that is, ye ſhall be carefully and curiouſly, or tenderly and delicately nurſed up, as *darling* children of great ones eſpecially are wont to be, that are almoſt perpetually either in the arms, or on the knees. The word here uſed ſignifies *to take much delight in ought*. The Pſalmiſt oft uſeth it to expreſſe his delight in Gods Law, Pſ. 119. 16, 24, 46, 70, 77, 92, 142, 144. And of the comforts and refreſhments, which from thence his ſoul received, Pſal. 94. 19. It is uſed of Children playing and ſporting themſelves, ch. 11. 8. And ſome therefore here render it, *Ye ſhall play upon her knees*, as alluding to children that ſit playing upon their Mothers lap. Howbeit, it ſeemeth not amiſſe rendred *dandled*, for in ſuch dandlings children much delight; and it is implyed that they ſhould be as *darlings*, *children of delights*, Jer. 19. 20. (where this word alſo is uſed) and *children of dandlings*, as they ſeem tearmed, Lam. 2. 20. It hath reference to the manner of parents, that are won to have their young ones, their *darling* ones eſpecially, whom they take moſt delight in, frequently in their laps, on their knees, Gen. 30. 3. & 50. 23. Ruth 4. 16. *Annot.*

Dangerous] Unſafe, perilous, full of danger, Act. 27. 9.

Danites] Judg. 13. 2. Such as were of the Tribe of *Dan*, or his poſterity; who bordering upon the Land of the *Philiſtins*, were moſt ſubject to their incurſions and oppreſſions. *Annot.*

Dare] Boldly to enterpriſe, adventure to do a thing, not to be afraid, Job 41. 10.

I durſt not, Job 32. 6. Heb. *I feared*, marg.

Dark] Lev. 13. 6. Dimme, obſcure. *Aynſ.* Numb. 12. 8. Hidden.

Dark ſpeeches, or *hidden ſpeeches*, *riddles*. A dark ſpeech is called in Hebr. *Chidah*, of *ſharpneſſe*, becauſe it requireth *ſharpneſſe of wit*, both to propound and expound the ſame, Judg. 14. 13, 14. And it is of the nature of a parable, Ezek. 17. 2, 3. And all cloſe and hidden doctrine is called a *riddle*, Pſal. 49. 5. So tranſlated, 1 Cor. 13. 12. and

ſometime *hidden things*, Mat. 13.35. from Pſal. 78.2. *Anſw.* Job 3.9. Have no light. *Annot.* Job 18.6. or *darkened*, it ſhall be clean taken away, and darkneſſe come in the ſtead of it, *Annot.* Joel 2.10. With overſhadowing clouds, and ſwarms of theſe devouring vermins. *Annot.*

It's ſpoken of the *Plague*, Lev.13.6. *Speeches*, Numb. 12.8. *Waters*, 2 Sam. 22.12. (Hebr. *binding of waters*, marg.) *Stars*, Job 3.9. *Light*, Job 18.6. *Cloud*, Job 22.13 *Way*, Pſal. 35.6. *Saying*, Pſal. 49.4. *Places of the earth*, Pſal. 74.20. (*darkneſſes*, baſe, or mean, as in Prov. 22.29. *dark* or *obſcure perſons*, are *the baſe ſort*; the Gr. here tranſlateth it *dark perſons*, meaning the vile graceleſſe enemies *Anſw.*) *Sayings*, Pſal. 78.2. & Prov. 1.6. *Night*, Prov. 7.9. *Mountains*, Jer. 13.16. *Places*, Lam. 3.6. *Day*, Ezek. 34.12 Amos 5.8. *Sentences*, Dan. 8.23. *Sun* and *Moon*, Joel 2.9. *Night* and *day*, Mic. 3.6.

Darkly] 1 Cor. 13.12. ἐν αἰνίγματι, *in a riddle*. A *proverbiall* or *enigmaticall* ſpeech, and the Apoſtle hath reference to Numb. 12.8. and implyeth, that there is ſuch a difference between the imperfect knowledge which we have in this life, and the perfect knowledge which we have in the life to come, as is between the propounding the ſame thing in the obſcurity of a *riddle*, and declaring of it in plain, proper, and ſignificant tearms. *Annot.*

Darken] To hide and deface; or as the Gr. tanſlateth, *corrupt*, Exod. 10.15. *Anſw.* To defeat, prove helpleſſe, Iſa. 9.30. He ſhall ſee no more light, hope, and help of relief from above, then from below. *Annot.* Iſa. 9.19. To overſpread and overwhelm with calamities and afflictions, as chap. 8.22. & verſ. 1. The Chald. rendereth it *deſolated*; or as others read it, *burnt up*, as Joel 2.3. *Annot.* Iſa. 24.11. To extinguiſh, put out, paſſe away. *Annot.* Ezek. 30.18. To reſtrain, m. Zech. 11.17. Shall ſee nothing.

It's both *corporal*, Eccl. 12.2,3. and *ſpiritual*; applyed unto the *heart*, Rom. 1.21. *underſtanding*, Eph. 4.18.

Darkeneth counſel] Job ch. 38.2. Caſts a black colour on the ſoveraign brighteneſſe of the juſtice and wiſdome of my providence, accuſing my judgements of folly and injuſtice, who by ſearching out the counſel of his owne corrupt reaſon, makes it the more obſcure, and declares his owne folly, Rom. 1.22. *Annot.*

Darkiſh] Lev. 13.39. *Somewhat dark*, as in verſ. 6. *So that their whiteneſſe* (ſaith *Sol. Jarchi*) *is not ſtrong, but ſomewhat dark*. *Anſw.*

Darts] 2 Chr. 32.5. or Swords, or Weapons, marg.

Daſh] To break, Exod. 15.6. To ſcatter, Pſal. 2.9. *Anſw.* Pſal. 91.12. To hurt. *Anſw.* Pſal. 137.9. To beat or knock out ones brains, Jer. 13.14. By daſhing, to *diſſolve*, *diſſipate*, or *break to pieces*, Iſa. 27.9. & 22.28. And it is ſo applyed to *Potters ware*, Pſ. 2.9. to *earthen pitchers*, Judg. 7.19. to *bottles*, as here, & ch. 48.12. *Annot.*

He that daſheth in pieces, Nah. 2.1. or, *the diſperſer* or *hammer*, who was the *Mede*, *Scythian*, and *Babylonian*. *Annot.*

Daughters] Ezek. 27.16. or Cities, m. 1 Pet. 3.6. Gr. *children*, marg.

Dawn] Mat. 28.1. The original ἐπιφώσκω, ſignifieth *to wax toward the light*, although it be not light. *Leigh Crit. Sac.* To be light or clear, ſhine, appear, or ſhew it ſelf, διαυγάζω, 2 Pet. 1.19.

Dawning of the day] Job 3.9. Hebr. *the eyelids of the morning*, marg.

Day by day] Luk. 11.3. or for the day, m.

From day to day, 2 Sam. 13.4. Heb. *morning by morning*, marg.

High day, Gen. 29.7. Heb. *the day is great*, m.

Few dayes, Job 14.1. Heb. *ſhort of dayes*, m.

Many dayes, 1 King. 17.15. or, a full yeer, marg.

Dayes-man] Job 9.33. or Umpire, Heb. *one that ſhould argue* or *reprove*. So the word is uſed, Pſal. 105.14. and ſo God did to *Laban*, Gen. 31.24, 29, 42. One that might blame us, if we wronged one another in pleading, and might hear us argue the caſe with patience, and afterwards reprove or paſſe ſentence againſt him that did the wrong. *Annot.*

Daily] Pſal. 86.3. or, All the day, mar. Iſa. 58.2. Heb. *day day*, that is, *day by day*, or *day after day*, as *morning morning*, ch. 28.19, *An.* Luk. 9.23. Alwayes, continually.

Our daily bread, Matth. 6.11. The word ἐπιούσιος is capable of a *double origination*.

1. From the word ἐπιοῦσα, *the day approaching*; whether that be now the *inſtant* day, or elſe the *morrow*, that is (in the Scripture ſenſe, of the Heb. מָחָר) the *future*, the *remainder* of our *lives*, how *long* or how *ſhort* ſoever. If it be derived from hence, then the ἄρτος ἐπιούσιος will denote as much as ſhall be *ſufficient*, or proportionable for the *future* or *remainder* of our *lives*, which we pray that we may receive *this day*; *i.e.* as St. *Luke* interprets it, *day by day*.

2. From ἐπὶ τὴν οὐσίαν, that which is agreeable *for my beeing*, or *ſubſiſtence*, or *condition* in the world, which *Solomon* calls *food convenient*

nient for him; and ſo in either ſenſe, but the *firſt* is more according to the *analogie* of *derivations*) that which is *ſufficient* and *agreeable* for the *remainder* of our *lives*; the daily *ſuſtenance* and *neceſſaries* of our *bodies*, and eſpecially of our ſouls. Dr. *Ham.* Annot. *f.*

Day-ſpring] Luk. 1.78. or Sun-riſing, or Branch, marg.

Day-ſtar] 2 Pet. 1.19. Chriſt, Rev. 2.28. & 22.16. *Annot.*

D E.

Dead] Judg. 5.27. Heb. *deſtroyed*, marg.

Dead men] 2 Sam. 19.28. Hebr. *men of death*, marg.

This my Son was dead, Luk. 15. verſ. 24. The Scripture-notion of the word נפש, *dead*, may be learnt from hence to ſignifie one that is *deſperately* engaged in a *wicked* courſe. Thus thoſe that were carried into *captivity*, and *deſpaired* of *return*, are called *dead bones*, Ezek. 37.3. and the *reducing* of them, is ſaid to be the bringing them out of their *graves*, verſ. 12. So the ſtate of *Abrahams body*, and *Sarahs wombe*, in reſpect of having *hopes* of a *poſterity* is called *deadneſſe*, Rom. 4.19. noting *deſperation of children*, and no more. So the ſtate of *unchriſtian living* is called *death*, 1 Joh. 2.14. and they that lived in a *Gentile* courſe, are ſaid to be *dead in treſpaſſes and ſins*, Eph. 2.1. Accordingly *reformation*, or *recovery* to good life, is called a *riſing from the dead*, *reviving*, *being quickened*, *paſſing to life*; whereby it ſignified no more but onely *repentance from dead works*, or *renovation*. Dr. *Ham.* Ann. *c.*

Deadly deſtruction] 1 Sam. 5.11. A torment that brought death.

Pſal. 17.9. *Deadly enemies*, Heb. *enemies againſt the ſoul*, marg.

Ezek. 30.24. *A deadly wounded man.* One ſtabbed, thruſt thorow, wounded to death.

Mar. 16.18. *Any deadly thing.* Poyſon, as they write of *John*, and others, in the Eccleſiaſticall Hiſtory. *Annot.*

Deadly poyſon, Jam. 3.8. that is, which brings death. Some think that herein S. *James* alludes unto Pſa. 140.4. *Ann.* Rev. 13.3, 12. See *Dict.* on the *Revel.*

Deadneſſe] Rom. 4.19. Utterly unprofitable, voyd of ſtrength, and unmeet to conceive and bear children.

Deaf] Taken, 1. *Properly*, Exod. 4.11. Lev. 19.14. Mat. 11.4.

2. *Improperly*; ſo the Devill is tearmed a *deaf ſpirit*, Mar. 9.25. as making ſome *deaf* whom he poſſeſſeth. And they may be ſaid to be *deaf*, that ſtop their ears that they may not hear; as the *deaf Adder*, Pſal. 58.4. And he is ſaid to be *as deaf*, who is ſilent, taketh no notice of, patiently beareth injuries offered unto him, Pſal. 38.13. Which the Lord alſo ſpeaketh of himſelf, Iſa. 42.14. *I have long time holden my peace, I have been ſtill, and refrained my ſelf.* Or, who being called upon, will not anſwer, Prov. 29.19. Therefore the *Pſalmiſt* prayeth to the Lord, *Be not ſilent to me*, Pſal. 28.1. *Hear my prayer, &c. Hold not thy peace at my tears*, Pſal. 39.12. See Pſal. 83.2. & 109.1. They alſo may be ſaid to be *deaf*, which having ears, hear not, Mar. 8.18. are not endued with wiſdome, and ſpirituall underſtanding, who through the grace of God, being made ſpiritually wiſe, are tearmed, *the deaf that have ears.* Thus in effect *Ravanel.*

Deal] To doe, Gen. 19.9. & 34.31. Exod. 21.9. Numb. 11.15. Deut. 7.5.

Deal thy bread, Iſa. 58.7. Hebr. *break*, or *divide*, as Jer. 16.7. For their loaves were ſuch as might be ordinarily broken, Matth. 26.36. Luk. 24.31, 35. See Ezek. 18.7. Lam. 4.4. *Annot.* To behave, offer ones ſelf, Heb. 12.7. To beſtow, impart, 2 Sam. 6.19.

Deal hardly, Gen. 16.6. Heb. *afflict*, mar.

Deal courageouſly, 2 Chr. 11.19. Heb. *take courage, and doe*, marg.

Deal] Numb. 15.4. *A tenth deal*; that is, the tenth part of an *Ephah*, to wit, an *Omer*. *Annot.*

The more a great deal, Mar. 7.36. & 10.48. So much the more.

Dealer] Iſa. 21.2. *The treacherous dealer dealeth treacherouſly*, Heb. *the treacherous dealer, a treacherous dealer*, or *dealing treacherouſly.* Some thus, *the perfidious perſon dealing perfidiouſly*, or *a treacherous one dealing treacherouſly*, or *the treacherous dealer* hath found *a treacherous dealer. Annot.*

Dealing] *His violent dealing*, Pſal. 7.16. Violent wrong. The word *Chamas* ſignifieth *injury done by force and rapine, violation of right and juſtice. Aynſw.*

Evill dealings, 1 Sam. 2.23. or *evill words*, m.

Have no dealings with the Samaritans, Job 4.9. Make no uſe of them, have no traffick, commerce, correſpondency with them.

Dear] Jer. 31.20. *My dear Son*, Hebr. *a Son precious*, or *dear to me*; for it cometh from a root that ſignifieth *to be precious*; and another word thence ſpringing is for *precious* in common uſe, Pſal. 116.15. Prov. 17.27. But the word here uſed is in a form that ſeems to import ſome *eminency* or *excellency* of the thing thereby ſignified, and is no where elſe

found. It is ſomewhat like that, Prov. 4. 3. *Annot.* Luk. 7. 2. whom he made much of, made much account of, and had him in much eſtimation, Act. 20. 24. Of great price and value, Eph. 5. 1. ἀγαπητὸς. It is properly attributed to an *onely childe*, and ſheweth that God reſpecteth *all* his *children* as if they were but *one*, a *darling childe*. *Leigh Crit. Sac.*

Dearly beloved] The word ἀγαπητὸς, as it's often rendred *dear*, ſo it is *dearly beloved*. Thus the Lord tearmed his people, who were ſometime ſo *dear* to him, ſo deep in his affection, Jer. 12. 7. Thus the *Romanes*, *Corinthians*, *Philippians*, *Timothy*, & *Philemon*, by the Apoſtle *Paul*, Rom. 12. 9. 1 Cor. 10. 14. Phil. 4. 1. 2 Tim. 1. 2. Philem. v. 1. As the ſtrangers to whom *Peter* wrote by him, 1 Pet. 2. 11. The word ſignifieth, *one worthy to be beloved*, whom to love is moſt honeſt. *Leigh C. S.*

Dearth] Famine, Gen. 41. 54. 2 King. 4. 38. 2 Chr. 6. 28.

Concerning the dearth, Jer. 14. 1. or *drought*, Heb. *concerning the words* (that is, the *matter*, as Eſt. 9. 31. Pſal. 65. 3. & 17. 8.) *of the reſtraints*, to wit, of *rain*, as Pſal. 17. 8. where the ſame is in the ſingular number. *Annot.* As the want of rain hindereth the earth from bringing forth Corn for the ſuſtenance of man, ſo upon the want of Corn inſueth famine.

Death] Numb. 16. 29. *The common death of all men*, Heb. *as every man dyeth*, marg.

1 Ki. 2. 26. *Worthy of death*, Heb. *a man of death*, marg.

In the ſhadow of death, Luk. 1. 79. In a *ſpirituall* ſenſe, *the ſhadow of death*, is a ſtate of *ſin* and *ignorance*, want of *light* or *knowledge*, and want of *warmth* or *grace*; the deſcription of the ſtate under the Law, which afforded neither of theſe in any proportion to what is now done by Chriſt, and ſo left men in a dangerous condition, till Chriſt was thus pleaſed to ſhine upon them, and thereby to reſcue them out of it. Dr. *Ham.* Ann. *ſ.*

Debaſe, &c.] Iſa. 57. 9. Heb. *made low*, or *laid low*. Thou haſt laid thy ſelf low, or debaſed thy ſelf, as one that boweth himſelf down to the ground, or to the loweſt ground, as if thou wouldeſt goe even into the ground, or the grave. An alluſion, as ſome think, to ſuch vile and baſe Strumpets, who among the *Greeks* had their name from *proſtituting* themſelves on the *ground*; yea, *under* the *ground*, in *Cellars*, and *Vaults*, and in *Tombes* and *Monuments*, ſometimes. I conceive rather, from ſuch as in a moſt ſubmiſſe and ſervile manner, caſt themſelves at the feet of thoſe whom they ſue and ſeek to for ought, as if they would creep into the very ground. *Annot.*

Debate] 2 Cor. 12. 20. *Strife*, as ἔρις is rendred, Rom. 13. 13. *Contention*, 1 Cor. 1. 11. *Evil ſtrife*, in affections, words, ſcolding, brawling, yea all unjuſt ſtriving, quarrelling. *Leigh Crit. Sac.*

Debate] Pro. 25. 9. *Debate thy cauſe with thy neighbour*, Hebr. *debate thy debate*. Abſtain what in thee lyeth from ſueing thy neighbour at Law, agree, compoſe the difference between your ſelves. See Matth. 5. 25. & 18. 15. *Tremel.* Iſa. 57. 8. Debate, or contend. *Annot.*

Debt] Neh. 10. 31. Heb. *hand*, marg.

Decay] *Faln in decay*, Lev. 25. 35. Heb. *his hand faileth*, marg. that is, unable to relieve himſelf. *Aynſw.*

Iſa. 44. 26. *Decayed places*, Hebr. *waſtes*, as Neh. 1. 5, 8. & 2. 1, 2. *Annot.*

Deceaſe] Luk. 9. 31. 2 Pet. 1. 15. ἔξοδος, *death*, which is the *departure of the ſoul out of the tabernacle of the body, into an heavenly countrey*. *Leigh Crit. Sac.*

Deceaſed] Iſa. 26. 14. *They are deceaſed, they ſhall not riſe*. When they are once deſtroyed, they ſhall no more be able to recover themſelves and their former eſtate again, then a man when he is once dead, is able to recover, and return to life again. *Dead*, ſo called, of a word that ſignifies, *to be infeebled, to faint, to remit, to give over, to ceaſe*, becauſe men in *dying* grow *faint* and *feeble*; being *dead*, ceaſe to act, and to live. *Annot.* and on ch. 14. 9. Died, Mat. 22. 25.

Deceit] Prov. 20. 17. *Bread of deceit*, Heb. *bread of lying*, or *falſhood*, marg. Prov. 26. 26. *Whoſe hatred is covered by deceit*, or *hatred is covered in ſecret*, marg.

Deceitfull] *Man*, Pſal. 5. 6. Heb. *the man of deceit*, marg. So Pſal. 43. 1. *Mouth* of the deceitfull, Pſal. 109. 2. Heb. *mouth of deceit*, marg. Slothfull, Prov. 12. 24. marg. Prov. 27. 6. Earneſt, or frequent, marg. This is applyed to *Man*, Pſal. 5. 6. & 43. 1. Prov. 29. 13. *Men*, Pſal. 55. 23. *Matters*, Pſ. 35. 20. *Tongue*, Pſal. 52. 4. & 120. 2. Mic. 6. 12. Zeph. 3. 13. *Bow*, Pſal. 78. 57. Hoſ. 7. 16. *Work*, Prov. 11. 18. *Workers*, 2 Cor. 11. 13. *Witneſſe*, Prov. 14. 5. *Meat*, Pro. 23. 3. *Kiſſes*, Pro. 27. 6. *Favour*, Ib. 31. 30. *Heart*, Jerem. 17. 9. *Weights*, Mic. 6. 11. *Luſts*, Epheſ. 4. 22.

Deceitfully] Gen. 34. 13. With deceit. *Aynſw.*

Exod. 8. 29. *Deal deceitfully any more*, any more deceive. *Aynſw.*

Hitherto he had played the Hypocrite, whoſe

whoſe manner is (in diſtreſſe) to ſpeak fair, and pretend humility, but no ſooner is the plague taken off, but Hypocrites return to their wickedneſſe again. See Pſal. 78. 34, 36, 37. *Dealt deceitfully with her*, or *unfaithfully tranſgreſſed*, and *treacherouſly*, failing of that which was expected at his hands. The *Chald.* tranſlateth, *he hath ruled over her. Aynſw.*

Lev. 6. 4. *Fraudulently*, by unlawfull and unjuſt means. Job 6. 15. *Perfidiouſly, treacherouſly.* So the word is uſed, Iſa. 21. 2. Jer. 3. 20. בגד, a *garment*, is of the ſame root, becauſe our firſt parents had no *garments*, till they dealt *perfidiouſly* with God. Their firſt garments were a cover, and a ſigne thereof. *Annot.*

Job 13. 7. *And talk deceitfully for him.* The word ſignifies literally, *to ſhoot*, or *caſt down*, as Exod. 15. 1. Pſal. 78. 9, 57. and metaphorically, *to deceive*, as Gen. 29. 25. For they that are caſt down by deceit, are ſhot at with calumnies, and caſt down from their hope. *Annot.* Pſal. 24. 4. To deceit. *Aynſw.*

Pſal. 52. 2. *Working deceitfully*, or *doing deceit*; that is, as a Razor, which in ſtead of cutting the hair, cutteth the throat. [Or it may be referred to the man, *Q. doer of deceit*, as the *Greek* ſaith, *thou haſt done deceit. Aynſw.* Jer. 48. 10. *negligently*, or *ſlackly. Aynſw.*

2 Cor. 4. 2. *Uſing deceit.* They handle the word *deceitfully*, who either corrupt it, by mingling falſe doctrine or humane traditions with it, or thoſe which preach the pure and ſincere truth, but not ſincerely, ſeeking by the preaching thereof their owne glory or gain, as did the falſe [Apoſtles, Phil. 2. 15, 16. *Annot.*

Deceitfulneſſe] Fraud, deceit, legerdemain, ἀπάτη, of *a privat.* & πάτος, *a path. A drawing out of the way.*

It's ſpoken of *riches*, Matth. 13. 22. Mar. 4. 19. and *luſts*, Heb. 3. 13. and is rendred in Col. 2. 8. *deceit*, in 2 Theſſ. 2. 10. *deceivableneſſe*, in 2 Pet. 2. 13. *deceivings.*

Deceivableneſſe] 2 Theſſ. 2. 10. It's all one with *deceitfulneſſe*, the originall word being the ſame.

Deceive] To delude, Gen. 31. 7. Deceitfully to oppreſſe, or defraud, by cavillation, calumniation, falſe accuſation, or other like unjuſt means, Lev. 6. 2. *Aynſw.* To entice, or draw away by riches, pleaſures, or falſe perſwaſions (of which Job 31. 27.) Deut. 11. 16. *Aynſw.* To beguile, 1 Sam. 19. 17. To faign ones ſelf to be another then he is, 1 Sam. 28. 12. To circumvent, deceive with fair words, or under a fair pretence, 2 Sam. 3. 25. To erre, or goe out of the right way. *Metaphorically*, to ſin, or goe out of Gods way, as Pſal. 119. 176. To be miſled by others, Job 15. 31. *Annot.* To allure, Job 31. 9. For Strumpets deceive by allurement, Prov. 7. 13, 14. *Annot.*

Deceive not with thy lips, Prov. 24. 28. or, rather (with *Mercer*, and others) *Intice not with thy lips*; that is, neither be thou thy ſelf, nor ſuborn any other to be a falſe witneſſe, which many will doe, when themſelves are loath to appear. Some *Rabbins* derive the Originall word from פתה, and ſo the ſenſe will be, *Bruiſe not thy neighbour with thy lips*, by bearing falſe witneſſe againſt him. *Annot.*

A deceived heart, Iſa. 44. 20. or, *a deluded heart*, as Judg. 16. 10, 13. Job 17. 3. *Annot.*

Greatly deceived, Jer. 4. 10. or *much deceived*, Hebr. *deceiving deceived.* Some, *ſuffered them to be deceived*, as Iſa. 63. 13. Ezek. 14. 9. by giving them up, and leaving them to their falſe Prophets deluſions. Others, *thou haſt ſhewed this people to be greatly deceived.* But they may well be read by way of Interrogation, *Haſt thou indeed thus deceived this people? Annot.* Jer. 5. 9. Mock, and delude, or beguile. *Annot.* Jer. 20. 7. The text may well be rendred, *O Lord, thou perſwadeſt me, and I was perſwaded*, to wit, by thee; (the word in his firſt notion ſignifieth *to perſwade*, in generall, and ſimply, and by perſwaſion (as it is oppoſed to a violent impulſion) to induce and allure unto the doing of ought good or evill, without any ſpeciall connotation of *fraud* or *guile*, as Prov. 25. 15. and is attributed to God himſelf, by *Noah*, Gen. 9. 27. in alluſion to *Japhet's* name; and by God himſelfe uſed of himſelfe, Hoſ. 2. 14.) Thou didſt perſwade me to undertake this Propheticall employment, when I was of my ſelf nothing forward, but averſe rather thereunto, and deſired to be excuſed from being ingaged therein, ch. 1. 6. *Annot.* To fail one, Lam. 1. 19. *Annot.*

Ezek. 14. 9. *I the Lord have deceived that Prophet*, 1 King. 22. 23. 2 Theſſ. 2. 11, 12. Rom. 1. 24. He *deceives* him by *ſuffering* him to be *deceived* by their *rewards*, as *Judges* are ſometimes by *bribes*, and *birds* and *fiſhes* by *baits*; by *withdrawing* alſo his *ſpirit*, and *reſtraining grace* from him, and by ordering wiſely and juſtly ſuch occaſions and occurrences as work upon his corruption. *Annot.* Zech. 13. 4. Heb. *to lye.* By their falſe propheſies, or by ſeeking to gain an opinion of holineſſe to themſelves from their *rough garments*, or to *deceive* the people with an opi-

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nion of holineſſe in the *garment* it ſelf, both which Popiſh Monks and Friers did by their Cowls and Friery weeds. *Annot.* To ſeduce, or cauſe to erre, Mat. 24. 4, 5. Tit. 3. 3. It is a word borrowed from Travellers that are in a wrong way, and that go by gueſſe, who are out of the way, (wander after the manner of wandring ſtars) and will not be called in. *Leigh C S.*

Rom. 16. 18. *Fair ſpeeches deceive the hearts of the ſimple.* The word ἐξαπατάω, ſignifieth ſuch a deceit which a falſe Thief uſeth to a Traveller, offering himſelf a guide to direct him a better way to his journeys end, and ſo leading him to ſome diſmall place, that he may rob him. *Leigh C. S.* To draw from the common and beaten way, as if one were not in the right way, Eph. 5. 6. (the originall is ἀπατάω. *Leigh C. S.*)

Deceiver] Gen. 27. 12. *As a deceiver*, or *as one that cauſeth to erre.* The Gr. tranſlateth it a *deſpiſer*, the Chald. a *mocker*; or, we may Engliſh it, a *very deceiver*, for in the Hebr. *as* is often a ſure affirmation, Neh. 7. 2. and ſo the Greek anſwering thereto, Joh. 1. 14. *Aynſw.* Mat. 27. 63. πλάνος, a notable Couſener, Impoſter, ſeduced, and ſeducing others. See *Leigh C. S.* Such a one our Saviour was reputed, but *falſly*; ſuch the Apoſtles alſo, 2 Cor. 6. 8. Others *truly*, that dealt fraudulently and falſe-heartedly with God, Mal. 1. 14. Such alſo as are mentioned, Tit. 1. 10. 2 Joh. 7.

Decently] 1 Cor. 14. 40. εὐσχημόνως, *honeſtly*, as the word is rendred, Rom. 13. 13. & 1 Theſſ. 4. 12. *In a good faſhion, mannerly, modeſtly, orderly, ſeemly, fitly. Leigh C. S.*

Decide] 1 King. 20. 40. To determine, conclude.

Deciſion] Joel 3. 14. or *concuſion*, or *threſhing*, for ſo the word is uſed, Iſa. 28. 27. & 41. 15. naming the place ſo from the event, alluding to the Harveſt, verſ. 13. and haply to the Valley of *Jehoſaphat*, where in times paſt he threſhed the *Moabites* and *Ammonites*. *Annot.*

Declare] Job 28. 27. or Number, mar.

Declaration] Eſt. 10. 2. Shewing, ſetting forth.

Decline] To turn aſide from, Deut. 17. 11. *Aynſw.* To ſwerve, Pſal. 44. 18. *Aynſw.* To ſtretch out, Pſal. 102. 11. *Aynſw.* To go aſide to the right hand, or the left, in exceſſe or defect, Job 23. 11. *Annot.*

Decreaſe] To be going, or abate, Gen. 8. 5. To diminiſh, Pſal. 107. 38. To be obſcured as a ſtar at the riſing of the Sun, Joh. 3. 30, *Annot.*

Decree] Dan. 6. 7. or Interdict, marg.

Decree] To ordain, conclude, determine, Eſt. 2. 1. To reſolve, Job 22. 28.

That decree, Iſa. 10. 1. or *draw up*; for the word ſignifies properly to *pourtray*, Ezek. 4. 1. or *paint*, ch. 23. 4. or *engrave*, ch. 22. 16. or *write*, ch. 30. 8. or *delineate, circumſcribe*, as with a compaſſe, ſet or limit out as by line and level, Pro. 8. 27, 29. Hence it is tranſlated to matter of Judicature, Ibid. 15. And ſome tranſlate it here *preſcribe*, becauſe Judiciary Sentences are not onely wont to be drawn up, and deſcribed, or engroſſed, but to *preſcribe* alſo what men are to *doe*, or to *endure*; and *circumſcribe* them, or keep them within compaſſe. *Annot.*

Decreed] Ibid. 22. Heb. *decided, determined*, 1 Ki. 20. 40. or, *preciſely cut out*, Job 14. 8. as infallibly, and unfailably, or irrecoverably decreed; ſo exactly limited how far forth it ſhall proceed. So Dan. 11. 36. *Annot.*

Dedicate] Deut. 20. 5. or *initiate*, that is, begin to take poſſeſſion of, and to uſe it; which was wont to be done with ſolemnity, feaſting, and ſinging praiſe to God, as the Title of Pſalm 30. ſheweth, concerning *David's* houſe. *Aynſw.* To conſecrate, 2 Sam. 8. 11. To purifie, Heb. 9. 18. marg.

2 King. 12. 4. *Dedicated things*, or *holy things*, Heb. *holineſſes*, marg. Ezek. 44. 29. or *devoted*, marg.

Dedication] or *Initiation, conſecration*; called in Heb. *Chanuccah*; which when it is ſpoken of *Men*, meaneth the *catechiſing, initiation, information*, and *training up* to any new thing, which they were not accuſtomed to before. When of *other things*, (as of *Houſes*, before they dwelt in them, Deut. 20. 5. the Houſe of the Lord, 1 King. 8. 63. the Altar, Num. 7. 20. *Things* ſet apart for *holy* uſes, 1 King. 15. 15. 2 Chr. 15. 18. 2 King. 12. 18. Ezek. 44. 29.) it meaneth the *firſt uſing* of them, or *dedication* and *conſecration* to their *firſt uſe*, which was done with ſolemnity, 2 Chro. 7. 5, 9. Ezr. 6. 16, 17. Neh. 12. 27--43, *&c. Aynſw.* on Numb. 7. 10.

Deed] Act, Gen. 44. 15. Work, Matth. 16. 27. Luk. 23. 41, 51. Act. 19. 18. And in many other places, Action, Matter, Buſineſſe, 2 Sam. 12. 14. Retributions, Iſa. 59. 18. *Annot.* Jam. 1. 25. or Doing, marg.

Good deeds, Neh. 13. 14. Heb. *kindneſſes*, m.

They overpaſſe the deeds of the wicked, Jer. 5. 28. They goe beyond the very Heathen themſelves in wickedneſſe. The Hebrew is word for word, *they paſſe by words* or *matters of evill*, that is, *evill things*. When any evill either is menaced, or befalleth them for the

evil

evill they doe, they paſſe it, or put it by, and do the evill for all that. Others thus, *they paſſe by evill*, they eſcape thoſe evill occurrents of penalty and judgement, wherewith others are ſurpriſed, as Pſal. 73.5. One underſtandeth it of perſons in *bad caſe*, *ſad* or *afflicted*, as the word *evill* is oft uſed, Gen. 41.4. Lev.27.10,33. Prov. 15.15. as if the meaning were, *they paſſe by the matters*, or cauſes of ſuch, refuſing to meddle with them. *Annot.*

There are *deeds good*, Neh.13.14. *evill*, Ezr. 9.13.

Deem] Act.27.27. To *think*, as the word ὑπονοέω is rendred, Act. 13.25. To ſuppoſe, as Act. 25.18.

Deep] *Into the deep*, Luk. 8.31. That ἄβυσσος ſhould here ſignifie the *pit* of *hell*, the *place* created for the *devil* and his *angels*, whereſoevẽ it is ſituate, may be gueſt by the nature of the *word*, which ſignifies *bottomleſſe*, and from the *uſe* of it in ſome other places of the New Teſtament, as Rev. 9.1,2. & 11.17. & 17.8. & 20.1,3. where there is mention of *chains*, as there is of *tartarum*, 2 Pet. 2.4. And ſo alſo the *context* here inclines it; for the firſt requeſt of the Devil to Chriſt was, verſ. 28. *I beſeech thee torment me not.* And in the other Goſpel, Mat.8.29. *Art thou come to torment me before my time?* Expreſſing the *Devils fear*, that by this *coming of Chriſt*, he ſhould preſently be caſt into his *chains of hell*, and confined to thoſe *torments*, which he thought belonged not to him till the day of *Judgement*; and the next was in plain words, not to *ſend him into hell*, or the *pit*. Dr. *Ham.* Annot. *d.*

A night and a day I have been in the deep, 2 Cor. 11.25. To what *paſſage* of St. *Paul's* ſtory this of *his being a day and a night* ἐν τῷ βυθῷ, *in the deep*, doth belong, cannot be ſhewed out of Scripture. 'Tis not altogether improbable what *Beda* ſaith, that in *Cyzicum* there is a Priſon, which for the *depth* of it *under ground*, is called βυθὸς, or *the bottome of the Sea*, a moſt noyſome filthy priſon. In this as a moſt infamous Priſon, St. *Paul* might well be caſt, paſſing from *Troas* to that City. *Idem* Annot. *c.*

Deeply] Iſa. 31.6. *Have deeply revolted*, Heb. *have deepened revolt*, namely, by their ſeeking to *Ægypt*, and relying on an arm of fleſh, verſ. 1,2. which is a revolting from God, 2 Cor. 16.7. Jer. 17.5. In the word of *depth*, ſome think there is an alluſion to the *depths* of their plots and projects; and digging *deep*, as imagining to conceal them even from God, ch. 29. 25. It is not unlikely that the Prophet had a purpoſe to minde them, both of the grievouſneſſe of their defection and malignancy, and of the greatneſſe alſo of the danger, that thereby they had plunged themſelves into, as being ſunk ſo deep in revolt, that unleſſe they did riſe and get up again the ſooner, by ſpeedy and hearty repentance turning unto God, from whom they had revolted, they were like ſuddenly to periſh without hope of recovery. *Annot.*

Deeply corrupted themſelves, Hoſ. 9.9. Hebr. *made deep*, or *corrupted*. So deeply rooted and drowned in the bottome and gulf of their idolatries and iniquities, that there is no hope of curing and ſaving them. Or wholly corrupted to the bottome, as Iſa. 31.6. *Annot.*

And he ſighed deeply, ἀναστενάξας, Mar. 8.12. Being vehemently offended with their ſo great infidelity, he *inwardly grieved*. *Leigh Crit. Sac.*

Deepneſſe] Matth. 13.5. *No deepneſſe of earth.* It's all one with the former words, *they had not much earth*; that is, not much *care* to receive, not much *underſtanding* to apprehend, not much *faith* to believe, not much *will* to obey, not much *love* to retain it. *Annot.*

Defamed] 1 Cor. 4.13. Gr. *hard*, or *evill ſpoken of*. *Annot.* Blaſphemed. *Leigh Crit. Sac.*

Defaming] Jer. 20.10. or *defamation*, or *detraction*, or *ſlander*, as it is not amiſſe rendred, Numb. 24.36. Pſa. 31.13. Pro. 10.18. for the word ſeems properly ſo to ſignifie, to wit, a falſe report, tending to the diſcredit of the party or thing, whereof it is reported, Numb. 13.32. & 14.36,37. *Annot.*

Defeat] To make voyd, diſappoint, fruſtrate, bring to nought, 2 Sam. 15.34. & 17.14.

Defence] Numb. 14.9. Heb. *ſhadow*, ma. 2 Chr. 11.5. A place of ſuccour, or refuge, fortification, ſtrong hold, *&c.* Job 22.25. or Gold, marg. Pſal. 7.10. Heb. *buckler*, m. Pſal. 59.9. Heb. *high place*, marg. So Pſal. 62.2. marg. & 89.18. Shield, mar. Iſa. 4.5. Heb. a *covering*, mar. The word here uſed comes from a root but once read, that ſignifies to *cover*, and by covering to *protect*. The word is found onely in two other places, Pſal. 19.5. & Joel 2.16. being in both uſed for one and the ſame thing, to wit, *the Bridegroomes chamber*, *cloſet*, or *bower*. A place, as of ſecrecy, ſecurity and ſafety, ſo of ſolace and delight; not unfit to repreſent as well

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the comfort and joy, as the immunity and ſafeguard, that Chriſt the Bridegroom by his gracious preſence, affordeth to the Church his Spouſe, Pſal. 31. 20. & 84. 11. & 91. 1. *Annot.* Nah. 2. 5. Coverer, or covering, marg. This by moſt is taken to be ſome *engine*, or movable *defence*, made after the *ancient* faſhion, under which the aſſailants drew neer to the wall, *&c.* *Annot.* Act. 22. 1. Anſwer, (wherein one rendreth an account of what he hath ſaid or done) as the the word ἀπολογία is rendred, 1 Cor. 9. 3. 2 Tim. 4. 16. 1 Pet. 3. 15.

Defenced City] Jer. 1. 18. Hebr. *for a City of defence*, Pſal. 108. 10. & 34. 7. that is, to be like a City ſtrongly built, and firmly fenced, ſupported for the ſtructure of it, not with timber, but with iron Columnes: and environed, not with ſtone, but with ſteel walls. *Annot.*

Jer. 4. 5. *Let us go into the defenced Cities*, for ſhelter and ſuccour againſt the invading enemies, Heb. *Cities of fortification*, or *defence*. *Annot.*

Defend] Judg. 10. 1. Heb. *ſave*, or *deliver*, *i. e.* to preſerve them in their peace, liberties, and the purity of Gods worſhip, againſt all that did oppoſe them. *Annot.* 2 Sam. 23. 12. comp. with 1 Chro. 11. 14, 27. To deliver, Pſal. 5. 11. To cover, or protect, mar. Pſa. 20. 1. To ſet on an high place, marg. Pſal 59. 1. Heb. *To ſet on high*, marg. Iſa. 31. 5. To *fence*, and ſo to *defend*, by fencing a place round about, as a Vineyard, ch. 5. 2, 5. or a Garden, Cant. 4. 12. which from thence hath its name. So Pſal. 34. 7. & 125. 2. Zech. 2. 5. *Annot.* Iſa. 37. 35. Heb. to *ſhield* (for thereof cometh the word *ſhield*, uſed v. 33.) or *fence*; for thereof alſo cometh the name of a *garden*, as a place fenced and incloſed, Cant. 4. 4. *Annot.* Act. 7. 24. To keep ſafe, ἐμύνατο.

Defie] Numb. 13. 7. *To deteſt with angry threats, and hateſull indignation*, as the word ſignifieth in Dan. 11. 30. *Aynſw.*

1 Sam. 17. 10. *I defie the armies of Iſrael*; that is, by daring and challenging them to fight with me, I expoſe them to ſcorn and contempt, if not a man in their whole army can be found that dare anſwer my challenge. *Annot.* 2 Sam. 21. 21. To reproach, marg. To reproach, dare, and challenge with ſcorn and deſpight. *Annot.*

Defile] Gen. 34. 2. Heb. to *humble*, marg. Iſa. 30. 22. To uſe in a diſgraceſull manner, as Deut. 9. 21. 2 King. 18. 4. & 23. 8, 13, 14.

Defiled, Mar. 7. 2. or Common, marg.

Defiled] *Leſt they ſhould be defiled*, Joh. 18. 28. Legally polluted by being preſent among the *Heathen* or *Romane* Souldiers, which being a Legall pollution, would make it unlawfull for them to eat the Paſſover. Dr. *Ham.* Paraph.

Defraud not] Mar. 10. 19. or Deprive not. Thou ſhalt reſt contented with thine owne, and not ſeek to increaſe thine owne condition by the diminution of other mens. Dr. *Ham.* Paraph.

Degenerate] Jer. 2. 21. The tearm u here hath in it a notion of *revolting*, or *departing*, ch. 17. 13. *Annot.*

Degree] Rank, eſtate, condition, whether low or high, 1 Chro. 15. 18. & 17. 17. Pſal. 62. 9. *Of low degree*, ταπεινὸς, one humbly minded, Luk. 1. 52. One who is afflicted with poverty, diſgrace, or any kinde of calamity, Jam. 1. 9. *Annot.*

Iſa. 38. 8. The ſhadow of *the degrees*, marked upon the ſurface of the Dyall, to ſhew the progreſſe of the Sun, and the proceſſe of the day together with it. *Annot.*

Delay] Exod. 22. 29. or, *Not fail.* See Deut. 26. 1, 2, *&c.*

Delaying is often uſed for *deferring* a *thing to the laſt*, and ſo conſequently for *failing*, and *not doing it*, Deut. 27. 10. & 23. 21. Hab. 2. 3. though it alſo may imply a deferring longer then the due time. *Aynſworth.* Exod. 32. 1. The firſt ſignification of the Hebrew word is *to be aſhamed*, Gen. 2. 25. and becauſe *long tarrying* and *looking for ones coming* cauſeth *ſhame* (as in Judg. 2. 35.) therefore the word is alſo uſed for *tarrying*, or *delaying the time*, Judg. 5. 28. and ſo is here tranſlated by the Chald. & Gr. And in Rev. 10. 6. *time* is uſed for *delay*. *Aynſw.* Pſal. 119. 60. To diſtract ones ſelf, to wit, with worldly cares, fears, pleaſures, *&c.* *Aynſw.* Mat. 24. 48. To tary, ſo the Originall χρονίζω, is rendred, Luk. 1. 21. Mat. 25. 5. Heb. 10. 37. To linger, or prolong the time, Act. 9. 38.

Delay] Act. 25. 17. Ἀναβολὴν, prolonging, differring. He commendeth his owne juſtice herein. Long delayed often proveth more heavy then ſpeedy injuſtice. *Annot.*

Delectable] Iſa. 44. 9. *Their delectable things ſhall not profit; their delightfull* or *deſirable things.* Their Idols, which they do ſo dearly affect, and delight ſo much in, ſhall not ſtand them in any ſtead when they need their help, ch. 45. 20. Jer. 2. 28. or, they are altogether unprofitable, good for nothing, verſ. 10. ch. 41. 29. *Ann.*

Delicacies] Rev. 18. 3. See *Dict.* on the *Revel.*

Delicate] Deut. 28. 54,56. Dainty. See Iſa. 47. 1.

Delicates] Jer. 51. 34. *He hath filled his belly with my delicates.* He hath filled his treaſuries with whatſoever matter of ſpeciall price or worth he could finde in me, Iſa. 39. 4, 6. 2 Chr. 36. 18. Lam. 1. 10. See the like expreſſions, Job 15. 20, 23. See alſo v. 44. *Annot.*

Delicately] 1 Sam. 15. 35. retaining ſtill the countenance and carriage, the garbe and gate of a King, although in his preſent condition he was become a priſoner. *Annot.* Pro. 29. 21. Daintily, Lam. 4. 5. Deliciouſly, Heb. *on delicates* or *dainties.* Luk. 7. 25. Pleaſure, τρυφῇ, or *ryot*, as the word is rendred, 2 Pet. 2. 13.

Delicateneſſe] Deut. 28. 56. Daintineſſe, niceneſſe.

Deliciouſly] Rev. 18. 7, 9. See *Dict.* on the *Revel.*

Delight] To be in love with, love greatly, like well of, Gen. 34. 19. To chuſe to love, Deut. 10. 15. To take pleaſure in, Deut. 21. 14. To accept of, 2 Sam. 15. 22. *Annot.* To finde ſpeciall delight and ſingular pleaſure in, Job 22. 26. *Annot.* To have a love and liking to, Jer. 6. 10. To be good in ones eyes, Eſt. 2. 14. comp. with verſ. 4. *Annot.* To affect, Pſal. 37. 23. *Aynſw.* To be well pleaſed, Iſa. 42. 1. *Annot.* To will, or have to be done, Iſa. 65. 12. *Annot.* To finde comfort in God, when the world affords none, or from him receive matter of delight, as a fruit of his prayers. *Ann.* To be delighted with, Rom. 7. 22. *Annot.*

It's ſpoken of *God*, of the *godly*, of the *wicked.*

Delight] Pleaſure, delectation, rejoycing, Pſal. 1. 2. & 16. 3.

Delight is not ſeemly for a fool, Pro. 19. 10. The free uſe of things is not to be permitted to him that cannot uſe them aright. Or *delight* may be taken here for *dainties* and *pleaſures*, the uſuall effects and evidences of wealth and greatneſſe, as if he had ſaid, *Wealth and abundance doth not become a fool. Annot.*

Delightſome land] Mal. 3. 12. A moſt happy land, and abounding with all things that can be deviſed in the world. *Annot.* Pleaſant, lovely, acceptable, deſirable.

Delilah] See *Dalilah.*

Deliver] To ſave, Judg. 2. 16. marg. To ſhut up, 1 Sam. 17. 46. & 23. 12. marg. To judge, 1 Sam. 24. 15. marg. To turn aſide, Job 36. 18. marg. To paſſe away, Pſal. 81. 6. marg. To make to be found, Zech. 11. 6. mar.

Deliver] To cry out *in* travell, 1 Sam. 4. 19. marg.

Deliverance] 2 King. 5. 1. or Victory, m. 1 Chr. 11. 14. or Salvation, marg. Obad. v. 17. or Eſcape, marg.

Deliverance from Jacob, Pſal. 44. 4. Or, *the ſalvations of Jacob*, that is, the full ſalvation, the abſolute deliverance of thy weak people the poſterity of *Jacob. Aynſw.*

It is uſed in the *plural* number, in way of extention and augmentation, to intimate a concurrence of all manner of *ſalvation* and *deliverance*, fully and perfectly accompliſhed. See *Annot.* on Iſa. 26. 18.

Deliverer] Heb. a *Saviour*, Judg. 3. 9. m.

No deliverer between them, 2 Sam. 14. 6. None to part them. See marg.

Delivery] *Draweth neer the time of her delivery*, Iſa. 26. 17. Hebr. *approacheth to bring forth*, or *to be delivered*, as 1 Sam. 4. 19. *Annot.*

Deluſion] *Strong deluſion*, 2 Theſſ. 2. 11. *Efficacy of deluſion*, ἐνέργεια πλάνης. *Leigh's* An. The word πλάνη is rendred *errour*, in Matth. 27. 64. Rom. 1. 27. Jam. 5. 20. 2 Pet. 2. 18. & 3. 17. 1 Joh. 4. 6. Jude v. 11. Deceiving, Eph. 4. 14. Deceit, 1 Theſſ. 2. 3. God by withholding his grace, ſhall blinde their eyes, who wilfully ſhut them againſt the truth; or, for their obdurate malice and incredulity, ſhall give them over to Satan, to captivate their mindes and underſtandings, and powerfully ſeduce and deceive them, 1 King. 22. 22. Job 12. 26. Iſa. 19. 14. Ezek. 14. 9. Rom. 1. 24, 28. 2 Cor. 4. 4. *Annot.*

Deluſions, Iſa. 66. 4. or *their devices*, or *deſignes.* Some Interpreters here render it, *deluſions*, *illuſions*, *petulancies*, or *mockeries*; which ſome take *actively* or *ſubjectively*, for the abuſes, indignities, and diſhonors done by them, and offered to Gods ſacred Majeſty; and theſe put for the reward of them, or the reward of the ſame due unto them. Others *paſſively*, or *objectively*, for the reproachfull and diſgraceſull uſages, which they ſhall be expoſed unto, undergoe, and indure; and this well ſuteth with what followeth: ſo the meaning will be; As they have made choyce of ſuch wayes and courſes as pleaſe not me; ſo will I make choyce of ſuch things for them as they ſhall finde ſmall pleaſure in; ſuch as ſhall bring nothing but reproach and deriſion, dread, and diſtraction, upon them that ſhall expoſe them to ſhame and terrour, Jer. 18. 16. & 19. 8. & 24. 9. & 25. 9, 18. & 29. 18. If hereby we underſtand *devices* and *deſignes*, the

the due and deſerved reward of them are meant, as ch. 65. 7. *Annot.*

Demand] *And the demand by the word of the holy ones*, Dan. 4. 17. or *according to the word of the holy ones in this Petition.* Intimating, that in the conſultation as it were about the puniſhing of the pride of *Nebuchadnezzar*, the holy Angels petitioned for this very thing, as well as the holy ones and Saints on earth petitioned againſt him. *Annot.*

Demand] To ask, inquire, ſearch after, 2 Sam. 11. 17. Dan. 2. 27. Luk. 3. 14.

I will demand of thee, Job 38. 3. Heb. *and make thou me to know.* Annot.

Demonſtration of the Spirit, and of power] 1 Cor. 2. 4. He preached ſo, that his doctrine by the Spirit wrought powerfully in the hearts of his hearers. Or, by the demonſtration of the Spirit, and of power, he meaneth the evident confirmation of his doctrine by the gifts of the holy Ghoſt, and the ſignes and wonders which he wrought among them. *Annot.* Or, a ſecret power and authority of the Spirit going with his Word, inlightening with his owne, other mens underſtandings; and heating by his owne, other mens affections. *Leigh's* Ann.

Deny] To withhold from, Prov. 30. 7. marg.

Deny me not, 1 King. 2. 16. Hebr. *turn not away thy face*, marg.

I denyed him not, 1 King. 20. 7. Hebr. *I kept not back from him*, marg.

Denounce] To ſignifie, tell, declare, foreſhew, advertiſe, make knowne, Deut. 30. 18.

Depart] Jer. 6. 8. Heb. *be looſed*, or *diſjoynted*, marg. 1 King. 15. 19. Heb. *go up*, ma. 1 King. 11. 21. *Let me depart*, Heb. *ſend me away*, marg.

Iſa. 38. 12. *Mine age is departed*, Hebr. *my generation*, (as Jer. 2. 31. Act. 13. 26.) that is, *mine age*, (as ours render it) or *mine iſſue*, (*my poſterity*, as others, becauſe he had no male-iſſue then. See ch. 53. 8.) or *mine habitation* (as Pſal. 84. 10) *is made to goe*, (as Job 4. 21.) *Annot.*

Departure] (A removing or going forth) into exile, likely, and captivity. *Annot.* Death, 2 Tim. 4. 6. (ἀνάλυσις) which as it were the unfolding of the net, or the breaking open of the priſon dore, by which the ſoul being before detained in a kinde of thraldome, is enlarged. *Leigh C. S.*

Depoſed] Dan. 5. 20. Chald. *made to come down*, marg.

Deprived] Bereaved, Gen. 27. 45. *Aynſw.* Job 39. 17. *God hath deprived her of wiſdome*, Heb. *hath made her to forget wiſdome*; that is, hath not given to her. *Annot.*

Iſa. 38. 10. *I am deprived of the reſidue of my yeers*, namely, which I hoped to have lived, and in courſe of nature might have done. So Pſal. 55. 23. & 89. 45. & 102. 24. Heb. *I am made to miſſe the reſidue of my yeers*, ſo ſome. Or, as others, *I am bereaved of the reſidue of my yeers. Annot.*

Deputed] Conſtituted, appointed, ſet apart, 2 Sam. 15. 3.

Deride] To mock, ſcoffe, laugh at, Hab. 1. 10. *And they derided him*, Luk. 16. 14. The Phariſees did not ſimply laugh at Chriſt, but gave alſo externall ſignes of ſcorn, in their countenance, geſtures, *they blew their noſes at him*, for that's the meaning of the originall, ἐκμυκτηρίζω. *Leigh's* Annot. They contemned him as a thing of nought, and unconſiderable, as if he broached vain paradoxes, eccentrick, and far out of the way to the worlds affections. *Annot.*

Deriſion] *Have in deriſion*, Job 30. 1. Laugh me to ſcorn. This is ſpoken of God, Pſal. 2. 4. but after the manner of Men, (as it's ſaid *he laugheth, mocketh, is angry, &c.*) not that he hath ſuch paſſions as men, but becauſe he doth ſuch things as men uſe to doe when they are moved with ſuch paſſions. The Heb. Doctors ſay, *The Law ſpeaketh* (of God) *according to the language of the Sons of Adam. Aynſw.*

Deſart] *Behold he is in the deſart*, Mat. 24. 26. that is, *Chriſt*, or his true *Church* where he is preſent, is in the *Separation*, and among thoſe who withdraw themſelves from the publick profeſſors of Chriſtianity: for thoſe falſe Chriſts, and their inſtruments, uſed to draw men and women out into the Deſarts, where they might more ſecurely, and without diſcovery or reſiſtance make head, and gather Congregations. *Annot.*

Deſcent] The deſcending or going down, Luk. 19. 37. where he was in ſight of *Jeruſalem. Annot.* Heb. 7. 3, 6. Gr. *pedegree*, m.

Deſcribe] To ſort, divide, diſtribute, take (as it were) a Map of, Joſh. 18. 4, 6, 8. To write, Judg. 8. 14. mar. To utter, mention, declare, expreſſe, Rom. 4. 6. To write of, or ſet down, Rom. 10. 5.

Deſcription] The largeneſſe of every ſeverall Region and Province, with the Cities, Towns, and Villages therein, Joſh. 19. 6.

Deſcry] To view, or take ſpeciall notice of, Judg. 1. 23.

Deſerts] *According to their deſerts*, Ezek. 7. 27. Heb. *with their judgements.* Annot.

Deſerve] *Haſt puniſhed us leſſe then our iniquities*

quities deſerve, Ezr. 9. 13. Heb. *hath withheld beneath our iniquities*. God withheld his hand from taking vengeance of them, according to their deſire. *Annot.*

God exacteth of thee leſſe then thine iniquity deſerveth, Job 11. 6. He layes not upon thee all the puniſhment thy ſins have deſerved, but layes far leſſe load upon thee. Others read it thus, *That God forgetteth thee in compariſon of thine iniquity*; that is, that he puniſheth thee ſo little that he ſeems to have forgotten the greatneſſe of thy ſin; and therefore thou haſt no cauſe to think that he deals hardly with thee. *Annot.*

Deſire] Deut. 14. 26. Hebr. *aſk*, marg. 1 Sam. 20. 4. Heb. *ſpeak*, or *think*, marg. Jer. 22. 27. Heb. *lift up their minde*, mar. Jer. 44. 14. Heb. *lift up their ſoul*, marg.

Earneſtly deſireth, Job 7. 2. Heb. *gapeth after*, marg.

Deſire] Job 31. 35. or Signe, mar. Job 34. 36. or, my Father, mar. Eccl. 6. 9. Heb. *ſoul*, marg. Eph. 2. 3. Gr. *the will*, marg.

The deſire of women, Dan. 11. 37. Some apply this unto *Antiochus*, as meant of him, for that he would not permit his owne Wives (whereof one ſerved the God of *Iſrael*) to worſhip any other God ſave *Jupiter Olympius*. Some unto the *Romane* Empire, for that the Emperours children were not made Succeſſors in the Empire, according to the deſire of their Mothers. But Mr. *Parker* in his *Viſions and Propheſies of Daniel expounded*, diſapproveth thoſe, & applyeth it to Antichriſt, with whom the lawfull *deſire of women*, that is, *marriage*, is not regarded, who lightly eſteems it in all, and forbids it to the Clergy, as is foretold, 1 Tim. 4. 3. p. 119.

Deſirable] Ezek. 23. 6. Hebr. *of deſire. Tremel.*

Deſirous] Affected, or taken with deſire, Prov. 23. 3. To be willing, Luk. 23. 8. To have a minde.

Joh. 16. 19. *Being affectionately deſirous*, 1 Theſſ. 2. 8. ἱμειρόμενοι, deſiring with affection, deſirouſly deſiring, being held with ſuch a deſire and affection as of a parent or friend; touched, taken up with a deſire, from ἵημι, or ἵμαι, *I ſend*, or *extend*, and ἔρως, *love, deſire*. Some read it ὁμειρόμενοι, that is, *joyned*, [and *cleaving to you*, from ὁμοῦ, *together*, and εἴρω, *I joyn*. *Leigh Crit. Sac.*

Deſolate] Solitary, forſaken. Spoken of *perſons*, both *men* and *women*, 2 Sam. 13. 20. Job 16. 7. Pſal. 25. 16. & 40. 15. Iſa. 49. 21. Jer. 10. 25. Lam. 1. 13. & 4. 5. Ezek. 20. 26. & 35. 4. & 36. 3. Mic. 6. 13. Gal. 4. 27. 1 Tim. 5. 5. Of ſeverall *other things*, as of Altars, Ezek. 6. 6. Cities, Job 15. 28. Iſa. 54. 3. Jer. 9. 11. Congregation of the hypocrites, Job 15. 34. Countrey, Iſa. 1. 7. Flocks of ſheep, Joel 1. 18. Garners, Ib. 17. Gates, Lam. 1. 4. Ground, Job 38. 27. Habitation, Pſal. 69. 25. Act. 1. 20. Heart, Pſa. 143. 4. the Heavens, Jer. 2. 12. Heritages, Iſa. 49 8. Jer. 2. 12. the High places, Ezek. 6. 6. the High-wayes, Lev. 26. 22. Houſes, Iſa. 5. 9. Luk. 13. 35. Idols, Mic. 1. 7. Inhabitants, Jer. 10. 25. Land, Iſa. 6. 11. Mountains, Ezek. 33. 28. Palaces, Ib. 19. 7. Places, Job 3. 14. Pſal. 109. 1. Sanctuary, Dan. 9. 17. Towers, Zeph. 3 6. Vallies, Iſa. 7 19. Waſters, Ezek. 36. 4. Waters, Iſa. 15. 6. Wilderneſſe, Jer. 12. 10.

Deſolate, Iſa. 3. 26. or Emptyed, Hebr. *cleanſed*, marg.

Deſpair] To have no hope, 1 Sam. 27. 1. To be paſt hope, 2 Cor. 1. 8.

Not in deſpair, 2 Cor. 4. 8. or, *not altogether without help or means*, marg. There is a *rationall* deſpair, when a man having erroneouſly ſought for ſome good from that which is wholly unable to afford it, doth thereupon give over ſo fruitleſſe an enquiry, and betake himſelf to that which is more effectual, Iſa. 55. 2. And there is a *paſſionate* deſpair, proceeding from that frowardneſſe of heart, which ſuch a diſappointment is apt to produce in carnall mindes, when becauſe a man cannot enjoy that good from a thing which he expected, he will therefore wholly fall out with it, though it be otherwiſe good in its degree, and doth bring ſuch comfortable fruit as God appointed it for. This is a ſinfull deſpair. *Ann.* on Eccl. 2. 20.

Deſperate] One that thinks his miſerable ſtate to be incurable, Job 6. 26. (See Jer. 2. 25.) *Annot.*

Deſperate ſorrow, Iſa. 17. 11. or *deadly pain. Annot.*

Deſperately wicked] Jer. 17. 7. Both words are but one in the Text, which ſome render *deſperate*, ſome *deadly*; others joyning both together, *deſperately* bent unto, and ſet upon *deadly* miſchief; wholly given deceitfully to deſtroy, and to do miſchief, 2 Sam. 20. 9, 10. Pſal. 64. 5. *Annot.*

Deſpiſe] 2 Sam. 19. 43. Hebr. *ſet us at light*, marg.

Deſpiſed, Neh. 4. 4. Heb. *deſpite*, marg.

Deſpiſers] Act. 13. 41. which ſeemeth to be taken from Iſa. 28. 14. where they which are here tearmed *deſpiſers*, are called there *ſcornfull men*, men of deriſion, irriſion, mockers and deſpiſers of Gods Word. *Ann.*

2 Tim. 3. 3. ἀφιλάγαθοι, not lovers (but haters) of them that are good, yea of goodneſs it ſelf. *Leigh C. S.*

Deſpite] Contempt, deſtruction, Ezek. 25. 6. See *Dict.* on Heb. 10. 29.

Deſpitefully to uſe one] Mat. 5. 44. Luk. 6. 28. To vex, trouble, annoy, hurt, as they which do diſpleaſure with ſundry incurſions and inroads, moleſt with invaſions, not unlike the ſallies of a martiall man; the originall ἐπηρεάζω, coming from the root Ἄρης, *Mars*. Or, *falſly to accuſe*, as the word is rendred, 1 Pet. 3. 16. *Leigh Crit. Sac.* The originall ὑβρίζω, thus rendred in Act. 14. 5. is rendred in Mat. 22. 6. by *entreated ſpitefully*, in Luk. 11. 45. *reproacheſt*, in 1 Theſſ. 2. 2. *ſhamefully intreated*.

Deſtitute] Pſal. 102. 17. *The lowly*. So the Greek here turneth it, which elſewhere we call *heath*, that groweth in the Wilderneſſe, Jer. 17. 6. & 48. 6. By the name in Hebr. it ſeemeth to be ſome naked *ſhrub*, and ſo a fit reſemblance of Gods afflicted people made low, naked, and deſolate by their enemies. Or, we may turn it, *the broken down*, or *ruined*, from Jer. 51. 54. *Aynſw*.

Pſal. 141. 8. *Leave not my ſoul deſtitute*, Heb. *make not my ſoul bare*, marg.

Prov. 15. 21. *Deſtitute of wiſdome*, Heb. *voyd of heart*, marg.

Ezek. 32. 15. *Deſtitute of that whereof it was full*, Heb. *deſolate from the fulneſſe thereof*, marg.

1 Tim. 6. 5. *Deſtitute of the truth*. Voyd of all care and love of truth. *Hall*. As being averſe therefrom, enemies thereunto.

Heb. 11. 37. *Deſtitute*, wanting thoſe things whereof they ſtood in need.

Jam. 2. 15. *Deſtitute of daily food*, wanting, lacking daily food.

Deſtroy] Gen. 7. 4. Heb. *Blot out*, mar. Ex. 8. 9. Heb. *cut off*, marg. Exod. 15. 9. or poſſeſſe, mar. Deut. 32. 25. Heb. *bereave*, mar. 2 Chr. 14. 13. Heb. *break*, mar. 2 Chr. 31. 1. Heb. *to make an end*, marg. Job. 2. 3. Hebr. *to ſwallow up*, marg. Job 4 10. Heb. *beat in pieces*, marg. Job 34. 25. Hebr. *cruſh*, marg. Pſal. 5. 10. or, *make guilty*, marg. Pſa. 52. 5. Heb. *beat down*. marg. Pſal. 78. 47. Hebr. *kill*, marg. Hoſ. 2. 12. Heb. *make deſolate*, m. Mal. 3. 11. Heb. *corrupt*, marg.

To deſtroy, Exod. 12. 13. & 2 Chr. 20. 23. Heb. *for a deſtruction*, marg.

Deſtroyer] *A breaker thorow*, Pſa. 17. 4. that is, the *robber* or *thief*, as this word is expounded in *Greek*, Mat. 21. 13. from Jer. 7. 11. One that breaketh bounds, or limits, houſes, hedges, laws, *&c.* So Ezek. 18. 10. *Aynſw*. A high-way thief, and robber, Prov. 28. 24. Heb. *a man deſtroying*. *Annot*.

To the deſtroyers, Job 33. 22. Heb. *to thoſe that kill men*. Which may be underſtood either of enemies, or of diſeaſes. *Annot*. One that maketh waſte, Iſa. 49. 17. Spoken of an Angel, Exod. 12. 23. *Samſon*, Judg. 16. 24. *Nebuchadnezzar*, Jer. 4. 7. the *Chaldeans*, Jer. 22. 7. & 50. 11. the *plague*, 1 Cor. 10. 10. comp. with Numb. 14. 37.

And were deſtroyed of the deſtroyer, 1 Cor. 10. 10. What is here ſaid, *they were deſtroyed by the deſtroyer*, is in the ſtory from whence 'tis taken, Numb. 14. 37. *They died by the plague before the Lord*. So the Angels that came to *Lot*'s houſe, are ſent to deſtroy the City, Gen. 19. 13. In all which, and many more places, where *plagues* are ſaid to be inflicted of God by Angels, it doth not appear that the Angels uſed as inſtruments of thoſe plagues are the *faln* Angels, or Devils, but thoſe *heavenly* that wait on God, to execute his *wrath*, as well as convey his *mercies*. Thus Gods *coming with his Angels* is an expreſſion of *deſtructions*, and yet thoſe are μυριάδες ἁγίων, Jude v. 14. or *multitudes of heavenly Angels*. Dr. *Ham*. Ann. *d*.

Deſtruction] 2 Chr. 22. 7. Hebr. *treading down*, marg. Iſa. 1. 28. Heb. *breaking*, marg. So Iſa. 15. 5. marg. & 59. 7. m. Hoſ. 7. 13. Heb. *ſpoyl*, marg.

Detain] To retain, or cauſe to tarry, Judg. 13. 15.

Determinate] Act. 2. 23. Determined, and as it were by definitive ſentence concluded; *By the determinate counſell*. Not that the counſell of God herein excuſed the *Jews* or *Judas* wickedneſſe, ſeeing God wrought not in them, but by them, making good uſe (for mans redemption) of that they did wickedly. *Annot*.

Determination] Zeph. 3. 8. Right, decree. *Annot*.

Determine] 2 Sam. 13. 32. or Settle, mar. 2 Chr. 25. 16. Heb. *counſell*, mar.

Deteſt] Deut. 7. 26. To abhor, have or eſteem abominable.

Deteſtable things, Jer. 16. 14. As of *Men*, Pſal. 106. 38. & 7. 31. & 19. 5. Ezek. 16. 20. And of vile and unclean *creatures*, which they ſacrificed to their Idols, Deut. 12. 17. Iſa. 65. 4. & 66. 16. called *the carkaſſes of their Idols*, Lev. 26. 30. wherewith they cauſed God to abhor his owne inheritance, Pſal. 106. 40. *Annot*.

Devil] Put for the gods of the Heathen, and Idols, Deut. 32. 17. 1 Cor. 10. 20. the Golden Calves,

Calves, 2 Chr. 11.15. Wicked perſecuters, Rev. 2.10.

Thou haſt a devil, Joh. 7.20. All ſort of diſeaſes were in thoſe dayes brought on men (ſometimes) by the *devil*, and ſo generally they that are brought to Chriſt for *cure*, are ſaid to be *poſſeſt*, but eſpecially thoſe who were more ſtrangely affected, without any viſible cauſe of it, were generally thought to ſuffer this from the Devils getting power to poſſeſſe them; and of ſuch ſort eſpecially *mad* men, who not being diſcernibly ſick, or ill-affected, did yet behave themſelves as if they were in ſome ſtrong diſtemper, which is oft an effect of a diſeaſe, or μανίας ἔνδον, and therefore were by them thought to be poſſeſt by ſome *evill ſpirit*. So ch. 10.20. & Matth. 11.18. Dr. *Ham.* Annot. *b*.

Devilliſh] Jam. 3.15. or full of Devils. The Greek word ends in ὠδης, denoting a fulneſſe, becauſe fleſhly wiſdome aims at Satans end, *viz.* to keep a man in an unregenerate eſtate. It's the wiſdome which is proper to Devils, or which is inſpired by Devils or evil ſpirits. This worldly wiſdome is called *devilliſh*, both becauſe it imitateth the Devil, and is ſuggeſted and inſpired by him. The *Devils* are called *Daimones*, as if it were δαήμονες, that is *knowing*; and the Ancients did attribute unto them the invention of *ſciences* & *humane arts*; but properly they were the firſt authors and inventers of worldly wiſdome, which teacheth men to vilifie others, to exalt themſelves, and what's theirs. *Leigh's* An.

Devilliſh, that is, that which the Devill practiſes, Job 1.10, 11. Rev. 12.10. *Annot.*

Deviſe] Exod. 31.4. To think thoughts. *Aynſw.* To uſe, 2 Sam. 14.14. *Annot.* To plot and contrive to root out, 2 Sam. 21.5. *Annot.* To invent, 1 King. 12.33. To plot together, Pſal. 31.13. *Aynſw.* To think, Pſal. 35.4. *Id.* To imagine. Ib. 20. *Id.* To practiſe, Pro. 2.20. mar. To think of, or conſider earneſtly, Pro. 26 9. To conſult, or contrive, Iſa. 37.2. *Annot.* To purpoſe, Lam. 2.17 *Idem.* See *Cunningly.*

Debote] Lev. 27.28. *Devoted thing*, in Heb. *Cherem*, in Gr. *Anathema*, which word *Luke* uſeth in Gr. for the *gifts* wherewith the Temple was adorned, Luk. 21.5. It meaneth *things dedicated and ſeparated from common uſe to God.* And often this *Cherem* is uſed for deſtroying a thing utterly as accurſed, Exod. 22.20. Deut. 7.2. & 20.17. And for *forfeiting* or *confiſcation* of goods, Ezr. 10.8. Here, and in Numb. 18. and other where it is put for devoted things, wholly given unto God. *Aynſw.*

Devotions] Act. 17.23. σεβάσματα. Such things are dedicated to the worſhip of God, or of them who are taken for, or thought to be gods, as Altars, Temples, Images, Monuments. *Leigh Crit. Sac.* Gods that you worſhip, marg.

Devourer] Mal. 3.11. The Caterpillars, and whatſoever deſtroyeth corns and fruits. *Annot.*

D I.

Diadem] Job 29.14. Not onely a covering of the head, but an ornament to it, *ſurrounding the Temples*, as the word imports. Such did Kings and Prieſts wear. *Annot.*

It's put, 1. for Gods adorning of his Church, Iſa. 28 5.

2. For the Churches excellency, Iſa. 62. 3.

3. For a Kingdome, Ezek. 21.26.

Diall] Iſa. 38.8. *Sun-dial of Ahaz*, Heb. *degrees by* or *with his Sun*, marg. which were marked upon the ſurface of the *dial*, to ſhew the progreſſe of the Sun, and the proceſſe of the day together with it. *Annot.*

Die] 1. Corporally, the death of the body.

2. Spiritually.

3. Eternally. See *To dye.*

Died] for *Coloured*, Exod. 25.5. Iſa. 63 1.

Diet] Jer. 52.34. or Proviſion, though having reference chiefly to Diet, yet including alſo all other ordinary accommodations together with it. *Annot.*

Differ] To vary, or be unlike, 1 Cor. 15.41. Gal. 4.1.

Who maketh thee to differ? Gr. *diſtinguiſheth thee*, marg.

Differing gifts, Rom. 12.6. diverſe, unlike.

Difference] A ſevering, Exod. 11 7. Separating, Lev. 10.10. & 11.47. & 20.23. *Aynſw.* Diſtinction, Rom. 3.22. & 10.12.

Differences] Diverſity, 1 Cor. 12.5.

Dig] 2 Chr. 26.10. or Cut out, marg.

Dignity] *Excellency of dignity*, Gen. 49.3. that is, moſt excellent in dignity or preferment. Whereby the dignity of the Prieſthood ſeemeth to be meant, as by *ſtrength* following, is meant the *government* or *Kingdome*. *Aynſw.* Eſt. 6.3. Reward by ſome honorable place, or profitable office, Eccleſ. 10.6. High advancement, Heb. *heights*, marg. Hab. 1.7. or *exaltation*, or *deportation* and *captivity*; or *burden*, as ſome tranſlate the word. *Annot.*

Dignities] *Speak evill of dignities*, Jude v.8. Speaking evill of thoſe that are ſet over them,

them; whereby is meant, their *contumelious uſage of the Apoſtles*, or *Governours of the Church* (who are called δόξα Χριστοῦ, *the glory of Chriſt*, 1 Cor. 8. 23.) with whom particularly they had many *controverſies* and *diſputations* (referred to verſ. 9.) in which thoſe *contumelious ſpeeches*, on the *Gnoſticks* part, would be but *effects* of their great *daring pride*, (mentioned 2 Pet. 2. 10. immediately before it) and of their *diſcriminating* themſelves from all others, verſ. 19. and ſo is very *probable* to have been *obſervable* and *accuſable* in them. Dr. *Ham.* Ann. c.

Diligence] Haſte, Mar. 6.25. Luk. 1.39. Carefulneſſe, 2 Cor. 7.11. Care, Ib. 12. Forwardneſſe, 2 Cor. 8.8. Earneſt care, Ib. 16. as the word σπουδὴ, is there rendred, as Rom. 12. 8. 2 Cor. 8 7. Heb. 6. 11. 2 Pet. 1. 5. Jude v. 3. by *diligence*. It is a ſpeedy and ſwift putting of the thing, whereunto one hath a mind, in execution.

Diligent] Studious, earneſt, painful, forward, and that giveth or ſetteth his mind to a thing; Prov. 10. 4. & 12. 24,27. Careſull, inquiſitive, Pro. 27. 23.

A diligent ſearch, Pſal. 64.6. Heb. *a ſearch ſearched*, marg.

Diligently] Inſtantly, σπουδαίως, Luk. 7.4. Carefully, earneſtly, readily, with affection or ſignification of good will, with taking pleaſure and delight.

It's applyed to Asking, Deu. 3.14. Bringing on ones journey, Tit. 3. 13. Conſidering, Pſal. 37. 10. Prov. 23. 1. Jer. 2.10. Doing, Ezr. 7. 23. Following, 1 Tim. 5. 10. Hearing, Job 13. 17. & 21. 2. Hearkening, Ex. 15. 26. Deut. 11. 13. & 28. 1. Iſa. 21. 7. & 55. 2. Jer. 17. 24. Inquiring, Deut. 17.4. Mat. 2. 7, 16. Keeping, Deut. 4. 9. & 6. 17. & 11. 22. Pſal. 119.4. Learning, Jer. 12.16. Looking, Heb. 12.15. Obeying, Zech. 6.17. Obſerving, Deu. 24.8. 1 Ki. 20.33. Searching, Mat. 2. 7. 1 Pet. 1. 10. Seeking, Lev. 10. 16. Prov. 7. 15. & 11. 27. Luk. 15. 8. 2 Tim. 1. 17. Heb. 11.6. Teaching, Deut. 6.7. Act. 18. 25.

Dim] *His eyes were dim*, 1 Sam. 4.15. Heb. *ſtood*. marg.

Mine eye alſo is dim, Job 17. 7. The word primarily ſignifies *contracted* or *ſhrunk up*. And it is applyed ſometimes to the *eye*, the nerves whereof being ſhrunk up by ſickneſſe, or old age, the ſight decayes, as ch. 16. 16. Pſ. 6. 7. Sometimes to *wounds*, when they are contracted and grow leſſe and leſſe, as Lev. 13. 6. Sometime to the *minde*, the Spirits being contracted or leſſened by griefe of heart, as Ezek. 21. 7. *Annot.*

The eyes of them that ſee ſhall not be dim, Iſa. 32. 3. or *cloſed*, as ch. 29. 10. or, *ſhall not look* another way, or they ſhall now *look aſide*, after their Idols, and other frivolous ſtayes, whereon they then relyed and reſted. *Annot.*

How is the gold become dim? Lam. 4. 1. The Hebr. word ſignifies to *hide*, *conceal*, or *cover*, Ezek. 28. 3. & 31. 8. How is the gold wherewith Gods houſe was ſo richly and royally adorned, now overwhelmed and covered over with traſh, and buried in heaps of duſt and rubbiſh. *Annot.*

Dimneſſe] Iſa. 8. 22. The word ſeems to import *utter* or *extreme darkneſſe*. Annot.

Iſa. 9. 1. *Dimneſſe ſhall not be ſuch*, Heb. *it ſhall not be dimmed* or *darkened*. Annot.

Dinaites] Ezr. 4.9. This, and the eight other names following, are *Chaldee* names of thoſe Nations that the King of *Aſſyria* placed in the Land of *Iſrael*, within the circuit of the ten Tribes. *Annot.*

Dine] Gen. 43. 16. Heb. *eat*, marg. See Luk. 11.37. Joh. 21 12, 15.

Dinner] Prov. 15.17. The word אֲרוּחָה cometh of אָרַח, *he journeyed*, and ſignifies a *Travellers dinner*, a ſhort and ſudden one, without preparation. *Annot. Buxtorf.* Matt. 22. 4. Luk. 11. 38. & 14.12. ἄριστον, as if it were ἀόριστον, for that there was no *certain hour* appointed before; or ἄριστον from ἄρειον which ſignifies the *morning*; or for that πρὸς τὴν ἄρτα it was pregared for them that were *going to war*; or, ἀπὸ τῆς ἀρᾶς, from *prayers*, which are to be *premiſed*; or, of ἄριστος, the *beſt*, for that in reſpect of a *Supper*, a *Dinner* is the *beſt*, as whereby the ſtrength of the body is repaired, and is enabled to daily labour. *Leigh C. S.*

Diotrephes] *Who loveth to have the prehemi-nence*, 3 Joh. 9.

This *Diotrephes* was a Chriſtian that from Gentiliſme, received the Faith in that Church to which *Gaius* belonged, and to which the Apoſtle ſeems to have ſent the former Epiſtle Commendatory of the Brethren, verſ. 9. Whether he were a Biſhop in this Church, may be doubted; or whether onely one that immoderately aſſerted that dignity, or aſſumed it, not belonging to him, φιλοπρωτεύων may ſignifie one that loves, or uſeth immoderately this dignity, when he hath it, and one that ſeeks it inordinately, and aſſumeth it. Dr. *Ham.* Annot. c.

Dip] in *blood*, Exod. 12.22. Lev. 4. 6. & 14.51. Gen. 37 31. Pſal. 68.23 Rev. 19.13. an *boney-combe*, 1 Sam. 14.27. *oyl*, Deut. 33.24. *vinegar*, Ruth 2. 14. *water*, Numb. 19. 18. Spoken of a bunch of *hyſop*, Exod. 12. 22.

the

the *Prieſts finger*, Lev. 4. 6, 17. the *living bird, cedar-wood, ſcarlet, and hyſop*, Lev. 14. 6. *hyſop*, Numb. 19. 18. the *foot*, Deut. 33. 24. *morſell*, Ruth 2. 14. the *tip of Lazarus his finger*, Luk. 16. 24. *Joſeph's coat*, Gen. 37. 31. the *Prieſts feet*, Joſh. 3. 15. *Naaman*, 2 King. 5. 14. a *ſop*, Joh. 13. 26. *Judas* his hand, Mar. 14. 20. a *rod*, 1 Sam. 14. 27. a *thick cloth*, 2 Kin. 8. 15. a *veſture*, Rev. 19. 3.

Direction] Numb. 21. 18. The word is (ſuplyed) not in the text, which is therefore printed in another character.

Directly] Numb. 19. 4. *Directly before the Tabernacle*; that is, toward the fore part, or dore thereof. *Aynſw.*

Dirt] Ordure, or mans dung, Judg. 3. 22. Clay, Pſal. 18. 42. *Aynſw.*

Iſa. 57. 20. *Whoſe waters caſt up mire and dirt.* This ſome expound of the iſſue of wicked mens practiſes againſt Gods people, as producing nothing beneficiall to themſelves, but ſorry traſh, ſuch as the Sea is wont to caſt up. Others, of the effects of Gods judgements upon them, whereby he would work them unto repentance, but cauſeth them onely to diſcover their own filth, wherewith their hearts are full fraught. See Jude v. 13. Rev. 16. 8, 11. *Annot.*

Diſallow] To diſapprove, diſlike, nullifie, be contrary unto, Numb. 30. 5, 8, 11.

The ſtone which the builders diſallowed, 1 Pet. 2. 7. ἀπεδοκίμασαν, *rejected*, Mat. 21. 41. Mar. 8. 31. & 12. 10. Luk. 9. 22. & 17. 25. & 20. 17. Heb. 12. 17. In all which places the Originall word is the ſame.

Diſanul] To make voyd, Job 40. 8. *An.* Iſa. 28. 18. *Shall be diſanulled*, Heb. *expiated.* So ch. 27. 9. Or, as ſome, *dawbed over*, becauſe the word is ſo uſed, Gen. 6. 14. It ſhall be clean wiped away as a writing blotted out, and a deed defaced and cancelled; for ſo it is alſo, when ſins are expiated with God, ch. 23. 25. Col. 2. 14. *Annot.* To abrogate, Gal. 3. 17. Heb. 7. 18.

Diſappoint] Pſal. 17. 13. Heb. *prevent*, m. To make voyd, or fruſtrate, Job 5. 12. *Annot.* To break, Pro. 15. 22. *Idem.*

Diſcernet] Heb. 4. 12. See *Dict.* on the *Hebrews.*

Diſcharge] Eccl. 8. 8. or, Caſting off weapons, marg. *There is no diſcharge in that war*; or, *no weapon wherewith we can prevail in our war with death*; or, *there is no miſſion into this battle, no dimiſſion in this war.* No man can have a vacation, or an exauctoration from that warfare. There is no protection or deliverance from the hand of death. *Annot.*

Diſcharged] 1 King. 5. 9. *I will cauſe them to be diſcharged there*; disburdened, unloaded. There my men ſhall leave them with thy ſervants, that they may be diſcharged of them. *Annot.*

Diſcipline] Job 36. 10. *He openeth alſo their ears to diſciplne.* The Originall מוסר, from יסר ſignifieth both *chaſtening*, Iſa. 26. 16. and *inſtruction*, Pro. 1. 7. for *by correction cometh inſtruction*, Pſal. 119. 71.

Diſcomfit] Judg. 8. 12. Heb. *terrifie*, mar. Iſa. 31. 8. *His young men ſhall be diſcomfited*, or *they ſhall be unto tribute*, or *they ſhall become tributary*, or *they ſhall be unto melting.* The meaning is, either their multitude *ſhall melt away*, as 1 Sam. 14. 16. or their heart *ſhall melt within them*, as Joſh. 2. 11. & 5. 1. & 7. 5. And they ſhall faint for fear, as chap. 10. 18. *Annot.*

Diſcomfiture] 2 Sam. 14. 20. מהומה, Deſtruction, 1 Sam. 5. 9. Vexation, 2 Chron. 15. 5. Trouble, Iſa. 22. 5. See *Buxtorf.* Dict. in the word הום.

Diſcontented] 1 Sam. 22. 2. Heb. *bitter of ſoul*, marg.

Diſcontinue] Jer. 17. 4. *Shalt diſcontinue from thy heritage*; or intermit, ceaſe from, and forbear to till the land that thou now poſſeſſeſt. *Annot.*

Diſcover] Job 12. 22. To unfold a thing and lay it open to the ſight of men, which was hid from them before. *Annot.*

Job 41. 13. *Who can diſcover the face of his garment?* Who can take that off from him that is ſeen as a garment about him, and hides a great part of him, that is, the Sea? Who can take that ſhelter from him? *Annot.*

Diſcovered, Pſal. 18. 15. *Revealed.* Aynſw.

Diſcovereth, Pſal. 29. 9. *Maketh bare.* Idem. Iſa. 3. 17. & Hab. 3. 13. Heb. *make naked*, m. Act. 21. 3. To appear, Act. 27. 39. κατανόουν, from κατανόεω. To take exact notice of, to conſider, Mat. 7. 3. To perceive, Luk. 6. 41. To behold, Act. 7. 31, 32. Jam. 1. 23, 24.

Diſcouraged] Iſa. 42. 4. *He ſhall not be diſcouraged*, Heb. *broken*, mar. or *bruiſed.* And it is uſed in a notion of *oppreſſion*, 1 Sam. 12. 3, 4. & 58. 6. Hoſ. 5. 11. Amos 4. 1. Others, *he ſhall not run*; referring it to another root, and expounding it either of timidity and cowardiſe, that ſetteth men on *running*, ch. 21. 14, 15. Jer. 48. 9. or of temerity and turbulency, that maketh men *run on head*, Job 5. 13. Proverbs 19. 2. and ſo the meaning ſhould be, He ſhall doe all things conſiderately, and adviſedly, not haſtily, or raſhly. *Annot.*

Col. 3. 21. *Leſt they be diſcouraged*, ἀθυμῶσιν,

be put out of all heart, caſt down in their mindes. *Leigh Crit. Sac.*

Diſcreet] Prudent, wiſe, indued with underſtanding, Gen. 41. 33, 39. σώφρων, Tit. 2. 5. *Sober*, as the word is rendred, 1 Tim. 3. 2. & Tit. 1. 8. One that can ſo moderate his affections, that in every thing he keepeth a ſuitable mean.

A man of a ſound minde; that is, prudent, and circumſpect, from σάω *to keep*, and φρὴν *the minde*, or φρόνησις *wiſdome*. *Leigh Crit. Sac.*

Diſcreetly] Mar. 12. 39. ὑπεκρίθη, as it were from ὑπὸ κρίνειν, he anſwered as one having a *ready minde*, as we vulgarly ſay, *with his wits about him*, or learnedly, and skilfully. *Annot.* The word is ſignificant, as one having a *reaſonable ſoul*. *Leigh C. S.*

Diſcretion] Pſal. 112. 5. Heb. *judgement*, m. Prov. 1. 4. or Adviſement, marg. Prov. 19. 11. or Prudence, marg.

Which is without diſcretion, Pro. 11. 22. Heb. *departeth from diſcretion*; is voyd of, or careth not for wiſdome, knowledge, underſtanding.

Diſeaſe] A maladie, or evill diſpoſition of the body. It's in effect the ſame with *ſickneſſe*.

Pſal. 103. 3. *Who healeth all thy diſeaſes*, or *ſickneſſes*, griefs and puniſhments in ſoul or body, and ſpiritually ſins. *Ayuſw.*

Eccl. 6. 2. *An evill diſeaſe*, a very grievous trouble; when a man by ſordid thoughts, baſeneſſe of ſpirit, unquiet and unceſſant cares, greedy deſires, diſtruſtfull jealouſies, anxious fears, thronging employments, keeps himſelf from taking any delight in his Abundance, and pierceth himſelfe through with divers ſorrows, 1 Tim. 6. 10. *Annot.*

Diſeaſed] *Corporally*, 1 King. 15. 23. Mat. 9. 20. & 14. 35. *Spiritually*, Ezek. 34. 4, 21.

Diſfigure] Matt. 6. 16. The Originall word ἀφανίζω, is tranſlated in verſ. 19, 20. *corrupt*, in Act. 13. 41. *periſh*, in Jam. 4. 14. *vaniſh*. It ſignifieth the very aboliſhing of their favour, and viſage, deforming their natural complexion, and pining themſelves to make their faces pale, that ſo men might the better take notice of their much faſting. *Leigh C. S.*

This ἀφανίζειν πρόσωπα, being uſed as a means to make others believe that they are in a coudition of *ſadneſſe* and *faſting*; and of *ſadneſſe*, as that may be an evidence and reporter of their faſting: ſo it may poſſibly ſignifie onely *negatively*, *they do not anoint* and ſet out themſelves as men ordinarily doe, when no ſad occaſion forbids it. See v. 17. But it may alſo ſignifie to *hide*, *cover*; and it's known that that of *hiding*, *veiling*, or *covering the face*, was cuſtomary among the *Jews*, and hath been ſo among other Nations in time of *mourning*; and ſo ſtill among us the uſe of *hoods* in *cloſe mourning* is obſerved, and *veils* are generally *the garment of mourners*. See 2 Sam. 19. 4. Eſt. 6. 12. Ezek. 24. 7, 22. Mic. 3. 7. And then why may not this be the meaning here? Dr. *Ham.* on Matth. 6, 16. Annot. *h.*

Diſguiſe] To diſſemble, or faign one ſelf to be what he or ſhe is not, as the Wife of *Jeroboam*, 1 King. 14. 2. *Ahab*, 1 King. 22. 30. A Prophet, 1 King. 20. 38.

And diſguiſed his face, Job 24. 15. Hebr. *putteth his face in a ſecret place*. Hideth it with his cloak, or with a viſard, that he may not be diſcovered. *Annot.*

Diſh] In 2 King. 21. 13. the State of *Jeruſalem* is reſembled to a Diſh; the Inhabitants thereof, to the Filth thereon. Maids uſe to waſh and wipe clean away the filth on the Diſh. Thus ſhould the Inhabitants of *Jeruſalem* be clean taken away, and the ſtate of the *Jews* utterly overthrown, and turned upſide down. *Annot.* Mat. 26. 23. A *charger*, or *platter*, being a kinde of veſſel in which meat was put.

Diſhes, Exod. 25. 29. or *chargers*. To receive the fine flower, and other oblations brought unto the Temple, and for the Shew-bread which were to be placed upon them. *Ayuſw.* Annot.

Diſhoneſt gain] Ezek. 22. 13, 27. Gain got by covetouſneſſe, avarice.

Diſhoneſtly] 2 Cor. 4. 2. Gr. *ſhame*, mar.

Diſhonour] Ezr. 4. 14. The *Chaldee* word which is thus tranſlated, properly ſignifieth *the nakedneſſe of the privy parts*, which cauſeth contempt. *Annot.* Pſal. 69. 20. or *ignominy*, *calumny*, *ſlander*. *Ayuſw.* Pro. 6. 33. A wound in his fame, which ſhall never be done away. *Annot.* Rom. 9. 21. 1 Cor. 15. 43. 2 Cor. 6. 8. 2 Tim. 2. 20. The Originall word ἀτιμία is tranſlated *vile*, Rom. 1. 26. *Shame*, 1 Cor. 11. 14. *Reproach*, 2 Cor. 11. 21.

Diſhonour To viliſie, have in ſmal eſteem, Mic. 7. 6. To deſpiſe, contemn, ignominiouſly deal withall, diſgrace, whether by word, deed, geſture, Joh. 8. 49. Rom. 1. 24. & 2. 23. See *Leigh Cr. Sac.* in ἐπαισχύνω. *To make aſhamed*, καταισχύνω. So this word (rendred *diſhonour* in 1 Cor. 11. 4.) is tranſlated, Rom. 5. 5. & 9. 53. or, *confounded*, marg. To confound, 1 Cor. 1. 27. To ſhame, Ib. 11. 22.

Diſinherit them] Numb. 14. 12. Deprive them

them of the Land promiſed unto their Fathers: the Gr. & Chald, tranſlate, *deſtroy them.* Aynſw.

Diſmayed] Iſa. 21.3. Heb. *afrighted.* An. *Be not diſmayed,* Iſa. 41. 10. The word properly ſignifieth *to look about,* ch. 17. 7,8. or *to look aſide,* ch. 32. 3. as men are wont to do when they are in diſtreſſe, Pſal. 142. 4. then *to be amazed,* as in ſuch caſes men oft are, ch. 29. 9. And laſtly, *to be diſmayed,* as here. *Annot.*

Jer. 17. 18. *Let them be diſmayed,* or *deſtroyed,* Heb. *terrified,* or *afrighted,* as Deut. 1. 21. Joſh. 1. 9. or *broken to pieces,* as 2 Sam. 22. 35. Pſal. 18. 34. *Annot.*

Diſmaying] Jer. 48. 39. or *afrightment.* Annot.

Diſmiſſe] To diſcharge, ſend away, licence, or give leave to depart, 2 Chr. 23. 8. Act. 15. 30.

Diſobedience] Eph. 5. 6. or Unbelief, m.

Diſobedient] Rebellious, 1 King. 13. 26. *Ar. Mont.* Such an one as is ἀνυπότακτος, 1 Tim. 1. 9. *Not ſubject, untractable, refractary,* who knoweth not to be ſubject himſelf. *Unruly,* as the word is rendred, Tit. 1. 6. That will not be brought under the yoke. *Leigh Crit. Sac.* Ἀπειθὴς, Rom. 1. 30. and 10. 21. Tit. 1. 16. & 3. 3. One that's ſtubborn, incorrigible, will not be perſwaded. *Leigh Cri. Sac.*

Diſorderly] ἀτάκτως, 2 Theſſ. 3. 6. *Out of order,* or *aray,* as Souldiers in War, having their ſtations aſſigned them, are, when they ſwerve therefrom. *Leigh Crit. Sac.*

Diſpatch] Ezek. 23. 47. כרת. To fell or cut down.

Diſperſions] Jer. 25. 34. *The dayes of your ſlaughter, and of your diſperſions are accompliſhed,* Heb. *your dayes for ſlaughter, and your diſperſions.* The time deſigned for the ſlaughtering and diſperſing of you is *fully come,* as Luk. 2. 6. Act. 1. 2. *not paſt and gone,* as the word in our Verſion might ſeem to import. *Annot.*

Diſplayed] Pſal. 60. 4. or, *to uſe for a banner,* which hath the name of *lifting high. Aynſw.*

Diſpleaſed] Act. 12. 20. *Herod was highly diſpleaſed,* or *bare an hoſtile minde, intending war,* 1 Sam. 8. 6. *diſpleaſed Samuel,* Heb. *was evill in the eyes of Samuel,* mar.

Diſpleaſure] Spoken of God, Deu. 9. 15. Pſal. 2. 5. & 6. 1. & 38. 1. ſignifies, wrath, fervent ire, inflamed diſpleaſure. The Originall *Charon,* noteth *burning* or *inflammation* of choler, ſometime of grief, Gen. 4. 5. Jonah 4. 10. Sometime of other affections, Neh. 3. 20. *Aynſw.* on Pſal. 2. 5.

Spoken of *man,* as Judg. 15. 3. it ſignifies ones doing harm or hurt unto another.

Diſpoſed] *Who hath diſpoſed the whole world?* Job 34. 13. or, *who hath placed him over the whole world?* Who hath laid the charge of the whole world upon him? *Annot.* Job 37. 15. Secretly to order, and that unſeen of men. *Ibi.* Act. 18. 27. Would, thought good, 1 Cor. 10. 27. Think fit, are willing, Prov. 15. 33. The whole diſpoſition thereof, or every judgement or ſentence. *Ibid.*

Diſpoſition] Act. 7. 53. An *ordinance,* as the word διαταγὴ is rendred, Rom. 13. 2. Gal. 3. 19. or *ordination,* or *miniſtration.* See *Leigh Crit. Sac.*

Diſputation] Act. 15. 2. *reaſoning,* as the συζήτησις is rendred, Act. 24. 29.

Diſputations, Rom. 14. 1. διαλογισμοὶ, Engliſhed in Rom. 1. 21. *imaginations,* and in the mar. of Rom. 14. 1. *thoughts.* But it ſignifieth more, even *reaſonings, diſputations, diſcourſes,* done with *weighing* and *poyſing things. Leigh Crit. Sac.*

The word here (in Rom. 14. 1.) ſeems to ſignifie the *arguings* or *reaſonings,* and conſequently *reſolutions* of men concerning themſelves, to the managing their whole courſe of life, what is *lawfull* or *unlawful* for them; and particularly here (as the context inforced it) the *reaſonngs* and *reſolutions* of thoſe, that from the liberty of diſuſing the *Moſaicall* Law, given by Chriſt, conclude the *lawfulneſſe* of *eating any thing.* Dr. *Ham.* Annot. *a.*

Diſputer] *Where is the diſputer of this world?* 1 Cor. 1. 20. Where art thou that ſpendeſt all thy time in ſearching out the ſecrets of Nature, and in propounding and reſolving difficult queſtions? And thus he triumpheth over the Wiſards of the World, for there was not one of them that could ſo much as *dream* of this ſecret and hidden myſtery. *Annot.*

The *Diſputer* (ſaith *Goodwyn* in his *Moſes* and *Aaron,* p. 34.) inſiſted upon *Allegories,* and ſearched out myſticall interpretations of the Text. Hence himſelf was tearmed *Darſchan*; and his Expoſition or Homilie, *Midraſch*; and their School, *Beth Hammidraſch.* They were counted their profoundeſt Interpreters; whence that of the Pſalmiſt, Pſal. 84. 7. *They go from ſtrength to ſtrength,* is interpreted, *from their Temple to their Beth-Hammidraſch*; from an inferiour to a higher School. The *Wiſe men* were Teachers of *Traditions*; the *Scribes* Teachers of the *Text,* according to the *literall* interpretation; and the *Diſputers,* Teachers of *Allegories* and *Myſteries*; which fabulous expoſition breeds queſtions and diſputations, 1 Tim. 1. 4.

Diſquietneſſe]

Diſquietneſſe] Pſal. 38. 8. The groaning or rumbling roaring noyſe. *Aynſw.*

Diſſemblers] Pſal. 26. 4. that is, *the hidden*, that is, Hypocrites, ſecret evill doers, ſuch as hide themſelves to do evill. *Aynſw.*

Diſſenſion] στάσις, Act. 15. 2. & 23. 7, 10. In Mar. 15. 7. it's rendred *inſurrection*, in Luk. 23. 19. *ſedition*, in Act. 19. 40. *uproar*. It may be taken in *good* part, as Act. 15. 2. for that conflict that *Paul* and *Barnabas* had with the Patrons of Circumciſion, was warrantable and lawfull; as that altercation alſo which the Phariſees had againſt the Sadducees, Act. 23. 7.

Diſſimulation] Rom. 12. 9. *Let love be without diſſimulation*, ἀνυπόκριτος, *unfaigned*, that is, *not hypocriticall*, ſo the word ſignifieth. Thus muſt our *faith* alſo be, 1 Tim. 1. 5. & 2 Tim. 1. 5. Thus our *wiſdome*, Jam. 3. 17. *hypocriſie*, Gal. 2. 13.

Diſſolved] Neh. 2. 6. or Molten, marg.

Diſſolveſt my ſubſtance, Job 30. 22. Thou cauſeſt my body to melt away like wax, by the heat of my affliction. Some read it, *and diſſolveſt my wiſdome*. Thou bringeſt me to my wits end, like a Mariner in a grievous ſtorm, ſo that I ſee no way to eſcape, Pſal. 107. 27. *Annot.*

Diſtaffe] Prov. 31. 19. What this is, is well known unto good Houſewives. Time was when even Kings daughters were not aſhamed to be employed about this and the Spindle. *Annot.*

Diſtant] Exod. 36. 22. *Equally diſtant one from another.* Set in order one againſt another. *Aynſw.*

Diſtill] Deut. 32. 2. *My ſpeech ſhall diſtill as the dew*; or, *let it diſtill*, or *flow down*, as the Gr. tranſlateth, *let my words come down as the dew*; and the Chald. *let my ſpeech be received as the dew.* Aynſw.

Diſtinction] 1 Cor. 14. 7. The original διαστολὴ, in Rom. 3. 22. is tranſlated *difference*. So in Rom. 10. 12.

Diſtinctly] Neh. 8. 8. *So they read in the book of the Law of God, diſtinctly.* This is oppoſed to a faſt tumbling over the Word of God; when men ſpeak ſo faſt as people cannot diſtinguiſh their words, they read not *diſtinctly*. Annot.

Diſtracted] Pſal. 88. 15. for fear leſt evils ſhould befall me, or doubtfully troubled. *Aynſw.*

Diſtraction] 1 Cor. 7. 35. Let, impediment, hinderance.

Diſtreſſe] Gen. 42. 21. Anguiſh, Tribulation. *Aynſworth.* Pſal. 4. 1. Straightneſſe, *Aynſworth.* Luk. 21. 25. Affliction, miſery, 1 Cor. 7. v. 26. Neceſſity, marg.

Diſtreſſe] Deut. 2. 9. *Diſtreſſe not*, or *uſe no hoſtility againſt.* marg.

Numb. 22. 3. *Moab was diſtreſſed*; that is, irked, grieved, pricked in their hearts with a loathing of this people. *Aynſworth.* 2 Cor. 4. 8. *Yet not diſtreſſed.* The Originall στενοχωρούμενοι, ſignifieth not *every* preſſure, but to *be ſo preſt by a throng in a narrow place, ſo that we cannot poſſibly get out*; the meaning of the *Apoſtle* then is, that though they were laid in wait for, and beſet on all ſides, and were enforced to ſtrive and ſtruggle with all their might, yet that they eſcaped, and that God gave them an iſſue with the temptation, how great ſoever it were, 1 Cor. 10. 13. *Annot.* The word in 2 Cor. 6. 12. is tranſlated, *ſtraitned.*

Diſtribution] 2 Cor. 9. 13. κοινωνία, in Rom. 15. 16. it's rendred *contribution*, in Heb. 13. 16. *communication.*

Diverſe kinde] Lev. 19. 19. The Hebrew *Kilajim* is a generall word for all *mixed things*, as the Chald. tranſlateth it, as in beaſts, ſeeds, garments, and the like, and it hath the name of *reſtraint* or *prohibition*, becauſe ſuch mixtures are forbidden. *Aynſw.* The reaſon of this was, that the order of Nature in the diſtinct kindes of creatures might be preſerved; and with this there was implyed an inſtruction againſt mixtures of Religion; as the prohibition of mingling of ſeed of ſeverall ſorts, and the wearing of a Linſey-woolſey garment, in this verſe, was a document or leſſon of ſimplicity, or ſincerity, againſt double dealing. *Annot.* It's in effect the ſame with *various* and *manifold*, and is ſpoken of *ſeeds*, Deut. 29. 9. *weights*, Deut. 25. 13. *weights* and *meaſures*, Prov. 20. 10. (wherewith to deceive in buying and ſelling, having large and heavy to buy withall, light and ſcanty to ſell withall) *colours*, Judg. 5. 30. 2 Sam. 13. 18. 1 Chr. 29. 2. *kindes of ſpices*, 2 Chr. 16. 14. *veſſels*, Eſt. 1. 7. *laws*, Ib. 3. 8. *ſorts of flies*, Pſal. 78. 45. *vanities*, Eccl. 5. 7. *diſeaſes*, Mat. 4. 24. *places*, Ib. 24. 7. *kindes of tongues*, 1 Cor. 12. 10. *luſts*, 2 Tim. 3. 6. *miracles*, Heb. 2. 4. *waſhings*, Ib. 9. 10. *doctrines*, Ib. 13. 9. *temptations*, Jam. 1. 2. as of *divers other things.*

Divers colours, Ezek. 17. 3. Heb. *embroidering*, marg.

Diverſities] 1 Cor. 12. 28. or Kinds, ma.

Divider] Luk. 12. 14. An umpire, diſtributer, or ſharer out.

Divination] Numb. 23. 23. that is, preſaging or foretelling of things to come. *Aynſ.* Deut. 18. 10. Without any ground of reaſon,

or

or divine revelation. *Annot.* Some did it with *ſand*, ſome with *ſtones*, ſome by *lying down* on the *ground*, ſome with *iron*, ſome with a *ſtaffe* (See Hoſ. 4. 12.) carried in the hand and leaned on, *&c. Aynſw.* This was unlawfull, tearmed *falſe*, Jer. 14. 14. *flattering*, Ezek. 12. 24. *lying*, Ezek. 13. 6.

Spirit of divination] Act. 16. 16. πνεῦμα πύθωνος. This is an epithet of *Apollo*, who was wont to give anſwers to them that enquired. He was named *Pythius*, which Deut. 11. 18. is called אוֹב, *ob.* So 1 Sam. 28. 7. *Annot. Ob* ſignifieth a *bottle*, Job 32. 19. applyed to Magicians, who poſſeſſed with an evill ſpirit, ſpeak with *hollow* voice as out of a *bottle*, and (as ſome ſay) with *ſwollen* bellies; whereupon the Gr. verſion uſually calleth them, *Eggaſtrimuthoi*, as ſpeaking out of the *belly*. But the holy Ghoſt in Act. 16. 16. expoundeth it more fully, *the ſpirit of Python*, (or *of Divination*) meaning, *of the Devil*, whoſe anſwers were given to the Heathen by theſe means; the chief whereof was called *Pythius Apollo*, and his Temple *Pythion*, and his Feaſt *Pythia*, kept to his honour, who was faigned to kill the Serpent *Python. Aynſw.* on Deut. 18. 11.

Diviſion] 1 Cor. 1. 10. Schiſme, marg. 1 Cor. 3. 3. or Faction, m. Exod. 8. 23. Heb. *redemption*, marg.

Divorcement] Deut. 24. 1. Hebr. *cutting off*, marg.

D O.

Do] Joſh. 5. 8. To make an end, marg. Judg. 13. 1. To adde, marg. Mat. 6. 2. To cauſe, marg. Eph. 6. 13. To overcome, ma.

Doer] Gen. 39. 22. *He was the doer of it*; that is, by his word and appointment it was done. So the *Chald. Paraph.* (in the *Maſſorites* Bible) explaineth it, adding *by his word.* Thus *Pilate* is ſaid to *give the body of Chriſt* unto *Joſeph*, Mat. 15. 45. when he *commanded* it to be given, Mat. 27. 58. *Aynſw.* This is applyed to the *Law*, Rom. 2. 13. Jam. 4. 11. *Work*, 2 King. 22. 9. Jam. 1. 25. *Word*, Jam. 1. 22, 23. And ſpoken of the *evill*, Iſa. 9. 17. 2 Tim. 2. 9. 1 Pet. 4. 15. the *proud*, Pſal. 31. 23. the *wicked*, Prov. 17. 4. Pſal. 101. 8.

Evill doers, Job 8. 20. Heb. the *ungodly*, m.

Doleſull creatures] Iſa. 13. 21. Heb. *Ochim*, a word no where elſe found. It is by moſt thought to ſignifie ſome ſuch kind of *harmful* creatures, as by *biting* or *ſcratching*, put men to pain, as derived from an interjection of a mournfull notion. Ezek. 6. 11. & 21. 9. Some of the *Rabbins* ſay, they are ſuch as aſtoniſh men at the ſight of them. Yet others again would have them to be no other then our Ferrets. Nor want there of the *Jewiſh* Writers, that ſuppoſe the word to ſignifie not a *beaſt*, but a *bird*: Some kinde of *fowle*, ſo termed of the *doleful tune* that it hath. *An.* Mic. 2. 4. *Doleful lamentation*, Heb. *lamentation of lamentations.* Annot.

Doze] 1 King. 6. 32. *The two dores*, or *leaves of the dores*, m. 2 King. 25. 18. Heb. *threſhold*, mar. So 2 Chr. 23. 4. & Iſa. 6. 4. m. Jer. 35. 4. Heb. *threſhold*, or *veſſel*, marg. Ezek. 41. 2. or Entrance, marg.

The dore is now ſhut, Luk. 11. 7. The *Romanes* were wont to expreſſe the *firſt part* of the *night*, the *cloſe* of the *evening*, by *prima face*, candle-lighting. A *latter part*, other Nations expreſt by *ſhutting up the dores*, called in Gr. κλαυσίθυρον, which time was wont by a kinde of *Bell-man* to be cryed about the ſtreets. Thus in this place *the dore is ſhut*, is meant as an expreſſion of the *lateneſſe* of the *time of night*, and is expreſt verſ. 5. by μεσονυκτίου, *at midnight.* Dr. *Ham.* Annot. *b.*

Doze-keeper] Pſal. 84. 10. *I had rather be a dore-keeper*, Heb. *I would chuſe rather to ſit at the threſhold*, marg.

Doze-poſt] Exod. 12. 7. *On the upper dore-poſt, &c.* But on the *threſhold* under their *feet* it was not commanded to be *ſprinkled.* Hereby a reverend regard of the blood of Chriſt ſeemeth to be taught. See Heb. 10. 29. *Aynſ.* And to profeſſe unto all their love unto the Law, and to have it alwayes in remembrance, it was to be written on their Dore-poſts, Deut. 11. 20.

Doubt] *Without doubt*, Gen. 37. 33. Aſſuredly.

No doubt but, Job 12. 2. or, Of a truth. It is of the ſame root with *Amen*, and imports certainty. *Annot.*

Doubt] *Make us to doubt*, Joh. 10. 24. or Hold us in ſuſpenſe, marg.

He that doubteth, Rom. 14. 23. or diſcerneth and putteth a difference between meats, mar.

I ſtand in doubt of you, Gal. 4. 20. or I am perplexed for you, marg.

Doubtfull] *Neither be ye of doubtfull mind*, Luk. 12. 29. Live not in careſull ſuſpenſe, m. Be ye not of wavering and doubtful mindes, about temporall neceſſaries, as they muſt needs be, who depending onely on ſecond cauſes, do not put their confidence in Gods providence, which never faileth thoſe who truſt in him, Pſal. 9. 10. Heb. 13. 5. *Annot.*

The Originall μετεωρίζεσθαι, ſignifies primarily and literally, *to be carryed up high in the air*, as *clouds* or *birds* flying there, which becauſe

because they have no *firm foundation* there, but are toſt and driven about *uncertainly*; hence it ſignifies firſt ῥόμβεσθαι, *vagari*, to think of *this* and *that* without any *conſiſtence* of minde. Secondly, to *hang* as the *clouds* do in the air, in an impatient *ſuſpence*, or *anxiety*. Thus *to be in doubt* and *uncertainty* of *reſolution*, is *to keep in ſuſpence*, Joh. 10. 24. Dr. *Ham.* on Luk. 11. 29. Annot. *a*.

Not to doubtfull diſputations, Rom. 14. 1. or not to judge his doubtfull thoughts, or the diſcernings of reaſonings. *Annot.*

Doubtleſſe] or Certainly, Iſa. 63. 13. *Ann.*

Doubts] Dan. 5. 12. Chald. *knots*, marg.

Dove] *He ſaw the Spirit of God deſcending like a dove*, Mat. 3. 16. That the *holy Ghoſt* both here and in other places, did *viſibly* appear, there is no doubt, but that he came upon Chriſt in the body or ſhape of a Dove, cannot be concluded from this place, nor from the parallel, Mar. 1. 10. but onely that the Spirit *deſcended*, and *came*, or *lighted* on him, as a Dove uſes to do on any thing, firſt *hovering* and *overſhadowing* it. The *Spirit deſcended*, ſo as he might be (and was really) ſeen *as it were a dove*, *i.e.* as a Dove viſibly deſcends and lights on any thing; or, *in a manner ſomewhat reſembling a Dove*, not defining any ſhape wherein the holy Ghoſt appeared. Dr. *Ham.* Annot. *k*.

Dough] Exod. 12. 34. Paſte, to knead and bake for bread, עֲרִסָה, for that it *ſwelleth* and is *puffed up*, Exod. 12. 34. Employed for a *civil* uſe, Ib. 39. a *religious*, Numb. 15. 20, 21. Neh. 10. 37. an *idolatrous*, Jer 7. 18.

Who ceaſeth from raiſing, (or *the raiſer will ceaſe from making*, marg.) *after he hath kneaded the dough*, Hoſ. 7. 4. Who ceaſeth from making and heating the Oven, no longer time then while the dough is kneaded and leavened; ſignifying their continuall, eager, burning deſire after theſe ſins. *Annot.*

Dongue] Phil. 3. 8. or *Dogsmeat*, σκύβαλα, as it it were, κυνάρια, crums caſt unto dogs. *Leigh Crit. Sac* A vile thing to be rejected.

Dongue-gate] Neh. 3. 13, 14. One of the gates of *Jeruſalem* was thus named, as whereby (in likelyhood) the rubbidge, ſullage, and filth of the City was carryed out.

Dongue-poyt] Neh. 2. 13. This was a place whither they brought their duſt and dongue; or elſe this was that *dongue-gate*, mentioned ch. 3. 13. *Annot.*

Down] 1 Sam. 16. 11. Heb. *round*, m.

Down ſitting] Pſal. 139. 2. Sitting. *Aynſw.*

Downward] Beneath, 2 King. 19. 30. Eccl. 3. 12.

Dowry] *God hath endued me with a good dowry*, Gen. 2. 20. or *given me a good gift*, as the Gr. tranſlateth. *Aynſw.*

D R.

Drag] Hab. 1. 15. or Flue-net, marg.

Burn incenſe to their drag, Ib. 16. In ſtead of acknowledging all their greatneſſe to come from God, and giving him thanks, and ſerving him, they attributed it unto themſelves, and to their induſtry, underſtanding, and valour, arrogating that to themſelves which was onely due to him. *Annot.*

Dragging the net with fiſhes] Joh. 21. 8. σύρειν, is properly to *ſweep the ground*, as they doe who fiſh with *trails* or *draught-nets*, whoſe plummets ſink the lower part of the Net to the ground, leſt the encloſed fiſh ſhould eſcape. *Annot.*

Draught] Matth. 15. 17. The Privy, or Houſe of office, ἀφεδρῶν, for that it's placed from common view, and thereupon men ſit whileſt they eaſe themſelves, of ἀπὸ & ἑδρῶν, from ἕζεσθαι, to *ſit*. *Leigh Cr. Sac.* In Luk. 5. 4, 9. the originall word is ἄγειν, which ſignifieth the taking a *prey*, namely of *fiſhes*.

Draught-houſe] 2 King. 10. 27. that is, a *Jakes*, or (as we ſay) a *Privy*. This they did to teſtifie the abominableneſſe of the Idol which there ſtood, and of the Idolatry which was there uſed. The Idols of the Gentiles had a name given unto them in Heb. which ſignifieth *dirty* or *dungy* gods. See 1 King. 15. 12. In this reſpect a *Jakes* was a fit houſe for them. *Annot.*

Draw] Joſ. 8. 6. Heb. *pull*, marg. Prov. 3. 13. Get, marg.

Drawer] Deut. 29. 11. Such as hewed wood, and drew water, were the baſeſt ſervants or ſlaves of *Iſrael*, (as afterward was the caſe of the *Gibeonites*, Joſh. 9. 21, 23, 27.) yet even they by faith were admitted into the Church and Covenant of *Iſrael*. Aynſw.

Dread not] Deut. 1. 29. *Be not terrified.* Aynſw.

Dreadfull] Gen. 28. 17. *Fearfull.* Aynſw.

A dreadfull ſound, Job 15. 21. Heb. *a ſound of fears* or *terrour*. Annot.

They were ſo high that they were dreadfull, Ezek. 1. 18. Of fearfull height, and compaſſe and motion. Repreſenting likely the high, wondrous, unſearchable adminiſtration of things in this world, and of the paſſages of Gods providence in them, bringing fear and dread, amazement and aſtoniſhment to men, Job 21. 7, *&c.* & 12 6. Pſal. 73. 1, *&c.* Jer. 12. 1. Hab. v. 2, 3. *Annot.* Spoken alſo of the *fourth* beaſt, Dan. 7. 7, 19. of the *Chaldeans*,

deans, Hab. 1. 7. of *God*, Dan. 9. 4. of his *name*, Mal. 1. 14. of the *day of the Lord*, Ib. 4. 5.

Dzeamer] Gen. 37. 19. Heb. *maſter of dreams*, marg. Deut. 13. 1. Which ſaith he hath things revealed to him in dreams. *Annot.* By a *dreamer*, he ſeemeth to denote the inferiour ſort, that ſaw things more obſcurely; as by a *Prophet*, the ſuperiour ſort, ſuch as ſaw Viſions. *Aynſw.* The Apoſtle *Jude* ſpeaketh of *filthy dreamers*, verſ. 8. They were ſo given to wantonneſſe, that they not onely practiſed it, being awake, but alſo dreamed of it, and defiled themſelves in their ſleep. Or *dreamers*, becauſe they vented their owne dreams and fancies inſtead of Gods truth, Jer. 23. 25. to 28, 32. *Annot.*

Dzeſſer of the vineyard] Luk. 13. 7. The Keeper of the vineyard, the Vine-dreſſer, of ἀμπελ⊙, a *vine*, and ἔργον, *work*. *Leigh C. S.*

Dzew a bow] 2 King. 9. 24. Heb. *filled his hand with a bow*, marg.

Dzy] Job 12. 15. To extinguiſh quite, or deſtroy. *Annot.* Iſa. 42. 15. To lay deſolate the whole Countrey of *Chaldea*, and of thoſe that were adjacent and adjutant to it, *Annot.* Job 18. 16. To wither for want of moyſture, *Annot.* Job 28. 4. To be drawn up, or diminiſhed, *Annot.* Pſa. 69. 3. To be burnt, parched, or hoarſe, *Aynſw.* Joel 1. 10. or, To be aſhamed, marg. *Dry*, Ezek. 30. 12. Heb. *drought*, marg.

Dzyſhod] Iſa. 11. 15. Heb. *in ſhooes*, m.

Dzink] Job 40. 23. *He drinketh*, Hebr. *he oppreſſeth*, mar. Cant. 5. 1. *drink abundantly, &c.* or *be drunken with loves*, marg.

Dzinkers of wine] Joel 1. 5. Such as were exceſſive drinkers thereof, drunkards.

Dzinks] Heb. 9. 10. See the *Dict.* on *Heb.*

Dzive] 2 King. 9. 20. To march, marg. *That which is driven away*, Eccleſ. 3. 15. marg. *That which is paſt*, as it's in the Text.

Dziver] Job 39. 7. Heb. *the Exactor*, ma.

Dzop] The leaſt part of *liquid* matter; as of *water*, Job 36. 27. *dew*, Job 38. 28. *blood*, Luk. 22. 44.

Dzop] It's *properly* ſpoken of *liquid* things, as the *rain*, Deut. 32. 2. *dew*, Ib. 33. 8. *water*, Judg. 5. 4. *honey*, 1 Sam. 14. 26. It's taken for, To *weep abundantly*, Job 16. 20. See Pſa. 119. 28. To *teach, preach, propheſie*, Ezek. 20. 46. & 21. 2. Amos 7. 16. To *bring* or *beſtow an ample bleſſing*, as *thy paths drop fatneſſe*, Pſal. 65. 11. *the fountains ſhall drop down new wine*, Joel 3. 18. *Ravanell.* To come to *decay*. *Through idleneſſe of the hands the houſe drappeth thorow*, Eccleſ. 10. 18. Which firſt cauſeth the walls and timber to rot, and ſo tendeth unto ruine; and ſecondly cauſeth a mans habitation to be irkſome and uncomfortable unto him, Prov. 19. 13. & 27. 15. *Annot.*

Dzopſie] *Which had the dropſie*, Luk. 14. 2. Either a *Tympany*, or that which is the *Anaſarca*, or Dropſie univerſally ſpread over the whole body, the ſwelling fleſh becoming ſpongie and ſenſeleſſe; and ſo much the more incurable, by how much longer time the crude humour from the corruption of the liver had prevailed and ſetled an evill habit upon every part; what ever, how deſperate ſoever to man, he that made man, can repair any ruine in man, and perfectly cure him. *Annot.*

Dzobe] Gen. 32. 16. or *herd*, Gen. 33. 8. *Company, camp. Aynſw.* Band, mar.

Dzought] Gen. 31. 40. the Heat. *Aynſw.* Deut. 8. 15. or *thirſt*, meaning, *a land of thirſt*, as is expreſſed in Iſa. 35. 7. and ſo the Chald. here tranſlateth, *a place of dryneſſe. Aynſw.*

Dzowſineſſe] Lazineſſe, negligence, careleſneſſe, eſpecially when occaſioned through gluttony and drunkenneſſe, Prov. 23. 21.

Dzunkard] Deut. 21. 20. A drinker, or carouſer of wine. *Annot.* Pſal. 69. 12. Heb. *drinkers of ſtrong drink*, marg. One given to drink, accuſtomed to be drunk, μεθυσος, 1 Cor. 5. 11. & 6. 10.

Dzunken] It's put, 1. *Properly*, for one taken, overcome with drink, whether occaſionally, as *Noah*, Gen. 9. 21. (whoſe ſin may be compared with *Adam's*, who tranſgreſſed by *eating*, as *Noah* by *drinking* the fruit of a tree; upon that, *Adam* ſaw himſelf *naked*, and was *aſhamed*; upon this, *Noah* is *naked*, and his *ſhame* diſcovered. *Aynſw.*) And *Lot*, Gen. 19. 32, 35. Or otherwiſe, as *Nabal*, 1 Sam. 25. 36. This is diſcernible by their ſtaggering, Job 12. 25. Pſal. 107. 27. Iſa. 19. 24. Spuing, Jer. 25. 27. Speaking and doing they know not what; yet are not all thus, which are of others ſo judged, 1 Sam. 1. 13, 14. Act. 2. 15.

2. *Figuratively*, 1 For overwhelmed and afflicted ſore, Iſa. 49. 26.

2 Brought downe under judgement, Iſa. 63. 6.

3 Wanton riotouſneſſe, and infamous luſts, Hab. 2. 15.

4 All inordinate living, 1 Theſſ. 5. 7.

5 Exceſſive delight, Rev. 17. 2.

6 There's mention of *drunken with wine*, Gen. 9. 21. *not with wine*, or *not ſo much*, or *not onely with wine*, but with a ſpirit of ſtupidity, being dulled in their underſtanding, lulled aſleep in their ſinfull practiſes, unſteady in their courſes, as ſecure as men drowned in drink, and by reaſon thereof, in

a deep, or dead ſleep, Iſa. 29. 9. *Annot.* With their *owne blood*, Iſa. 49. 26. Of the *dregs of the cup of trembling*, Iſa. 51.17. *Wormwood*, Lam. 3.15. *The blood of the Martyrs of Jeſus*, Rev. 17.6.

D V.

Due] Prov. 3. 27. *From them to whom it is due*, Heb. *the owners thereof*, marg.

Dulcimer] Dan. 3. 5. or *Singing*, Chald. *ſymphony*, marg.

Dumah] A City, Joſh 15. 52. or Countrey, Iſa. 21.11.

Dumb] *Behold thou ſhalt be dumb*, Luk. 1.20. The Hebr. חרש, as the Gr. κωφὸς, ſignifies both a *dumb* man, and a *deaf*, and is wont to be rendred either by ἀποκωφᾶν, or by ἀποκωφεῖν, Mic. 7. 16. *i. e. growing*, or *becoming* deaf, for there the Context refers to the *ears*. In this place one of the ſignifications of the Hebr. ſeems to be put for the other, σιωπῶν, *ſilent*, or *dumb* (if we beleeve *Theophylact* and the *Ancients*) for *ſurdus*, deaf, and ſo that which is added, καὶ οὐ δυνάμενος λαλῆσαι, *and not able to ſpeak*, will be no *pleonaſme*, but ſignifie him *dumb* alſo. For that he was not onely *dumb*, but *deaf*, appears by his friends, who did not *ſpeak* but *nod*, and make *ſignes* to him, verſ. 62. And it is not probable that of the *two* things that befell him, *one* ſhould be *twice*, and the *other* not *once* foretold by the Angel. Dr. *Ham.* Annot. *f.*

Dungeon] Exod. 12. 29. Hebr. *houſe of the pit*, marg.

Durable] Stable, ſtedfaſt, conſtant, Pro. 8. 18. The word in his prime notion ſignifies *old*, 1 Chr. 4.22. Pſal. 6. 7. Alſo *durable*, ſuch as will laſt long, as having a notion ſometime of *continuance* onely, not of decay, Job 21.17. *Annot.* on Iſa. 23.18.

Dure] Matth. 13. 21. *Dureth for a while.* Endureth for a time, as the word πρόσκαιρος, is rendred, Mat. 4.17.

Durſt] See *Dare.* Job 32. 6. *Durſt not.* Heb. *I feared*, marg.

Duſt of gold] Job 28. 6. or *gold-oar*, ma.

Duty] Ezr. 3. 4. *As the duty of every day required*, Heb. *the matter of the day in his day* marg.

D W.

Dwarf] Lev. 21.20. or hath a *ſmall ſpot*, or a *thin film.* This by the Hebr. is referred to imperfection in the eye; by others, to the ſmall or thin ſtature of the body; as to be a *dwarf*, or over *ſlender.* The Hebr. *Dak*, is generally that which is *ſmall* or *thin.* *Aynſw.*

Dwell] Joel 3.20. or Abide, marg. So Joh. 1. 28. marg. *Dwell at eaſe*, Pſal. 25.13. Hebr. *lodge in goodneſſe*, marg. *The dwelling places*, Job 21. 28. Heb. *the tents of the Tabernacles.* marg.

Dwellers] Inhabitants, Act. 1.19. & 2.9.

Dwelling] Gen. 10. 30. Heb. *ſeat.* *Aynſw.* Pſal. 91. 10. Tent. *Aynſw.* Jer. 49.33. A place of abode. Pſal. 87.2. *More then all the dwellings of Jacob.* Theſe the Chald. expoundeth *Synagogues of the houſe of Jacob*, which were in all the Cities of *Iſrael.* *Aynſw.*

E A.

Each] Every, Gen. 15.10. Numb. 1.44. & 7. 3, 11, 85. & 17. 6.

Each people, Neh. 13.24. Heb. *of people and people*, marg.

Eagle] *Whereſoever the carkaſſe is, there will the Eagles be gathered together*, Matth. 24. 28. Whereſoever the *Jews* are, there will the *Romane* Armies (whoſe *enſigne* is the *Eagle*, and who will have a ſagacity to find out *Jews*, as the *Eagle* hath to ſmell out *carkaſſes*, Job 39. 30.) find them out, and ſlaughter them. To this finall deſtruction of the *Jews*, by the *Romane* Eagles, that Propheſie ſo long before delivered by *Moſes*, Deut. 28. 49. & Hoſ. 8. 1. may be applyed. Dr. *Ham.* Paraph. & Annot. *m.*

Ear] Exod. 9. 31. The Hebrew *Abib*, ſignifieth *a green ear of corn*, with the ſtalk, Lev. 2. 14. Of it, the *month* when Corn was newly ripe, is called *Abib*, Exod. 13.4. *Aynſ.* Hereof meution is made, Mar. 4.28. & 2.23. Luk. 6.1.

Ear] 1 Sam. 8.12. Iſa. 30.24. To plough, till the ground, Gen. 45. 6. *Neither earing*, that is, *ploughing*, or *tillage* of the Land, the Chald. ſaith *ſowing.* This ſeemeth to be for lack of Corn, which therefore in the laſt yeer *Joſeph* ſupplyed, Geneſ. 47. 23. *Aynſw.*

Ear-ring] Gen. 28.22. or *abillement, jewel, oueh*; which was hanged ſometime on the ear, Gen. 35.4. Sometime on the noſe, face, or forehead, Ezek. 16. 12. And ſo this here was, as the 47 verſe ſheweth. *Aynſw.* Iſa. 3. 20. Amulets, ſuperſtitious trinkets of magicall device, ſuppoſed to have virtue againſt charms

charms, and inchantments, and other casual evils: Plates or Medals of gold, with *spels* or *characters* ingraven on them to that purpose. This seemeth thence to be conceived, because of the neer affinity between the word here used, and that that signifies to *charm* and *inchant*, Psal. 58. 5. Eccles. 10. 11. *Annot.*

Earnest] Carefull, solicitous; applyed to *expectation*, Rom. 8. 19. Phil. 1. 20. *desire*, 2 Cor. 7. 7. *care*, Ib. 8. *heed*, Heb. 2. 1.

The earnest expectation of the creature waiteth, Rom. 8. 19. The word ἀποκαραδοκία (which cometh of ἀπὸ, κάρη the *head*, and δοκεῖν to bee *seen*) is very significant. It signifieth the *looking for* of some person or some thing, with *lifting up the head*, or *stretching out of the neck*, or *putting forth the head*, or *setting out the eyes*, with earnest intention and observation, to see when the person or thing shall appear; as a poor Prisoner that is condemned doth, who often putteth forth his head out of the window, in a continuall expectation of the gracious pardon of his Prince; or, as a man who looketh for the coming of a speciall friend, whose company he much desires, having a promise of his coming, he getteth him up to some Turret or high place, and putteth forth his head, and looketh this and that way, and he setteth his eyes on the way his friend is to come, to see if he can espy him coming, wishing and desiring his appearance: So the creature doth earnestly and continually (as it were) with the stretching out of the neck, or thrusting forth of the head, expect and wait when the Sons of God shall be revealed. The text runneth thus, *The expectation*, or *earnest desire of the creature, expecteth* or *waiteth*. An Hebr. Pleonasme to expresse the continuall desire or expectation of the creature. Mark first the emphasis of the word *doth expect*, as one that puts his head out of a Castle to look for some body. Secondly of the phrase, *the expectation expects*, as if the creature were nothing else but *expectation*. The Apostle in Phil. 1. 20. *According to my earnest expectation*, to signifie the strongnesse and sureness of his hope, useth this very word, expressing as much as they that earnestly looking for a thing, stretch out the head to look for it. *Leigh C. S.*

Earnestly desireth, Job 7. 2. Heb. *gapeth after*, marg.

Earn] To get or purchase by ones labour, Hag. 1. 6.

Earneth wages to put it *into a bag with holes*, Heb. *pierced through*, m. Ib. Reap not any profit or benefit by all their labours. *Annot.*

Earth] *While the earth remaineth*, Gen. 8. 22. Heb. *as yet all the dayes of the earth*, mar.

Earthen] Applyed to a Vessel, Lev. 6. 28. a Potters bottle, Jer. 19. 1. a Pitcher, Lam. 4. 2. as being made of *earth*.

In earthen vessels, 2 Cor. 4. 7. or *in vessels of shell*. Though the Apostles were as it were *earthen* vessels, of small price, weak, frail, subject to many knocks and falls, yet there was most excellent *treasure* of wisdome and knowledge in them. *Annot.*

Ease] To ease ones selfe, or do the work of Nature, Deut. 23. 13. Heb. *sitteth down*, marg.

Ease to be understood, 1 Cor. 14. 9. Gr. *significant*. *Ease to be intreated*, Jam. 3. 17. εὐπειθής, or *gently intreating*, for it may be taken either *actively* or *passively*; that is, to be perswaded easily to the best, or apt to perswade others with good speeches. *Leigh C. S.*

My yoke is ease, Matth. 11. 30. The word χρηστὸς signifies ἀγαθὸς *good*, and something more *good* in the *highest degree*, and is rendred *gracious*, 1 Pet. 2. 3. So *Christs yoke*, the *precepts* which he layes on his Disciples, are here said by him to be not onely a *good*, but a *gracious*, *benigne*, *bounteous yoke*, that any man is the better for taking on him. Dr. *Ham.* Ann. *l.*

Easier] Lighter, lesse burthensome, Exo. 18. 22. Not so hard, lesse difficult, Matth. 19. 24. Luk. 16. 17.

Easily] Soon, readily, 1 Cor. 14. 5.

East-side] Judg. 21. 19. or towards the Sun-rising, mar. Where the words *border*, *end*, *gate*, *part*, *side*, *street*, *wind*, are annexed hereunto, the sense is plain.

Easter] Act. 12. 4. πάσχα, the *Passeover*. The word is originally Hebr. signifying to *passe by*, to *leap*, or *passe over*, פֶּסַח *Pesach*, from פָּסַח, *Pasach*. See Exod. 12. 13, 27. *Leigh. C. S.*

Eastward] Gen. 2. 8. from *Canaan*, and *Arabia Petrea*, where *Moses* is thought to have been when he wrote this story, so was *Mesopotamia* situate. See Numb. 23. 7. compared with Deut. 23. 4. & Gen. 28. 2--8. inclusively, compared with chap. 29. 1. *Annot.* It's mentioned in many other places, whereof exact notice being taken, together with the context, it will be easie to find out the meaning.

Eat] *Before I eat*, Job 3. 24. Heb. *before my meat*, mar. *Freely eat*, Gen. 2. 16. Heb. *eating thou shalt eat*, Isa. 28. 4. *He eateth it up*, Heb. *swalloweth*, mar.

Eater] *Out of the Eater came forth meat*, Judg. 14. 14. *i. e.* which lives by prey, and

devours all, and is food for none, came forth nouriſhment fit to preſerve the life of others, (namely, honey out of the carkaſſe of the Lion) *Annot.* There's mention of *eaters of fleſh*, Prov. 23. 20. *bread*, Iſa. 55. 10. *figs*, Nah. 3. 12.

E C.

Eccho] Ezek. 7. 7. Sounding again. See marg.

E D.

Edge] Ezek. 43. 13. Heb. *lip*, m. Spoken of the Sword, Gen. 36. 26.

Set on edge, Jer. 31. 29, 30. *made dull, blunt*, as the Original word ſignifieth.

Edomites] Gen. 36. 9, 43. Hebr. *Edom*. The poſterity of *Eſau*, who was called *Edom*, Gen. 25. 30.

E F.

Effectually] *Wrought effectually*, Gal. 2. 8. ἐνεργήσας. *Effectually working*, ἐνεργοῦντι, 1 Theſ. 2. 13. The word ſignifieth ſuch a *working* which hath *efficacie* to the *bringing forth* the *being* of that which it *worketh*: Such a working that notes the moſt lively activity that can be; an actuall and effectuall force. *Leigh C. S.*

Effeminate] 1 Cor. 6. 9. μαλακοὶ, Matth. 11. 8. Luk. 7. 25. *They that wear ſoft apparel*, μαλακοῖς ἱματίοις. The Apoſtle transferreth it to the *minde*, (where it's taken in an *evill* part) for the apparell (often) ſhews the effeminateneſſe of the minde. *Leigh C. S.*

E G

Egyptians] The people of *Ægypt*, Gen. 12. 12, 14. & 41. 55, 56. & 43. 32.

E I.

Eight] Spoken of, 1. in *Units*, and that of Boards, Exod. 26. 25. & 36. 30. Bullocks, Numb. 29. 29. Captains, 1 Chron. 27. 11. Cubits, 1 King. 7. 10. Ezek. 40. 9 Dayes, Gen. 17. 12. & 21. 4. 2 Chr. 29. 17. Luk. 2. 21. Joh. 20. 26. Lot, 1 Chr. 24. 10. & 25. 15. Men, Jer. 41. 15. Moneth, 1 Kin 6. 38. 1 Chron. 27. 11. Oxen, Numb. 7. 8. Principall men, Mic. 5. 5. Sons, 1 Sam. 17. 2. 1 Chron. 26. 5. Souls, 1 Pet. 3. 20. Steps, Ezek. 40. 31. Tables, Ibid. 41. Yeers, Lev. 25. 22. Judg. 3. 8. 2 King. 8. 17. Ib. 22. 1. 2 Chr. 21. 5, 20. & 34. 3. Act. 9. 33.

2. Of *hundreds*, of Men, 2 Sam. 13. 8. Neh. 11. 12. Jer. 52. 29. Of *yeers*, Gen. 5. 4, 7, 10, 13, 16, 17, 18.

3. Of *thouſands*, of the Camp of *Ephraim*, Numb. 2. 24. Of the Males of the *Kohathites*, Numb. 3. 28. Of the Levites, from thirty yeers old, and upwards, Numb. 4. 48. Of the *Iſraelites* numbred by *Joab*, 2 Sam. 24. 9.

To ſeven and alſo to eight, Eccl. 11. 2. that is, to *many*, a *definite* number for an *indefinite*, 1 Sam. 2. 5. Job 5. 19. Mic. 5. 5. *Annot.*

Eighth] Applyed to Moneth, 1 King. 12. 32, 33. Perſon, 2 Pet. 2. 5. Perſon, or State, Rev. 17. 11. Precious ſtones, Rev. 21. 20. Yeer, 2 King. 24. 12.

Eighteen] Spoken of, 1. in *units*, and that of Cubits, 2 King. 25. 17. Perſons, Gen. 14. 14. Luk. 13. 4. Sons and Brethren, 1 Chr. 26. 9. Wives, 2 Chr. 11. 21. Yeers, Judg. 3. 14. & 10. 8. 2 King. 24. 8. Luk. 13. 11, 16.

2. In *thouſands*; as, of the Children of *Iſrael* that were deſtroyed by *Benjamin*, Judg. 20. 25. Of the *Benjamites* ſlain by the *Iſraelites*, Ib. 44. Of the *Syrians* ſmitten by *David*, 2 Sam. 8. 13. Of the half Tribe of *Manaſſeh*, which came to make *David* King, 1 Chr. 12. 31. Of the *Edomites* ſlain by *Abiſhai*, 1 Chr. 18. 12. Of *talents of braſſe* given by *David*, for the ſervice of the Houſe of God, 1 Chr. 29. 7. Of meaſures of the City, Ezek. 48. 35.

Eighteenth] Spoken of a Lot, 1 Chron. 24. 15. & 25. 25. Of Yeers, 1 King. 15. 1. 2 King. 3. 1. 2 Chr. 34. 8. Jer. 32. 1.

Eighty] Spoken of Yeers, Gen. 5. 25, 26, 28.

Either] is ſpoken uſually of *two*, whether Perſons, as Lev. 10. 1. Matth. 6. 24. Luk. 16. 13. or Things, as Levit. 13. 49, 58. Numb. 22. 26. Sometime of *more*, as Deut. 17. 3. 1 King. 18. 27. 1 Cor. 14. 6. In ſome places it's all one with *Or*, as Luk. 6. 42. Jam. 3. 12. And uſually *Or* followeth the word whereunto it is joyned, as *good* or *bad*, Gen. 31. 24. (from good to bad, marg.) *warp* or *woof*, Lev. 13. 58. a *bullock* or a *lambe*, Lev. 22. 23. *great* or *ſmall*, 1 Sam. 30. 2, & 30. 2. whereby the meaning is plainly ſeen.

E K.

Ekronites] The inhabitants of *Ekron*, Joſh. 13. 3. 1 Sam. 5. 10.

E L.

Elah] The Father of *Shimei*, 1 King. 4. 18. The Father of *Hoſea*, 2 King. 15. 30. The Son of *Caleb*, 1 Chr. 4. 15. The Son of *Uzzi*, Ib. 9. 8.

Elamites] Such as from a Countrey in *Perſia* were placed in the Land of *Iſrael*, within the circuit of the ten Tribes, Ezr. 4. 9. *Annot.*

Elder

Elder then he] Job 32. 4. Heb. *elder for dayes*, marg. *The elder*, Rom. 9. 12. or greater, marg. *Eldeſt ſervant*, Gen. 24. 12. One that had lived longer with him then any of the reſt, or was older then any of them. *Eldeſt Son*, Gen. 27. 1. the firſt born. Though *Apollo Anglicanus* render the word πρεσβύτεροι, *Presbyters*, accounting the rendring of it *Elders*, to be corrupt, yet if τῦ λαῦ be joyned therewith, (which he alſo joyneth) *Eccleſiaſticall Presbyters* had no hand in the apprehending of Chriſt, nor are they to be reputed the diſciples of the *Jewiſh* Presbyterians, between whom and Aſtrologers there's now ſuch antipathy. And whereas he ſaith that the proper reading of πρεσβύτεροι, is *Preſbyters*, will he render theſe words in Joh 8. 9. Ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, ἕως τῶν ἐσχάτων, *beginning at the Presbyters, even unto the laſt?* What can he ſay againſt ours, *beginning at the eldeſt, even unto the laſt?* Such *went out firſt*, either becauſe they who had lived longeſt had more ſins, or becauſe they being more prudent, firſt apprehended the force of the ſentence. *Annot.*

Elders] The *Elders* or *Heads* of the *families*, were chief men among their Tribes, who were farther *choſen*, and by *impoſition of hands* received into the *Sanhedrim*, and ſo made Judges there, and theſe are called *the Elders of the people*, Mat. 21. 23. & 26. 3, 47. and of *Iſrael*, Act. 4. 8. Dr. *Ham.* on Mar. 5. Annot. *c.* The ſame Author holds, that by Elders in Act. 11. 30. and in many other places of the New Teſtament, Biſhops are meant, which he endevoureth to prove at large. Annot.

Elephant] See *Behemoth.*

Election] *According to election*, Rom. 9. 11. The Hebr. בחר, ſignifies both to *chuſe*, and to *preferre*, and is therefore rendred not onely ἐκλέγειν, to *chuſe*, but alſo προαιρεῖν, to *preferre*, Deut. 7. 6. & 10. 15. Prov. 1. 29. and agreeable to that ἐκλογὴ, *election*, here ſignifies *prelation*, & ἡ κατ' ἐκλογὴν θεῦ πρόθεσις, is, *Gods purpoſe in reſpect of this*, (or, for the) *preferring one before the other.* Dr. *Hammond* Annot. *g.*

Calling and election, 2 Pet. 1. 10. By *calling* is meant the *mercy* of God in making them *Chriſtians*; and by *election*, that *peculiar* favour of being the *remnant*, to whom the promiſe of *deliverance* belonged, and in whom they ſhould be fulfilled; when the reſt of that people, remaining obdurate in their ſins, ſhould be deſtroyed. *Idem* An. *d.*

Eleben] Applyed to Apoſtles, Act. 1. 26. Bullocks, Numb. 29. 20. Cities, Joſh. 15. 51. Cubits, Ezek. 40. 49. Curtains, Exo. 26. 7. & 36. 14, 15. Dayes, Deut. 1. 2. Diſciples, Mat. 28. 16. Sons, Gen. 32. 12. Stars, Gen. 37. 9. Yeers, 2 King. 23. 36. & 24. 18. In Judg. 16. 5. there's mention of *eleven hundred pieces of ſilver*, as in Judg. 17. 2. of ſo many *ſhekels.*

Elebenth] Captain, 1 Chr. 27. 14. Day, Numb. 7. 72. Hour, Matt. 20. 6, 8. Lot, 1 Chr. 24. 12. Moneth, Deut. 1. 3. Zec. 1. 7. Son, 1 Chron. 12. 13. Precious ſtone, Rev. 21. 20. Yeer, 2 King. 9. 29. & 25. 2. Jer. 1. 3. & 52. 5.

Eleuzai] See *Eluzai.*

Eliezar, or E'eazer] Of the Sons of *Paroſh*, Ezr. 10. 25.

Elienai] *Unto him mine eyes.* The Son of *Shaſhak*, 1 Chr. 8. 20, 25.

Elon-Bethanan] The name of a place, 1 King. 4. 9.

Eloquent Orator] Iſa. 3. 3. or skilfull of ſpeech, marg.

Elſe] Otherwiſe, or If not, Gen. 30. 1. & 42. 16. *Anſw.*

Nothing elſe, Judg. 7. 14. No other thing, Joel 2. 27. *beſide*, which is expreſſed, Iſa. 45. 5, 6.

Elymas] *the Sorcerer*, Act. 13. 8. The word אלם, *alem*, or *alim* in *Arabick* ſignifies *knowing*, or *skilfull*, and is applyed to thoſe that know things divine and humane, from עלם, *alam, ſcivit*, he knew; and ſo μάγος, perhaps מגוש from נש, which in *Syriack* and *Arabick* ſignifies *ſcrutari*, or *explorare*, to ſearch, will ſignifie the ſame alſo. From this concurrence of the words, ἐλύμας and μάγος, in the ſame *notion*, it is clear that neither of them here was a proper name, (that having before been ſet down to be *Barjeſus*, verſ. 6.) but both in ſeverall languages, the title of their *wiſe men*, skilled in the *ſecret learning*, whom we ordinarily call *Magicians.* And μάγοι, being in ſo common uſe among the *Grecians*, though perhaps of an *Eaſterne* origination too, is here ſet as an interpretation of the other. Dr. *Hammond* Annot. *a.*

E M.

Emboldened] 1 Cor. 8. 10. Gr. *edified*, m. *What emboldeneth thee?* Job 16. 3. What ſubſtantiall and ſure grounds haſt thou, or ſolid reaſon to confirm what thou ſayeſt? Sure none at all. *Annot.*

Eminent place] Ezek. 16. 24. or Brothelhouſe, marg. Ezek. 17. 22. חלול, an *heap*. *And I will plant it upon an high mountain, and eminent*; that is, God would ſet this King upon

his holy Hill of *Sion*, Pſal. 2.6. and over his Church. *Annot.*

Empire] Kingdome, Dominion, Eſt. 1.20.

Employ] Deut. 20.19. Hebr. *To go from before thee*, m. 1 Chr. 9.33. *They were employed*, Heb. *upon them*, m. Ezr. 10.15. Hebr. *ſtood*, marg.

Employment] Ezek. 39.14. *Men of continuall employment*, Heb. *men of continuance*. Men of publick employment for the burying of the dead. *Annot.*

Empty] 1 Sam. 20.18. Heb. *miſſed*, mar. Neh. 5.13. Heb. *void*, marg.

Empty] To pour out, Gen. 24.20. To prepare, by removing all things out of ſight, Lev. 14.36. *Aynſw.* Iſa. 19.6. *Shall be emptyed*, or *waſted*, or *drained*, or *exhauſted*. *Annot.* Jer. 48.11. *Hath not been emptyed from veſſel to veſſel, &c.* *Moab* hath not been much diſturbed in his Land, or removed out of it, and hurried from place to place, as *Iſrael* hath been. *Annot.* It's ſpoken of *brooks* of *defence*, Iſa. 19.6. a *Cheſt*, 2 Chr. 24.11. *Clouds*, Eccl. 11.3. *Golden oyl*, Zec. 4.12. a *Houſe*, Lev. 14.36. *Land*, Iſa. 24.3. Jer. 51.2. *Pitcher*, Gen. 24.20. *Sacks*, Gen. 42.35. *Veſſels*, Jer. 48.12. Hab. 1.17.

Emptiers] The *Aſſyrians*, Nah. 2.2.

Emptineſſe] Iſa. 34.11. *Confuſion and emptineſſe*. The words are the ſame, uſed of that confuſed and formleſſe ſhape of the lower part of the world, in it's firſt production, Gen. 1.2. See ch. 24.10. Jer. 4.23. *Annot.*

E N.

Encline] To hearken, hear, give ear, attend: Pſal. 116.2. *He hath enclined his ear*, bowed his ear. *Aynſw.* Jer. 7.24. *Nor inclined their ear*; as the manner is of thoſe that liſten to ought, which they are deſirous to hear. *Annot.* Pſal. 119.112. *I have inclined mine heart.* Set, bent my minde. Judg. 9.3. *Their hearts inclined to follow Abimelech*; i. e. To chuſe him before any other to be their King, becauſe he was their kinſman. *Annot.* Prov. 2.18. *Her houſe inclineth unto death.* The courſes uſed in her houſe bring men to untimely ends, ch. 7.27. *Annot.*

Encloſe] To compaſſe, environ, Judg. 20.43. Block up, Lam. 3.9. To wrap in, or ſhut up as cloſe priſoners. Luk. 5.6. *They are encloſed in their owne fat.* Pſal. 17.10. or, *with their fat they have cloſed up*, to wit, *their face*, or *body* (much like that ſpeech in Job 15.27. *He hath covered his face with his fatneſſe*) or, *their fat they cloſe up*, meaning that *they pamper and harden themſelves*. *Aynſw.*

Enclosings] Exod. 28.20. & 39.13. Embоſſements. *Aynſw.*

Encounter] To ſtrive, or contend with, Act. 17.18.

End] 2 Chr. 24.23. Heb. *revolution*, mar. Prov. 23.18. Reward, marg. Ends, 1 Kin. 8.8. Heb. *heads*, mar. Job 37.3. & 38.13. Hebr. *wings*, marg. *From one end to another*, Ezr. 9.11. Hebr. *from mouth to mouth*, marg. So 2 King. 21.16. mar. *Hope to the end*, 1 Pet. 1.13. Gr. *perfectly*, marg.

The end is not yet, Mat. 24.6. The end of *Jeruſalem*, or of the *Jewiſh* State (not of the *whole world*) the approach of the *Romanes* to deſtroy *Jeruſalem*, ſoon after the *aſcenſion of Chriſt*, Dr. *Ham.* Annot. *d*. *He that endureth to the end*, Mat. 10.22. *To endure to the end*, Mat. 10.22. *To endure to the end*, doth here clearly ſignifie a *perſevering* conſtant adherence to Chriſt, in deſpight of all the *perſecutions*, that ſhould befall them for the name of Chriſt. *Idem.* Annot. *g*.

Endamage] To wrong, hinder, do harm unto, Ezr. 4.13.

Endanger] See *Indanger*.

Ended] Finiſhed, Gen. 2.2. *Aynſw.* *They end*, 2 Sam. 20.18. or *make an end*, mar. Iſa. 60.20. *A full end put unto.* Applyed unto *dayes of mourning*, Deut. 34.8. Iſa. 60.20. *dayes of purification*, Act. 7.27. *dayes of the ſiege*, Eze. 4.8. *dayes of temptation*, Luk. 4.2,13. *Harveſt*, Ruth 2.21. *Matter*, 2 Sam. 20.18. *Prayers of David*, Pſal. 72.20. *Sayings*, Matth. 7.28. Luk. 7.1. *Summer*, Jer. 8.20. *Supper*, Joh. 13.2. *The words of Moſes his Song*, Deut. 31.30. *The words of Job*, Job 31.40. *Work*, Gen. 2.2. 1 King. 7.51. 2 Chron. 29.34. *Yeer*, Gen. 41.53. & 47.18.

Endleſſe genealogies] 1 Tim. 1.4. He calleth them *endleſſe*, not becauſe in the *genealogies*, there was no end, neither upwards nor downwards, but becauſe thoſe of the *Jews* who imbraced Chriſtian Religion, were ſo addicted to theſe *genealogies*, that they might have pretence of claiming kindred of *Chriſt*, that they made no *end* of drawing down their lines of deſcent from *David*, or from *Abraham*; or becauſe the queſtions moved concerning *genealogies*, by reaſon of the ſlender proof and ground they had for them, could receive no determination or *end*. *Annot.*

Endleſſe life, Heb. 7.16. See the Dict. on the *Hebr.*

Endeabour] Pſal. 28.4. *According to the wickedneſſe of their endevours*, according to the evill of their practiſes. This hath reference to the curſe denounced againſt ſinners, Deut. 28.20. *Aynſw.*

Endeavour] To ſtudy, ſeek, deſire, or covet earneſtly, Act. 16. 10. To care for, ſtudy, apply the minde unto, labour, or affect; and that carefully, diligently, earneſtly, Epheſ. 4. 3. 1 Theſſ. 2. 17. 2 Pet. 1. 15.

Endow] To give a dowry, Gen. 30. 20. Exod. 22. 16.

Enemy] *Their enemies*, Exod. 22. 35. Heb. *thoſe that roſe up againſt them*, marg. *An enemy* in my *habitation*, 1 Sam. 2. 32. or the affliction of the Tabernacle, mar. *Mine enemies*, Pſal. 5. 8. & 27. 11. Heb. *thoſe which obſerve me*, marg. *The Jews enemies*, Eſt. 3. 10. or *oppreſſour*, marg.

An enemy hath done this, Mat. 13. 28. The phraſe ἐχθρὸς ἄνθρωπος, literally *enemy man*, is here an *Hebraiſme*, the like as we ſhall finde Eſt. 7 6. *The man adverſary*, or *adverſary man*, *is this wicked Haman*. And ſo it reſtrains not the word here to a *man*, but leaves it in the latitude, that ἐχθρὸς alone would be a *man* or *devil*. Dr. *Ham.* Annot. *e.*

Enflame] To kindle, as דלק is rendred in Ezek. 24. 10. & Obad. v. 18. which in Iſa. 5. 11. is tranſlated *enflame*. That is indeed the ordinary effect of Wine and Strong drink, immoderately taken, to *enflame* the body. Jer. 51. 39. To bring *Feavers*, and *Calentures*, ſuch as have thereof their *name*, Deut. 28. 22. Yea, to *enflame* it with filthy luſt, Gen. 19. 32, 36. Hoſ. 4. 11. Yet becauſe the word ſometime alſo ſignifieth, *eagerly*, or *ardently to perſue*, Pſal. 7. 13. & 10. 2. Lam. 4. 19. Some therefore render it, *till the wine perſue them*. As they perſue it, ſo it perſues them in that manner, that it doth ſurpriſe them, and maſter them, and take wits, reaſon, and underſtanding from them, Hoſ. 4. 12. Prov. 20. 1. *Annot.*

Enfold] *A fire enfolding it ſelf*, Ezek. 1. 4. Vapours likely in the cloud, kindling, and burning into themſelves, the flame turning inward, *catching* it ſelf, as the Hebr. is, and making as it were a fiery globe: Some would apply the ſignification of this to Sin, and the nature of it. But we rather conceive it repreſents the fiery wrath of God; or ſecondarily of *Nebuchadnezzar* his inſtrument, who burnt up Temple, City, and all. *Annot*

Engage for] *Who is this that engaged his heart to approach unto me?* Jer. 30. 21. Some expound this of Chriſt, and that either in way of *admiration* of his dignity and excellency; *for who is this* (that is, how excellent a perſon is he) *that hath given his heart*, that is, his ſoul, for a *pawn*, or *pledge*, or *engagement to procure acceſſe to me?* Iſa. 53. 7, 10. Heb. 7. 22. or in way of *appropriation* and *excluſion* of all others, *Who but he hath engaged*, or *can engage? Who can engage his heart to approach unto God*, in that manner as *Chriſt* did? 1 Tim. 2. 5. or, *who dare* in that manner offer *to approach unto God*, or take upon him the *office* of *mediating* between God and man, unleſſe he be by God himſelf called and aſſigned thereunto? Heb. 5. 4. Others, apply it to *Gods people*, and that as ſpoken either in way of *admiration*, as intimating the paucity of thoſe at preſent that did apply themſelves to draw neer unto God; and they render the words, *For who is he* that *engageth his heart to approach unto me?* (ſo it ſhould be like that, Iſa. 53. 1. *Who beleeveth our report?* that is, few or none) or in way of *confirmation*, as rendring a reaſon, why he ſaid he would make them to *approach*, that they might come neer to him, to wit, becauſe none could do it of himſelf, Cant. 1. 4. Joh. 6. 44. & 15. 3. or in way of *ſtipulation*, like that Pſal. 25. 12. and that Iſa. 50. 10. and ſo the words may be rendred, either, *Who is he* that *hath engaged*, or *undertaken for his heart to draw neer unto me?* as *thy ſervant hath engaged himſelf for the lad*, Gen. 44. 32. or, *that hath made a covenant* or *agreement with his heart* (that is, hath ſincerely obliged himſelfe, and made a covenant with his heart) *to approach unto me?* as Iſa. 36. 8. & Job 31. 1. And ſo the words may have reference either to what went before, of taking neer to him, ſuch as had any hearty deſire and reſolution thus to approach and come home to him, ch. 24. 7. & 50. 4, 5. Joh. 6. 37. or to that which followeth, that if any ſuch were found, whoſoever they were that ſhould be ſo affected, they ſhould be his people, and he would be their God, verſ. 22. *Annot.*

Engrave] To cut, or carve, Exo. 28. 11. Spoken of God the Father, (Zech. 3. 9.) who hath appointed his Son to be Mediatour, and hath conferred upon his humane nature, all the gifts of his Spirit, for to perform it. See 2. 34, 44. Heb. 9. 11. Joh. 1. 16. & 3. 34. Col. 1. 19. & 2. 9. Though it ſhall be a *ſtone rejected by the builders*, Act. 4. 11. Yet God will work upon it all perfection of excellencies, as Pſal. 45. 7. The very *engraving* of Chriſts wounds upon his body, was an excellent workmanſhip of God. *Annot.*

Engraver in ſtone] Exod. 28. 11. or *Stonecutter*, *Jeweller*. This engraving in precious ſtone, and that like a *ſignet*, with the *names of the Sons of Iſrael*, ſignified the firm and perpetuall love, memoriall, eſteem, and

ſuſtentation of the Church of Chriſt, Job 19. 23, 24. Cant. 8. 6. Hag. 2. 23. *Aynſw.*

Enjoy] *Make his ſoul enjoy good*, Eccleſ. 2. 24. or *delight his ſenſes*, marg. *Thou ſhalt not enjoy them*, Deut. 28. 41. Hebr. *they ſhall not be thine*, marg.

Enjoyn] Philem. verſ. 8. To *command*, as the Originall ἐπιτάσσω is rendred, Mar. 1. 27. & 6. 37, 39. Luk. 4. 36. & 8. 31. & 14. 22. Act. 23. 2. or, to *charge*, as the ſame word is rendred, Mar. 9. 25. To ordain, or appoint, Eſt. 9. 31. *Who hath enjoyned him his way?* Job 36. 23. Who hath preſcribed to him what he ſhould do? *Annot.*

Enlarge] Gen. 9. 27. or Perſwade, ma. *Enlarged by you*, 2 Cor. 10. 15. or Magnified in you, marg. Applyed to *Bed*, *thou haſt enlarged thy bed*, Iſa. 57. 8. (thou haſt encreaſed thy Idolatries more and more, by the multitude of thine Altars, or by enlarging thy Temples and places built for the exerciſe thereof, as 1 King. 11. 7. & 21. 3. like a Strumpet, that makes her *bed* or *room* larger; or maketh many *beds* and *rooms*, to receive and entertain the more company, 2 Chr. 28. 24, 25. Jer. 2. 28. & 11. 13. Ezek. 16. 15, 16, 24, 25, 31. & 23. 14. See verſ. 7. So *enlarge* or *widen the place of thy tent*, to receive the more inhabitants, ch. 54. 2. *Annot.*) *Borders*, Exod. 34. 24. Deut. 12. 20. Amos 1. 13. (*Enlarged their border*, by war, and by unjuſt invaſion. *Annot.*) The *borders* of *garments*, Mat. 23. 5. (for ſhew to men, that others might take the more notice of them, and think them to be the onely religious men. Thus hypocriſie learneth to abuſe any ordinance of God. See Numb. 15. 39. *Annot.*) *Coaſts*, Deut. 19. 8. 1 Chr. 4. 10. *Deſire*, as Hell, Hab. 2. 5. (Prov. 27. 20. & 30. 16. The *Babylonian* hath been inflamed with an unſatiable deſire, and ambition. See Iſa. 5. 14. *Annot.*) *Baldneſſe*, as the Eagle, Mic. 1. 16. (when ſhe changeth her feathers, or groweth bald. *Annot.*) *Gad*, Deut. 33. 20. (which may be underſtood of *Gad*'s inheritance, which the bleſſed God would *enlarge*, as he promiſed *Iſrael*, Exod. 34. 24. or of his *perſon*, and then his *inlarging* is his deliverance out of diſtreſſe, as in Pſal. 4. 1. So it hath reference to *Gad*'s troubles, propheſied in Gen. 49. 19. and the hiſtory of *Gad*'s inlargement by *Jephthah*, in Judg. 11. *Aynſw.*) *Heart*, Pſal. 119. 32. (*amplified* and *encreaſed* with *wiſdome*, as 1 King. 4. 29. (as, *to want an heart*, is *to be fooliſh*, Prov. 9. 4.) or, with *comfort*, as Iſa. 60. 5. or *love*, as 2 Cor. 6. 11. *Aynſw.*) Iſa. 60. 5. (for joy dilateth and enlargeth the heart, 2 Cor. 6. 11, 12. as on the contrary, grief is wont to contract and draw it in, Prov. 12. 25. See ch. 61. 3. *Annot.*) *Hell*, Iſa. 5. 14. *Japhet*, Gen. 9. 27. (*God enlarge Japhet*, or *perſwade Japhet*; wherein is a pleaſant *Paranomaſia*, or a verball alluſion, *Japh elohim lejepheth*; that is, *God enlarge the enlarged*, or *perſwade the perſwaſible*. After the former reading the word *enlarge* imports a *temporall* bleſſing upon *Japhet*, for the increaſe of his poſterity, and an enlargement of their territories; for the *European* Gentiles, eſpecially the *Romanes*, of the poſterity of *Japhet*, extended their *temporall* Empire ſo far, as to account themſelves Lords of the world. According to the latter reading, *God perſwade Japhet*, the meaning of the bleſſing, prayer, or propheſie, (for it is all) is that the Gentiles who came of *Japhet*, and were ſeparated in Religion from the Church, ſhould by converſion be joyned to it, Eph. 2. 13. and that this converſion ſhould be wrought by the powerfull perſwaſion of the Word and Spirit of God, and not by humane Oratory, though never ſo eloquent. *Annot.* So in effect *Aynſw.*) *Mouth*, 1 Sam. 2. 1. (*my mouth is enlarged over mine enemies.* Now by Gods giving me a Son, as my heart is dilated with joy, ſo my *mouth* is opened to expreſſe my inward rejoycing; having not onely matter of ſufficient praiſing God for his goodneſſe towards me, but alſo to ſtop the *mouth* of my adverſary, ſeeing ſhe hath now no cauſe to inſult over me; or, if ſhe ſhall ſtill opon her *mouth* wide againſt me, I ſhall in as ample manner enlarge my ſelf in Gods praiſes, and have matter enough to ſtop her *mouth*. *Annot.*) The *Nations*, Job 12. 23. (as they do increaſe in number, ſo he doth *enlarge* their borders, and ſpreads them abroad upon the face of the earth, that all may live, and not one be a burthen to another. *Annot.*) The *place* of the *tent*, Iſa. 54. 2. (Heb. *widen*, as ch. 5. 14. Implying, that her iſſue and inhabitants ſhould ſo increaſe and multiply, that ſhe ſhould want room to receive them. See ch. 49. 20, 21. & 60. 4, 5. *Annot.*) *Steps*, Pſal. 18. 36. (*Thou haſt enlarged my ſteps*, or *haſt widened my paſſage, enlarged my pace*; that is, *given me room to walk ſtedily and ſafe*; contrary to that which is ſaid of the wicked, that *his ſtrong* (or *violent*) *paſſages are ſtraightned*, or *made narrow*, Job 18. 7. *Aynſworth.*) *Troubles of the heart*, Pſal. 25. 17. (*the troubles of heart are enlarged*, or *do enlarge themſelves, do make wide roomth.* He ſheweth his heart to be penned in with ſtraights and diſtreſſing ſorrows, which largely ſpread themſelves over all. *Aynſw.*

Enlarge-

Enlargement] Eſt. 4. 14. Heb. *reſpiration.* Now they were ſo filled with grief and ſorrow, as they could ſcarce take their breath (See Job 9. 18.) but their grief and ſorrow ſhould be removed, and then ſhould they have a breathing time, or a time of ſweet refreſhment. *Annot.*

Enos] The Son of *Seth*, Gen. 4. 26. Heb. *Enoſh*, marg.

Enough] Pro. 30. 15. Heb. *wealth*, mar. *It is enough*, Mar. 14. 41. ἀπέχει is an *impersonal*, and ſignifieth *ſufficit, actum eſt*, and here importeth, *It's to no purpoſe to ſpeak any more of not ſleeping, it's now too late*, whereby (as the word ſignifies, Phil. 4. 18.) our Saviour gives them an ἀποχὴ, or *acquittance*, a requiring no farther attendance from them, (they may *ſleep on now*) and ſo according to our vulgar phraſe, gives them a *Quietus eſt.* Dr. *Ham.* Annot. *d.*

Enquire] *Enquired of the Lord*, 2 Sam. 21. 1. Heb. *ſought the face of the Lord*, marg. *To enquire of his welfare*, 1 Chr. 18. 10. or to *ſalute*, marg.

Enquiry] Prov. 20. 25. It is a *ſnare to the man* who *devoureth that which is holy, and after vows to make enquiry*; that is, to apply it, or take it to his owne uſe, which was appointed to Gods; yea, to go about to do it, by inquiring how the vow may be made voyd. *Annot.* To ask, demand, or enquire for, Act. 10. 17.

Enſnare] Job 34. 30. *Leſt the people be enſnared.* Not by their bad life and example, (as ſome would have it) but leſt the people by their tyrannous courſes loſe their liberties. Or, *becauſe of the ſnares of the people*; that is, God revengeth the peoples wrongs, and pulls Kings down for oppreſſing Subjects. *Annot.*

Enſue] 1 Pet. 3. 11. *Seek peace, and enſue it*, διωξάτω αὐτὴν, *follow after it*, as the word is rendred, 1 Cor. 14. 1. 1 Theſſ. 5. 15. 1 Tim. 6. 11. Heb. 12. 14. It implyes ſingular love to a thing, and great labour about it: notes eager affection in following thereof; ſo following as the perſecuter, who will not reſt till he have him whom he perſecuteth. If he fall, he will up again, and to it, and not give over. *Leigh Crit. Sac.*

Entangle] 2 Pet. 2. 20. *They are again intangled*, ἐμπλακέντες, attached, incumbred, taken with, enſnared.

Enter] Exod. 29. 12. Heb. *paſſe*, m. Job 24. 23. Heb. *goe*, mar.

Enterpriſe] *Cannot perform their enterpriſe*, Job 5. 12. Which they had craftily contrived, thinking it could not be diſappointed, yet they could not effect it, Neh. 4. 15. Iſa. 8. 10. They could not give their plots an *actuall being*, or *ſubſtance*; for ſo the words ſignifie. *Annot.*

Entertain] Heb. 13. 2. *Be not forgetfull to entertain ſtrangers*, receiving them into your houſes, affording them food, lodging, and all other neceſſaries whereof they ſtand in need, and you may well ſpare.

Enticing words] 1 Cor. 2. 4. or Perſwaſible, mar.

Entire] Jam. 1. 4. Innocent, pure, faultleſſe, uncorrupted, exact and upright in all points and qualities, whole, ſafe, ſound, 1 Theſſ. 5. 23.

Entrance] The entring into, Num. 34. 8. The weakeſt part of a City, where it might moſt eaſily be aſſaulted, ſcaled, and taken, Judg. 1. 24, 25. *Annot.* The coming to, 1 King. 18. 46. *Entrance of thy word*, Pſal. 119. 130. or, *the opening*, or *dore*; that is, *the declaration*, as the Gr. interpreteth it. *Aynſw. Our entrance in unto you*, 1 Theſſ. 2. 1. εἴσοδος, *coming*, Act. 13. 24. *entring in*, 1 Theſ. 1. 9. A large paſſage into the Kingdome of glory, in the life to come, 2 Pet. 1. 11. *Annot.*

Entry] *The Kings entry without*, 2 King. 16. 18. The gallery without the Temple, whereby the King aſcended from his owne palace to the houſe of God. *Annot.* The paſſage into the houſe of the Lord, 1 Chro. 9. 19. *Annot.* Hebr. *mouth*, Prov. 8. 3. *Annot.*

Enuy] Job 5. 2. or Indignation, marg. Prov. 27. 4. or Jealouſie, marg. Jam. 4. 5. or Envyouſly.

Envyed him, Gen. 26. 14. *Had an envious zeal* and *emulation.* So *Solomon* ſaw how all labour and rightneſſe of work, *brought envy to a man from his neighbour*, Eccleſ. 4. 4. *Aynſw. One* word in the Originall, is, for *envy, zeal*, and *jealouſie*; taken ſometime in the *good* part, ſometime in the *evil*, as Gen. 30. 1. It is a ſtronger affection then *wrath*, or *anger*, Prov. 27. 4. and a work *of the fleſh*, 1 Cor. 3. 3. Gal. 5. 21. *Idem* on Gen. 30. 1.

The Spirit that dwelleth in us luſteth to envy (or *enviouſly*) Jam. 4. 5. If we underſtand by *Spirit*, the *ſpirit* of a man *unregenerate*, as ſome doe, then the laſt clauſe muſt be rendred *luſteth to envy*, that is, inciteth, or putteth on, or moveth earneſtly unto envy, and the like: but if by *Spirit* we underſtand here the *Spirit of God*, which is the more probable opinion, becauſe that clauſe *dwelleth in us*, is often attributed to the *Spirit of God*, Exod. 25. 8. & 29. 4. Rom. 8. 11. 1 Cor. 11. 16. then that clauſe muſt be underſtood of the

Spirit

Spirit of God, ſtriving and fighting againſt envy. See Gal. 5.17. The Greek Prepoſition many times ſignifies *againſt*, as Luk. 20. 19. Heb. 12. 4. *Annot.*

Enbyings] 2 Cor. 12. 20. The ſame in eff. & with Envy, Emulation, being a certain envyous and ambitious endevour to paſſe and excell others.

Enbyron] Joſh. 7. 9. To cloſe in, or compaſſe.

E P.

Ephraimites] Such as were deſcended of *Ephraim*, and of his Tribe, Judg. 12. 5, 6.

Ephrathite] 1 Sam. 1. 1. Not in reſpect of his linage and kindred, for he was a Levite deſcended from *Kohath*, unto whoſe families certain Cities in the Tribe of *Ephraim* were alotted, Joſh. 21. 20. but becauſe he had his birth, education, and habitation in Mount *Ephraim*. *Annot.* 1 Sam. 17. 12. *Jeſſe* is ſo called, not becauſe he was of the Tribe of *Ephraim*, but becauſe he was born at *Bethleem-Judah*, which City and the Countrey adjoyning to it, was formerly called *Ephrath*, Gen. 35. 19. *Annot.* 1 King. 11. 26. *Jeroboam* ſo called, as being of the Tribe of *Ephraim*, chap. 12. 25. *Annot.*

E Q.

Equal] Eſt. 3. 8 *for profit.* See text and marg. *Mine equall*, Pſal. 55. 13. Heb. *according to my rank*, marg.

Equally] Exod. 36. 22. See *Diſtant.*

E R.

Ere] Before, Exod. 1. 19. or, Before that, Joh. 4. 49. It's uſually joyned with *How long*, as Numb. 14. 11. Job 28. 2. Jer. 47. 6. Hoſ. 8. 5.

Erect] To ſet up, Gen. 33. 20. *Aynſw.*

Erites] of *Eri*, the Son of *Gad*, Numb. 26. 16.

Errand] *Told my errand*, Gen. 24. 33. Have ſpoken my word. *Aynſw.* Some ſpecial thing to be made known, 2 King. 9. 5. *Annot.*

Erre] *Erreth*, Prov. 10. 17. or, cauſeth to erre, marg. *Erred*, 1 Tim. 6. 10. or, been ſeduced, marg. *Wherein I have erred*, Job 6. 24. The word ſignifies *bodily* and *locall* errors, and wanderings, Ezek. 34. 6. and a *figure*, the *errours* of the *minde*, Prov. 5. 19, 20. But eſpecially ſuch as ariſe out of *ignorance*, not of *wilfulneſſe*, Gen. 4. 2. & 5. 18. & 22. 14. Pſal. 19. 2. *Job* means here his *ignorance* in judgement, or in carriage under his afflictions. *Annot.*

Errour] 2 Sam. 6. 7. or *raſhneſſe*, marg. Dan. 3. 29. *Any thing amiſſe.* See marg. *Their errour*, Rom. 1. 27. Their ſeduction to Idolatry, of which the *Gnoſticks* were guilty, and whereby they fell into the *unnaturall ſins*, which the Apoſtle mentioneth. Thus is the word πλάνη uſed 1 Theſſ. 2. 3. and ſo perhaps Eph. 4. 14. as it is, 2 Pet. 2. 18. & 2 Pet. 3. 17. This was the errour of *Balaam*, the ſeduction into which *Balaam* brought the *Iſraelites* by his counſel to *Balak*, See Numb. 25. 1, 14. 2 Pet. 2. 15. Rev. 2. 14. Dr. *Ham.* on Jude v. 11. Annot. *e.*

E S.

Eſcape] *I would haſten my eſcape.* Pſa. 55. 8. I would ſpend my evaſion, haſten my deliverance. *Aynſw.*

Eſcape] 2 King. 23. 18. To let alone, See marg. 2 Chron. 36. 20. *Them that had eſcaped*, Heb. *the remainder*, marg. Pſ. 141. 10. Heb. *paſſe over*, marg. Job 11, 20. *They ſhall not eſcape*, Heb. *flight ſhall periſh from them*, marg. 2 Chr. 20. 24. *None eſcaped*, Heb. *there was not an eſcaping*, marg. 2 Pet. 2. 18. *Clean eſcaped*, or *for a little*, or *for a while*, as ſome read, marg.

Eſchew] 1 Pet. 3. 11. To avoyd, ſo the word ἐκκλίνω, is rendred, Rom. 16. 17. To go out of the way, Rom. 3. 12.

Eskalonites] Joſh. 13. 3. The inhabitants of *Aſhkelon*, a City of the *Philiſtims*, 2 Sam. 1. 10.

Eshtaulites] 1 Chr. 2. 53. The inhabitants of *Eſhtaol* in the Tribe of *Judah*, Joſh. 15. 33. *Annot.*

Eshtemoa] The Son of *Iſhbah*, 1 Chro. 4. 17.

Eſmachiah] See *Iſhmachiah.*

Eſpecially] μάλιστα, chiefly, principally, moſt of all, Act. 26. 3. Gal. 6. 10. 1 Tim. 5. 17.

Eſpie] To ſee, Gen. 42. 27. *Aynſw.* To view or ſearch diligently, Joſh. 14. 7. *Eſpyed for them*, Ezek. 20. 6. that is, appointed it for them by my decree, as the moſt excellent above all other Countreys; and for the conqueſt of which I had prepared all things in my ſecret counſell, as into which I had marched before mine Ark, to give them a ſecure entrance into it. Numb. 10. 33. *Annot.*

Eſpouſe] *Mary was eſpouſed to Joſeph.* Mat. 1. 18. God would have them to be eſpouſed for the honour and ſafety of Chriſt in his infancy, and the credit and comfort of his Mother. *Jerome* giveth three reaſons.

2. Left according to *Moſes* Law, ſhe ſhould have been ſtoned by the people as an Adultereſſe.

3. That

3. That fleeing into *Ægypt*, ſhe might have the comfort of a Keeper, rather then an Huſband. The two firſt ſeem probable. *Annot.*

Eſpouſed you to one husband, 2 Cor. 11.2. The Gr. word ἡρμοσάμην, ſignifieth either, *I have fitted and prepared you*, or *I have eſpouſed you*; and the Apoſtle ſeemeth to allude to, Hoſ. 2.19. The *Husband* is *Chriſt*, Mat. 25.6. The Virgin *Bride*, the Church of *Corinth*, in regard of her faith yet unſpotted. The Contract is made in this life, but the Marriage celebrated in the life to come, Apoc. 19.7. *Annot.*

Eſpouſals] Jer. 2.2. The love of thine *Eſpouſals*. The word here uſed is no where elſe found, but cometh from a term that ſignifieth a *Spouſe*, or a *Bride*, verſ. 32. The love that I bare and ſhewed unto thee, when I entred into a ſolemne Covenant with thee, and ſo eſpouſed thee to my ſelf, Ex. 19.5, 6.8. & 24.7, 8. Deut. 4.20, 23, 34. & 5.2. & 26.15, 16, 17. & 29.10--15. & 31.31, 32. Ezek. 16.8, 60. Hoſ. 2.19, 20. *Annot.*

Eſtabliſhed] Gen. 4.32. or Prepared, m. 2 Chr. 25.3. Heb. *confirmed*, marg. Pſal. 78.69. Heb. *founded*, marg. Pſal. 101.7. *Tarry in my ſight.* See marg.

Eſtabliſhment] 2 Chr. 32.1. or, *the truth* or *faithfulneſſe*. In the *former* reading it implyeth *Hezekiah*'s conſtancy about the ſervice of God, even till he had eſtabliſhed all according to the Law. In the *latter* reading it pointeth at *Hezekiah*'s truth and faithfulneſſe in what he did. Some apply this phraſe to the faithfulneſſe of the Pen-man of that Hiſtory, regiſtring things as they were indeed. *Annot.*

Eſtate] Order, condition, manner, or degrees, Eccl. 3.18. *Annot.* Kingdome, Dan. 11.20. *Annot.* Place, and ſtead, Ib. 38. *Ann.*

Firſt eſtate, Jude v. 6. or Principality, m.

Low eſtate, Luk. 1.48. Mean condition.

Your eſtate, Col. 4.8. The ſtate of their ſouls and conſciences, and the working of the means upon them. *Byfield* on the place.

Chief eſtates, Mar. 6.21. Such as were in office, place, and dignity above others.

Eſteem] To hide, or lay up, Job 23.12. marg.

Eſtimate] To value, and ſet a price upon, Lev. 27.14.

Eſtimation] Valuation, Lev. 5.15. *Aynſ.* The price ſet, and worth of a thing, Numb. 18.16.

Eſtranged from me] Job 19.13. They take no more care of me, then if they had never known me. *Annot.* *The wicked are eſtranged from the wombe*, Pſal. 58.3. An hyperbolical expreſſion of inveterate and incorrigible wickedneſſe, as if it were born with them. *Annot.* *Nor eſtranged from their luſts*, Pſal. 78.30. that is, (as the *Greek* explaineth it) *they were not deprived*, their deſired meat was not taken away from them, as Numb. 11.33. Or, it may be underſtood of their affections and luſts, not yet changed. *Aynſw.* *Eſtranged this place*, Jer. 19.4. or *ſtrangely abuſed*, as the words ſeem to be taken, Deut. 32.27.

E T.

Eternall] Applyed to Perſons, and Things.

Perſons; as God, the Father, Son, and holy Ghoſt, being without beginning and ending, Deut. 33.27. 1 Tim. 1.17. Heb. 9.14.

Things; 1. Which have neither beginning nor ending, as his Power, Rom. 1.20. and Purpoſe, Eph. 3.11.

2. Which had a beginning, but ſhall have no end, as Eternall damnation, Mar. 3.29. Excellency, Iſa. 60.15. Fire, Jude v. 7. Glory, 1 Pet. 5.10. 2 Tim. 2.10. An houſe in the heavens, 2 Cor. 5.1. Judgement, Heb. 6.2. Inheritance, Heb. 9.15. Life, 1 Tim. 6.12, 19. Tit. 1.2. Redemption. Heb. 9.12. Salvation, Heb. 5.9. Things which are not ſeen, 2 Cor. 4.18. Weight of glory, 2 Cor. 4.17. *Ravanell.*

Eternity] Iſa. 57.15. *That inhabits eternity*, as 1 Tim. 6.16. *Who alone hath immortality.* Who alone is truely *eternall*, without beginning or ending, Pſa. 90.2. *Annot.*

Ethiopians] came of *Cuſh*, the Son of *Cham*, Gen. 10.6. Blackneſſe clave ſo unto their skin, that it could not be taken away, or changed, Jer. 13.23. They were famous for their Merchandizing, Iſa. 45.14. They were skilfull Warriours, Ezek. 38.5. were a profane Nation, Amos 9.7. very numerous, 2 Chr. 14.9. careleſſe, Ezek. 30.9. Their converſion is foretold (as ſome think) Pſal. 68.32. & 72.10. & 87.4. & Zeph. 3.10. Whereof *Ebed-melech*, and the *Ethiopian* Eunuch, Act. 8.27. were the firſt fruits. *Ravanel.* In Numb. 12.1. *Moſes* his Wife is tearmed a *Cuſhite*, or *Ethiopian*; who ſeemeth to be no other then *Zipporah* the *Midianiteſſe*, whom *Moſes* had married, Exod. 2.16, 22. for the *Midianites* dwelt in *Cuſh* his land, and therefore were called *Cuſhites*, or *Ethiopians*; and it may be alſo becauſe they were tawny coloured like them. *Aynſw.*

Evangeliſts]

E V.

Evangeliſts] The *twelve* after Chriſts departure, had others, whom they ſent on ſome parts of their charge, and then they were called their *Apoſtles*: So *Paul* and *Barnabas* had *John*, Act. 13. 5. *Paul* had *Timothy* and *Eraſtus*, Act. 19. 22. and *Mark*, 2 Tim. 4. 9. Theſe when they were employed in preaching the Goſpel to them that had not yet received it, the Scripture calls *Evangeliſts*, *i. e. diſciples* of the *Apoſtles*, ſent with commiſſion by them to publiſh the Goſpel, where the Apoſtles could not go, and therefore are by St. *Paul* placed next the Apoſtles, 1 Cor. 12, 28. Eph. 4. 11. Dr. *Ham.* on Joh. 20. 21. Ann. *b*.

Even] Judg. 6. 25. or, And, mar. Gen. 19. 1. *At even*, or *in the evening*. *Aynſw.* Job 31. 6. Juſt, equall, *in an even ballance*, Heb. *in ballances of juſtice*, that is, *juſt ones*. *Annot.* Pſal. 26. 12. *In an even place*, in *righteouſneſſe*, or in a *right* and *plain* place, as the word ſignifieth, Deut. 3. 10. Jer. 21. 13. The Apoſtle expreſſeth it by *righteouſneſſe*, Heb. 1. 8. from Pſal. 45. 7. It is oppoſed to *crookedneſſe*, Iſa. 40. 4. See alſo Pſa. 27. 11. *Aynſw.* *The evening*, Exod. 12. 6. Heb. *between the two evenings*, marg.

Even- *or* **evening-tide**] Gen. 24. 63. When it was towards Evening, before Sun-ſetting, as in Deut. 23. 11. It ſeemeth to be at the *ninth* hour of the day, (with us, the *third* hour after noon) for then they began the *daily Evening ſervice* of God, and burning of Sacrifice, and it was called in *Iſrael*, *the hour of prayer*, Act. 3. 1. *Aynſw.*

Event] An externall hap, chance, fall. *One event hapneth to them all*, Eccl. 2. 14. The wiſeſt man that is, cannot by his own counſell exempt himſelf from the ſame common calamities which other men fall into. *Annot.* Eccl. 9. 2. *Moſes* dyes in the Wilderneſſe, as well as thoſe that murmured, *&c.* *Annot.*

Ever] ſignifieth Conſtantly, Deut. 19. 9. Pſal. 25. 15. A mans life time, 1 King. 5. 1. Philem. v. 15. Pſal. 37. 26. & 51. 3. & 119. 98. Any time formerly, Joel 2. 2. Continually, Heb. 3. 10. Time without end, Heb. 5. 6. & 7. 15. 1 Theſſ. 4. 17.

For ever and ever] Exod. 15. 18. In this world, and that which is to come. *Aynſw.* The word *holam* here uſed, when it cometh ſingle, ſignifieth (many times) a long time, not limited in words, though limited in decree and providence to a certain period; when with the word *gnead*, which ſignifieth *beyond*, as here, it ſignifieth an abſolute and everlaſting eternity. *Annot.*

For ever] Joſh. 4. 24. Heb. *all dayes*, ma. Pſal. 23. 6. Heb. *to length of dayes*, mar.

For ever] 1 King. 8. 13. The Heb. word tranſlated *ever*, is diverſly taken, as for *ages*, or *time paſt*, Eccleſ. 1. 10. or, for *future ages*, and *times to come*. In this latter ſenſe it is uſed,

1 Indefinitely, for a long time, Dan. 3. 9. Joſh. 8. 28.

2 For the period and accompliſhment of a ſet determinate time, as the yeer of *Jubilee* was. Comp. Exod. 21. 6. with Lev. 25. 40.

3 For the continuance of ones life. Comp. 1 Sam. 5. 11. with v. 22.

4 So long as the conditions annexed to a thing are obſerved, 1 Sam. 2. 30.

5 For the continuance of a State of Policy, Numb. 10. 8.

6 Till the truth of a type be exhibited. Comp. Gen. 17. 13. with Gal. 5. 2.

7 For an everlaſting continuance, Luk. 1. 33.

8 For that which never had beginning, nor ever ſhall have end, but is properly *eternall*, Pſal. 90. 2. *Annot.*

Everlaſting] Iſa. 26. 4. Heb. *of ages*, ma. Mic. 5. 2. Heb. *the dayes of eternity*, mar. As *God* is *everlaſting*, Geneſ. 21. 33. Iſa. 40. 28. Rom. 16. 16. So is his *mercy*, Pſal. 100. 5. *righteouſneſſe*, Pſal. 119. 142. *Kingdome*, Pſal. 145 13. *Dominion*, Dan. 7. 14. This is alſo applyed, as to *life* in *heaven*, Matth. 19. 29. and *habitations* there, Luk. 16. 9. So to *chains* of *darkneſſe*, Jude v. 6. and to *pain* and *fire* in *hell* Mat. 25. 41, 46.

The everlaſting Goſpel, Rev. 14. 6. The *world* being divided, either into the *age* before the *Meſſias*, *the age* of the *Meſſias*, *the age* of *this world* or of *the world to come* after the *day of doom*; I ſuppoſe that the *Goſpel* of Chriſt is called Εὐαγγέλιον αἰώνιον, the *Goſpel* of *that age* of the *Meſſias*, the *Chriſtian faith*, which was to endure till the *end* of the world, Mat. 12. 32. Dr. *Ham.* on Luk. 1. Annot. *o*.

Every] Gen. 6. 5. *Every imagination*, or the whole imagination, mar. Exod. 38. 26. *Every man*, Hebr. *a poll*, marg. Where the words *City*, *day*, *way*, *where*, *&c.* are joyned herewith, the meaning is plain.

Evident] Job 6. 28. Heb. *before your face*, m. Plain, clear, manifeſt, Gal. 3. 11. Δῆλος, whence (ſay ſome) cometh the Iſland *Delos*, becauſe the Sun doth alwayes ſhine there, which being formerly covered with waters, on the ſudden was made conſpicuous; whence oracles were ſought and revealed. *Leigh Crit. Sac.*

Evidently]

Evidently] φανερῶς, Act. 10. 3. Plainly, cleerly, manifestly. In Mar. 1. 45. & Joh. 7. 10. the word is rendred *openly*.

Evill] Deut. 26. 6. *Evill intreated*, or *did evill*, or *vexed*. *Aynsw.* Job 24. 21. *He evill intreateth*, Heb. *he breaketh*, so the word is used, Jer. 11. 16. Psal. 2. 9. or, he feedeth on, or destroyeth. *Annot.*

The words joyned herewith, as *day*, *doer*, *heart*, *man*, *spirit*, *things*, *time*, *way*, *work*, &c. point out what is meant hereby.

E W.

Ewes] Hereof *Jacob* sent a present unto his brother *Esau*, Genes. 32. 14. and *David* from following the Ewes great with young, was called to the Kingdome, Psal. 78. 71. See *Sheep*.

E X.

Exacted] 2 King. 15. 20. *Exacted the mony*, Heb. *caused to come forth*, marg.

Exactions] Ezek. 45. 9. *Take away your exactions*, whereby through force and fraud you expulse my people from their lands and possessions. *Annot.*

Exactors] Isa. 60. 17. The word is usually taken in the worse part, for *Oppressors*, chap. 3. 12. & 9. 4. & 14. 2. yet not alwayes, but sometimes for *Rulers*, *Overseers*, *Officers*; such as either take, or gather tale, and tribute, or oversee those that are in any employment, or work. So it is taken, Zech. 10. 4. and so here. *Annot.*

Examine] To trie, prove, search out, make diligent inquisition.

Spoken, 1 Of *God*, Psal. 26. 2.

2 Of the *Magistrate*, Ezr. 10. 16. Luk. 23. 14. Act. 12. 19. & 28. 18.

3 Of an *Ecclesiasticall* Governour, the *Angel* of the *Church*, Rev. 2. 2.

4 Of a *Christian man* examining himself, 1 Cor. 11. 28. 2 Cor. 13. 5. *Examined him*, Act. 22. 29. or, *tortured him*, mar.

Examination] ἀνάκρισις, Act. 25. 26. An inquisition or judiciall interrogation, or questioning. *Leigh Crit. Sac.*

Examples] 1 Cor. 10. 6. Gr. *figures*, m. 1 Cor. 10. 11. or, Types, mar.

Exceeding] It's in effect the same with very, very much, abundant, abundantly, &c. *I'l make thee exceeding fruitfull*, Gen. 17. 6. or *in very much abundance*, Heb. *in abundance abundance*, or *vehemently vehemently*. *Aynsw.*

Exceedingly] Gen. 7. 19. *Most exceedingly*, or *most vehemently*, the Hebr. phrase (as also the Gr.) doubleth the word *vehemently vehemently*. So Gen. 17. 2. & 30. 43. and often. *Aynsw.* Mat. 19. 25. *Very much*, Mar. 15. 14. *So much the more*. See 2 Sam. 13. 15. marg.

Except] It's in effect the same with *unlesse*, *saving*, *but that*, &c.

Excepted] 1 Cor. 15. 27. God the Father exceepteth himself, who put all things under the subjection of his Son. *Hall.*

Exchange] The bartering or changing one thing for another, as of Bread for Horses, &c. Gen. 47. 17.

Exchangers] Such as kept Banks to take mens moneys, and make profit thereof for them, Mat. 25. 27. *Annot.*

Excuse] To shift off, Luk. 14. 18. To make pretences, 2 Cor. 12. 19. To justifie, Rom. 2. 15.

They are without excuse, Rom. 1. 20. Inexcusable, having nothing to plead for themselves.

Execute] Zech. 7. 9. *Execute true judgement*, Heb. *judgement of truth*, mar.

Execution] Est. 9. 1. *To be put in execution*, to be done, finished, performed, accomplished.

Executioner] Mar. 6. 27. or *one of his guard*, mar.

Exempted] Freed, priviledged, 1 King. 15. 22.

Exercise] Psal. 131. 1. Heb. *walk*, marg. Eccl. 1. 13. To be exercised therewith, or to afflict them, marg.

Exhort] 1 Thess. 4. 1. or Beseech, marg. 1 Thess. 4. 18. or Comfort. Comp. the text with the marg. 1 Tim. 2. 1. or, Desire, m.

Exhortation] 1. A speciall part of the Ministers office. Rom. 12. 8. *He that exhorteth*, *on exhortation*.

2. The whole duty almost of the Teacher, comprehending, teaching, instructing, perswading, &c. Act. 13. 15. 1 Tim. 4. 13.

3. Intreaty, counsel, or advice, 2 Cor. 8. 17. The Originall παράκλησις, signifieth also *consolation*, Rom. 15 5. Act. 15. 31. comp. the text with the marg.

Exile] One expelled, banished, or driven to forsake his Countrey, Isa. 50. 14.

Expect] To wait, hope, look, long for, Jer. 29. 11. Act. 3. 5. Heb. 10. 13.

Expences] Costs, charge, Exc. 6. 4, 8.

Experiment] Triall, or probation, 2 Cor. 9. 13.

Exploits] Dan. 11. 28. *And he shall do exploits*. Outragious and bloody actions against the *Jews*, destroying them, &c. *Annot.* Dan. 11. 32. *And do exploits*, manfully resisting and overcoming all temptations, enduring all torments and cruell kindes of death. *Annot.*

Expresse] See the Dict. on the Epistle to the *Hebrews*.

Expressed] Named, numbred, reckoned, Numb. 1. 17. 1 Chr. 12. 31. 2 Chr. 28. 15. Ezr. 8. 20.

Expressly] 1 Sam. 20. 21. *If I expressly say*, אמר אמר, *saying shall say*. So *Montan.* Ezek. 1. 3. *Came expresly*, Heb. *by being hath been*; or, *in coming it came*, to assure the entity, evidence, and truth herein. *Annot.* 1 Tim. 4. 1. Cleerly, plainly, evidently, by name.

Extend] To shew, or stretch out, Psal. 109. 12. To bring in upon, Isa. 66. 12. *Annot.*

Extinct] Job 17. 1. *My dayes are extinct.* The time of my life will soon be extinguished. My dayes are like a Candle burning in the Socket, and ready to go out, I am ready to dye. *Annot.* See Isa 43. 17.

Extortion] Ezek. 22. 12. Oppression. *Arias Montanus.* Deceit. *Tremel.* & *Junius.* Mat. 23. 25. Ravening, as ἁρπαγὴ is rendred, Luk. 11. 39. Spoyling, as Heb. 10. 34.

Extortioner] Isa. 16. 4. Heb. *the milker*, or *sucker*, or *wringer out*, Prov. 30. 33. It is used of the wringing out of *milk*, ch. 60. 16. & 66. 11. of *blood*, Lev. 1. 15. & 5. 9. of *water*, Judg. 6. 38. of *drink*, Psal. 73. 10. & 75. 8. & 51. 17. Ezek. 23. 34. And it fitly expresseth the nature and practise of an oppressing Tyrant, that sucketh and wringeth from the people over whom he tyrannizeth, not the *milk* onely of their substance, but the blood of their bodies, and leaveth nothing unto them whereby to subsist. *Annot.*

Extreme] Very great and grievous, Deut. 28. 22.

Extremity] Job 35. 15. *In great extremity*, Heb. *in great abundance*, to wit, of afflictions. *Annot.*

E Y.

Eye] 1 Sam. 18. 9. *Saul eyed David, &c.* He not onely carefully and curiously pryed into all his actions, to observe unto what end they tended, but also did behold and censure of them with a malicious eye and aspect, the heart no otherwise so plainly discovering it self, as by the eye and countenance, Gen. 4. 5, 6. *Annot.*

Eye-brows] Levit. 14. 9. As when the Leper was cleansed, the hair on every part of his body was to be shaved off. So also was the hair on his Eye-browes to be shaved.

Eye-lids] Applyed, 1 To *God*, Psal. 11. 4. whereby his knowledge may be understood.

2 To the *morning*, Job 41. 18. Whereby the day it self is to be understood. Let it never be day more, let not the night ever see the morning open her eyes. Let there be no light foregoing the Sun-rising, nor no Sun-beams to foretell the approaching of the Sun. The *Eye-lids* in Heb. have their name from *moving*, because they frequently move. The *morning* is compared to a man that opens his eye-lids, having been shut all night. By the *Eye-lids* is meant the opening of them. *Annot.* on Job 3. 9.

3 To an *Harlot*, who is cunning to entice and take with her eye-lids. Pro. 6. 25. *Let her not take thee with her eye-lids*; that is, with her *eyes*, when the *lids* are open, for no man would be in love with the *eye lids* shut. See *Annot.* on Job 3. 9.

4 To *Man*, whose *eye-lids* are the two coverings made for the preservation of the whole of the eye, and to further the sight. When *well* employed, Psal. 132. 4. Prov. 4. 25. & 6. 4. Jer. 9. 18. When *evill*, Pro. 30. 13.

Right eye] Zec. 11. 17. His understanding, knowledge, prudence, which he pretends to, and seems to have in the opinion of the world. *Annot.*

Eye-salve] See the Dict. on the *Revel.*

Eye-sight] Psal. 18. 24. *In his eye-sight*, or *before his eyes. Aynsw.*

Eye-witnesses] Such as saw, or were spectators of such things as they testified, Luk. 1. 2. 2 Pet. 1. 16.

E Z.

Ezion-Geber] The same with *Ezion-Gaber*, 1 King. 22. 48. 2 Chr. 20. 36.

Eznite] *Adino*, or *Joshebbassebet* the *Tachmonite*, head of the three, thus styled, 2 Sam. 23. 8. marg.

Ezrahite] *Ethan* (famous for wisdome) thus denominated, 1 King. 4. 31.

F A.

Face to face] 2 Joh. v. 12. & 3 Joh. v. 14. Gr. *mouth to mouth*, marg. By *the face* of the *Countrey*, 2 Sam. 18. 8. *Deep*, Gen. 1. 2. *Earth*, Gen. 1. 29. *Field*, 2 King. 9. 37. *Gate*, Ezek. 40. 15. *Ground*, Gen. 2. 6. *Houſe*, Ezek. 41. 14. *Porch*, Ezek. 40. 15. *Skie*, Mat. 16. 3. *Waters*, Gen. 7. 18. *Wilderneſſe*, Exod. 16. 14. *World*, Iſa. 14. 21. The upmoſt part, outſide, outward ſhew or appearance may be underſtood, as being viſible, like the face of a man. See *Aynſw.* on Gen. 1. 2. *Annot.* on Job 14. 20. & Mat. 16. 3.

Upon the face of the world, Job 37. 12. Publickly, in all the habitable world, whereſoever any men dwell. *Annot.*

Fail] *Without fail*, Joſh. 3. 10. Judg. 11. 30. 1 Sam. 30. 8. Ezr. 6. 9. Aſſuredly, undoubtedly, certainly.

Fainedly] Jer. 3. 10. Heb. *in falſhood*, m.

Faint-hearted] Jer. 49. 23. Hebr. *melted*, marg.

Faintneſſe] Lev. 26. 36. Softneſſe, tenderneſſe, fearfulneſſe, a breaking, or diſcouragement; want of courage. See Deut. 20. 3. 2 Chr. 13. 7. Iſa. 7 4. *Aynſw.*

Fair] Gen. 6. 2. or *goodly*, Heb. *good*, to wit, of *countenance*, as is expreſſed, Gen. 24. 16. marg. *Aynſw.* Job 37. 22. *Fair weather*, Hebr. *gold*. Shining and bright things are in Scripture compared to *gold*, as Oyl, Zech. 4. 12. So here, the bright beams of the Sun. *Annot.* *Fair words*, Jerem. 12. 6. Heb. *good things*, mar. Hoſ. 10. 11. *Her fair neck*, Heb. *the beauty of her neck*, marg.

Fair-havens] Act. 27. 8. It ſeemeth ſo called of the ſafety and commodiouſneſſe of the Haven, or Road. *Annot.*

Fairs] The moſt famous were kept in *Tyrus*, where Merchants from all Countreys came, and traded, Ezek. 27. 12, *&c.*

Faith] *I have not found ſo great faith, no not in Iſrael*, Mat. 8. 10. There are five acceptions of the word πίστις *faith*, in the New Teſtament.

1. The *faith*, or *believing* that *Chriſt* was able to *cure diſeaſes*, *&c.* as here, & ch. 9. 22. Act. 14. 9. And under this head the *faith* of the Diſciples, by which they *believed Chriſt*, ſo far, as that by his delegated *power*, they were able to do the like miracles, Mat. 17. 20. & 21. 22. Mar. 11. 24. 1 Cor. 13. 2. and perhaps ch. 12. 9. where *faith* as a χάρισμα, or gift of the *Spirit*, is joyned with the gift of *healing*.

2. The *belief* of all that is *revealed* by *God*, and that is in effect the *true Religion*, either *before Chriſts birth* (and then 'tis the *faith of God*) Heb. 11. 3, 30, 31. and referred to v. 6. or *after*, and then it's the *faith of Chriſt*, Rev. 14. 12. or *belief of the truth*, *i. e.* that *truth* now revealed by *Chriſt*, 2 Theſſ. 2. 13. And when this is not ſo *complete* as it ſhould be, for want of *light*, then it's *weak faith*, or *weakneſſe in faith*, Rom. 14. 1.

3. The *dictate of conſcience*, rightly perſwaded or aſſured of the *lawfulneſſe* of what a man doth, and that either to one *particular* action, Rom. 14. 22, 23. or *univerſally*, to the generall current of the life, Heb. 10 22.

4. In a more limited ſenſe, it's a *confidence* in *prayer*, that what we ask as we ought to doe, we ſhall *receive*, Jam. 5. 15. and as an aſſociate of that, depending on Gods *proviſion* for the things of this life, the want of which is called ὀλιγοπιστία, *littleneſſe of faith*, Mat. 6. 30.

5. *Fidelity*, and that either in *God*, making good his promiſe to us, Rom. 3. 3. 1 Cor. 1. 9. & 10. 13. 1 Theſſ. 5. 24. or in *man*, toward other *men*, Mat. 23. 23. Gal. 5. 22. Servants towards their Maſters, Tit. 2. 10. So πιστὸς, the *faithfull Steward*, Matt. 25. 21. Luk. 14 17. 1 Cor. 4. 7. Or of *men* toward *God*, 2 Tim. 4. 8. where *keeping the faith*, after *fighting* and *finiſhing the courſe*, muſt needs be *conſtancy* and *fidelity*, from whence the word πιστὸς moſt commonly draws its ſignification, being frequently taken not for *believing* but *faithfull*, 1 Tim. 1. 12. Heb. 2. 17. & 3. 2. Rev. 2. 10. and ſo ἄπιστος is ordinarily *unfaithfull*, Luk. 12. 46. all one with *hypocrites*, Mat. 24. 51. Beſide theſe *five*, the word is alſo ſometimes uſed in a looſer ſenſe, for *believing* the *doctrine of God* and *Chriſt*, howſoever acquir'd, whether from *ſenſible experience*, Jam. 2. 19. or from *ocular demonſtration*, Joh. 20. 25. or from *relation*, as when it's ſaid to *come by hearing*. Dr. *Ham.* Annot. *f.*

Faithfull] 1 Tim. 6. 2. or, Believing, m.

Faithfulneſſe] Pſal. 5. 9. or Stedfaſtneſſe, marg.

Faithfully] Thus did they which had the overſight of the Houſe of the Lord, 2 King. 12. 11, 15. & 22. 7. Thus were the Prieſts and Levites to execute their office,

Chr. 19. 9. Thus were the Offerings, and Tithes, and Dedicate things brought in, Ib. 31. 12. Thus muſt Kings judge, Prov. 29.14. And he that hath Gods word, ſpeak Gods word, Jer. 23. 28. and Chriſtians do unto each other whatſoever they doe, 3 Joh. verſ. 5.

Faithleſſe] ἄπιστος, Mat. 17.17. Luk. 9.41. An *unbeliever*, ſo is the word rendred, Luk. 12. 46. 1 Cor. 6. 6. One that *believeth not*, 1 Cor. 7. 12, 13. *Unbelieving*, Ib. v. 14, 15. An *infidell*, 2 Cor. 6. 15. 1 Tim. 5. 8.

Fall] Jer. 30. 23. or, Remain, marg. Hoſ. 4. 14. or, Be puniſhed, mar.

Fallow ground] Jerem. chap. 4. verſ. 3. *Break up your fallow ground*, Hebrew *fallow your fallow*, or *fallow ye a fallow*. It might not amiſſe alſo be rendred, *Plough up your plough-land*. A Metaphor taken from grounds that are to be broken up for tillage, which had never been to that purpoſe employed before; or that having been formerly ſo employed, having lien long fallow, and being overgrown therefore with weeds and thorns, are not fit to receive ſeed, which would but be caſt away, being caſt upon them, untill they be broken up with the ploughſhare, and rid of that traſh, which wicked courſes are compared unto, Heb. 6. 8. *Annot.*

Falſe accuſers] 2 Tim. 3. 3. or *make-bates*, marg.

Falſe ballance] Prov. 11. 1. Heb. *ballances of deceit*, marg.

Falſe witneſſes] Pſal. 35. 11. Heb. *witneſſes of wrong*, mar.

Sought falſe witneſſe againſt Jeſus, Matth. 25. 59. The profeſſed *coming* in, and entertaining of falſe witneſſes againſt Chriſt, will not ſeem ſtrange, if it be remembred that among the Jews, in actions againſt Seducers of the people, or *falſe* Prophets, it was lawfull to ſay any thing, whether *true* or *falſe*, no man being permitted to ſay any thing in defence of them. In the condemning of other men, they expected a day and a night, to ſee if any thing could be produced, which might profit the Priſoner; but not in theſe caſes of *falſe* Prophets, and Seducers of the people to Idolatry. So it is ſaid in the Story of *Stephen*, *they ſuborned men*, Act. 6. 11. & verſ. 13. *They ſet up*, or *ſubſtituted*, *falſe witneſſes*. Beſides, the *Sanhedrin* were ſo reſolved to take away his life, that they did profeſſedly *ſeek falſe witneſſe*, that ſhould come and ſwear any thing againſt him. And what was here done in their proceſſe againſt him, is juſt the *antitype*, or farther impletion of that which was firſt performed on *Jeremiah*, Jer. 26. 8, 9. Dr. *Ha.* An. *h.*

Falſhood] Job 21. 34. Heb. *tranſgreſſion*, m. Iſa. 28. 15. *Under falſhood have we hid our ſelves*. Hereby ſome underſtand their Idols, ſo tearmed, ch. 44. 20. Jer. 10. 14. wherein many of them much confided, chap. 1. 31. & chap. 17. 8. Others, their *treachery* and *diſſembling* complyance with the adverſe party, whereby they made account to ſave themſelves, whatſoever became of others. Others, their *crafty ſhifts*, and *wily devices*, which may well include the former, ch. 29. 15, 16. Others laſtly, which is moſt likely, their *ſtrength* raiſed, and *wealth* gotten by *fraudulent* and *deceitfull* courſes, Pſal. 52. 7. & 62. 9, 10. ch. 30. 12. *Annot.*

Falſifie] Amos 8. 5. Heb. *pervert*, marg.

Falſly] It's joyned with *accuſe*, Luk. 3. 14. 1 Pet. 3. 16. *called*, 1 Tim. 6. 20. *deal*, Gen. 21. 23. Lev. 19. 11. Pſal. 44. 17. Jer. 6. 13. *propheſie*, Jer. 5. 31. & 29. 9. *Say all manner of evill*, Mat. 5. 11. *ſpeak*, Jer. 40. 16. & 43. 2. *ſwear*, Lev. 6. 3, 5. & 19. 12. Jer. 5. 2. & 7. 9. Hoſ. 10. 4. Zech. 5. 4. *teſtifie*, Deut. 19. 18. *Falſly*, Jer. 29. 9. Hebr. *in a lie*, mar. Mat. 5. 11. Gr. *lying*, m.

Families] Gen. 47. 12. *According to their families*, Heb. *according to the little ones*, marg. that is, according to the number that was in their families, as well ſmall as great. *Anſw.* Judg. 6. 15. *my family*, or *my thouſand*, marg. 2 Chr. 35. 5. *Families of the Fathers*, Heb. *the houſe of the Fathers*, marg. Pſal. 68. 6. *in families*, Heb. *in a houſe*, m.

Famiſhed] Gen. 41. 55. or *hungred*, *had famine*. *Anſw.* Iſa. 5. 13. Heb. *men of hunger*, or *famine*. *Annot.* Prov. 10 3. *Not ſuffer the righteous to famiſh*. Though the Lord ſuffer the juſt to want for a time, yet he will ſend him comfort in due time. Zeph. 2. 11. *I will famiſh*, Heb. *make lean*, mar.

Famous] Ruth 4. 11. *Be famous*, Heb. *proclaim thy name*, mar. Ezek. 23. 10. *She became famous*, Heb. *a name*, marg.

Fan] *Whoſe fan is in his hand*, Mat. 3. 12. πτύον, *a winnowing inſtrument*, a piece of wood by which *they ſeparate the wheat from the chaff*, ſaith *Heſychius*. The Hebrew reads מִזְרֶה, *ventilabrum*, from זָרָה, *diſperſit*, *ventilavit*, referring in generall to *winnowing*, or holding up to the *winds*, but not peculiarly to the manner of doing it. The *Syriack* hath ܕܝܪܬܐ, *raphſho*, and ſo the *Arabick* alſo; in which languages the word is ſaid to have two ſignifications.

1. To note a *ſhovel*, or ſuch like inſtrument with a *broad head*, as a *paddle*, &c. wherewith the ſurface of the earth is *plained* or pared.

2. An

2. An inſtrument with a *broad head*, where-with *corn* is *moved*, or *winnowed*, or ſtirred up to cleanſe it. An *inſtrument* with *teeth*, ſomewhat like our *Pitchfork*, with which they managed the buſineſſe of *winnowing* their *corn*, ſtirring it up, that the *chaffe* when the *corn* is out of it, having no weight in it, may be driven away with the *wind*, if there be any, and if there be none, they had an *inſtrument*, as we have now *ſayles* to make a wind, and then that blows away the *chaff*, without any other help, then of ſtirring it up, that the wind may have force on it. Dr. *Ham.* Annot. *i.*

Fanners] Jer. 51. 2. *I will ſend unto Babylon fanners.* As I ſometime *fanned* and *ſcattered* my people by them, chap. 4. 11, 12. & 15. 7. So will I now *fan* them by the *Medes* and *Perſians*, who ſhall empty their land of them, as they formerly emptyed my land of her inhabitants, verſ. 35. 2 Chr. 26. 20, 21. ch. 48. 12. & 49. 32, 36. *Annot.*

Fare] To proſper, or be in peace, 1 Sam. 17. 18. To take delight in, or be well pleaſed with delicate and dainty food, Luk. 16. 19.

Farm] Mat. 22. 5. or *field* (for ſo the Originall ἀγρὸς is rendred, Mat. 6. 28, 30. & 13. 24, 27, 31, 36, 38, 44.) or *land*, Mat. 19. 29. Act. 4. 37. or *countrey*, Mar. 5. 14. & 6. 56. & 15. 21. & 16. 12. Luk. 8. 34. or *piece of ground*, Luk. 14. 18. For *farms* are in the *Countrey*, whereunto belong *lands*, *fields*, *ground*. Worldly men look after ſecular riches, not valuing the eternal. Pleaſures and Avarice keep men from Chriſt and Salvation. *Annot.*

Farther] More, Act. 4. 17. & 24. 4.

Faſt] Apace, ſpeedily, Ezr. 5. 8.

Faſt] *Had faſt cloſed up*, or *cloſing cloſed.* *Aynſw.* But by the words prefixed (*binde*, *abide*, *keep*, *cleave*, *ſetteth*, &c.) or annexed hereunto, as *aſleep*, &c. the meaning of ſuch places is plainly to be perceived.

Faſt] 2 Sam. 12. 16. *David faſted*, Heb. *faſted a faſt*, mar.

Sailing was now dangerous, becauſe the Faſt was now already paſt, Act. 29. 9. There is no queſtion but that the Faſt which is here ſaid to be *newly paſt*, was the great Anniverſary Faſt, the day of Expiation. The deſcription of which we have Iſa. 58. under the name of a *Sabbath*, verſ. 13. Now the preciſe time of this *Sabbatick Faſt* is (Levit. 16. 29.) on the *tenth day* of the *ſeventh month*, called *Tizri*, which falls on the ſame time almoſt with our *September*, the *firſt* day of *Tizri* on the *ſeventh* of that, and ſo the *tenth* of *Tizri* on the *ſixteenth* of *September*, i. e. thirteen dayes before our *Michaelmas*; or, as *Scaliger* ſets it, on the *twentyeth* of that moneth. This being thus obſerved, the reaſon of the Apoſtles obſervation, that *ſailing was now become dangerous, becauſe the Faſt was paſt*, will be eaſily cleared, it being all one as if he had ſaid, becauſe it was paſt the *twentyeth of September*, it being obſerved by all Sailers, that for ſome weeks before and after *Michaelmas*, there are on the Sea ſudden and frequent *ſtorms*, which we now call *Michaelmas flaws*, which muſt needs make *ſailing dangerous*, as the experiment proved, verſ. 14. Dr. *Ham.* Annot. *a.*

Faſt] See *Faſting.*

Faſtened] Job 38. 6. Hebr. *made to ſink*, marg.

Fat] Lev. 8. 16. or *Suet.* *Aynſw.* Pſal. 37. 20. Heb. *preciouſneſſe*, marg. Pſal. 147. 14. *Fineſt.* Compare the text with the marg.

Fat] Jer. 50. 11. Heb. *big*, or *corpulent*, marg.

Father] *Call no man your Father upon the earth*, Mat. 23. 9. The *wiſe man*, the *principall* of the *School* of the *Prophets*, who had the great *authority* among them, no man *contradicting* what he ſaid, was by them then called אב, *Father*; and in this reſpect, and in this ſenſe of the word *Father* among the *Jews*, all Chriſtians being now taught of God by Chriſt, are appointed to acknowledge no Father in *earth*. Dr. *Ham.* Annot. *c.*

Fatherleſs] One whoſe Father is dead. Whoſe helper is the Lord, Pſal. 10. 14. who judgeth for them, Ibid. 18. is their Father, Pſal. 68. 5. in whom they find mercy, Hoſ. 14. 3. who hath enacted Laws on their behalf, Exod. 22. 22. Deut. 10. 18. Pſ. 82. 3. Iſa. 1. 17. Prov. 23. 10. Speaketh againſt, yea pronounceth a curſe upon them that wrong them, Iſa. 1. 23. & 9. 17. & 10. 2. Jer. 5. 28. Ezek. 22. 7. Mal. 3. 5. Deut. 27. 19. and that they are indeed truely religious who take care of them, Jam. 1. 27. as *Job* dip, ch. 29. 12. & 31. 17. To be *fatherleſſe* or *orphans*, is (as ſometimes) a grievous judgement, Pſal. 109. 10, 12. and a curſe of the Law, Exod. 12. 24.

Fathome] Act. 27. 28. The Originall ὀργυιὰ, is the *meaſure of the extenſion of the hands, together with the breaſt betwixt*, containing *ſix feet*, which is a kinde of meaſuring well known unto our Mariners, in ſounding the depth of the Sea. *Leigh Crit. Sac.*

Fatlings] Beaſts that were carefully and

diligently fed, that they might be very fat, 1 Sam. 15. 9. 2 Sam. 6. 13.

Fats] Taken properly, Joel 2. 24. figuratively, Joel 3. 13.

Fault] *There is utterly a fault among you*, 1 Cor. 6. 7. The word ἥττημα is used Rom. 11. 12. and is opposed to πλήρωμα, *fulneſſe*, noting there the great *paucity* of the Jewiſh converts to Chriſtianity. Accordingly, though it be here applyed to another matter, yet in the ſame notion it is a *going leſſe*, or an *inferiour degree*, which in reſpect of that which is to be expected of the higher Proficients in Chriſtianity, is a *defect*, or *failing*, a *low* pitch for any *Chriſtian*, but not ſuch as can abſolutely and univerſally be counted a *ſin*, as not being againſt any *precept*. Contending or going to Law for light inconſiderable matters, is forbidden by Chriſt, Mat. 5. 40. but not abſolutely *all contending* for the recovery or defending ones owne, when the matter is of *weight* or *importance*; onely they that have gotten a *ſuperiority* and *contempt* of the *world*, they will goe *higher* then that ſtrict precept, and rather endure conſiderable loſſes, then engage themſelves in ſuch diſquiets of minde, and turmoyls, as ſuch *contentions* uſe to bring with them; and to this is to be applyed that which here follows in this place, *Why doe ye not rather ſuffer injury and defraudation? i. e.* It is more Chriſtian and excellent to do ſo. And in this reſpect, or *comparatively* to this *higher virtue*, the *going to Law at all*, though it be not a *ſin*, ἁμάρτημα, or παράπτωμα, yet it is ἥττημα a *diminution*, a leſſe degree of *Chriſtian perfection*. And that is all that is meant in this place. Dr *Ham.* Annot. *a.*

Faultleſs] Ἄμεμπτος, *without complaint*, Heb 8. 7. See the Dict. thereon. Jude v. 24. *To preſent you faultleſſe*, Gr. *to make you ſtand.* At the day of Judgement, to make you ſtand without guilt or filth of ſin. *Annot.*

Faulty] Delinquent, guilty, 2 Sam. 14. 13 Hoſ. 10. 2.

Favour] Eſt. 2. 7. or Kindneſſe, marg.

Favourable] Judg. 21. 22. *Be favourable unto them*, or *gratifie us in them*, marg. Job 23. 26. *And he will be favourable unto him.* God will be pleaſed with him, and look cheerfully on him in his conſcience, as a man doth on his friend when he is reconciled. *Annot.* Pſa. 85. 1. *Thou haſt been favourable*, Heb. *well pleaſed. Annot.* or, *haſt favourably accepted. Aynſw.*

Favoured] *Hail highly favoured*, Luk. 1. 28. or *graciouſly accepted*, or *much graced*, marg. or *gracious perſon.* Dr. *Ham.* Paraph.

F E.

Fear] 1 Pet. 3. 15. or reverence, marg.

Might ſerve him without fear, Luk. 1. 74. That the word ἀφόβως, *without fear*, referres to our *enemies*, in whoſe power we were before, appears by the diſtinct mention of them in the next words, and therefore it cannot with any ſenſe be applyed to the excluding that *fear* of our *danger*, which is founded onely in our *ſelves*, our own negligences or miſcarriages. The reading is this, *that we being delivered without fear from the hands of our enemies might ſerve him.* Dr. *Ham.* Paraph. & Annot. *q.*

With fear and trembling, Phil. 2. 12. The phraſe ſignifieth *with humility*, yet not onely *lowlineſſe of minde*, but *diligence* and *caution*, and *ſollicitude*, and *fear* of *diſpleaſing*, as a qualification of *obedience*, ſuch as will be required to render it *acceptable to God*, Eph. 6. 5. 2 Cor. 7. 15. comp. with ver. 9. 11, 14. Thus ἐν φόβῳ, *in fear*, ſignifies 1 Pet. 1. 17. with all diligence and care to approve themſelves to God. And ſo 2 Cor. 7. 1. *In the fear of God*, is the qualification of their *cleanſing from all filthineſſe*, and *perfecting holineſſe.* And Heb. 12. 28. as the qualification of *ſerving God acceptably*, is added with *reverence and fear. Idem* Annot. *c.*

Fear not their fear (it's in our tranſlation, *Be not afraid of their terrour*) 1 Pet. 3. 14. *i. e.* the *puniſhments* which they *threaten* (where not the *affection*, but the *object*, or *thing* it ſelf which is *feared* is meant) and ſo Iſa. 8. 16. from whence the place is taken) the Heb. which is rendred φόβον αὐτῶν, *his fear*, is מוראו, which ſignifies the *terrible thing*, the *object* of *fear*, not *fear* it ſelf which is יראה, and therefore it follows in that very place, *The Lord ſhall be thy fear, i. e.* Surely, the *object* of it, he ſhall be *feared* by thee, and ſo the Hebrew is in other places rendred ὁράματα, Deut. 26. 8. *terrible ſights*, or *appearances*, and cha. 34. 12. θαυμάσια τὰ μεγάλα, the *great wonders*, or *terrible things* that were done before them. So מחד, *fear*, is ſometimes rendred πόλεμος, *war*, Job 22. 10. Sometimes ὄλεθρος, *deſtruction*, Prov. 1. 26. So Jude verſ. 23. *Whom ſave with fear, i. e.* in time of *danger*, as it follows, *pulling them out of the fire.* Dr. *Ham.* on Heb. 5. Annot. *b.*

Fear] Job 3. 25. *The thing which I greatly feared is come upon me.* Hebr. *I feared a fear, and it came upon me*, marg. Heb. 5. 7. *In that he feared*, or *for his piety*, mar.

There's a *Dutifull fear*, as of Children towards

wards their Parents, Lev. 19.3. Wives towards their Husbands, Eph. 5.33. Servants towards their Maſters, Eph. 6.5. Inferiours towards their Superiours, Rom. 13.7.

A *baſe fear* onely in bodily or worldly reſpects, Joſh. 10 2. 1 Sam. 15.24. 1 King. 5.51. Act. 16. 38. or for the perſons of men, Mat. 21.26. Gal. 2.12.

A *Chriſtian fear*, out of love and care of ſpirituall welfare, 2 Cor. 11.3. Gal. 4.11.

A *religious fear*, in reſpect, To God himſelf, Prov. 31.30. Eccleſ. 5.7. Act. 10.7. To his commandements, Prov. 13.13. To his exemplary puniſhments, Deut 13.11. & 17.13. 1 Tim. 5.20. Act. 5.5. & 19.17. To his great and rare works, Luk. 1.65. & 5.26. & 7.16.

A *wiſe fear*, as to avoyd the malice of enemies, Judg. 9.21. Joh. 19.38. & 20.19.

A *reverent fear*, as reſpecting the wrath of the perſon, Mar. 6. 20. or for offending, Luk. 9.45.

A *compaſſionate fear*, to prevent miſchief from another, Act. 23.10. *Bernard.*

Fearfull in praiſes, Exod. 15.11. Who ought for his great and dreadfull execution of judgement, to be *praiſed*; and when we *praiſe* him, we may *fear*, becauſe we cannot ſufficiently praiſe him; yea, ſo far ſhould we be from preſuming upon God, for any of his acts and attributes, that all of them, even his Mercy, ſhould affect us with an awefull *fear* and religious reverence. See Pſal. 2.11. & 130.4. Iſa. 6.5. Jer. 33.9. *Annot.* Deut. 28. 58. *Fearfull Nation*, or *marvellous*, *Aynſw.* Iſa. 35.4. Heb. *haſty*, as cha. 32.4. Prone to fear; oppoſed to confidence, cha. 28.16. *Annot.*

Fearfulneſs] Pſal. 55. 5. Fear. *Aynſw.* Iſa. 21.4. or, Horror, as Jer. 49.16. *Annot.*

Fearfully] Pſal. 139.14. or, in *fearfull* ſorts, to wit, *I am made*; or, theſe are *fearfull things*. The Chald. ſaith, *thou haſt done fearfull things*. *Aynſw.*

Feaſt] 1 Cor. 5.8. or, Holiday, mar.

Feaſt] Job 1.4. *And feaſted*, made feaſts. The word is taken from a word that ſignifies to *drink*, for choyce wines and drinks were a principall part of their feaſts, Gen. 43.34. *Annot.*

Feathered fowles] Pſal. 78. 27. The Quails, Heb. *fowles of wing*, mar. Ezek. 39.17. *Every feathered fowle*, Heb. *the fowle of every wing*, marg.

Feeble knees] Job 4.4. Heb. *the bowing knees*, mar.

Feebleneſs] Jer. 47.3. *Nor look back for feebleneſſe of heart.* Extremity of fear, joyned with feebleneſſe, as well of hand as of heart, ſhall ſo overſway naturall affection with them, that they ſhall caſt and ſeek every one onely how to ſhift for, and ſave himſelf, not once looking after their children, as unable to reſcue them, though never ſo fain they would. *Annot.*

Feed] Gen. 47.17. *He fed them*, Heb. *led them*, marg. Pſal. 28.9. *Feed them*, or *rule them*, marg. So Mic. 5.4. & 7.14. mar.

Feet] Pſal. 18.36. Hebr. *ankles*, marg. & 2 Sam. 22.37.m. Gen. 49.10. *From between his feet*, ſignifieth, *born of*, *and brought up by him*. For ſo this phraſe ſignifieth, Deut. 28.57. & 33.3. *Aynſw.* Judg. 3.24. *He covereth his feet*, or doth his eaſement, marg.

Brought up at the feet of Gamaliel, Act. 22.3. It was the manner of Diſciples to ſit at the *feet* of their Maſters, which in *Pirke Avoth* is called *to duſt themſelves in the duſt of their feet*, for ſo ſaith *Joſe* there. *Let thy houſe be the houſe or aſſembly for wiſe men*; *i. e.* Be thou ever converſant in the School of the Doctors, and *do thou roll*, or *duſt*, or *tumble thy ſelf in the duſt of their feet.* Dr. *Hammond* Annot. *a.*

Fell] See *Fall.*

Fell] Joſh. 16. 1. Heb. *went forth*, marg. 2 King. 1.13. *Fell on*, Hebr. *bowed*, marg. 2 Chr. 17.10. *Fell upon*, Heb. *was*, mar. Job 1.17. Heb. *ruſhed*, marg.

Fell] To cut down, 2 King. 3.19, 25, & 6.5.

Feller] Iſa. 14. 8. *No feller is come up againſt us.* We are not *felled* ſo frequently, as we had wont to be, ſince thy *fall*, ſince thou waſt *felled*, Dan. 4.14, 23. Ezek. 31.12. Where note, that by a figurative form of ſpeech, *ſenſe* and *ſpeech* is given to *dumb* and *ſenſeleſſe* creatures. *Annot.*

Felloes] *And their felloes were all molten*, 1 King. 7.33. The *felloes* in a *wheel* are moſt commonly five or ſix, which being joyned together, make the round circle next the ground, whereunto the iron *ſtrakes* are nailed on the outſide, and on the inſide the one end of each *ſpoke* is placed, the other end being joyned unto the *nave*.

Fellow By the words, *Citizens*, Epheſ. 2.19. *Heirs*, Eph. 3.6. *Helper*, 2 Cor. 8.23, *Helpers*, 3 Joh. 8. *Labourer*, 1 Theſſ. 3.2, Philem. v. 1. *Labourers*, Phil. 4.3. Philem. v. 24. *Priſoner*, Col. 4.10. Philem. v. 23. *Priſoners*, Rom. 16.7. *Servant*, Col. 4.7, Rev. 19.10. *Servants*, Mat. 18.28. Col. 1.7. *Souldier*, Phil. 2.25. Philem. v. 2. *Workers*, Col. 4.11. annexed unto, and joyned with *fellow*, the meaning is plain.

Fellowſhip] Communion, ſociety, participation, familiar acquaintance, converſation, &c. Act. 2. 42. 2 Cor. 6. 14. Gal. 2. 9. Eph. 5. 11. Phil. 3. 10.

Female] Gen. 1. 27. *Male and female created he them*, or *a male and a female*, meaning *one*, and not moe *females* for a *male*. This beginning of Mans creation, Chriſt alledgeth againſt unlawfull Divorces, and taking *moe* Wives then *one*, Mar. 10. 6. See alſo Mal. 2. 15. *Aynſ.* See *An.* on Mat. 19. 4. But if we are true Beleevers, whether *male* or *female*, we are in equall eſteem with God, Gal. 3. 28.

Fence] Pſal. 62. 3. *A tottering fence*, or *wall*, or *mure ſhooved at*, or *thruſt*, namely, *for to fall*, as is expreſſed, Pſal. 118. 13. Hereby is meant a great and ſudden ruine, as Iſa. 30. 13. Ezek. 13. 13, 14. *Aynſworth.* Though ye ſeem to be in honour, yet God will ſuddenly deſtroy you. *Annot.*

Fenced] Iſa. 5. 2. or made a wall about it, marg. Dan. 11. 5. *The moſt fenced Cities*, Heb. *the Cities of munitions*, marg.

Fennes] Job 40. 21. Miry places. In Job 8. 11. the word אגמון, is tranſlated *mire*, and *Tremelius* both here and there rendreth it by *cœnum*. Though the Elephant feed on the Mountains, yet being an hot creature, he often comes downe into the Valleys neer Rivers, where are great trees, reeds, and fens, to ſhelter him from the ſcorching beams of the Sun, and water plenty to waſh, to cool him in, and drink his fill. *Annot.*

Ferry-boat] 2 Sam. 19. 18. A Boat whereby to paſſe over a River, as here over *Jordan*.

Fervently] Col. 4. 12. *Labouring fervently for you in prayers.* Prays earneſtly unto Chriſt for you. Dr. *Ham.* Paraph. He did as it were ſtrive with God himſelf in their behalf, as the word ἀγωνιζόμενος importeth. *Leigh's An.* 1 Pet. 1. 22. *Fervently*, or *durably*, ἐκτενῶς. Dr. *Ham.* It implyeth both *extenſion* and *intenſion* of love. *Leigh Crit. Sac.*

Fetch] Gen. 18. 5. & 27 9, 13. Take. *Aynſw.* So Iſa. 56. 12. But the word is well rendred *fetch*, both there and here, for it includeth two notions, to *take*, and to *bring*, as to *receive* and *beſtow*, Pſal. 68. 18. comp. with Eph. 4. 8. *Annot.* Jer. 36. 21. Hebr. *to take the roll*, for to *take* and *bring* it. *Annot.* 2 Chr. 18. 8. *Fetch quickly*, Heb. *haſten*, m.

Fetters] 2 Chr. 33. 11. & 36. 6. or *chains*, marg.

Fewneſs] Lev. 25. 16. *diminution. Aynſw.*

Fewel] Iſa. 9. 5. Heb. *meat*, or *food. Annot.*

F I.

Fields] Job 5. 10. Out-places, ma. Pro. 8. 26. or, Open-places, mar.

Fierce] Gen. 49. 7. Strong. *Aynſw.* Job 41. 10. *Bold*, Heb. *cruell*, for cruelty makes men fierce. *Annot.* Iſa. 7. 4. *Fierce anger*, word for word, *heat of noſe*, becauſe *anger* diſcovereth it ſelf in the *noſe*, Pſal. 18 8. So alſo ch. 13. 9, 13. As if he had ſaid, all their fierceneſſe and fieryneſſe of their fury, though they fume at the noſe never ſo much, ſhall prove nothing but ſmoak. *Annot.* 2 Tim. 3. 3. *cruel*, ἀνήμερος. Dr. *Ham.*

Fierceneſs] Deuteron. 13. 16. Burning, ſtrength, wrath. *Aynſw.* Job 39. 24. *With fierceneſſe and rage*, or with commotion and unquietneſſe. *Annot.* Pſal. 85. 3. Fervency. *Aynſw.* Jer. 25. 38. *Becauſe of the fierceneſſe*, Heb. *heat*, or *fervour*, as Iſa. 13. 13. *Annot.*

Fiery] Numb. 21. 6. or *burning*, as the Chald. tranſlateth. The Gr. calleth them *deadly*, or *killing*. In the Hebr. they are named *Seraphim*, that is, *Burners*, becauſe when they bite a man, he burneth with extreme heat and thirſt: It may be alſo in reſpect of their *colour*, for ſome Serpents are of a *fiery* colour. *Aynſ.* Deut. 33. 2. *A fiery Law*, becauſe the Lord ſpoke thoſe words out of the midſt of the fire, Deut. 5. 22. and to ſhew the nature and effect of the Law, which is like fire. Jer. 23. 29. Anſwerable to this Legall *fire* is that *fire* of the Law of the Spirit, which was given *with cloven tongues like fire*, Act. 2. 3, 4. *Idem. Given with the fire of terrible lightnings*, Exod. 19. 16, 18. Or, becauſe the Law is the rule of our ardent devotion to God, and fervent affection to our neighbours. *An.* Eph. 6. 16. *All the fiery darts*; that is, ſaith the Gr. *Scholiaſt*, concupiſcence, or luſts, which kindle a fire in the ſoul, all incentives to ſin; as alſo the moſt dangerous temptations of incredulity, diſtruſt, and deſpair. For the Metaphor of *fiery darts*, ſome underſtand it of venemous darts, which by their poyſon ſo infect the body, that it burneth as it were with fire: others underſtand ſuch darts whoſe points were put into the fire to be hardened, that ſo they might do the more hurt. Both ſorts do well agree with the nature and property of Satans temptations, which do infect the ſoul as it were with poyſon, and ſcorch it, as it were with fire, if they be not ſpeedily reſiſted and quenched. *Annot.* Heb. 10. 27. *Fiery indignation*, burning of fire, πυρὸς ζῆλος. Dr. *Hamm.* 1 Pet. 4. 12. *Fiery tryall*, that is, thoſe cruell perſecutions which ye ſuffer. It is a Metaphor taken from Goldſmiths,

Goldſmiths, who try their gold in the fire. See ch. 1. 7. Pſal. 66. 10. *Annot.* This in generall may be defined any kinde of *adverſity*, or *ſharp perſecution*, which (as *fire*, blown up into *flames*, to *gold*, or other metals, is the means of *exploring* and *purifying* them) is in like manner here ſaid to be *befaln them for their tryall.* See Prov. 27. 21. & Pſal. 66. 10. If this be applyed to the *Jews* in generall at that time, it may then be fitly interpreted of the great *combuſtions* and *ſeditions* cauſed by the *Zealots* and *Seditious*, oft mentioned by *Joſephus*, which raiſed ſuch ſtirs among them, and brought ſuch heavy bloody ſlaughters upon them, before their deſtruction by the *Romanes*, and not onely in but out of *Judea*. But if it be more ſtrictly applyed to the *Chriſtians* to whom St. *Peter* writes, it muſt then ſignifie the *perſecutions* which from the *Jews* and *Gnoſticks* fell on the *pure* and *orthodox Chriſtians*, and was particularly for the exploring and trying of them, the malice of the perſecuters being ſuch, and no other means of appeaſing them, ſave the denying of the faith, or by complyance, ſeeming to do ſo, that whoſoever was not ſincere was ſure to be tempted out of his profeſſion. Dr. *Hamm.*

Fift, or Fifth] *Son*, Gen. 30. 17. *Part* of *land*, Gen. 41. 34. *Part*, Levit. 5. 16. *Yeer*, Lev. 19. 25. *Lot*, Joſh. 19. 24. *Rib*, 2 Sam. 2. 23. *Seal*, Revel. 6. 9. *Angel*, Revel. 9. 1. *Precious ſtone*, Rev. 21. 10. *Day*, Gen. 1. 23. *Moneth*, Numb. 33. 38. Jer. 1. 3. *Time*, Neh. 6. 5. *Yeer*, Ezek. 1. 2.

Fifteen] Spoken of *Yeers*, Gen. 5. 10. *Cubits*, Gen. 7. 20. *Shekels*, Exod. 38. 25. *Sheep*, Numb. 31. 37. *Thouſands of men*, Judg. 8. 10. *Sons*, 2 Sam. 9. 10. & 19. 17. *Pillars*, 1 King. 7. 3. *Pieces of ſilver*, Hoſ. 3. 2. *Furlongs*, Joh. 11. 18. (that is, about two miles, marg.) *Fathomes*, Act. 17. 28. *Dayes*, Gal. 1. 18.

Fifteenth] *Yeer*, 2 King. 14. 23. *Lot*, 1 Chr. 24. 14.

Fifty] *Cubits*, Gen. 6. 15. *Dayes*, Gen. 7. 24. *Yeers*, Gen. 9. 28. *Righteous*, Gen. 18. 24. *Loops*, Exod. 26. 5. *Taches of gold*, Exo. 26. 6. *Taches of braſſe*, Ib. 11. *Shekels*, Exod. 30. 23. *Men*, Exod. 38. 26. *Princes*, Numb. 16. 2. *Cenſers*, Ibid. 17. Which *bare rule*, 1 King. 9. 23. *Prophets*, 1 King. 18. 4. *Souldiers*, 2 King. 1. 9. *Males*, Ezr. 8. 6. *Baſons*, Neh. 7. 70. *Veſſels*, Hag. 2. 16. *Pence*, Luk. 7. 41. *Meaſures of oyl*, Luk. 16. 6. Hereunto the words *two*, *ſix*, *thouſand*, *one thouſand*, *two thouſand*, *three thouſand*, *four thouſand*, *ſeven thouſand*, *nine thouſand*, being added, the number there ſet downe is plain unto any.

Fiftieth] *Yeer*, Lev. 25. 10, 11. 2 King. 15. 23, 27.

Fig] The fruit which groweth on the Fig-tree, Iſa. 34. 4. Cant. 2. 13. Nah. 3. 12. Jam. 3. 12. Being good, both for food, 1 Sam. 25. 18. & 30. 12. and medicine, 2 Ki. 20. 7. Iſa. 38. 21. Under the type of *good and bad figs*, the reſtauration of them that were in captivity, and the deſolation of *Zedekiah* and the reſt, was foreſhewed, Jer. 24. 5, 8.

Fight] 2 Chr. 32. 2. *He was purpoſed to fight*, Heb. *his face was to war*, mar.

Fight] *Corporall*, 1 Sam. 17. 20. *Spirituall*, tearmed *the fight of faith*, 1 Tim. 6. 12. and a *good fight*, 2 Tim. 4. 7. *Fight the good fight of faith*, 1 Tim. 6. 12. or, *ſtrive the good ſtrife*, Ἀγωνίζου τὸν καλὸν ἀγῶνα, where alluſion is made to the *exerciſes* of the *Grecians*, as here, to that of *racing*, where the Crown was ſet over the Goal, that he that came foremoſt, and ſo conquered, might catch it off, and carry it away with him. Dr. *Hamm.* In 2 Tim. 4. 7. The ἀγὼν is called καλὸς, *good*, either as being in a *good* cauſe, or as νόμῳ, ch. 2. 5. according to the Laws of the *Agones*, and ſo his *fighting a good fight*, is ſuffering *Chriſtianly* and *valiantly*. *Idem.*

File] 1 Sam. 13. 21. Heb. *a file with mouths*, *i. e.* To point and ſharpen their inſtruments, and neceſſary utenſils, when they could not go to the *Philiſtins* forges. *Annot.*

Fill] Lev. 25. 19. *And ye ſhall eat your fill*; to the full, or to ſatiety. *Aynſw.* This ſignifieth abundance from God, Joel 2. 26. and contentation in men; as they that are never content, are ſaid not to *know ſatiety*, Iſa. 56. 11. And when God withholdeth increaſe, they eat, but not to ſatiety, Hag. 1. 6. Thus God fed them with Manna to the full, Exod. 16. 8 and promiſeth ſo to feed the poor and meek under Chriſt, Pſal. 22. 26. & 132. 15. *The juſt eateth to the ſatiety of his ſoul.* Prov. 13. 25. *Idem* on Lev. 26. 5. Prov. 7. 18. *Let us take our fill of love*, Heb. *be drunken with loves.* *Annot.*

Filled] Iſa. 43 24. *Filled me*, Heb. *made me drunk*, or abundantly moyſtened, mar.

That ye might be filled, Eph. 3. 19. πληρόω, ſignifies to *fill up* vacuities, to *perfect*, to *complete*; ſo here, having recommended to them the exceeding love or charity of God toward them, *viz.* rich love, and promiſes of God in Chriſt, he adds, that they may be *fulfilled*, *i. e.* (as an effect of their conſideration of Gods love towards them) filled up, and perfected to the higheſt pitch that God

now

now in Christ requires of us, and that is properly called *all the fulnesse of God*; *i. e.* all that perfection of charity to which God in Christ hath designed to elevate the Christian, and wherein in a manner all Christianity doth consist, and to which we are engaged by his love to us. Dr. *Ham.* Annot. *c.*

Why hath Satan filled thine heart? Act. 5.3. *i. e.* Why, or how did Satan incline or embolden thee to doe this villany? *Idem* on Luk. 1. Annot. *a.*

Filth] Isa. 4. 4. Heb. *ordure*, or *excrement*. The word imports all such filth or excrement as comes forth from the body, either *upward*, as ch. 28. 5. 2 Pet. 2. 22. or *downward*, as Deut. 23.14. Ezek. 4. 12. But is used more generally, for any exceeding foul or filthy thing, as of such garments, Zech. 3. 3, 4. And for sin and wickednesse, spirituall filth, shewing how loathsome and abominable sin is in Gods sight, Ezek. 24. 6. Mat. 15. 18, 20. 2 Cor. 7. 1. So it is here taken, & Prov. 30. 12. *Annot.* 1 Cor. 4.13. *We are made as the filth of the world*, the vilest. Dr. *Hammond.* The word περικάθαρμα signifieth properly the *filth* or *dirt* scraped off mens *shooes*, or from the pavement of the ground. The word signifies the *Dung-cart* that goes through the City, into which every one brings his filth, & casts it in. Every one had some filth to cast upon *Paul*, and the rest of the Apostles. But in *Budeus* his opinion, the Apostle had alluſion unto the Expiations in use among the Heathens in time of any Pestilence, or contagious infection; for the removall of such diseases, they then *sacrificed* certain men unto their gods, which men they tearmed καθάρματα. As if the Apostle had said, *We are as despicable and as odious in the sight of the people, as much loaded with the revilings and cursings of the multitude, as those condemned persons who were offered by the way of publick expiation.* *Leigh Cr. Sac.* For this *lustration*, the *vilest* persons were wont to be used, sordid, refuse people, the nastiest persons in the City. Dr. *Ham.* Annot. *a.* See *Off-scouring.*

Finally] Λοιπὸν, 2 Cor. 13. 11. Some read it thus, *for the rest*; others, *for the remainder.* It signifieth a *remainder*, and implyeth, that there remained yet one necessary point to be delivered before he made an end. *Leigh Crit. Sac.*

Fine] Choyce, precious. Spoken of Brasse, Rev. 1. 15. & 2.18. *Copper*, Ezr. 8.27. (Heb. *yellow*, or *shining brasse*, marg.) *Flax*, Isa. 19. 9. *Flower*, Lev. 2.1. *Gold*, 2 Chr. 3.5. *Linnen*, Gen. 41. 42. (or *silk*, marg.) *Meal*, Gen. 18.6. In every of which the best and choyceſt is to be understood. Psal. 81. 16. *With the finest of the wheat*, Heb. *with the fat of wheat*, mar. So Psal. 147. 14. m.

Fine] Job 28. 1. Gold and silver, that now glister so much, did not so at first, but were buried low in the earth, and there lay buried in rubbish, till by the wisdome given to man by God they were taken out from thence and refined. *Annot.*

Finer] or Melter, Prov. 25. 4. for which he must have his *fining pot*, Prov. 17. 3. & 27. 21.

Finisher] Heb. 12. 2. See the *Dict.* on the *Hebrews.*

Fins] Lev. 11. 9. *Whatsoever hath fins and scales.* The *fin* is that which groweth out of the fish, the *scale* is that which cleaveth to all the body. The *fins* serve as *wings* to guide her way, the *scale* is to cover, protect, and adorn the body. These two figured in men *faith* in Gods Word, whereby all Religion is guided and directed; and *good works* the fruits of faith, by which it is manifested and adorned. *Aynsw.*

Fires] Isa. 24. 15. *Glorifie ye the Lord in the fires.* Ye that abide yet in the fire of tribulation, despair not, nor be discouraged, but by your patient sufferings glorifie God, and depend upon him for deliverance. *Annot.* or, in the valleys, mar.

Firebrands] Judg. 15. 4. or Torches, marg.

Fire-pans] Exod. 27. 3. wherein coals of fire were put, Englished sometime *Censers*, Lev. 10. 1. & 16. 1, 12. These instruments figured the Ministery of the Word in the Church of Christ, which serveth to purge the filth and corruption of the flesh, and to kindle the fire of the Spirit, for the pure service of God, Zec. 14. 20.

Firmament] Gen. 1. 6. Heb. *expansion*, m.

First] Ezek. 20. 40. or Chief, mar. So 44. 40. mar.

First-born] *The first born of every creature*, (or, *the whole creation*) Col. 1.15. The word πρωτότοκος, beside the ordinary notion of *first-born* (which cannot so well here referre to Christs *eternall generation*, because of that which is added to it, *the first-born of every creature*, which onely gives him a *precedence* before *all* other *creatures*, & doth not attribute *eternity* to him) is used sometimes for a Lord, or person in power, who hath the priviledge of the *first-born*, dominion over all his Brethren; and according to this notion it is used commonly in Scripture for a Prince, or principall person. See Psal. 68. 27. Job 18.13.

18.13. And thus may it fitly be a title of *Chriſt incarnate*, in reſpect of his power over his Church, the Key of the houſe of *David* laid upon him. But it is poſſible it may peculiarly reſerre to his *reſurrection*, in which he was the *firſt born from the dead*, verſ. 18. the firſt which from the grave was raiſed and exalted to heaven; and being ſo riſen, all power was given unto him in heaven an in earth. Dr. *Ham.* Annot. *a.*

Church of the firſt-born, Heb. 12.23. The *firſt-born* had not onely the priviledge of the Prieſthood before the Law, but alwayes ſince the פי שנים, *the double portion*, διπλῆ μερὶς, the portion not onely of *poſſeſſions*, but of *dignity* and *honour* above the reſt of the Brethren. And proportionably the Apoſtles, which were either ſimply the *firſt converted* to the Faith of Chriſt, or elſe preferred before others, as *Judah* to the *primogeniture of dignity*, and *Levi* in reſpect of the Prieſthood are called here the *firſt-born*, and the Church firſt founded in them, and planted by them, is here called the *Church of the firſt-born*, the *Apoſtolical Church*. Dr. *Ham.* Annot. *b.*

Firſtling] Spoken of *Beaſts* (as *firſt-born* of *man*) that which openeth the matrix, Ex. 13.12. It was of the *firſtlings* of the flock that *Abel* offered, becauſe it was fit that God ſhould have the firſt fruits of his owne increaſe. *Annot.* Lev. 27.26. Heb. *firſt-born*, marg.

Fiſh] Jer. 16.16. *And they ſhall fiſh them*; ſo environ them, as Fiſher-men do fiſhes, to make havock of them, that they ſhould be wholly at their mercy, either to ſlay, or to ſave. *Annot.* The *Chaldeans* ſhal be as ſo many Fiſhers to drag them out of their good land. *Hall* Paraph.

Fiſhgate] Neh. 3.3. So called becauſe it was towards the Sea, and fiſh was brought into the City that way, and a Fiſh-market might be neer it. *Annot.*

Fiſh-hook] Amos 4.2. *And your poſterity with fiſh hooks.* He will by the power of the *Aſſyrian* ſnatch you away out of your Countrey, as the fiſh is caught up out of the water, by the hook of the Angler. *Hall.*

Fiſh-pools] See *Dict.* on the *Cant.*

Fiſh-ſpear] Job 41.7. An inſtrument wherewith they ſmite fiſh in the water, to catch or kill them, like our Eel-ſpears. *Annot.*

Fiſhermen, *or* **Fiſhers**] Luk. 5.2.

Fitted] 1 King. 6.35. *Fitted upon the carved work.* That is, beaten ſo cloſe to the carved work, as every part of the engraven was diſtinctly diſcerned through the gold. *Annot.* Rom. 9.22. or made up, marg. Iſa. 44.13. *He fitteth it*, Heb. *maketh it*, or *worketh it.* It cometh from a root that ſignifieth to *ſcrape*, or *pare* away, Lev. 14.41. *Annot.*

Fitly] Aptly, agreeably, Eph. 2.21. & 4.16. *A word fitly ſpoken*, Prov. 25.11. Hebr. *ſpoken upon his wheels*, mar.

Five] Spoken of, 1 in *Units*, both *ſimply*, as of Bars, Exod. 26.27. & 36.32. Baſis, 1 King. 7.39. Berries, Iſa. 17.6. Brethren, Luk. 16.28. Changes of rayment, Gen. 45.22. Cities, Iſa. 19.18. Curtains, Exod. 36.10. Cubits, Exod. 27.1. Damoſels, 1 Sam. 25.42. Dayes, Numb. 11.19. Golden Emrods and Mice, 1 Sam. 6.4. Hee-goats, Numb. 7.17. Heads of the houſe of their Fathers, 1 Chr. 7.7. Horſes, 2 King. 7.13. Husbands, Joh. 4.18. Kings, Joſh. 10.5. Lambs, Numb. 7.17. Loaves, Luk. 9.13. Joſh. 13.3. Meaſures of parched corn, 1 Sam. 25.18. Men, Judg. 18.2. Moneths, Luk. 1.24. Oxen, Exod. 22.1. Pillars, Exod. 26.37. & 36.38. Pieces of ſilver, 2 King. 6.25. Perſons, 1 Sam. 22.18. Porches, Joh. 5.2. Pounds, Luk. 19.18. Righteous, Gen. 18.28. Sheep, 1 Sam. 25.18. Shekels, Numb. 3.47. Sockets, Numb. 36.38. Smooth ſtones, 1 Sam. 17.40. Sons, 1 Chron. 2.4,6. Sparrows, Luk. 12.6. Talents, Matth. 25.15. Times, 2 Cor. 11.24. Virgins, Mar. 25.2. Words, 1 Cor. 14.19. Yeers, Gen. 5.6,11. Yoke of Oxen, Luk. 14.19. And with the addition of *twenty*, Yeers, 2 King. 15.33. Furlongs, Joh. 6.19. And *thirty*, Gen. 11.12.

2 Of *hundreds*, Gen. 5.30.

3 Of *thouſands*, Num. 31.32.

4 Of *hundred thouſands*, 2 Sam. 24.9. 2 Chr. 13.17.

Fixed] *My heart is fixed*, Pſa. 57.7. Firmly prepared. *Aynſw.* Wholly bent to give thee praiſe for my deliverance. *Annot. A great gulf fixed*, Luk. 16.26. Set, placed.

F L

Flag] Exod. 2.3. Sea-weeds, or Sedge ſuch as grew by that River, and in the *Red* Sea, and other Seas, Jonah 2.5. Whereof the *Red* Sea had the name. *Aynſw.* Job 8.11. Some take it for a *leſſe* reed; others, for a *meadow*, as Gen. 41.2. meaning the graſſe that is on the Meadow, on which the Cattle feed. The word hath its originall from אח, a *Brother*, becauſe *flags*, and ſo alſo *graſſe* in a Meadow, grow together as in a brotherhood. *Annot.*

Flagons] Iſa. 22.24. The word *firſt* and *properly* ſignifieth a *Bottle*, ſuch as they uſed commonly

monly to carry or keep Wine in, 1 Sam. 1.24. & 10. 3. & 25. 18. which were uſually of *earthen* ſtuffe, Jer. 19. 1, 10. & 48. 12. and therefore of no great value, Lam. 4. 2. Put therefore here for *perſons* of the loweſt rank, and leaſt eſteem; as the *bowls* before for men of ſome prime note and repute. *Annot.*

Flakes] Job 41. 23. Hebr. *the fallings.* All is faſt and hard about him, even thoſe parts that hang looſe in other fiſhes. Or, the *refuſe*, or *vileſt parts*, as the word is tranſlated, Amos 8. 6. Some take it for *flakes* of *fleſh*, diſtinguiſhed by *veins*, like branches of *oak* or *aſh. Annot.*

Flame] Judg. 20. 38. Heb. *elevation*, ma.

Flaming] Nah. 2. 3. Heb. *fiery*, mar.

Flanks] Lev. 3. 4. or Loyns, as Pſa. 38. 7. *Annot.* on Job 15. 27.

Flaſh] Ezek. 1. 14. *As the appearance of a flaſh of lightening*, moſt ſpeedily, as it were in the twinkling of an eye, Matth. 24. 27. Luk. 17. 24. *Annot.*

Flat] Lev. 23. 18. *Flat noſe*, in Greek, *ſhort noſed*, or having the *noſe cut off.* It implyeth all manner of deformity in the *noſe. Aynſw.* Numb. 22. 31. *Down.* Joſh. 6. 5, 20. Heb. *under it*, mar.

Flatter] Prov. 20. 19. or, Entice, marg.

Flattery] Job 17. 5. When mens words are ſmooth, Prov. 7. 21. Pſal. 55. 21. *Shall be corrupt by flatteries*, Dan. 11. 32. or, cauſe to diſſemble, mar.

Flax] This is well known to the good *houſewife*, Pro. 31. 13. About which there were (there are) that wrought, Iſa. 19. 9. The *linnen yarn* being a ſpecial commodity among Merchants, 1 King. 10. 28. The ſtalks thereof were beneficiall to the Spies, Joſh. 2. 6. Being dry, it ſoon takes fire, Judg. 15. 14. *Lines* have been made hereof, Ezek. 40. 3. It hath been abuſed to Idolatry, Hoſ. 2. 5, 9. It's ſeed is uſefull in phyſick.

Fleece] Job 31. 20. Put for *woollen* garments made of the fleece of *Job*'s ſheep, which kept the poor warm. *Annot.*

Fleſh] *For that it was weak through the fleſh*, Rom. 8. 3. The *fleſh* in this place cannot ſo fitly be ſaid to ſignifie the ſtate and condition of men under the Law, (mentioned ch. 7. 5.) but that which is the *means*, by which occaſionally (as the *Syr.* notes) the Law became ſo weak and unable to reſtrain men, *viz.* the carnall or fleſhly appetite, which is contrary to the *propoſals* and *preſcriptions* of the Law. The carnality of mens hearts was too ſtrong for the *Moſaicall* Law to do any good upon them. And ſo the Law was weak, not *abſolutely*, but *through the fleſh*, *i. e.* The *Moſaicall* diſpenſation by the *promiſes*, and *terrors* which it propoſed, was not able to ſubdue *carnall affections*, to mortifie *luſts*, to bring men to *inward purity*, which to the *fleſh* was more *ingrateſull*, then that *temporall promiſes* ſhould *perſwade* any man to *undertake* it, when there were not *temporall puniſhments* to drive them to it, as in caſe of *concupiſcence* oppoſed to that inward *purity*, there were not. And ſo it was not poſſible for the Law to bring them to any good, *Chriſts reformation* was neceſſary thus to call carnall ſinners to repentance. Dr. *Hammond* Annot. *a.*

Fleſh and blood, Mat. 16. 17. It's an Hebr. phraſe, בשר ודם, ſignifying no more then a *meer man* here upon the earth, one that hath aſcended no higher then the common ſtate of *men. Idem* Annot. *e.* In 1 Cor. 15. 50. It ſignifies that ſtate of *growing*, *feeding*, *corruptible bodies*, ſuch as theſe we carry about us; this being the difference betwixt the *naturall* body we have here, and the *ſpirituall* hereafter. *Id.* Ann. *d.*

Except ye eat the fleſh of the Son of man, Joh. 6. 53. For the underſtanding hereof, conſider,

1 That *the fleſh and blood of the Son of man*, is put for *the Son of man*, or *Chriſt himſelf*, a *part* being put for the *whole.*

2 That *fleſh and blood*, frequently are uſed not onely to ſignifie our *mortall* condition, which this our *fleſh* and *blood* is ſubject to; but alſo this *mortall* nature, as it is ſubject to much *weakneſſe* and *afflictions*, and ſo it notes *Chriſt* in his ſtate of *humiliation.*

3. That the occaſion of Chriſts diſcourſe here, was for that they *ſought* him, becauſe *they did eat of the loaves and were filled*, v. 26. which he reprehends in them, and bids them *ſeek* and *deſire* that *food which endureth to everlaſting life*, verſ. 27. *i. e.* that *doctrine* of his, which is *food* for their *ſouls*, and being *received*, and *digeſted*, and turned into *encreaſe* of *good life* in them, would bring them to *immortality.* All which being put together, make up this complete ſenſe of the words, that *Chriſt*, *this mortall*, *deſpiſed*, *crucified Chriſt*, *that took our fleſh on him*, *came down from heaven*, *here lived and died*, *to reveal his Fathers will unto us*, *and work belief in us*, *is the food of our ſouls*, *the believing and obeying of whom*, *will as food*, *ſuſtain corporall life*, *beget and maintain ſpirituall life in us*, *and bring us to eternity. Idem* Ann. *e.*

No fleſh ſhould be ſaved, Mat. 24. 22. Here is meant *none* of *all* the *Jews*; that is, The ſharpneſſe of this War from the *Romanes* without, and of the *Zelots* within (*Ieruſalem*) that

that killed all that were averſe from War, was ſuch, that if it had continued, if it had gone on farther *againſt the City*, all the *Jews* every where had been *deſtroyed utterly*. *Idem* Annot. *i.*

As pertaining to the fleſh, Rom. 4. 1. This *connecteth* with the εὑρηκέναι, *hath found*, for ſo it lies, εὑρηκέναι κατὰ σάρκα, *found according to the fleſh*, and is not joyned with *Abraham our Father*, as in reaſon it would have been (and not εὑρηκέναι interpoſed) if the meaning of it had been, *Our Father according to the fleſh*; which being ſuppoſed, it will likewiſe follow, that κατὰ σάρκα, *according to the fleſh*, muſt ſignifie the ſame with ἐξ ἔργων, *by works*, verſ. 2. in like manner as *found* and *juſtified* import the ſame. *Idem* Ann. *a.*

For the deſtruction of the fleſh, 1 Cor. 5. 5. *i. e.* To the bringing of ſome ſore diſeaſe upon them. *Idem* on Mat. 17. Ann. *c.*

Fleſhed] Gen. 41. 2,3. *Fat-fleſhed*, and *lean-fleſhed*; or, fat in fleſh, lean in fleſh. *Aynſw.*

Fleſh-hooks] Inſtruments with teeth, to take fleſh out of pots, &c. 1 Sam. 2. 13, 14. 2 Chr. 4. 16.

Fleſhly] Spoken of the *tables of the heart*, 2 Cor. 3. 3.

Fleſhly] Spoken of *Wiſdome*, (whereby *worldly wiſdome* is to be underſtood, Dr. *H.*) 2 Cor. 1. 12. *Minde*, Col. 2. 18. *Vainly puft up by his fleſhly minde*, (without cauſe puffed up by the imagination of his owne fleſh, Dr. *H.*) *luſts*, 1 Pet. 2. 11. Whereby the doctrines and practiſes of the *Gnoſticks* are to be underſtood, Dr. *H.*

Fleſh is often taken for *corrupt nature*, as Rom. 7. 25. & 8. 1, 5, 9, 13. Hence thoſe *luſts* are called *fleſhly luſts*, or *the luſts of the fleſh*, which proceed from corrupt nature, Gal. 5. 1. Rom. 13. 14. Eph. 2. 3. 2 Pet. 2. 18. Sometimes the *luſts of the fleſh*, are taken for thoſe luſts which are againſt the ſeventh Commandement, as 1 Joh. 2. 16. *Annot.*

Fleſh-pots] Exod. 16. 3. Veſſels wherein they boyled their fleſh.

Flep.] To pull or take off the skin, Mic. 3. 3. To ſlay, fley, cut in pieces, and lay beasts on the Altar, were works proper to Prieſts, Lev. 1. 5, 6. *Annot.* on 2 Chron. 29. 34.

Flight] A running away, 1 Chr. 12. 15. Whereunto armies of the Aliens were turned, Heb. 11. 34. Which at ſome time is *impoſſible*, Amos 2. 14. ſome time *dangerous*, Mat. 24. 20.

Flinty] Deut. 32. 13. *Oyl out of the flinty rock*. Barren places like rough and craggy rocks, were made to yeeld fruit; or (according to the letter) Olive trees proſpered in ſtony places. *Annot.* This honey and oyl figured the heavenly graces, which God beſtoweth upon his Church in Chriſt, who is likened to a rock, 1 Cor. 10. 4. *Aynſw.*

Flix] Act. 28. 8. *Bloody flix*. A perillous Flix, with excoriation and painfull wringing of the bowels, and ſome blood iſſuing. *Thomaſ.* An exulceration of the bowels. The *Latines* call this diſeaſe *Tormina*, becauſe through it the bowels are tormented. *Leigh Crit. Sac.*

Flocks] Gen. 4. 4. Heb. *ſheep*, or *goats*, m. Numb. 31. 30. *Of the flocks*, or goats, m.

Flood] Job 20. 17. *The floods*, or ſtreaming brooks, mar. The word carries with it *plenty* and *ſwiftneſſe*, as *floods* bring plenty of water, and run apace. *Annot.*

And the floods came, Mat. 7. 25. The word ποταμοὶ, doth not particularly ſignifie *rivers*, *i. e. ſtreams*, or *chanels*, either beginning from Springs, or proceeding from the Sea, but is a general word, of which as thoſe *rivers* are one *ſpecies*, ſo are Land floods or Torrents, that ariſe from any tempeſtuous ſudden rain; another, and the latter of theſe is here meant, being joyned to the deſcending of the rain, and accompanyed with the blowing of the winds. Dr. *Ham.* Annot. *e.*

Floor] 2 Chr. 34. 11. or, to rafter, mar.

Flotes] Flat-bottomed veſſels or boards faſtened together, and towed with ropes, 1 King. 5. 9. *Annot.*

Flouriſhed again] Phil. 4. 10. or, revived, marg.

Floure] 2 Sam. 13. 8. or, Paſte, marg.

Flutter] Deut. 32. 11. *As an Eagle fluttereth*, &c. or moveth, and cheriſheth. This is the word uſed in Gen. 1. 2. *The Spirit of God moved* (or *fluttered*) *upon the face of the waters*. That openeth the meaning here to be, Gods motions by his Spirit in the hearts of his people. *Aynſw.*

F O.

Foal] Gen. 49. 11. Hebr. *the Son of his Aſſe*; that is, his young Aſſe. *Aynſw.*

Fodder] Job 6. 5. The word ſignifies *mixt food*, and ſuch give we Cattle at this day. Iſa. 30. 24. *Annot.*

Foes] Enemies, Pſal. 27. 2. & 30. 1.

Fold] To wrap up, Heb. 1. 12. Folden, Nah. 1. 10. Joyned unto, or wrapped one within another. Eccleſ. 4. 5. *The fool holdeth his hands together*. Puts himſelf into a poſture of idleneſſe, compoſeth himſelf to do nothing. Labour requireth the ſtretching forth of the hands, Prov. 31. 19. Lazineſſe wraps them

them up in one another, Prov. 6. 9, 10. & 26. 14. & 19. 24. *Annot.*

Folk] People, Gen. 33. 15. Which is alſo applyed to Conies, Prov. 30. 26. They are tearmed עמם, which cometh from עמם, which ſignifieth to *hide*, haply for that Conies hide themſelves in holes.

Follow thee, Exod. 11. 8. Heb. that is, *at thy feet*, marg. 1 Sam. 25. 27. Heb. *walk at the feet of*, mar. 1 King. 20. 10. Heb. are *at my feet*, marg. 2 King. 6. 19. Heb. *come ye after me*, marg. Deut. 1. 36. *Wholly followed*, Heb. *fulfilled to go after*, marg. Amos 7. 15. *As I followed*, Heb. *from behinde*, mar. 2 Sam. 17. 23. *Followed*, Heb. *done*, marg.

Follower] One that imitateth another, which is properly referred to imitation of *virtues*, 1 Cor. 11. 1. Eph. 5. 1. Phil. 3. 17. Heb. 6. 12. 1 Pet. 3. 13.

Folly] Joſh. 7. 15. or Wickedneſſe, ma. Iſa. 9. 17. or Villany, Jer. 23. 13. or, an abſurd thing, Heb. *unſavoury*. See *fooliſhneſs*.

Fome] Froth, Hoſ. 10. 7. See Pſal. 62. 9. Jam. 4. 14.

Fome] Mar. 9. 14. *And he fometh*, or *ſo that he fometh*. Which foming and gnaſhing of teeth were ſignes of vehement torture, and hot pains. *Annot.*

Jude v. 13. *Foming out their owne ſhame*. By their vain words revealing their internall corruptions, as the raging Sea caſts out dirt and mire, Iſa. 57. 20. Phil. 3. 19. *Annot.*

Food] Job 23. 12. *More then my neceſſary food*, or my appointed portion. I took more pains to lay up Gods Word in my heart, then men do to lay up in ſtore proviſion for the belly, Prov. 30. 8. & 31. 15. Gen. 47. 22. *Annot.*

Job 24. 5. *The wilderneſſe yeeldeth food*. Though the Wilderneſſe be very barren, yet the wilde Aſſe can pick out ſuſtenance there for him and his young ones. So oppreſſours can pick maintenance for them and theirs, out of the throats of the poor. *Annot.*

Fools] Job 12. 17. *And maketh the Judges fools*, or *mad*; as Eccleſ. 7. 7. Iſa 44. 25. God will deprive them of underſtanding, or ſo go beyond them, that he will croſſe all their Sentences. *Annot.* Job 30. 8. *Of fools*. Of men that had no underſtanding in them. *Annot.*

Fooliſh] Deut. 32. 6. or Vile. The Heb *Nabal*, is ſuch a fool as hath his underſtanding and judgement faded and depraved, whereupon he becometh vile and wicked, Pſal. 14. 1. & 74. 18. This *fool* or *vile* perſon, is oppoſed to the *noble* or *liberall*, Iſa. 32. 5. *Aynſw.*

Job 2. 10. *As one of the fooliſh women*. As a woman that wants underſtanding, and makes her ſelf ridiculous to all men, 2 Sam. 13. 13. The Hebr. word comes from a verb that ſignifies the *falling of a withered leaf from a tree*, Pſal. 1. 3. As it hath no moyſture in it, ſo there was no wiſdome in her ſpeech. Or, as a *wicked woman*, for ſo the word *fooliſh* often ſignifies, Pſal. 14. 1, 2. Prov. 1. 32. & 7. 22. & 9. 13. *Annot.*

Job 5. 2. *The fooliſh man*. Him that doth things raſhly for want of wit, Pſ. 5. 5. *Annot.* The Heb. word חוללים, doth more properly ſignifie *mad-men*, as it is here tranſlated by moſt Interpreters; roarers, royſters, riotous perſons. *Annot.*

It's ſpoken of the *Heart*, Rom. 1. 21. a *King*, Eccleſ. 4. 13. *Knowledge*, Iſa. 44. 25. *Luſts*, 1 Tim. 6. 9. *Man*, Job 5. 2. *Nation*, Deut. 32. 21. *People*, Deut. 32. 6. *Prophets*, Ezek. 13. 3. *Queſtions*, 2 Tim. 2. 23. Tit. 3. 9. *Shepherds*, Zech. 11. 15. *Son*, Prov. 17. 25. *Talking*, Eph. 5. 4. *Things*, Lam. 2. 14. *Virgins*, Mat. 25. 2. See *Fool*.

Fooliſhly] Unwiſely, unadviſedly, Gen. 31. 28. *Nor charged God fooliſhly*, Job 1. 22. or with folly, Heb. *nor attributed folly or unſavourineſſe to God*. The word ſignifies that which *wants* due or right *temperature*; or any kinde of meat not well *ſeaſoned*, chap. 6. 6. Untempered morter, Ezek. 13. 10, 11, 14. His heart was ſo well ſeaſoned, that he had no unfitting thoughts of God and his providence, that might be unbecoming Gods juſtice, or diſpleaſing to him, as unſavoury meat is to us. *Annot.* 2 Cor. 11. 21. *I ſpeak fooliſhly*, Gr. *in fooliſhneſſe*. *Annot.*

Fooliſhneſſe] Pſal. 38. 5. The Hebrew אולת, meaneth *raſh* and *unadviſed folly*, *through want of prudency*. Therefore, though commonly in Gr. it is tearmed *imprudency*, yet it is ſometime called *unadviſed raſhneſſe*, Prov. 14. 17. & אויל, the *fool*, is named *raſh* or *heady*, Prov. 10. 14. and by *fooliſhneſſe* is meant uſually *vicioufneſſe*, or *ſin*, and is ſo expreſſed by the *Greeks*, Prov. 13. 16. & 15. 2. & 26. 11. And our Saviour numbreth *fooliſhneſſe* among *other evils that defile a man*, Mar. 7. 22. *Aynſw.* Pſal. 69. 5. *Thou knoweſt my fooliſhneſſe*; that is, thou knoweſt whether I be guilty of any ſuch thing, or no. Pro. 14. 24. *The fooliſhneſſe of fools is folly*. A fool is a fool, though he be never ſo rich. *Annot.*

Fooliſhneſſe] Mar. 7. 22. Of the ſeverall notions that the word ἀφροσύνη, *imprudence* or *folly* may be capable of; that which ſeems moſt proper to this place is that of *boaſting*, which is the moſt unſeemly thing, and ſo the

the moſt contrary to *prudence* or *wiſdome* of converſation. In this ſenſe the word is uſed, 2 Cor. 11. 1, 19. & ch. 12. 6, 11. In this notion it will accord and aſſociate very well with βλασφημία, *calumny*, and ὑπερηφανία, *pride*, which immediately precede the *caluminiating*, *faſtuous*, (inſolent) and *vain-glorious* behaviour, going ordinarily together. Dr. *Ham.* Annot. *d.* See *Folly.*

Foord] Gen. 32. 22. or Paſſage. *Aynſw.*

Foot-breadth] Deut. 2. 5. or, *to the treading of the ſole of the foot.* The Gr. tranſlateth it, *not the ſtep* (or *breadth*) *of a foot*; which phraſe *Luke* uſeth in Act. 7. 5. Though the *Edomites* were wicked, yet God continued their ſtate for a time; during which, no man might lawfully diſturb them. By this God teacheth alſo the difference between *Eſau's* portion, and *Jacob's*. See Rom. 9. 11, 12, &c. Col. 1. 12. *Aynſw.*

Footed] The words *Cloven*, Levit. 11. 3, 7, 26. *Broken*, Lev. 21. 19. *Four*, Act. 10. 12. hereunto prefixed, make known the meaning of ſuch places.

Foot-men] 1 Sam. 22. 17. or Guard, Heb. *the runners*, mar.

Foot-ſteps] Pſal. 89. 51. or Foot-ſoles; that is, the wayes, life, actions, and ſufferings, Pſal. 56. 7. & 49. 6. This referred to *Chriſt*, reſpecteth the Oracle, Gen. 3. 15. that the *Serpent ſhould bruiſe the foot-ſole of the womans ſeed.* Referred to *Chriſtians*, which follow his foot-ſteps, in ſuffering and dying with him, that we may be glorified with him, (Rom. 8. 17. 1 Pet. 2. 21.) it noteth the ſcandall of the Croſſe of Chriſt, 1 Cor. 1. 23. 1 Pet. 4. 13, 14. *Aynſw.*

For] Gen. 24. 10. or And, marg. Joſh. 2. 14. *For yours*, Heb. *inſtead of you to die*, m. Joſh. 23. 9. or Then, mar. Judg. 13. 15. Heb. *Before.* Judg. 5. 15, 16. or In, marg. Eſt. 3. 8. Heb. *meet*, or *equall*, mar. Job 8. 4. Heb. *in the hand of*, mar. Job 22. 17. or To, ma. Pſal. 3. 3. or About, mar. Pſal. 68. 18. *For men*, Heb. *in the man*, mar. Pſal. 119. 76 *For my comfort*, Heb. *to comfort me*, marg. Zeph. 2. 7, 14. or When, mar. Mar. 1. 4. or Unto, mar. Rom. 1. 5. *For obedience to the faith*, or to the obedience of faith, mar. Heb. 2. 9. or By, mar. 1 Pet. 1. 24. or For that, marg. Rev. 9. 15. or At, marg.

Foraſmuch] It's all one with Seeing, Becauſe, Becauſe that, Whereas, Gen. 41. 39. Numb. 10. 31.

Forbear] Col. 3. 13. *Forbearing one another.* The Originall word ἀνέχομαι, is rendred ſometime to *maintain*, Act. 18. 14. ſometime to *ſuffer*, to *endure*, 1 Cor. 4. 12. 2 Theſſ. 1. 4. ſometime to *ſupport*, Epheſ. 4. 2. This hath in it,

1 A freedome from the thirſt of revenge.

2 A bearing with the infirmities of others, by covering them if they be ſecret; and by ſilence, in not reproving them, when they fail meerly in frailty.

3 As a bearing with them, ſo a bearing of them, in not ſtirring or provoking their infirmities, and by pleaſing their humour in that which is good to edification.

4 A not proſecuting of wrongs either by Anſwers or Suits, and that even when we are able to revenge.

Again, there's a *forbearance* in *judgement*, when in doubtfull caſes we ſuſpend our opinions or cenſures; in *words*, in not anſwering, or giving ſoft anſwers; in *deeds*, when we render not evill for evill. In ſome things we muſt forbear *ever*, as in ſome weakneſſes that are by meer overſight or ignorance; and in ſome things we muſt forbear for *a time*, that is, till there be a fit opportunity to admoniſh or correct. *Byfield* on Col. 3. 13.

Forbearance] Rom. 3. 25. *Through the forbearance of God*, Gr. *in the forbearance.* Through his patient and ſuffering nature; or word for word, according to the Greek, *in the forbearance*, or *in time of his patience*; that is, when God did ſhew forth his goodneſſe in ſuſpending his judgements upon the world, not ſuffering them to periſh for their ſins, although he had not as yet fully opened the treaſure of his grace for an abſolute pardon, the clear manifeſtation whereof he reſerved for the time of the Goſpel, Rom. 16. 24, 26. *Annot.*

Force] Ezr. 4. 23. Chald. *arm*, marg. Ezek. 35. 5. Heb. *hands*, marg.

Forces, Iſa. 60. 11. or Wealth, mar. Dan. 11. 38. or Munitions, marg. Obad. v. 11. or Subſtance, mar.

Force] Deut. 22. 15. or take ſtrong hold of, mar. Judg. 20. 5. *Forced*, Heb *humbled*, m. So 2 Sam. 13. 12. mar.

Forcible] Job 6. 25. *How forcible are right words?* There is much force in ſolid reaſons; the force of ſtrong arguments are perſwaſive. *Annot.*

Forecaſt] Dan. 11. 24. *And he ſhall forecaſt his devices*, Heb. *think his thoughts.* Cunningly to get and gain the reſt of all the ſtrengths of *Ægypt*, or *Syria* rather. V. 25. *They ſhall forecaſt devices againſt him.* Many of the States and Potentates of *Ægypt* ſhall betray their King, and being corrupted and bribed by *Antiochus Epiphanes*, ſhall treacherouſly fore-

caſt,& plot and deviſe ſecretly with *Antiochus* againſt him. *Annot.*

But Mr. *Parker* in his *Expoſition of the Viſions and Propheſies of Daniel*, underſtands this of *Antichriſt*, who took the ſtrong Holds, Caſtles, and fenced Towns of the *Waldenſes*, by deceit, and pretence of peace, p. 101. Whoſe Captains alſo made paſſage for their conqueſts of the Holy-land, by politick deſignes, having plotted with the native and domeſtick Chriſtians of *Aſia* and *Syria*, from *Nicea* forward, p. 103.

Foꝛe-fathers] Jer. 11.10. Heb *firſt fathers*, *firſt* for *former*, as Eccleſ. 7.10. Iſa. 61.4. 1 Tim. 5.12. *Annot.* 2 Tim. 1.3. Not his immediate *Fore-fathers*, who brought him up in *Pharaſaiſme*, but his Anceſtors, *Abraham*, *Iſaac*, and *Jacob*, &c. who ſerved God in the ſame true Religion for ſubſtance which the Apoſtle now profeſſed, Act. 23.1. & 24.16. *Annot.*

Foꝛe-front] 1 Sam. 14.5. Heb. *tooth*, ma. 2 Chr. 20.27. Heb. *head*, mar. It's applyed to a *houſe*, 2 King. 16.14. Ezek. 47.1. and to a *battle*, 2 Sam. 11.15.

Foꝛe-head] The forepart of the head, and upper part of the face above the eye-brows. Here *Aaron* ware a plate of pure gold, whereupon was engraven *Holineſſe to the Lord*, Exo. 28.38. Here *Goliah* was ſlain with a ſtone, 1 Sam. 17.49. Here Leproſie appeared in *Uzziah*, 2 Chr. 26.10. Here gracious Mourners were marked, Ezek. 9.4. and the Followers of Chriſt, Revel. 14.1. On this a Jewel was worne by Women, Ezek. 16.12. *A whores forehead*, Jer. 3..3. a *proverbial form*. Shame appears in the face, Pſal. 69.7. Dan. 9.8. and none more ſhameleſſe then common Harlots, whence *Babylon* hath her title, telling what ſhe is, written in her forehead, Rev. 17.5. *Annot.* In Ezek. 3.7. the Heb. *ſtiffe of forehead*, is rendred *impudent*, Comp. the marg. & text. But the Lord promiſed to make his Prophets *forehead ſtrong againſt their foreheads*, verſ. 8, 9. He would aſſiſt him, and give him boldneſſe and conſtancy. See *Annot.*

Foꝛe-know] Rom. 8.29. *Whom he did fore-know*. The word is not προέγνω, he *knew before*, but προέγνω, he *acknowledged before*, 2 Tim. 2.19. Rom. 11.2. By *preſcience* here we underſtand not ſimply the *fore-knowledge* of God, but his *fore-acknowledging*, which is a *knowledge* with *approbation*. *Leigh*'s Annot. Whom God hath *fore approved* and *acknowledged* for his, according to the purport of the Goſpel, whom he knew as a Shepherd doth his flock, Joh. 10.14. (*i. e.* the lovers of God, ſo favoured by him, verſ. 28.) & ch. 11.2. Dr. *Ham.* Thoſe whom he marked out as it were out of all other men in the world, and ſet his affection upon, Pſal. 1.6. Jer. 1.5. Mat. 7.23. *Annot.*

Foꝛe-moſt] The firſt, Gen. 32.17. & 33.2.

Foꝛe-ordained] Rom. 3.25. Set forth. Comp. the marg. with the text.

Foꝛe-part] That which is before, or the former, Exod. 28.27. 1 King. 6.20.

Foꝛe-runner] See *Dict.* on the *Hebr.*

Foꝛe-ſee] To ſee before, or fore-eſpie, Pro. 22.3. Act. 2.25. *I foreſaw*, Heb. *I have ſet. Annot.*

Foꝛe-ſhip] The prow or foremoſt part of the ſhip, Act. 27.30.

Foꝛe-ſkin] Gen. 17.11. To wit, of the *genitall* part, which ſo ſoon as ſin appeared, was for *ſhame* kept out of ſight; and which is not onely corrupt in it ſelf, but the means to convey corruption to another, which yet God can dignifie with a holy uſe in a *Sacramentall* ſenſe, and hereby upon this diſhonorable part he hath ſet ſo much honor, according to that of the Apoſtle, 1 Cor. 12.23. that many Nations have willingly taken up Circumciſion, as an honour to themſelves, & the want of it hath been ſometimes upbraided with contempt, 1 Sam. 17.36. *Annot.* The Hebr. *Gnorlah* ſignifieth a *ſuperfluity* and *ſtoppage*, that hindereth the due effect and operation of a thing; and the Gr. ἀκροβυσία (which the Apoſtle uſeth in Rom. 2.25.) is in ſpeciall that *ſuperfluity*, which is on the top of mans fleſh, to wit, on the member of generation: the fore-skin that covereth the ſecret part, which God here commandeth to be *cut* quite *off*, as a ſigne of *mortification*, and regeneration of nature. The ſame word is applyed *figuratively* to other parts; and *ſpiritually* all ſin is ſignified by this ſuperfluous fore-skin, Jam. 1.21. *Aynſw.* Deu. 10.16. *The fore-skin of your heart.* This the Gr. tranſlateth *hardneſſe of heart.* The Chald. *fooliſhneſſe* (or *groſſeneſſe*) *of the heart.* Hereby is taught repentance and mortification of the inward man by *circumciſion off the heart in the Spirit*, Rom. 2.29. in *putting of the body of the ſins of the fleſh*, Col. 2.11. *Aynſw.* Jer. 4.4. The ſinfull body of the fleſh, Col. 2.11. The obſtinacy that groweth like a thick skin over your hearts, ch. 6.10. Ezek. 44.9. Act. 7.51. *Annot.*

Foꝛe-tell] To tell before, 2 Cor. 13.2.

Foꝛe-warn] To foreſhew, manifeſt, make known, Luk. 12.5. Tell before, 1 Theſ. 4.6.

Foꝛfeited] Ezr. 10.8. Heb. *devoted*; that is, his goods or temporall eſtate, ſhall be taken from him, and given to the publick uſe

uſe of the Temple, or of the State, or of the Poor, he ſhould have no more right unto it. *Annot.*

Forge] *The proud have forged a lie,* Pſal. 119. 69. or compoſed, adjoyned. So Job 13. 4. *Aynſw.*

Forger] *Ye are forgers of lies,* Job 13. 4. So it is tranſlated, but the word טפל, never ſignifies ſo, but חרש, is uſed for to invent lies, as a Work-man frames a building. The word is uſed but twice more in Scripture, and it ſignifies *ſowing*, whereby one piece of cloth is ſowed to another, as ch. 14. 17. Some take it as an accuſation of his friends, that they had as it were *ſowed* one lie to another to diſgrace him, that is, had multiplyed many lies againſt him. But it rather intimates *faſtening* lies upon God, or him, as one piece of cloth is *faſtned* upon another; as it ſhould be tranſlated, Pſal. 119. 69. *The proud have ſowed* or *faſtened a lie upon me.* He accuſes his friends that they did go about to wrong God and him, by ſpeaking falſly of both. *Annot.*

Forgetfull] Heb. 13. 2. See *Dict.* thereon. *He is a forgetfull hearer,* that is, not a doer of the work, Jam. 1. 25.

Forgive] To *forgive ſin,* is all one with, To pardon, Exod. 34. 9. To ſpare, Nehem. 13. 22. To cover, Pſal. 32. 2. To blot out, Iſa. 43. 25. To mention no ſin, Ezek. 33. 16. Not to lay ſin to ones charge, Act. 7. 60. Not to impute ſin, Rom. 4. 8. To be merciſull, and not to remember ſin any more, Heb. 8. 12. We muſt pray for the *forgiveneſs of our own* ſins, Pſal. 25. 18. For the *forgiveneſſe* of *others*, Exod. 32. 32. Yea *forgive* men their *treſpaſſes*, as we would that God ſhould *forgive* our *treſpaſſes*, Mat. 6. 14. See *forgiveneſſe.*

Forke] 1 Sam. 13. 21. An inſtrument which Husband-men uſe about their corn, hay, graſſe, *&c.*

Form] *Who being in the form of God,* Phil. 2. 6. μορφὴ ſignifies not onely an *externall* and *accidentall form*, as Mar. 16. 12. Nor at all an *image* or *picture* (as μόρφωσις ſeems to do, Rom. 2. 20. 2 Tim. 3. 5.) but it is taken alſo in good Authors, for an *internal eſſential form* or *beeing.* It ſignifies that which hath *a beeing of it ſelf*, and *needs not the aſſiſtance of another to its being*; ſo that *being in the form of God*, is *known in the eſſence of God, being God*, and by the *rayes* and *beams* of his *divinity* (ſhining even in his firſt *conception* and *birth*) *diſcerned* and *known* to be ſo. Dr. *Hammond* Annot. *a.*

Form] Iſa. 45. 7. Frame. *Annot.* Job 26. 5. *Are formed from under the waters.* The word ſignifieth to bring forth children out of the wombe, when they have their right *form*, ch. 39. 1. Thus it is taken here. Such things are *formed* in the bottome of the *waters*, or under them, as in a wombe, and by Gods providence brought forth to light as *children* are. *Annot.*

Job 33. 6. *I am formed,* Heb. *am caſt out.* An alluſion to the Potters, who when they purpoſe to make an *earthen* veſſell, cut out a lump of clay to make it of. So did God form *Adam*'s body, Gen. 2. 7. *Annot.* And of him all things are *formed*, *beaſts*, Gen. 2. 19. the *crooked Serpent*, Job 26. 13. the *earth*, Pſal. 90. 2. the *eye*, Pſal. 94. 9. *All things*, Prov. 26. 10.

Former] Pſal. 79. 8. or, of them that were before, marg. Mal. 3. 4. or Ancient, marg.

Fornication] *There is fornication among you,* 1 Cor. 5. 1. *Fornication* in this place is a general word to comprehend all unlawfull *deſires* of the *fleſh*, acts of whatſoever prohibited *carnality* under it. Dr. *Ham.* An. *a.*

Fornicator] Heb. 12 16. See *Dict.* thereon, 1 Cor. 5. 11. We ought not to have any intimate familiarity, or common uſages, or manner of life and converſation with ſuch. *Annot.* Such ſhall not inherit the Kingdome of God, 1 Cor. 6. 9.

Forſwear] Mat. 5. 33. Not to do that which one hath ſworn to do.

Fort] A fortification, ſence, or hold, 2 Sam. 5. 9. A bulwark, Block-houſe, Ezek. 4. 2.

Forth] Pſal. 113. 2. *From this time forth*, or *from now, henceforth*, 2 Chr. 29. 23. Heb. *neer*, marg. Jer. 49. 5. *Right forth*, as Amos 4. 3. Not daring either to ſtand ſtill, or to look back. *Annot.*

Forthwith] Incontinently, immediately, upon the ſudden, without delay, Ezr. 6. 8. Joh. 19. 34. Act. 9. 18.

Forty] Spoken of *Baths*, 1 King. 7. 38. *Camels*, 2 King. 8. 9. *Cubits*, 1 Kin. 6. 17. *Dayes*, Gen. 7. 4, 12. Exod. 24. 18. 1 King. 19. 8. Jonah 3. 4. Mat. 4. 2. *Kine*, Gen. 32. 15. *Stripes*, Deut. 25. 3. *Yeers*, Gen. 5. 13. Exod. 16. 35. Hereunto are added *one*, 1 King. 14. 21. *two*, Numb. 35. 6. *four*, 1 Chr. 5. 18. *Five*, Gen. 18. 28. *ſix*, Joh 2. 20. *ſeven*, Gen. 47. 28. *eight*, Numb. 35. 7. *nine*, Lev. 25. 8. *thouſand*, Numb. 1. 33. *one thouſand*, Numb. 1. 41. *two thouſand*, Judg. 12. 6. *three thouſand*, Numb. 26. 3. *four thouſand*, 1 Chron. 5. 18. *five thouſand*, Num. 1. 25. *ſix thouſand*, Numb. 1. 21.

Fortieth] Spoken of *Yeer*, Numb. 33. 38. Deut. 1. 3.

Fortifie] To aſſault, or hardly preſſe, Judg. 9. 31. To ſtrengthen, 2 Chro. 11. 11. To repair, 2 Chr. 26. 9. marg. To leave, Nehem. 4. 2. marg. Dan. 11. 10. *Raphiah* on the confines and frontiers of *Ægypt*, which *Antiochus Magnus* took from *Ptolemeus Philopater*. *Annot.*

Forward] Geneſ. 26. 13. *Went forward*, Heb. *went going*, mar. as who did ſtill thrive. Exod. 14. 15. *Go forward*, paſſe on. 1 Sam. 16 13. *From that day forward*, thenceforth. 1 Chr. 23. 4. *To ſet forward*, or *to overſee*. *Annot.* Job 30. 13. To further and increaſe, Jer. 7. 24. *Not forward*, Heb. *not to face*. *Annot.* 2 Cor. 8. 10. Gr. *willing*, mar.

Forwardneſſe] 2 Cor. 8. 8. σπουδὴ, an earneſt and ſerious bending and application of the minde, which was in ſome about contributing to the Saints. See *Leigh. C. S.* 2 Cor. 9. 2. προθυμία, cheerfulneſſe, a ready minde. *Idem* Ib.

Foule] Ezek. 34. 18. Trouble, mar, tread, trample upon. Applyed to the *face*, *weather*, *ſpirit*.

Fowle] Pſal. 148. 10. *Flying fowle*, Heb. *bird of wing*, mar.

Fowler] Taken, 1. *Properly*, for a taker of birds whether by *ſnares*, *nets*, or otherwiſe) Prov. 6. 5.

2. *Figuratively*, for a deadly enemy, Pſal. 91. 3. & 124. 7. Hoſ. 9. 8.

Found out] 1 King. 7. 47. Heb. *ſearched*

Foundation] Ezr. 3. 6. *The foundation of the Temple of the Lord was not yet laid*, Heb. *the Temple of the Lord was not yet founded*, marg. Job 38. 6. Heb. *ſockets*, marg.

Laying up in ſtore for themſelves a good foundation, 1 Tim. 6. 19. Treaſure, or pledge, bill, or bond. The word θεμέλιον coming from τίθημι, *to lay up*, as θησαυρὸς doth, it may poſſibly ſignifie no more then *a treaſure*, ſomewhat *laid up*. But it may ſignifie in the ſame *latitude*, that the Hebr. עקד (which is anſwerable to it) doth, *i. e.* not onely a *foundation*, but as the *Rabbins* uſe the word, a *bill* of *contract*, a *bond* or *obligation* that he receives that *lends* out any thing, upon which he may *found* a *confidence* of having it returned to him again. To this perhaps it may be applyable that the Hebr. מיסד, which is rendred θεμέλιον ſometimes, is alſo rendred συνθήκη, Iſa. 30. 1. A *compact*. And then it will have this weight here, that the *Almeſgiver* by his *liberality*, *receives* and *layes up* an *obligation* from God that this *mercy* of his ſhall be *rewarded*. Hereunto that of Prov. 19. 7. is very agreeable; and in this ſenſe the word is again found, 2 Tim. 2. 19. where Gods θεμέλιον is ſaid to have a *ſeal affixed* to it, which ſeems to referre to a Bill or Bond, and becauſe thoſe *ſeals* had their *inſcriptions* on both ſides, agreeing to the *conditions* of the two perſons *contracting*, accordingly it is here added, firſt on *Gods* part, *The Lord knoweth them that are his*; *i. e.* God will be *faithfull* and *conſtant* in owning thoſe that are his Servants. Then ſecondly on *mans* part. *Let every one that nameth the name of Chriſt depart from iniquity*. So that Gods θεμέλιον there, may very well ſignifie his χειρόγραφον *bill* or *bond* (and ſo here the word may ſignifie alſo) which being left with any man, as a means to *ſecure* him, a *depoſitum*, a παγδήκη, a *pledge* or *pawn*, may well be ſtyled θεμέλιον, from τίθημι, *pono*, ſomewhat delivered him for his *ſecurity*. Dr. *Ham.* Para. & Annot. *b*.

Founder] A melter of metals for Idolatrous uſes, Judg. 17. 4. Jer. 10. 9, 14. & 51. 17.

Fourbith] Jer. 46. 4. or Poliſh, as 2 Chr. 4. 16. Great care there was anciently among the Soldiers, Commanders, and Officers, eſpecially to have their arms glitter. *Annot.* It's alſo ſpoken of a Sword, Ezek. 21. 9, 10.

Four] Spoken of *Anchors*, Act. 27. 29. *Angels*, Rev. 9. 14, 15. *Barrels*, 1 Kin. 18. 33. *Beaſts*, Rev. 4. 6, 8 *Berries*, Iſa. 17. 6. *Bowles*, Exod. 37. 20. *Carpenters*, Zech. 1. 20. *Chariots*, Zech. 6. 1. *Children*, Dan. 1. 17. *Cities*, Joſh. 19. 7. *Companies*, Judg. 9. 34. *Corners*, Exod. 25. 12. *Cubits*, 1 King. 7. 38. *Daughters*, Act. 21. 9. *Dayes*, Act. 10. 30. *Elders*, Rev. 19. 4. *Ends*, Exod. 38. 5. *Faces*, Ezek. 1. 6. *Feet*, Lev. 11. 23. *Fingers*, 2 Sam. 21. 20. Jer. 52. 21. *Generations*, Job 42. 16. *Heads*, Gen. 2. 10. *Horns*, Zech. 1. 18. Sore *judgements*, Ezek. 14. 21. *Kinds*, Jer. 15. 3. *Kingdomes*, Dan. 8. 22. *Kings*, Gen. 14. 9 *Leaves*, Jer. 36. 23. *Leprous men*, 2 King. 7. 3. *Levites*, 1 Chr. 26. 17. *Living creatures*, Ezek. 1. 5. *Men*, Dan. 3. 25. *Moneths*, Judg. 19. 2. *Oxen*, Numb. 7. 7. *Parts*, Geneſ. 47. 24. *Pillars*, Exod. 27. 16. *Chief Porters*, 1 Chron. 9. 26. *Quarters*, Deut. 22. 12. *Quaternions of Souldiers*, Act. 12. 4. *Rings*, Exod. 25 12. *Rowes of ſtones*, Exod. 28. 17. *Sheep*, Exod. 22. 1. *Sides*, Ezek. 1. 8. *Sockets*, Exod. 26. 32. *Sons*, 1 Chro. 23. 10. *Spirits*, Zech. 6. 5. *Squares*, Ezek. 43. 16. *Tables*, Ezek. 40. 41. *Things*, Pro. 30. 15, 24. *Times*, Neh. 6. 4. *Tranſgreſſions*, Amos 1. 9. *Underſetters*, 1 King. 7. 34. *Wagons*, Numb. 7. 8. *Wheels*, Ezek. 10. 9. *Winds*, Dan. 8. 8. *Wings*, Dan. 7. 6. *Yeers*,

Luk.

Luk. 2. 37. Hereunto other numbers are annexed, as *twenty*, Rev. 4. 4, 10. *hundred*, Gen. 15. 13. *hundred* and *ten*, Ezr. 1. 10. *hundred thirty five*, Ezr. 2. 67. *hundred fifty*, 2 Chr. 8. 18. *hundred fifty four*, Ezr. 2. 15. *hundred ſixty eight*, Nehem. 11. 6. *thouſand*, 1 Sam. 4. 2. *thouſand five hundred*, Ezek. 48. 16.

Four-fold] Four times ſo much, 2 Sam. 12. 6. Luk. 19. 8.

Four-footed Spoken of beaſts having four feet, Act. 10 12. & 11. 6. Rom. 1. 23.

Four-ſquare] Exod. 27. 1. This form ſignifieth firmneſſe and ſtability; therefore the *heavenly Jeruſalem* is *four-ſquare*, Revel. 12. 16 So was the figure of it, Ezek. 48. 20. and the Moſt holy place in the Temple and Tabernacle, 2 Chr. 3. 8 The Altar prophefied of under the Goſpel, though it be much larger, (becauſe the worſhippers are increaſed all over the world) yet it is alſo *four-ſquare*, Ezek. 43. 16. *Aynſw.*

Fourſcore] Spoken of *Concubines*, Cant. 6. 8. *Levites*, 1 Chr. 15. 9. *Males*, Ezr. 8. 8. *Meaſure* of *Wheat*, Luk. 16. 7. *Men*, Jer. 41. 5. *Perſons*, 1 Sam. 22. 18. *Pieces* of *Silver*, 2 Kin. 6. 25. *Prieſts*, 2 Chr. 26 17. *Yeers*, Exod. 7. 7. Hereunto are annexed, *thouſand*, 1 Kin. 5. 15. *five thouſand*, 2 King. 9. 35. *ſeven thouſand*, 1 Chr. 4. 5.

Fourteen] Spoken of *Cities*, Joſh. 15. 36. *Cubits*, Ezek. 43. 17. *Dayes*, 1 Ki. 8. 65. *Generations*, Mat. 1. 17. *Lambs*, Numb. 29. 13. *Sons*, 1 Chr. 25. 5. *Souls*, Gen. 46. 22. *Wives*, 2 Chro. 13. 21. *Yeers*, 2 Cor. 12. 2. Hereunto are annexed, *thouſand*, Numb. 6. 49. Job 42. 12.

Fourteenth] Spoken of *Day*, Exod. 12. 6. *Lot*, 1 Chr. 24. 13. *Night*, Act. 27. 27. *Yeer*, Gen. 14. 5.

Fourth] Spoken of *Angel*, Deut. 18. 12. *Beaſt*, Dan. 7. 7. *Charet*, Zech. 6. 3. *Day*, Gen. 1. 19. *Foundation*, Rev. 21. 19. The *Gadites* that ſeparated themſelves unto *David*, 1 Chr. 12. 8, 10. *Generation*, Gen. 15. 16. *Kingdome*, Dan. 2. 42. *Kings*, Dan. 11. 2. *Lot*, Joſh. 19. 17. & 1 Chr. 24. 8. *Moneth*, Ezek. 1. 1. *Part*, Neh. 9. 3. *River*, Gen. 2. 14. *Row of ſtones*, Exod. 28. 20. *Seal*, Rev. 6. 7. *Sons*; as of *Benjamin*, 1 Chr. 8. 2. *David*, 2 Sam. 3. 4. *God*, Dan. 3. 25. *Hebron*, 1 Chr. 23. 19. *Hoſah*, 1 Chr. 26. 11. *Jeſſe*, 1 Chr. 2. 14. *Joſiah*, 1 Chron. 3. 15. *Meſhelemiah*, 1 Chron. 26. 2. *Obed-Edom*, Ibid. 4. *Watch of the night*, Matth. 14. 25. *Wheels*, Ezek. 10. 14. *Yeer*, Levit. 19. 24.

F R.

Fragments] Mat. 14. 20. or *broken meat*, as the word is rendred, Mat. 15. 37.

Frail] Pſal. 39. 4. or *ſoon-ceaſing*, *temporary*, *brittle*, and *ſhort-lived*. The Chald. expoundeth it, *When I ſhall ceaſe out of the world*, or *how defective I am*. So the Greek ſaith, *What I lack*, to wit, *of the end of my dayes*, which is the tearm and period of my life. *Aynſw.*

Frankly] Freely, Luk. 7. 42.

Fraud] Pſal. 10. 7. *Deceit and fraud*, or *impoſtures and inward guile*; that is, outward deceitfull ſhews and promiſes, and privy guile, lurking in the heart. *Aynſw.* Jam. 5. 4. *Kept back by fraud*, or *being by you taken away*. The Originall ἀποστερέω is rendred by *defraud*, Mar. 10. 19. & 1 Cor. 6. 8. & 7. 5. and *deſtitute*, 1 Tim. 6. 5.

Fray] To fright, put in fear, diſturb, chaſe away, Deut. 28. 26 Jer. 7. 33. Zech. 1. 21.

Freckled ſpot] Lev. 13. 39. or *White-morphew*; in Heb. *bohak*, a word not uſed but in this one place, and it hath the ſignification of *cleerneſſe* or *whiteneſſe*; and is not a *Leproſie*, but a *foregoer* of it, and *neer* thereunto. *Aynſw.*

Free] Applyed to, and ſpoken of, *Born*, Act. 22. 28. The *called in the Lord*, 1 Cor. 7. 22. The *Ceremoniall Law*, Gal. 5. 1. *Children*, Mat. 17. 26. *Gift*, Ro. 5. 15, 16. 18. *Heart*, 2 Chr. 29. 31. *Jeruſalem*, which is *above*, Gal. 4. 26. The *Law of ſin and death*, Rom. 8. 2. A *new man married*, Deut. 24. 5. The *oppreſſed*, Iſa. 58. 6. *Righteouſneſſe*, Rom. 6 20. *Servants*, Exod. 21. 2. Deut. 15. 13. *Sin*, Rom. 6. 22. *Singers*, 1 Chr. 9. 33. *Spirit*, Pſa. 51 12, A *widow*, Rom. 7. 3. A *woman* having a *jealous husband*, Numb. 5 19, 28. The *Word*, 2 Theſſ. 3. 1. Hereunto are annexed the word *Man*, (whereby may be underſtood both one in reſpect of his outward condition at *liberty*, Rev. 6. 15. and one *redeemed* from the *thraldome* of *Satan*, and *ſervitude* of *ſin*, Gr. *made free*. 1 Cor. 7. 22. marg.) *Offering*, which *Aynſworth* rendreth by *willing*, Exod. 36. 3. *Will*, (Ezr. 7. 13.) *Of their own free will*, voluntarily, *free will offering*, and *free-will offerings*, (Lev. 22. 18, 21. or *voluntary*.) *Aynſw. Woman*, Gal. 4. 22. By which *Sarah* is meant.

Freed] Joſh. 9. 23. *There ſhall none of you be freed*, Heb. *not to be cut off from you*, marg. Rom. 6. 7. Gr. *juſtified*, marg.

Freedome] Lev. 19. 20. By a Bill of Diſ-

miſſion. *Aynſw.* Act. 22. 28. The freedome of the City of *Rome. Annot.*

Freely] Gen. 2. 16. *Thou maiſt freely eat*, Heb. *eating thou mayſt eat.* The doubling of words is often uſed in Scripture for more *earneſtneſſe* and *aſſurance*; and in things to come, to ſignifie *ſpeedy* performance, Gen. 41. 32. *Aynſw.* Numb. 11. 5. For nought. *Idem.* 1 Sam. 14. 30. Of their own accord, without reſtraint, Ezr. 2. 68. & 7. 15. Liberally, of a willing minde, Pſal. 54. 6. With voluntaryneſſe, or in freeneſſe. *Aynſw.* Hoſ. 14. 4. *I will love them freely.* Singularly, with an abundant and conſtant love, freely, without finding any cauſe in them for it. *Annot.* Act. 2. 29. Boldly, confidently.

Frequent] 2 Cor. 11. 23. πολλάκις, oftentimes, many times.

Freſh] Job 29. 20. Heb. *new*, Jam. 3. 12. *Sweet*, as the word γλυκὺς is rendred, Rev. 10. 9. It's ſpoken of *glory*, Job 29. 20. *oyl*, Numb. 11. 8. & Pſal. 92. 10. *Water*, Jam. 3. 12. *His fleſh ſhall be freſher then a childes*, Job 33. 25. Full, ſoft, and tender, full of moyſture, like a childe. *Annot.*

Fret] Lev. 13. 51. *Fretting*, or *rankling.* This word is not uſed, but in this caſe of *Leprie*, and in Ezek. 28. 24. where it is applyed to a *prickling* or *rankling briar.* The Greek tranſlateth it, a *continuing leproſie*; the Chald. a *diminiſhing*, becauſe that which fretteth, both continueth long, and waſteth the thing wherein it is. *Aynſw.*

Friends] Job 19. 19. *My inward friends*, Heb. *the men of my ſecret*, marg. Pr. 14. 20. *The rich hath many friends*, Heb. *many are the lovers of the rich*, mar. Mar. 3. 21. His friends, or kinſmen, mar.

Friendly] Judg. 19. 3. Heb. *to her heart*, m. So Ruth 2. 13. marg.

Friendſhip] Prov. 22. 24. *Make no friendſhip with an angry man.* Chuſe not him for thy friend that is not able to rule his affections. *Annot.*

Fringe] Numb. 15. 38. The *fringe* and *ribband* on the *border* of the *garment*, were *helps* to *memory*; ſo that when men looked on them, they might be admoniſhed of their duty towards God, which being upon the borders of their garment, or upon the four quarters, they could not which way ſoever they went in company, but be in the view of thoſe that met or followed one another. It is thought our Saviour wore ſuch, which was touched by the Woman, who by a touch was cured of her diſeaſe, Luk. 8. 44. *Annot.* A *fringe* is in Hebr. called *Tſitſith*, or *Zizith*, which in Ezek. 8. 3. is uſed for a *lock of hair* of the head, and is here applyed to a *fringe*, the threads whereof hang downe as locks of hair. And the Hebrew Doctors call it alſo *Gnanaph*, that is, a *branch*, becauſe it hangeth as branches or twigs of a tree. The word *Gedilim* uſed for *fringes*, in Deut. 22. 12. were the *thrums* of the *cloth* which was woven; and *Tſitſith* the *fringe* here ſpoken of, were *threads* tyed to the *thrums* with knots. *Aynſw.*

Fro] Gen. 8. 7. *To and fro*, Hebr. *going forth and returning*, not into the Ark, but fluttering about it, and reſting on the top of it. *Annot.* 2 King. 4. 35. Heb. *Once hither and once thither. Annot.* Job 7. 4. From one ſide of the bed to the other. *Annot.* This is joyned with *Driven*, Job 13. 25. *Going*, Job 1. 7. Ezek. 27. 19. *Reel*, Pſal. 107. 27. *Removing*, Iſa. 49. 21. *Run*, 2 Chron. 16. 9. Iſa. 33. 4. Jerem. 5. 1. & 49. 3. Dan. 12. 4. Amos 8. 12. Zech. 4. 10. *Toſſed*, Prov. 21. 6. Epheſ. 4. 14. *Walk*, Zech. 1. 10, 11. & 6. 7.

From] Eſt. 1. 19. Heb. *from before*, mar. Rom. 6. 20. Gr. *to*, marg.

Front] The ſetting in order of the Army, ſtanding in the front of the battel, and being ready to fight, 2 Sam. 10. 9. *The front of the houſe*, 2 Chron. 3. 4. Hebr. *the face. Tremel.*

Frontiers The outmoſt bounds of a Countrey, Ezek. 25. 9.

Frontlets] Exod. 13, 16. Little plates or pieces of parchment worn upon the forehead, called *Phylacteries*, according to the Greek, Matt. 23. 56. from a word ſignifying to *keep* or *preſerve*, that is, in memory. For though they could not ſee between their owne eyes, they might ſee in each others foreheads that which ſhould remember them of Gods deliverance of them; their right uſe was *memorative*, which afterwards was turned into ſuperſtitious preſervatives againſt the power of ſin. *Annot.*

Froſt] Job 37. 10. *By the breath of God froſt is given, &c.* When God pleaſeth, a cold blaſt comes forth, which bringeth froſt, whereby the waters that ran at large before, are as it were ſhut up into a narrow priſon by the ice, which like the priſon walls incloſeth them. That which is here tranſlated *froſt*, is divers times in this book tranſlated *ice*. It comes from a word that ſignifies to *make bald*, for it covers the graſs, which as it were the *hair* of the *ground*, and makes it ſmooth like a *bald* head. *Annot.*

Froward]

Froward] *The counſell of the froward is carryed headlong.* Job 5. 13. Deceitful perſons, who have one crafty device twiſted within another like a *rope*. The word ſignifies to *wreſt* or *turn* a thing, and then to *wreſtle*. Such as can *turn* themſelves every way, as Wreſtlers doe, to get advantage of others, and wind themſelves within them, to overthrow them by policy, when ſtrength faileth, Gen. 30. 8. Deut. 32. 5. Pſ. 18. 26. Prov. 8. 8. *Annot.*

Frowardly] Iſa. 57. 17. or *perverſly*, (Heb. *turning away*, as Jer. 3. 14, 22.) They walked on croſſy in their owne crooked courſes, and would not be reclaimed, Jer. 5. 3. & 8. 5, 6. *Annot.*

Frowardneſſe] Prov. 2. 14. *In the frowardneſſe of the wicked.* Perverſly, wicked, walking croſſe to God and good men, Lev. 26. 21. Pſal. 18. 27. *Annot.* Prov. 10. 32. *Speaketh frowardneſſe.* Things juſtly diſpleaſing to others. *Annot.*

Frozen] Job 38. 30. Hebr. *Taken.* The water is as it were taken captive, and put into a priſon. *Annot.*

Fruit] *And the fruit of righteouſneſſe*, Jam. 3. 18. καρπὸς, *fruit* noteth that which is any way (whether *naturally* or *morally*) *produced*, and ſignifies either an *effect* or *reward*. As an *effect* it is uſed, verſ. 17. immediately precedent, where of the *ſupernal wiſdome*, it is ſaid, that it is πλήρης ἀγαθῶν καρπῶν, *full of good fruits*, thoſe *fruits* being the *effects* or *productions* of that *wiſdome*. But elſewhere it ſeems to be taken in that other notion, Heb. 12. 11. and ſo here. Dr. *H.* Annot. *g.*

Fruits] Job 31. 39. Heb. *the ſtrength*, m.

Fruitfull field] Ezek. 17. 5. Heb. *a field of ſeed*, marg.

Fryed] Lev. 7. 12. *Haſtily fryed*, or *baken with bubbles*; that is, So fryed, that it may *be hoven* as with *bubbles*. *Aynſw.* on Lev. 6. 21. where he renders theſe words in our tranſlation (*when it is baken*) after this manner, *haſtily fryed.*

Frying-pan] Lev. 2. 7. A veſſel of miniſtration, and of the holy things. Herein the *Pan* and *Frying-pan* differed. The *Frying-pan* had a *lip* (or *edge*) and the paſte that was baked thereon was ſoft, and for that it had a *lip* (though it was ſoft) it did not run out. But the *Pan* (being flat and ſmooth) had no *lip*, and the paſte that was baked thereon, was hard, ſo that it did not run off. *Aynſw.* on Lev. 2. 5.

F V.

Full] Job 21. 23. *In his full ſtrength*, Heb. *in his very perfection*, or in the ſtrength of his perfection, mar. Heb. 5. 14. *Full of age*, or perfect, mar. Job 11. 2. *A man full of talk*, Heb. *a man of lips*, marg.

Fuller] Γναφεὺς, Mar. 9. 3. of γνάπλω, or γνάφω, which ſignifieth to *ſmooth*, *dreſſe*, and *trim* up *cloth* or *garments*. By *plucking*, *pulling*. *Leigh C. S.* It ſeemeth that the Fullers had a field, wherein they uſed to dreſſe and dry their cloth, having their dwellings neer adjoyning. Iſa. 7. 3. *Annot.* It ſeems that they alſo *whited raiment*, Mar. 9. 3. For which they uſed ſoap, Mal. 3. 2.

Fulfill] *I am not come to deſtroy, but to fulfill*, Mat. 5. 17. To *perfect*, *fill up*, *repair*, and *make up* whatſoever is any way *wanting*, to reſtore whatſoever hath been taken from it, by falſe interpretations of thoſe which have ſtriven to evacuate ſome parts of it; to require more explicitly what was obſcure before, and where there is any need to increaſe and adde to the Law. Dr. *Ham.* Par. The Greek word πληρῶσαι, is anſwerable to the Hebr. מלה, which ſignifies not onely τελέω, to *perform*, but τελειόω, to *perfect*, to *fill up*, as well as to *fulfill*; and ſo is rendred ſometimes by one, ſometimes by the other. And the Gr. it ſelf is ſo uſed in like manner, when it refers to a *word* or a *promiſe*, then it is to *perform*, to *fulfill*, 2 Chr. 36. 22. In other caſes it is to *fill up*, to *compleat*, to *perfect*, 2 Chron. 24. 10. & Mat. 23. 32. *Idem* Annot. *h.*

Fully] Numb. 7. 1. *Had fully ſet up*, that is, finiſhed the rearing up. *Aynſw.* Numb. 14. 24. *Followed me fully*, Heb *he fulfilled after me.* So in Deut. 1. 36. & Joſh. 14. 8, 9, 14. By this manner of ſpeech is meant a full and conſtant following and obedience unto the end. *Idem.*

Fulneſſe] *How much more their fulneſſe?* Rom. 11. 12. How much more ſhall the addition of the multitude of *Jewiſh* believers, if they ſhall yet repent and come in, be matter of confirmation of the faith to the *Gentiles*, and a means to bring them all to receive it, to convert the *Gentiles* over all the world? The word πλήρωμα, *fulneſſe*, is a known famous word, uſed by the *Ancients* for the *whole body* of the *congregation* or *Church* compacted together, in oppoſition to *ſchiſms* and breaches in it. And accordingly to be *admitted* into the *Church*, is to be *received into the Eccleſiaſtick fulneſſe*, according as Matth. 9. 16. πλήρωμα is the *piece* that being put into

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the garment, the garment which was before torne, is made whole again. In this ſenſe I conceive the word is here to be taken, for the *Jews* being added to the Church, their coming in, and laying hold on the Faith (being provoked thereto by ſeeing the *Gentiles* believe) and ſo *filling up* the *vacuity* as it were which was formerly in the Church, by their ſtanding out impenitently. Dr. *Ham.* Par. & An. *d.*

Furious] Prov. 22.24. Mad, outragious, raging, Heb. *a man of wraths. Tremel.* Such a one aboundeth in tranſgreſſion, Pro. 29.22. Thus was *Nebuchadnezzar*, Dan. 2.12. In Nah. 1.2. the Lord is ſaid to be *furious*, Heb. *that hath fury*, whoſe anger never aſſwageth to the reprobate though for a time he deferre it. *Annot.* Who is alſo ſaid to execute judgement in *furious* rebukes, Ezek. 5.15. as alſo *vengeance*, Ezek. 25.17.

Furiouſly] 2 King. 9.20. Heb. *in madneſſe*, marg.

G A.

Gad] Gen. 30.11. that is, a Troop, or Company, mar.

To gad] Jerem. 2.36. *Why gaddeſt thou about ſo much to change thy way?* To what end doſt thou run to and fro in this manner, one while one way, another while another way to ſeek ſuccours abroad? Iſa. 57.10, 18, 25. ch. 14.10. Like a Trader that haunts Marts, and Markets, repairing now to one, then to another, Ezek. 27.19. Where the ſame word is uſed, one while ſending to the *Aſſyrians*, 2 King. 16.7. 2 Chro. 28.16. Hoſ. 5.13. Another while to the *Ægyptians*, Iſa. 30.2. & 31.1. chap. 37.5. Hoſ. 12.2. *Annot.*

Gadite, Gadites] The Tribe or poſterity of *Gad*, ſuch as deſcended of them whoſe Poſſeſſion was on this ſide of *Jordan*, Joſh. 1.12, 14.

Gain] Dan. 11.39. Heb. a *price*, mar.

Gainſayers] Tit. 1.9. Either ſuch as *contrad.* & the *wholſome* doctrine, by teaching falſe and unſound doctrine, whether *Jews*, *Pagans*, *Hereticks*, or *falſe* Teachers; or elſe ſuch as contradict it by their wicked manners and converſation, a number of counterfeit Chriſtians do, being both impious towards God, and injurious to men. *Taylor* on Tit. p. 199.

Gaius] *The well-beloved Gaius*, 3 Joh. 1. This was not the *Gaius* mentioned, Rom. 16.23. who appears to be a *Corinthian*, and ſeems to be he that is mentioned, 1 Cor. 1.14. As one *converted* to the *faith*, and *baptized* by *Paul*: Nor the *Gaius* mentioned, Act. 19.39. who was a *Macedonian*, and of the City of *Derbe*, Act. 20.4. But a third, whom St. *John* calleth his Son, which ſignifies him to have been begotten in the *faith*, *i. e. converted* by St. *John*. It's a *Romane* name (*Gaius* and *Caius* being all one) and he ſeems to have been ſome *Gentile Chriſtian*, an *eminent* member in that *Church*, verſ. 9. To which St. *John* ſeems to have written his Second Epiſtle; no where elſe, but in this place mentioned in the New Teſtament. Dr. *Ham.* Annot. *a.*

Galilee of the Gentiles] Mat. 4.15. That which is here Γαλιλαία τῶν ἐθνῶν, is in Iſa. 9.1. גְּלִיל הַגּוֹיִם, *the circumference of the Nations*, or that part of *Paleſtine* which is fartheſt from *Jeruſalem*, and hath the Nations round about it, from גָּלַל, *volvit, circumduxit*, and ſo by the *Targum* it's rendred תְּחוּם, *confinium*, the *confines* of the *Gentiles*, becauſe round about that part of *Paleſtine*, the *Ægyptians*, *Arabians*, *Phenicians*, inhabited neer the Sea ſide in reſpect of Traffick. Dr. *Ham.* Annot. *e.*

Out of Galilee ariſeth no Prophet, Joh. 7.52. That *Galilee* was under a reproach among the *Jews* appears, ch. 1.46. And as there it's ſaid that *no good could out of Nazareth*: ſo here, that *never any Prophet came out of Galilee*. But upon ſearch it ſeems to appear that the Phariſees here were too large in their obſervation of reproach; for though it happened not often, yet of *Jonah* we finde that he was of *Gath Hepher*, 2 King. 14.25. That was a Town in the Tribe of *Zebulun*, Joſh. 19.13. and conſequently in *Galilee*, Iſa. 9.1. And this *Jonah* propheſied in the time of *Joaſh*, (when he was oppreſt by the *Syrians*) that by his Son *Jeroboam* the Kingdome ſhould be delivered out of their hands, 2 King. 14.25, 26. And was afterward ſent to *Nineveh*, Jonah 1.1. *Idem* Annot. *b.*

Galilean] A native or inhabitant of *Galilee*, and ſo of *Herod's* juriſdiction, Luk. 23.6. *Annot.* They differed from the *Jews* in their ſpeech, Mar. 14.70. Luk. 22.59.

received

received Christ, Joh. 4. 45. There were of them whose *blood Pilate mingled with their Sacrifices*, who *were therefore held to be greater sinners then others*, but were not, Luk. 13. 1, 2, 3.

Gall] *Thou art in the gall of bitterness*, Act. 8. 23. In Deut. 29. 18. *Apostasie*, or *falling from God*, is described to be *a root bearing gall and bitterness*, say the *Vulgar*, *gall and wormwood*, say our *English*; and the *Septuagint*, φύσαν ἐν χολῇ καὶ πικρίᾳ, *springing up in gall and bitterness*; but the Hebr. רוֹשׁ, which we render *gall*, signifies also a *poysonous herb*, and so must signifie there, where it's joyned with a *root* bearing or bringing forth; and so the *wormwood* following will best agree with it, and both together will expresse that sin to be a *root*, whose effects are *poysonous* and *bitter*, very *hurtfull* and *infectious* to *men*, and most *displeasing* to *God*. Answerable and equivalent to this, is the χολὴ πικρίας, here, which therefore signifies this *Apostaticall* condition of *Simon*, so lately *baptized*, to be *dangerous* to him, and *odious* in *Gods* sight, he being that *first-born* of *Satan*, as he is styled. and an *Apostate* from the *Christian* faith. Dr. *Ham.* Annot. *d.*

Gallant] Great, sumptuous, stately. Spoken of a *Ship*, Isa. 33. 21. In the beginning of the verse the same tearm is given to God, *glorious* or *magnificent* *Annot.*

Galley] Isa. 33. 21. *Wherein shall go no Galley with Oars*, Heb. *no Ship of Oare shall go in it. Ship of Oare.* for Bark, Vessell, or Galley rowed with Oares. *Annot.*

Galleries] Ezek. 41. ve. 15. or severall Walks, or Walks with pillars, mar.

Gallows] Est. 5. 14. Heb. *a tree*, marg.

Gaped upon me with their mouth] Job 16. 10. As a wilde beast opens his mouth wide to swallow downe his prey, so have they sought to destroy my good name by reproaches and slanders. The phrase imports sometimes a great desire of taking the life away, as Psal. 22. 12, 13. Sometimes a strong endevour to blast a mans reputation, as Psal. 35. 20, 21. Lam. 2. 15, 16. So it is taken here. See vers. 20. *Annot.*

Gardiner] Κηπουρὸς, Joh. 20. 15. which cometh of κῆπος, a *garden*, and ἔργον, the *Overseer* or *keeper* thereof. *Leigh Crit. Sac.*

Garrison] 1 Sam. 13. v. 23. or standing camp, mar.

Gate] Prov. 17. 19. *He that exalteth his gate, seeketh destruction.* He that makes him fairer gates then his neighbour, seeking to exalt himself above his degree, gives others occasion to seek his ruine. By *high gates* we may also understand sumptuous *houses* and *edifices*, the very cost whereof undoeth many, before they be up and finished, and the envy more when finished. But the Hebr. word פתחו, may also be expounded (as Mic. 7. 5.) of the *mouth*, *he that maketh wide his mouth*, or he that speaketh big. *Solomon* by using this word common to *words* and *edifices*, might have a respect to both, to condemne pride or affected greatnesse in both. *Annot.*

Gates] 1 Chr. 9. 19. Heb. *threshold*, mar. *The gates of hell shall not prevail against it*, Mat. 16. 18. *Gates* may signifie,

1 *Power, force, strength*; which consists in *arms* or *weapons*, which were usually kept over the *gates* of the *Cities*.

2 *Counsell, contrivance, stratagem, policy*, because they were wont to sit in *counsell* in the *gates*.

2 *Worldly authority* borrowed by *Satan*, from his *instruments*, the *Heathen powers of the world*, because *judgement* was wont to be exercised in the *gates*; and so these three being put together, will conclude that it's not all the *power* and *strength*, *wisdome* and *policy*, *authority* and *Empire* in the world, no not *death* or *grave*, nor *Satan* himself that shall be able to destroy this *fabrick*, now to be erected by *Christ* and his *Apostles* in the *hearts* of men. Dr. *Ham.* Annot. *g.* The *gates* of Ἅιδης, *i. e.* the *power* of *destroyers* shall never prevail against it. *Idem* on Heb 11. An. *h.*

Gather] Deut. 28. 30. Hebr. *profane*, or use it as common meat, mar. Psal. 26. 9. or take away, marg. *Gathered*, Judg. 1. 7. or gleaned, marg. Judg. 6. 34. Heb. *called*, m. 1 Sam. 14. 48. *He gathered an host*, or wrought mightily, marg. 2 King. 22. 9. *Gathered the money*, Heb. *melted*, marg. 2 Chron. 34. 17. *Gathered together the money*, Heb. *poured out*, or *melted*, mar.

Gatherer of grapes] Jer. 6. 9. & 49. 9. of *Sycamore* fruit, Amos 7. 14.

Gave] 1 Sam. 10. 9. Heb. *turned*, marg. 2 King. 17. 3. Heb. *rendred*. marg. 2 King. 25. 6. *Gave judgement upon him*, Heb. *spake judgement with him*, marg. 2 Chr. 35. 7, 8, 9. Heb. *offered*, marg. Job 42. 19. Heb. *added to*, m. See *Give*.

Gaza] 2 King. 18. 8. Heb. *Azzah*, mar.

Gazathites] Of or belonging to *Gaza*, Josh. 13. 3.

Gaze] Exod. 19. 21. *To gaze*, or *to see*, as *Moses* did at the first, till he was stayed of God, Exod. 3. 3. Curiosity is forbidden, that men might *walk by faith*, *not by sight*, 2 Cor. 5. 7. and learn humility, Rom. 12. 3.

The

The Greek here tranſlateth, *leſt they draw neer unto God, to conſider*; or (*to behold*) and *Luke* uſeth the word in that ſenſe in *Stephens* ſpeech of *Moſes*, Act. 7. 31. *Anſw.* Prying into the ſecrets of God is dangerous to man, 1 Sam. 6. 19. *Annot.* See *Dict.* of the *Hebr.* on the word *Gazing-ſtock*.

Gazites] Judg. 16. 2. The inhabitants of *Gaza*.

G E.

Geba] 1 Sam. 13. 3. or, the Hill, mar.

Geber] The ſame with *Gebar*. One of *Solomon's* Officers in *Ramoth Gilead*, 1 King. 4. 13.

Genealogies] *Neither give heed to fables and endleſſe genealogies*, 1 Tim. 1. 4. And warn thy flock not to heed thoſe fabulous pedegrees of the gods, which under the name of *Æones* the *Gnoſticks* talk ſo much of. Moſt of the *divinity* of thoſe *Gnoſticks* (made up out of the Greek Poets, *Antiphanes*, *Heſiod*, *Philiſtion*, *&c.*) conſiſted of *conjunctions*, and then from them *genealogies*, how one thing *joyns* with another, and *begets* a third (out of *night* and *ſilence* comes forth *chaos*, &c.) and they applyed all the *theologie* and *genealogies* of the *gods* in *Orpheus*, *&c.* to the ἄγγελοι, as they called the Angels. Dr. *Ham.* Par. & Annot. *a*.

Generall of an Army] 1 Chron. 27. 34. The chief Commander.

Generall Aſſembly, Heb. 12. 23. See *Dict.* on the *Hebr.*

Generally] 2 Sam. 17. 11. Spoken of the *gathering* of all *Iſrael* together, from *Dan* even to *Beerſheba*, that is, in *generall*, from the utmoſt *limits* of the *land*, in the *length* of it, from the North to the South. See *Annot.*

Generation] Act. 13. 36. *After he had ſerved his own generation by the will of God*, or *after he had in his own age ſerved the will of God*, marg.

All theſe things ſhall come upon this generation, Mat. 23. 36. Γενεὰ, *generation*, ſignifies not a *whole ſecle*, but rather the *third part* of a *ſæcle*, or *hundred yeers*. So in *Heſychius* the word is taken to ſignifie either the *life* of a *man*, or *thirty yeers*, or *twenty five*, or *twenty*. Now the *life* of a *man*, ſignifies not the ordinary ſpace of a *mans life*, from *birth* to *death*, but ſo as the ſpace of the life of 14 men, children to one another, make up 14 *generations*, Mat. 1. So that here by the phraſe *this generation*, ſuch a *ſpace* is meant, that they that were then *alive*, might and ſhould live to ſee it. Dr. *Ham.* Annot. *i*.

Who ſhall declare his generation? Act. 8. 33. Who ſhall deſcribe the wickedneſſe of that *age* that uſed him thus, which put him to death for coming to do good to them? What an accurſed wicked *generation* was that wherein he was born? For ſo the word דורו, *his generation*, ſignifies, Gen. 6. 9. & Deut. 32. 5. *Idem* Par. & Annot. *h*.

Gentiles] 1 Cor. 10. 32. or *Greeks*, mar. So 12. 13. mar.

And Jeruſalem ſhall be trodden of the Gentiles, untill the times of the Gentiles, Luk. 21. 24. *Jeruſalem* ſhall be inhabited by the *Gentiles*, all the *Jews* in a manner excluded (which was when *Adrian* rebuilt a part of it, and called it by his owne name *Ælia*) till the time that the Goſpel had been freely preacht unto the *Gentiles*, and by them in ſome eminent manner been *received*, when it ſhould be re-inhabited by *Jews* again, *viz.* the *Chriſtian* Jews, who being wrought on by emulation of the *Gentiles*, were now many of them brought to receive the Faith. See Rom. 11. 11, 13. Dr. *Hamm.* Annot. *c*.

Gentleneſſe] Pſal. 18. 35. *Thy gentleneſſe hath made me great*, or with thy meekneſſe thou haſt multiplyed me, mar.

G I.

Gibeah] 2 Sam. 6. 3. or the Hill, mar.

Gifts] Heb. 2. 4. or Diſtributions, mar.

Ginnethon] Neh. 10. 6. & 12. 16. The ſame with *Ginnetho*, mentioned Neh. 12. 4. See mar.

Gird] *Let your loins be girded about*, Luk. 12. 35. Beſide the generall uſe of *girding*, for *putting on clothes*, frequent in theſe books, as Joh. 21. 7. & verſ. 18. And from hence in a ſenſe ſomewhat varied, in the end of the ſame verſe, *another ſhall gird thee*, *i. e. binde* thee as a *priſoner*, or *captive*, as I conceive it alſo is, Job 12. 18. where *girding* is ſet oppoſite to *looſing* of *bonds*. Three ſorts of men there are in theſe books which are *proverbially* ſaid to be *girt*.

1 The *Jewiſh Prieſts*, Lev. 16. 4. Exod. 29. 5. after whoſe example the *Son of man* is brought in, Rev. 1. 13. and ſo the *ſeven Angels*, Rev. 15. 6.

2 *Souldiers*, whoſe *military girdle* was a ſpeciall part of their *armour*; and hence the *ungirt* ſignifies the *unarmed*; and 2 Kin. 3. 21. where we read, *as many as were able to put on armour*, the Gr. literally from the Heb. hath it, *girt with a girdle*. So 1 King. 20. 11. the *girt* and *ungirt* are the *armed* and *unarmed*. And to this ſort the *military girdle* or *belt*, belongs that

that place of Eph. 6. 14. *having your loins girt*, where the *truth*, i. e. *orthodox* profeſſion of the *Goſpel*, in oppoſition to *hereticall* doctrines and practiſes, is deſigned to be this *girdle*, which keeps all their *armour* cloſe about them.

3 *Servants*, or *waiters*, who ſerve at Tables, who having their cloaths after the Eaſtern manner, looſe, and long, and flying about, found it neceſſary to gird themſelves, that they might do ſervice the more readily. And ſo here in this place, *Let your lions be girt*, being here an expreſſion of thoſe that expect the commands of their Maſter, which appears both by the mention of their Lord whom they wait for, verſ. 36. and the *happy are thoſe watching ſervants*, verſ. 37. Dr. *Ham.* Annot. *b.*

Give] *Give leſſe*, Exod. 30. 15. Heb. *diminiſh*, marg. 2 Cor. 3. 6. *Giveth life*, or quickeneth, marg. *Give more*, Exo. 30. 15. Heb. *multiply*, mar.

The meaning of ſuch places where the words *charge*, *ear*, *light*, *up*, *&c.* are annexed to *give*, are plain and eaſie to be underſtood.

Giver] Iſa. 24. 2. *As with the taker of uſury, ſo with the giver of uſury to him*; or rather, *ſo* with *the letter* on uſury, *as* with *him to whom he letteth* on uſury; for ſo it is word for word in the text. *Annot.*

2 Cor. 9. 7. *God loveth a cheerfull giver*; becauſe he gives his heart firſt to God, before he gives his alms to the poor; and giving that which he giveth with a cheerful countenance, he more comforteth the receiver, giving hope of future bounty. For what a man doth cheerfully, he will do again upon a like good occaſion. And moſt certain it is, that God eſteemeth of no offering of ours which is not as free as liberall, according to our ability. *Annot.*

G L.

Glad] Pſal. 21. 6. *Thou haſt made him exceeding glad*, Heb. *gladded him with joy*, marg. In Pſal. 2. 11. Theſe words in our tranſlation, *Rejoyce with trembling*, are rendred thus by Mr. *Aynſw. Be glad with trembling.* The word ſignifieth (ſaith he) *open* and manifeſt *joy*, *exultation*, or *outward glee*. So that herein the difference ſeemeth to be between *gladneſſe* and *joy*; that *that's* outward, *this* inward.

To make glad] is ſpoken of *God*, Pſal. 21. 6. & 90. 15. & 92. 4. Of *men*, Prov. 10. 1. & 27. 11. Jer. 20. 15. 2 Cor. 2. 2. (which is at ſome times *unlawfull* and *ſinfull*, Hoſ. 7. 3. Of a *good word*, Pro. 15. 15. Of *wine*, Pſal. 104. 15.

Gladly] Mar. 6. 20. ἡδέως, *willingly*, with pleaſure aud delight, Act. 2. 41. Readily, cheerfully, ἀσμένως.

Gladneſſe] Herewith *praiſes* are to be celebrated unto the Lord, 2 Chr. 25. 30. Herewith the Lord is to be *ſerved*, Pſal. 100. 2. his Miniſters to be *received*, Phil. 2. 29. Chriſtian ſociety and fellowſhip to be *maintained*, Act. 2. 46. It muſt not onely be *outward*, but even of the *heart*, Deut. 28. 47. Cant. 3. 11. It's not for every one, but for the *upright* in *heart*, Pſal. 97. 11. It's the *hope* of the *righteous*, Pro. 10. 28. It's ſometimes *greater* then ordinary, 1 Chr. 29. 22. Neh. 8. 17. The Lord is the *giver* hereof, Pſal. 4. 7. & 30. 11. & 51. 8. Herewith did Gods people keep their *feaſts*, 2 Chron. 30. 21, 23. Nehem. 12. 27. Eſt. 9. 17. The removall hereof a great *judgement*, Iſa. 16. 10. Jer. 7. 34. Joel 1. 16.

Glitter] *If I whet my glittering ſword*, Deut. 32. 41. Heb. *the lightening of my ſword*, that is, *the bright glittering blade of my ſword*; which the Gr. tranſlateth, *if I whet my ſword like lightening.* This ſimilitude ſheweth Gods judgements to be ſwift, violent, powerfull, terrible, as in Zech. 9. 14. Ezek. 21. 10. *Aynſw.* It's applyed alſo to *ſpear*, Job 39. 23. *The glittering ſpear*, Hebr. *the flaming ſword.* For it ſhines like a flame, Gen. 3. 24. *Annot.*

Gloominеſſe] Joel 2. 2. *Of darkneſſe and of gloomineſſe.* Of affliction and trouble; and it may be he hath relation to the *coming* of theſe *creatures* in great *ſwarms*, whereby the *air* may be *darkened*, verſ. 10. *Annot.*

Glory] Pſal. 89. 44. Heb. *brightneſſe*, ma. *The Son of man ſhall come in the glory of his Father*, Matt. 16. 27. The Hebr. שכינה, the *appearance of God*, or *ſpeciall preſence*, which is called his δόξα, *glory*, conſiſts generally in the appearance of his *guard*, the Angels that wait on him; as when *Jacob* ſees the viſion of *Angels*, he concludes, *ſurely the Lord is in this place.* And accordingly here, *Chriſts* coming in *the glory of his Father*, is expreſt by, *with his Angels.* Dr. *Hammond* Annot. *n.*

Foraſmuch as he is the image and glory of God, 1 Cor. 11. 7. The Hebr. כבוד, ſignifies both *glory* and *beam* (the beams of the Sun being ſo glorious, that all glory is deſcribed by them, and is rendred both by δόξα & ἀπαύγασμα, and one of them may be here taken for another, *glory* for *beam* or *irradiation*; ſuch a beam, which flowing from another

another, derived from another, implyes that from whence it flows to be more honorable. Or elſe the word may ſignifie *ſimilitude, likeneſſe*, in both places of this verſe, for ſo it is uſed by the *Septuagint*, Numb. 12. 8. & Pſal. 17. 15. And ſo here it will agree with εἰκὼν, the *man* is the *image* and *ſimilitude* of *God*, and the *woman* of the *man*. *Id.* Annot. *b.*

And come ſhort of the glory of God, Rom. 3. 23. The word δόξα *glory*, or *praiſe*, being here joyned with θεοῦ, of *God*, ſignifies not that *glory* which accrues to *God*, the *glorifying*, or *praiſing* of his *name*, but that which accrues to *man* from *God*, and that may be either in this world, or in the next; the *approbation* and *acceptance* of any work here, Joh. 12. 44. & 5. 44. or the reward of it hereafter; and ſo it ſeems to denote here, that *reward* which belongs to *unſinning obedience*, in which *boaſting* is founded, v. 27. and to which *grace*, as it ſignifies *pardon* of *ſins*, is oppoſed, verſ. 24. and therefore of this all men are ſaid to come ſhort, who are found to be ſinners, in the beginning of the verſe. Dr. *Ham.* Annot. *g.*

Glory] Exod. 8. 9. *Glory over me*, or *have this honour over me*, marg.

Glorious] Iſa. 63. 1. Heb. *decked*, marg. Dan. 11. 16. *Glorious land*, or *goodly land*, Heb. *the land of ornament*, mar.

Eph. 5. 27. *A glorious Church*, ἔνδοξον. All beauty, all comelineſſe, all graces whatſoever may make the Church, amiable, lovely, or any way to be deſired or admired, is compriſed under this word *glorious*. *Leigh Cr. Sac.*

Gloriouſly] Exod. 15. 1. or *excellently*, Heb. *excelling excelleth*; which the Gr. tranſlateth, *is become gloriouſly glorious*. The Chald. paraphraſeth, *for he excelleth above the excellent, and excellency is his*. *Aynſw.* Iſa. 24. 23. or *in glory*, or *with glory*. *Annot.*

Gluttonous] Mat. 11. 19. A great eater, devourer, greedygut.

G N

Gnaſh] Job 16. 9. *He gnaſheth upon me with his teeth*. In deriſion, or contempt, or as a ſigne that he will deſtroy me, Pſal. 35. 16. Like a wilde beaſt ready to devour a poor lamb, and preparing the inſtruments of his deſtruction, ſharpening his teeth, *&c.* and by gnaſhing his teeth threatning deſtruction, Pſal. 37. 12. *Annot.*

Gnaſhing of teeth, Mat. 8. 12. βρυγμὸς, though it might be thought to ſignifie *chattering of teeth*, proper to a ſtate of *cold*, and agreeable to the ſecond notion of *Hell*, by ſome mentioned from Job 24. 19. *Gehenna nivis, the hell of ſnow*; as the other is *Gehenna ignis, the hell of fire*. Yet the notion of ὀργὴ, Act. 7. 54. for *anger* or *rage*, which is proper to that of *gnaſhing the teeth*, and the mention of *fire* joyned with it, Mat. 13. 4, 50. which cannot agree with *chattering*, do ſufficiently juſtifie the ordinary rendring, *gnaſhing* and *grinding of teeth*, as in *pain* or *rage* is uſuall. Dr. *Ham.* Annot. *h.*

G O.

Goats] As their *ſkins* were uſed for garments, Heb. 11. 37. ſo was their *hair* for the uſe of the Tabernacle, Exod. 36. 14. and for *pillows*, 1 Sam. 19. 13. There are alſo *wilde goats*, Job 39. 1. who have their name in the Originall from *aſcending*, becauſe they uſe to be in high rocks for ſafety, 1 Sam. 24. 2. Pſal. 104. 18. Others derive it from a word that ſignifies *profit*, but by the contrary, becauſe there is much danger in hunting them. *Annot.*

Goblet] Cant. 7. 7. See the *Dict.* on the *Cant.*

God] Mal. 1. 9. Heb. *the face of God*, mar. *Gods*, Exod. 12. 12. or Princes, mar. Exod. 15. 11. or Mighty ones, marg. Job 36. 1. I have *yet to ſpeak on Gods behalf*, Hebr. *there are yet words for God*, mar. Job 1. 16. *The fire of God*, or a great fire, mar. Job 9. 2. *With God*, or before God, mar. Hereunto there are ſeverall words both prefixed, as *Againſt*, Gen. 39. 9. *Almighty*, Gen. 17. 1. *Before*, Gen. 6. 11. *Eternall*, Deut. 33. 27. *Everlaſting*, Gen. 21. 33. *Fear*, 1 Pet. 2. 17. *High*, Gen. 14. 18. *Holy*, Joſh. 24. 19. *Living*, Deu. 5. 26. *Lord*, Exod. 34. 6. *Mercifull*, Deut. 4. 31. *Mighty*, Gen. 49. 24. *My*, Gen. 28. 21. *No*, Deut. 32. 39. *O*, Pſal. 4. 1. *Of*, Gen. 1. 27. as *Angel*, Gen. 21. 17. *Ark*, 1 Sam. 3. 3. *Born*, Joh. 21. 3. *Children*, Matt. 5. 9. *Church*, Act. 20. 28. *Counſell*, Judg. 18. 5. *Fear*, Gen. 20. 11. *Glory*, Pſal. 19. 1. *Grace*, Luk. 2. 40. *Hand*, 1 Sam. 5. 11. *Houſe*, Gen. 28. 17. *Kingdome*, Matth. 6. 33. *Knowledge*, Hoſ. 4. 1. *Love*, Joh. 5. 42. *Man*, Joſh. 14. 6. *People*, Judg. 20. 2. *Power*, Matth. 22. 29. *Servant*, Gen. 50. 17. *Sight*, Prov. 3. 4. *Son*, Mat. 4. 3. *Sons*, Gen. 6. 2, *Spirit*, Gen. 1. 2. *Will*, Ezr. 7. 18. *Word*, 1 Sam. 9. 27. *Words*, Numb. 24. 4. *Work*, Exod. 32. 16. *Works*, Job 37. 14. *Wrath*, 2 Chron. 28. 11. *Our*, Exod. 5. 8. *Their*, Gen. 17. 8. *Thy*, Lev. 2. 13. *True*, 2 Chr. 15. 3. *Unto*, Judg. 16. 17. *With*, Gen. 5. 22. *Would*, Numb. 11. 29. *Your*, Gen. 43. 23. and annexed, as of *heaven*, Gen. 24. 3.

24. 3. of *hosts*, Psal. 80. 4. of *Israel*, Exod. 5. 1. of *peace*, Rom. 15. 33. *said*, Gen. 1. 3. *saith*, 2 Chr. 18. 13. *spake*, Exod. 20. 1. *speed*, 2 Joh. 10. with divers others, every of which is usefull for meditation, edification.

Godlineſſe] *Great is the myſtery of godlineſſe*, 1 Tim. 3. 16. The notion of *piety* in this place is obſervable for *Chriſtian religion*, the *doctrine of Chriſt*, whether as that which is it ſelf the true way of *ſerving* and *worſhipping of God*, ſo as will be acceptable to him (and ſo εὐσέβεια, *piety*) or that which *preſcribes* and *delivers* the moſt exact and perfect way of ſerving God, and ſo by a Metonymie is called *piety*. That it ſignifies ſo here, appears by the parts of this *myſtery*, as they are here ſet down, being the parts of our Religion, into which all Chriſtians are initiated or entred, the foundation on which all our Chriſtian practiſe is built, the branches of our initiation into Chriſtian religion, grounds of our believing and practiſing the Chriſtian doctrine. Thus ch. 6. 5. Where ſpeaking of the wicked hereticks of thoſe times, the *Gnoſticks*, he mentions it as a piece of their doctrine, that εὐσέβεια is πεσμὸς, *piety* (*i. e.* the *Chriſtian religion*, the being of that profeſſion) is *gain*, matter of *ſecular advantage*. In other places it's true, that εὐσέβεια, *piety*, is taken in a narrower ſenſe, for that virtue particularly of *worſhipping God aright*, as Tit. 2. 12. in diſtinction from the duties towards *others* and *our ſelves*, 1 Tim. 6. 11. 2 Pet. 1. 6. and in one place, 1 Tim. 5. 4. for the return of gratitude in Children to their Parents, which is a kind of *piety* alſo, as the love of our Countrey, honouring of Magiſtrates, that are a ſort of *gods*, as well as *parents* to us, is ordinarily called *piety*. Dr. *Ham.* Annot. *f.*

Godly] Mal. 2. 15. *A godly ſeed*, Hebr. *a ſeed of God*, mar.

Go] Deut. 31. 21. *Go about*, Heb. *doe*, ma. Job 24. 24. *Are gone*, Heb. *are not*, mar. 1 Ki. 20. 40. *He was gone*, Hebr. *he was not*, marg. 1 Chr. 17. 5. *Have gone*, Heb. *have been*, mar. Iſa. 1. 4. *Gone away backward*, Heb. *alienated* or *ſeparated*, mar. Matt. 10. 23. *Gone over*, or *end*, or *finiſh*, marg. 2 Sam. 24. 2. *Go through*, or *compaſſe*, marg. There are ſeveral other words joyned herewith, as *aſide*, Num. 5. 12. *aſtray*, Deut. 22. 1. *Away*, Deut. 15. 13. *Way*; *his*, Judg. 19. 27. *their*, Joh. 18. 8. *thy*, Gen. 12. 19. *your*, Joſh. 2. 16. *back*, Exod. 14. 21. *down*, Gen. 11. 7. *forth*, Gen. 8. 16. *forward*, Exod. 14. 15. *in peace*, Exod. 4. 18. *neer*, Deut. 5. 27. *over*, Deut. 3. 25. *out*, Gen. 9. 10. *to*, Gen. 11. 3. *up*, Gen. 35. 1. a *whoring*, Exod. 34. 15. By which the meaning may be underſtood.

God-ward] To, or towards God, Exod. 18. 19. 2 Cor. 3. 4. 1 Theſſ. 1. 8.

Good] The Hebr. word טוב is uſed to expreſſe many things.

1 It ſignifies that which is right and juſt, 2 Sam. 15. 3.

2 That which is profitable, Deut. 6. 11. & 30. 5.

3 That which is pleaſing, 2 Sam. 19. 27. & 30. 5.

4 That which is full or complete, Gen. 15. 15. & 25. 8.

5 That which is joyfull or delightfull, as feſtivall times, 1 Sam. 25. 8. *Annot.* on Job 21. 13.

As ſeemeth good and meet unto you, Jer. 26. 14. Heb. *As it is good and right in your eyes*, marg. Mic. 7. 2. *Good man*, or godly, or merciful, m. Exod. 22. 13. *He ſhall not make good*; ſhall not pay for it. *Aynſw.* Dan. 4. 2. *I thought it good*, Chald. *it was ſeemly before me*, marg.

This is applyed unto, & ſpoken of, *Advice*, Prov. 20. 18. *Behaviour*, 1 Tim. 3. 2. *Bleſſing*, Prov. 24. 15. *Calf*, Gen. 18. 7. *Cheer*, Mat. 9. 2. *Comfort*, Ibid. 22. *Commandement*, Rom. 7. 12. *Confeſſion*, 1 Tim. 6. 13. *Converſation*, Jam. 3. 13. *Counſell*, 2 Sam. 17. 7, 14. *Day*, 1 Sam. 25. 8. *Dayes*, 1 Pet. 3. 10. *Deeds*, Neh. 6. 19. & 13. 14. *Degree*, 1 Tim. 3. 13. *Deſire of the righteous*, Prov. 11. 23. *Doctrine*, Prov. 4. 2. *Doings*, Jer. 18. 11. *Dowry*, Gen. 30. 20. *Ears of corn*, Gen. 41. 5, 24, 26. *Fidelity*, Tit. 2. 10. *Fight*, 1 Tim. 6. 12. *Figs*, Jer. 24. 2. *Foundation*, 1 Tim. 6. 19. *Fruit*, Mat. 3. 10. *Gift*, Jam. 1. 17. *Gifts*, Matt. 7. 11. *Ground*, Matth. 13. 8. *Hand of God*, Ezr. 7. 9. *Health*, Geneſ. 43. 28. *Hope*, 2 Theſſ. 2. 16. *Judgements*, Pſal. 119. 39. *Kids*, Gen. 27. 9. *Knowledge of the Lord*, 2 Chr. 30. 22. *Liking*, Job 39. 4. *The Lord*, Pſal. 25. 8. 2 Chro. 30. 18. *Man*, 2 Sam. 18. 27. *Manners*, 1 Cor. 15. 33. *Matter*, Pſal. 45. 1. *Matters*, 2 Sam. 15. 3. *Meaſure*, Luk. 6. 38. *Men*. 1 Sam. 25. 15. *Miniſter*, 1 Tim. 4. 6. *Name*, Prov. 22. 1. *News*, Pro. 25. 25. *Oyntments*, Cant. 1. 3. *Old age*, Gen. 15. 15. *Olive*, Rom. 11. 24. *Part*, Luk. 10. 42. *Path*, Pro. 2. 9. *Paſture*, 1 Chron. 4. 40. *Piece of fleſh*, 2 Sam. 6. 18. Ezek. 24. 4. *Place*, Jam. 2. 3. *Pleaſure*, Luk. 12. 32. *Profeſſion*, 1 Tim. 6. 12. *Promiſe*, 1 King. 8. 56. *Remembrance*, 1 Theſſ. 3. 6. Prov. 15. 30. 3 Joh. 12. *Reward*, Eccl. 4. 9. *Seed*, Mat. 13. 23. *Servant*, Mat. 25. 21. *Shepherd*, Joh. 10. 11. *Smell*, Cant. 2. 13. *Soyl*, Ezek. 17. 8. *Souldiers*, 2 Tim. 2. 3. *Speed*, Gen. 24. 12. *Spirit*,

Neh. 9. 20. *Statutes*, Neh. 9. 13. *Stewards*, 1 Pet. 4. 10. *Succeſſe*, Joſh. 1. 8. *Treaſure*, Deut. 28. 12. *Tree*, Matt. 7. 18. *Warfare*, 1 Tim. 1. 18. *Way*, 1 Sam. 12. 23. Jer. 6. 16. *Will*, Deut. 33. 16. Luk. 2. 14. *Wine*, Joh. 2. 10. *Word*, Prov. 12. 25. *The Word of the Lord*, 2 King. 20. 19. *Words*, Zech. 1. 13. *Yeers*, Gen. 41. 35.

It's applyed alſo unto, and ſpoken of *Land*, Exod. 3. 8. *Things*, Gen. 45. 23. *Tidings*, Iſa. 40. 9. *Underſtanding*, Prov. 3. 4. *Work*, Matth. 26. 10. *Works*, Joh. 10. 32.

Is thine eye evil becauſe I am good? Mat. 20. 15. The word ἀγαθὸς *good*, hath a peculiar notion in this and ſome other places, and ſignifies *bounty* or *liberality*, as when *works of mercy*, are called *good works*, Act. 9. 36. *doing good*, Mat. 12. 12. *good fruits*, Jam. 3. 17. Thus to *work good*, Gal. 6. 9. and *every good work*, 2 Cor. 9. 8. appear by the context to belong to *works of mercy*. Dr. *Ham.* Annot. *b.*

Goodly] Jer. 39. 6. *A goodly form*, fair in form. *Aynſw.* 2 Sam. 23. 21. *A goodly man*, Hebr. *a man of countenance*, or *ſight*, called 1 Chr. 11. 23. a man of great ſtature, mar.

Goodlineſſe] Iſa. 40. 6. The Heb. word properly ſignifies *benignity*, *bounty*, or *goodneſſe*, Pro. 20. 6. And becauſe that it is a thing that uſually maketh men deſirable, and to be had in eſtimation and repute, Pro. 19. 20. Hence it cometh to paſſe that the ſame word is uſed for *grace*, or *gracefulneſſe*, or *glory*, as it is here rendred in the ancient Gr. and by the Apoſtle, 1 Pet. 1. 24. The word ſeems to import whatſoever naturall endowments may make men to be had in admiration or eſtimation with others, as perſons of eminency and ability to effect great matters. And one of the great Jewiſh Maſters obſerveth it to be ordinarily uſed for any *excellency* or *eminency*, either in good or evill. *Annot.*

Goodneſſe] 2 Chr. 32. 32. Heb. *kindneſſes*, marg.

Goods] *They took all the goods*, Gen. 14. 11. or the ſubſtance, cattel, money, &c. *Aynſw.*

Goze] Exod. 21. 28. *If an oxe gore a man*, &c. or *puſh a man*, &c. Every living creature which is in the power of man, if it ſhall damnifie (or hurt by *puſhing* with the horn, kicking, biting, or any other way) the owners are bound to pay for it, becauſe their goods have done the dammage. *Aynſw.*

Gorgeous] Luk. 23. 11. The Originall λαμπρὸς is rendred in Act. 10. 30. *bright*. In Rev. 15. 6. *white*. In Rev. 18. 14. *goodly*. In Rev. 22. 1. *clear*. It ſignifieth alſo gliſtering, reſplendent, ſhining, gay, &c.

Gorgeouſly] Luk. 7. 25. *They which are gorgeouſly apparelled*. They which uſe brave and honorable apparell, ſuch as Nobles and Princes do.

Got] Gen. 36. 6. Purchaſed. *Aynſworth.* Gen. 39. 12. *Got him out*, or *went forth out. Id.* Pſal. 44. 3. *They got not the land in poſſeſſion*, &c. *they inherited not the land. Idem.* Eccl. 2. 7. *I got me ſervants*, &c. Some he bought or hired from abroad; others were born unto him in his houſe. *Annot.* Jer. 13. 2. *I got*, or bought, mar. See *Get.*

Gotten] Gen. 12. 5. *The ſouls they had gotten*, or had made. Gotten into their poſſeſſion, as the Gr. manifeſteth. But this may be meant not onely of getting them to their ſervice (as 1 Sam. 8. 16.) but alſo of winning them to the Faith of God, as the Chald. Pharaphraſt ſaith, *had ſubdued unto the Law.* Which is very probable by that example of his houſhold ſouldiers, Gen. 14. 14. And his commendation for teaching his houſe, Gen. 18. 19. and their receiving the wound of circumciſion, Gen. 17. 23. So *Targ. Jeruſal.* alſo calleth theſe *ſouls of Proſelytes*, or *Converts. Aynſw.* Numb. 31. 50. Heb. *found*, mar. See *finde.*

Govern] To have or exerciſe dominion over, 1 King. 21. 7. The word ſignifies to *binde*, Job 5. 18. and by a Metaphor to rule or lay command on others to *binde* them. So it is uſed, Joh. 3. 7. *Annot.* on Job 34. 17. *Govern the Nations*, Pſa. 67. 4. Heb. *Lead gently*, as a ſhepherd leads his ſheep. *Annot.*

Government] 2 Pet. 2. 10. or Dominion, marg.

Governments] 1 Cor. 12. 28. The word is all one with the Latine *Gubernationes*, and ſo denotes the *power* and *office* of *ruling* and *governing* particular Churches, already planted by the Apoſtles, and by them commited to the care of the Biſhops, ſet down here under the ſtyle of διδάσκαλοι, *teachers*, who as they farther *inſtructed* the *Congregations*, which had received the *faith*, ſo they did *rule*, and *order*, and *adminiſter* them. Dr. *Ham.* Annot. *f.*

Governour] 2 Chr. 9. 14. or Captain, m. So Hag. 1. 2. mar. Ezr. 5. 14. or Deputy, m. Iſa. 19. 13. Heb. *corners*, marg.

Gourd] Jonah 4. 6. Hebr. *Kikaion.* A plant which is very common in thoſe hot Countreys, and groweth up to a great height, and ſpreadeth out in great breadth, called commonly *Palmi Chriſti*, as moſt conceive. *Annot.* See alſo the marg.

G R.

Grace] 1 Cor. 10.30. or Thankſgiving, m. Heb. 12.28. *Let us have grace*, or *let us hold faſt*, marg. 2 Cor. 8. 19. or Gift, ma. Dr. *Ham.* in his Annotations on Luk. 1. p. 205. 2. mentioneth the ſeverall notions of χάρις, namely,

1 For the Goſpel of Chriſt, as it ſignifies the *matter* of the Goſpel, Heb. 13.9 and as it ſignifies the *preaching* or *promulgating* of it, Act. 18. 27.

2 As it ſignifies *charity*, liberality, Act. 2. 47. (ſo he renders the word χάρις, which in our Tranſlation is *favour*) And very neer to that for δόσις, a *gift*, 1 Pet. 3. 7.

3 It ſignifies alſo a *reward*, either that of *good words*, of *thanks*, as we call it; or elſe further, of ſome reall *return*, a *retribution* for a *good* turn, Luk. 17. 9. So Luk. 6. 32, 33, 34. For which there is μισθὸς, *reward*, verſ. 35. So 1 Pet. 2. 19.

4 It ſignifies *favour*, or *mercy*, Luk. 1. 30. And in effect in all thoſe places, where it ſignifies the Goſpel in oppoſition to the Law, that being ſo ſtyled, becauſe there is ſo much of Gods favour and undeſerved mercy diſcernible in it, contrary to *boaſting* or *debt*.

5 It is taken for *virtue*, goodneſſe in the latitude, without reſtraint to any particular kinde of it, 2 Pet. 3. 18. *Grow in grace*, i. e. *all kinde of goodneſſe*.

6. It is peculiarly uſed for the *ſufferings* which had befaln St. *Paul*, in the diſcharge of his office, Phil. 1. 7. See his Ann. thereon, p. 672.

Graciouſly] Of his favour, grace and mercy, Gen. 33. 5, 11. Pſal. 119. 29. *Receive us graciouſly*, Hoſ. 14. 2. or *give good*. Accept out of thy fatherly favour the true witneſſes and effects of our converſion; ſhew thy reconciliation to us, by thy gracious bleſſing of us: in thy grace and mercy is our all and onely hope. *Annot.*

Graffe] Rom. 11. 17. *And thou being a wilde Olive-tree were graffed in.* *Paul* uſeth a ſimilitude of *graffing* a branch of the wilde Olive into the true, but contrary to nature: for nature adviſeth to ſet *ſweet* graffs into *ſowre* ſtocks; and although it be naturall for the ſtock to be *vehiculum alimenti*, to convey the nouriſhment to the graff, yet naturally *virtus temperamenti*, the quality of the juyce is from the graff, not from the ſtock; but in our ſupernaturall *graffing*, the branch of a wilde Olive is made partaker not only of the root, but fatneſſe alſo of the true Olive. *Leigh's* Annot.

Grand-mother] A Grandame, ones Father or Mothers Mother, 2 Tim. 1. 5.

Grant] Licence, permiſſion, will, Ezr. 7. 3.

Grape] It's taken alſo *properly* for the *fruit* of the Vine, Numb. 13. 23. Deut. 23. 24. & 24. 21. the juyce whereof is tearmed *blood*, Deut. 32. 14. as being red coloured, like *blood*. Hereupon Chriſt killing his enemies, and having his clothes ſprinkled with blood, is deſcribed like *one treading grapes in the Wine-fat*, Iſa. 63. 2, 3. Rev. 14. 19, 20. & 19. 13. *Literally* it is meant of the Wine; that was plentifull in the land of *Canaan*: and *ſpiritually*, of the heavenly graces wherewith Chriſt filleth his people, Iſa. 55. 1. *Aynſw.*

Grape-gatherer] One that gathereth grapes into baskets, Jerem. 6. 9. where a great ſpoyl, and that redoubled, both of perſons and prey is intimated, though not an utter extirpation of either. *Annot.* See Jer. 49. 9. & Obad. 5.

Graſſe] The earth bringeth it forth, Gen. 1. 12. and it is ſaid to ſpring out of the Earth, 2 Sam. 23. 4. And therefore is tearmed, *the graſſe of the field*, Numb. 22. 4. and *the graſſe of the earth*, Job 5. 25. Yea even upon the very Mountains the Lord maketh it to grow, Pſal. 147. 8. and that to be food for Oxen, Numb. 22. 4. Horſes and Mules, 1 King. 18. 5. Wilde Aſſes, Job 6. 5. Cattel, Pſal. 104. 14. Heifers, Jer. 50. 11. Yea for the great *Nebuchadnezzar* for a certain time, Dan. 4. 33. Rain makes it to grow, Deut. 32. 2. Pſal. 72. 6. Prov. 19. 12. Zech. 1. 10. There's ſome growing upon the *houſe-tops*, which comes to nothing, Pſal. 129. 6. It's at the firſt green and flouriſhing, but being upon the ſudden cut down withereth, Pſal. 37. 2. & 90. 5. Iſa. 40. 6. 1 Pet. 1. 24. *the graſſe of the field*, Mat. 6. 30. χόρτος, ſignifies any thing that grows in the field or garden; here the genericall word is reſtrained by the context, and referring to the Lilies of the field, verſ. 28. doth ſignifie a *flower*, one day glorious and beautifull in the field, and the next day or ſoon after, cut down, and uſed for the heating of ovens or furnaces. Dr. *Ha.* Annot. p. 41. 2.

The graſſe faileth, or the *herbage*, (that properly that is newly ſprung up, and ſprouted out of the ground, the tender ſprout, Gen. 1. 11, 12. ch. 37. 27. & 66. 14. Jer. 14. 5.) is *gone*, or *conſumed*. *Annot.*

Graſhoppers] Amos 7. 1. or *green worms*, marg.

Grate] Exod. 27. 4. or Sieve, as the word is Engliſhed, Amos 9. 9. It was a broad

plate of braſſe, with many little holes, through which aſhes and the like things might fall, and ſerved as an hearth for the fire to burn upon. *Aynſw.*

Grabe] Tit. 2.2. The word σεμνὸς, ſignifieth a ſeemly, modeſt, and gracious carriage; oppoſed to all lightneſſe, vanity, or viciouſneſſe, in geſture, ſpeech, apparel, countenance, deeds or converſation; and is a generall virtue befitting every age, and every vocation and condition of life, and not appropriated to any one calling or condition more then another, required in the Miniſter, 1 Tim. 3.8. in his Wife, verſ. 11. and in every private man, 1 Tim. 2.1. *Taylor* on Titus.

Grabe] Job 21.32. Hebr. *graves*, marg. Job 30.24. Heb. *heaps*, mar. Pſal. 49.15. or Hell, marg. So in 1 Cor. 15.55. marg. Hence *Grave clothes*, Joh. 11.44. The word τάφος is by Grammarians derived from θάπτω, *mors, death*, and ſo ſignifies peculiarly thoſe ſwathes that belong to dead men, wherein their whole body was wound, in relation to which it is that (Act. 5.6.) they are ſaid to *winde up Ananias* when he is dead. Dr. *Ha.* on Joh. 19.40. p. 357.2.

Grabe] To ingrave, carve, or cut, Exod. 28.9. 2 Chr. 3.7. Exod. 32.16. To hew or cut out, Iſa. 22.16. For this there were *tooles*, Exod. 32.4. And in Job 19.24. there's mention of *an iron pen*.

Grabel] Put for Pain, Pro. 20.17. Multitude, Iſa. 48.19. Much diſquietneſſe, Lam. 3.16.

Gray] Spoken of and applyed unto the Hairs, Gen. 44.31. Deut. 32.25 Hoſ. 7.9. the Head, Gen. 42.38. (both being in effect the ſame, Heb. *my graineſſe* or *hoarineſſe*, that is, me who am gray-headed.) Whence *Gray-headed*, Job 15.10. which is uſuall with ſuch as live long, or are become old.

Greaſe] Pſa. 119.70. *Their heart is fat as greaſe*. Their heart is indurate and hardened, puffed up with proſperity and vain eſtimation of themſelves, Pſal. 17.10. Iſa. 6.10. *Annot.*

Great] Gen. 30.8. *With great wraſtlings*, Heb. *wraſtlings of God*, marg. 2 Sam. 24.14. 1 Chr. 21.13. or Many, marg. 2 Kin. 6.14. Heb. *heavy*, mar. Job 5.25. or Much, mar. 1 Chr. 11.9. *Waxed greater and greater*, Heb. *went in going and increaſing*, mar.

And great commandement, Mat. 22.38. This commandement, by which the worſhip of the *one God*, is commanded, Deut. 6.4. is not onely one of thoſe which were written in their Phylacteries faſtened on their poſts, and read in their Houſes daily, but to note it to be the *great commandement* indeed above others. It is obſervable, that in *Deuteronomy* the words in the Hebrew which begin and end it, have the laſt letter written very big, and noted in the marg. to be ſo written. Dr. *Ham.* Annot. *e.*

Greatly] Much, very much, Deut. 15.4. & 17.17. *I will greatly multiply*, Gen. 3.16. Heb. *multiplying I will multiply*. *Aynſw.* Job 3.25. *The thing which I greatly feared*, Hebr. *I feared a fear*. *Annot.* Iſa. 42.17. *Greatly aſhamed*, Heb. *aſhamed with ſhame*. *Annot.*

Greatneſſe] Neh. 13.22. or Multitude, marg.

Greave] A leg-harneſſe, 1 Sam. 17.6.

Grecians] *There aroſe a murmuring of the Grecians, (or Helleniſts) againſt the Hebrews*, Act. 6.1. The word Ἑλληνιστὰς is by the Syr. rendred, *Jews that underſtand Greek*, ſuch as *did uſe the Greek language*, though *they did not dwel in Greece*. And ſo thoſe here that uſed the *Septuagints* tranſlation of the Bible, are called Ἑλληνισταὶ, *Helleniſts*, and ſo are differenced here from the Ἑβραῖοι, *Hebrews*, which uſed the *Jeruſalem Paraphraſe*, which is now extant. Thus are Ἕλληνες, Act. 11.20. differenced from the *Jews* in generall, v. 19. not that thoſe *Helleniſts* were not *Jews* (for there verſ. 20. it's ſaid that he preached to them; whereas v. 19. it's clear, that they preached to none but *Jews*) but that theſe *Jews* underſtood *Greek*, and uſed the *Greek* Bible, and therefore are called *Helleniſts*. Dr. *Ham.* Annot. *a.*

Greece] Zech. 9.13. The ſame with *Grecia*.

Greedy] Pſal. 17.12. *Greedy of his prey*, Heb. *that deſireth to raven*, mar. Pro. 1.19. & 15.27. *Greedy of gain*, covetous, Iſa. 56.11. *Greedy dogs*, Heb. *ſtrong of ſoul*, or *of appetite*; as *a man* or *owner of ſoul*, that is, *of appetite*, for one of *greedy appetite*, Pro. 23.2. *Annot.*

Greedily] Spoken of the Slothfull, Pro. 21.26. of the Extortioner, Ezek. 22.12. of wicked falſe Teachers, Jude v. 11.

Greek] Mar. 7.26. or *Gentile*, marg. Luk. 23.38. The *Greek* language, Joh. 12.20. Certain *Greeks*, either Proſelytes or Heathens converted to the true Religion profeſſed in *Iſrael*, as 1 King. 8.41. or *Jews* of *Greece*, that is, whoſe Anceſtors were *Jews*, though themſelves were bred and born in *Greece*, for theſe alſo came up to the feaſt. *Annot.* There were *Jews* of *Paleſtine*, which in Act. 6.1. are called *Hebrews*, born and bred

bred there; and *Jews* of *Greece* called *Grecians*, whoſe Anceſtors were *Jews*, though they had dwelt in *Greece*, and uſed the *Greek* tongue, as their native. *Annot.*

And there were certain Greeks among them that came up to worſhip at the feaſt, Joh. 12. 20. The *Grecians* are here ſuppoſed to be Proſelytes of the Gates, who yet were not permitted among the Jews to celebrate the Feaſt with them, but onely either to behold their Solemnities or Holy feſtivities, and προσκυνήσωσιν ἐν τῇ ἑορτῇ, or as it is here peculiarly ſaid, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ, that they might worſhip at that time of publick worſhip, which *in Atrio Gentilium*, in the Court of the *Gentiles* they were permitted to doe, as appears by the Eunuch, Act. 8 27. *who came to worſhip at Jeruſalem*, where that Temple was, which is ſtyled *the Houſe of prayer to all people*. So the *pious men*, *i. e.* Proſelytes, Act. 2. 5. which came up to *Jeruſalem* at the feaſt of Pentecoſt. Dr. *Ham.* Annot. *a.*

Green] Judg. 16. 7. *Green withs*, or *new cords*, Heb. *moyſt*, marg.

Greeniſh] Levit. 13. 49. or very green. *Aynſw.*

Greenneſſe] Job 8. 12. *Whileſt it is yet in his greenneſſe*; that is, whileſt it flouriſheth moſt, before the beauty of it be gone. *Annot.*

Greet] 1 Sam. 25. 5. *Greet him in my name*, Heb. *aſk him in my name of peace*, mar. The word ἀσπάζομαι, which is rendred *greet*, Rom. 16. 3. and in many other places ſignifieth to *ſalute*, but with a *kiſſe* and *embracing*, to *greet friendly*, Tit. 3. 15. It ſignifieth ſuch friendſhip as was in thoſe Countreys teſtified by ſalutations and embracings. It implyeth the performance of courteſie and well-wiſhing. *Leigh Crit. Sac.*

Grief] 1 Sam. 25. 31. Heb. *ſtaggering* or *ſtumbling*, mar. Job 6. 2. *My grief*, my inward hearty ſorrow ariſing from my calamity, ſo the word is uſed, ch. 17. 7. or, *my wrath*, as ch. 5. 2. whence that variety of reading, Eccl. 7. 3. & 11. 10. *Annot.*

Griebance] Hab. 1. 3. *And cauſe me to behold grievance among them*, whereby they violently grieve, vex, and ſpoyl one another, and ſpecially the wicked ſo grieve the godly. *Annot.* Hab. 1. 13. *Iniquity*, comp. text with marg.

Grieve] Ruth 1. 13. *It much grieveth me*, Hebr. *I have much bitterneſſe*, marg. To make ſorry, or heavy, 1 Sam. 2. 33. To be vexed, Gen. 34. 7. *Was grieved*, Judg. 10. 10. Hebr. *was ſhortened*, mar. 1 Sam. 30. 6. Heb. *was bitter*, mar. Gen. 6. 6. *It grieved him.*

The Scripture giveth to God Joy, Grief, Anger, *&c.* not as any paſſions or contrary affections; for he is moſt ſimple and unchangeable, Jam. 1. 17. but by a kinde of proportion, becauſe he doth of his immutable nature and will, ſuch things as men do with thoſe paſſions and changes of affections. So Heart, Hands, Eyes, and other parts are attributed to him for effecting ſuch things, as men cannot do but by ſuch members. God is ſaid to be grieved for the corruption of his creatures; contrariwiſe, when he reſtoreth them by his grace, he rejoyceth in them, Iſa. 65. 19. Pſal. 104. 31. *Aynſw.*

But if thy Brother be grieved, Rom. 14. 15. λυπεῖται here ſignifies *to be grieved*, as that notes being wounded or galled in the courſe, and by that means driven off from his profeſſion of Chriſtianity. That it ſignifies ſo appears by the context, comparing this v. with v. 13. Where the Brothers having a ſcandall, *i. e.* gall-trap put in his way, is all one with the being grieved here; anſwerable to both which together, is *ſcandalized* (or galled, and made weak, or ſick, or faint, or wounded) verſ. 21. For it is to be obſerved, that λύπη, *grief*, or *ſorrow*, is oft taken for the cauſe of ſorrow, diſeaſe, wound or gall. Dr. *Ham.* Annot. *b.*

Grievous] Gen. 41. 31. Heb. *heavy*, mar. 1 King. 2. 8. Heb. *ſtrong*, marg. Pſal. 31. 18. Heb. *hard*, mar. It's ſpoken of and applyed unto *Blow*, Jer. 14. 17. *Burdens*, Matt. 23. 4. *Chaſtening*, Heb. 12. *Commandements*, 1 Joh. 5. 3. *Complaints*, Act. 25. 7. *Correction*, Pro. 15. 10. *Curſe*, 1 King. 2. 8. *Deaths*, Jer. 16. 4. *Famine*, Gen. 12. 10. *Fire mingled with hail*, Exod. 9. 24. *Hail*, Exod. 9. 18. *Life*, Iſa. 15. 4. *Locuſts*, Exod. 10. 4. *Mourning*, Gen. 50. 11. *Murrain*, Exod. 9. 3. *Revolters*, Jer. 6. 28. *Service*, 1 King. 12. 4. *Sin*. Gen. 18. 20. *Sore*, Rev. 16. 2. *Swarm of flyes*, Exod. 8. 24. *Thing*, Gen. 21. 11. *Things*, Pſa. 31. 18. *Viſion*, Iſa. 21. 2. *Wayes*, Pſal. 10. 5. *Whirlewind*, Jerem. 22. 19. *Wolves*, Act. 20. 29. *Words*, Prov. 15. 1. *Work*, Eccleſ. 2. 17. *Wound*, Jer. 30. 12. *Write*, Phil. 3. 1. *Yoke*, 1 King. 12. 4.

Grievouſly] Lam. 1. 8. *Hath grievouſly ſinned*, Heb. *hath ſinned ſin*, and the Chald. *hath committed a great* or *grievous ſin*. *Annot.* So verſ. 20. *I have grievouſly rebelled*, Heb. *rebelling rebelled*. *Annot.*

Grievouſneſſe] Iſa. 10. 1. or grievous things, *Annot.* Iſa. 21. 15. *Grievouſneſſe of war*, that is, *a grievous war*, Hebr. *heavyneſſe*,

as ch. 30.27. *heavy* for *grievous*, as Gen.18.20. *Annot.*

Grinde] *It ſhall grinde him to powder*, Mat. 21.44. λικμᾶν here, is by the Grammarians rendred, not onely to *winnow*, but to *threſh* the Corn, either by breaking it with an inſtrument, a Flail among us, or by bringing the wheel over it, or by treading it out, which was the cuſtome among the *Jews*. Now this phraſe here applyed to men, (as it's alſo in the Prophets of the Old Teſtament, *I will threſh you with a threſhing inſtrument, &c.*) ſeems here to ſignifie that ſad condition of the people of the *Iews* all of them that ſh u'd hold out againſt Chriſt, Chriſt ſhall come upon that people as with his threſhing inſtrument in his hand, ch. 3. 12. ſhall break and daſh them to pieces, violently ſeparate the Straw from the Wheat, the multitude of unprofitable, *i.e.* unbelieving impenitents, from the little ſound corn among them, the few ſound beleevers; and then break all that ſtraw into ſmall pieces, as the manner of their threſhing was. Dr. *Ham.* Annot. *g.*

Grinders] The great Jaw-teeth wherewith we grinde our meat, Eccl. 12.3.

Grin] Job 18. 9. *The grin ſhall take him*, lay faſt hold on him, ſo that he cannot eſcape. *Annot.* Hereby may be underſtood the crafty devices and projects of the ungodly, Pſal. 140. 5. & 141. 9.

Grizled] Gen. 31. 10. or Hail-ſpotted, that is, having many white ſpots like hail-ſtones, for ſo the Hebr. & Chald. words import. The Gr. expounds it ſprinkled as with *aſhes*. It may be alſo to ſignifie that this was Gods work, as the hail falleth from heaven. Such was the colour of certain Horſes that *Zachary* ſaw in a viſion, Zech. 6. 3, 6. *Aynſw.*

Groan] Spoken of *Beaſts*, Joel 1. 18. the *whole creation*, Rom. 8. 22. the *godly*, Rom. 8. 23. 2 Cor. 5. 2, 4. *Jeſus*, Joh. 11. 33. the *Iſraelites*, Exod. 2. 24. & 6 5. King *David*, Pſal. 6. 6. *Men oppreſſed*, Job 24. 12 *Pharaoh*, Ezek. 30. 24. the *wounded*, Jerem 51. 52.

Grope] Deut. 28. 29. or *feeling*, meant as an effect of blindneſſe of ſoul, as *Paul* ſpeaketh of Gods works to the heathen, that *they ſhould ſeek the Lord, if haply they might feel*, (or *grope*) after him, Act. 17. 17. *They grope in the noon day, as in the night*, Job 5. 14. They are like blinde men, who at high noon when the Sun ſhines brighteſt, grope for dores and walls, as other men do in the darkeſt nights, Gen. 19. 11. Judg. 16. 26. The meaning is, that theſe crafty men meet with troubles, in the midſt and height of their proſperity. Or rather in things moſt clear, they ſeek out for ſome way to execute their wicked devices, but are ſo beſotted that they can finde none. *Annot.*

Groſſe darkneſſe] Iſa. 60. 2. or *thick darkneſſe*. The word ſeemeth compounded of a tearm, that ſignifieth to *drop* or *diſtill*, as Deut. 32. 2. & 33. 28. And another, that ſignifieth a *miſt*, or *fog*, ch. 29. 18. & 59. 9. So that it ſimplyes in its proper notion a miſt ſo thick that it even droppeth again. Such a miſt or darkneſſe as that in *Ægypt* was, Exod. 10. 22, 23. *Annot.*

Ground] Spoken of the *golden calf*, Ex. 32. 20. *Corn*, 2 Sam. 17. 19. *Manna*, Numb. 11. 8.

Ground] The earth, Gen. 2. 5, 6, 7, 9, 19. *Barren*, 2 King. 2. 19. *Chapt*, Jer. 14. 4. *Clay*, 2 Chr. 4. 17. *Curſed*, Gen. 3. 17. *Deſolate and waſte*, Job 38.27. *Dry*, Pſ.107.33,35. *Dry and thirſty*, Ezek. 19. 13. *Fallow*, Jer.4.3. *Good*, Mat. 13. 8. *Holy*, Exod. 3. 5. *Parched*, Iſa. 25. 7. *Stony*, Mar. 4. 5.

Ground] 1 Tim. 3. 15. or Stay, mar.

Grounded] Setled, founded, eſtabliſhed, Iſa. 30. 32. Eph. 3. 17. Col. 1. 23.

Grow] Hoſ. 14. 5, 7. or Bloſſom, marg. Exod. 9. 32. *Not grown up*, Heb. *hidden*, or *dark*, mar.

Growth] Crop of hay, Amos 7. 1.

Grudgingly] 2 Cor. 9. 7. See the ſignification thereof in *Grudge*.

G V.

Guard] 2 Sam. 23. 23. or Counſel, Heb. *at his command*, marg. 1 King. 14. 27. Heb. *runners*, mar.

Guard-chamber] A place where the *braſen ſhields* which *Rehoboam* had provided were ſafely kept, 1 King. 14. 28. 2 Chr. 12. 11.

Guides] *They that have the rule over.* Comp. the text of Heb. 13. 7, 17. with the marg.

Guilt] Deut. 19. 13. This word is added to the text.

Guilty] Mat. 23 18. or *debter*, or *bound*, m. Rom. 3. 19. *Guilty before God*, or ſubject to the judgement of God, marg. Num. 35. 27. *Shall not be guilty of blood*, Heb. *no blood ſhall be to him*, marg.

Guiltleſſe] Exod. 20. 7. or clear, innocent. He will not leave him unpuniſhed, but he ſhall be plagued in this world, or in that which is to come. See 1 King. 2. 9. *Aynſw.*

Gulf] Luk. 16. 26. χάσμα. It ſignifieth any diſtance or ſpace of place. So it is intended

intended by our Saviour. There is a great diſtance between heaven and hell. *Leigh Crit. Sac.*

Guſh] 1 King. 18. 28. *The blood guſhed out upon them*, Heb. *powred out blood upon them*, marg.

G Y.

Gyants] Joſh. 17. 15. or *Rephaims*, mar.

H A.

Habitable] Pro. 8. 33. That which may be dwelled in, or inhabited.

Habitation] Pſal. 69. 25. Heb. *palace*, m. Pſal. 89. 14. or Eſtabliſhment, marg. So Pſal. 97. 2. marg. Jer. 9. 10. or Paſture, m. Ezek. 29. 14. or Birth, mar.

Had] 1 Chr. 28. 12. *Of all that he had*, Heb. *of all that was with him*, mar. 1 King. 16. 31. *As if it had been a light thing*, Heb. *Was it a light thing?* mar. Dan. 1. 17. *And Daniel had underſtanding*, or he made *Daniel* underſtand, marg. Dan. 7. 1. *Had a dream*, Chald. *ſaw*, marg. See *Have*.

Haft] The hilt or handle of a Dagger, Judg. 3. 22.

Hail] Iſa. 32. 19. When it ſhall *hail*, coming down on the Forreſt. Or (as ſome) *And it*, or *he*, *ſhall hail with hail the forreſt*. Whereof the meaning may be this, That God will preſerve the fruits of the earth for them, that they ſhall not with ſtorm and tempeſt be ſpoyled, and will therefore in his providence, ſo diſpoſe occurrents of that kinde, that when ſtorms come they ſhall light on the wilde or waſte forreſt, where it can do little hurt, and not on their corn-grounds, or vineyards, or the like, where it might do miſchief, as Pſal. 78. 47. & 105. 32, 33. See Exod. 9. 22-26. *Annot.*

Hail-maſter] Χαῖρε *magge*. It was an uſuall form of ſalutation, which the Hebrews expreſſed by שלום לך, (*peace be unto thee*) Judg. 6. 23. *Peace be with thee*, Judg. 19. 20. The Gr. here tranſlated to the letter, ſignifieth *Rejoyce*, which the Latines interpret *Salve*, and we ſay *God ſave you*. *Annot.*

Hail-ſtones] Iſa. 30. 30. Heb. *ſtone of hail*, *ſtone* for *ſtones*, as Hab. 2. 11. See Joſh. 10. 11. Pſal. 18. 12. ch. 28. 2. Thus alſo it is by ſome deemed, that God diſturbed the *Ægyptians* at the Red ſea, with a ſtorm of the like condition with that here deſcribed, Exod. 14. 14. *Annot.* *Hail* and *fire* are inſtruments of Gods war and puniſhments. *Aynſw.* on Pſal. 18. 12.

Hairy] Spoken of *Eſau*, Gen. 25. 25. ſaid to be *all over like an hairy garment*, Heb. *all of him like a mantle of hair*, which the Greek tranſlateth *like a rough hide*. This alſo ſignified his fierce, ſtrong, and crafty nature. For *hair* is a ſigne of naturall ſtrength, and nature being corrupted, *hairineſſe* denoteth the power of corruption; therefore when Lepers were purified, all their hair was to be ſhaven off, Lev. 14. 8. *Aynſw.* Pſal. 68. 21. *And the hairy ſcalp*, Heb. *the crown* (or *ſcalp*) *of hair*, meaning open and inevitable judgement on the chiefeſt and moſt fierce enemies. *Idem.*

Hale] To draw by force, Luk. 12. 58. Act. 8. 3.

Half] Dan. 12. 7. or Part, mar. 1 Sam. 14. 14. *An half acre of land*, or half a ſurrow of an acre of land, mar.

Hall] Luk. 22. 55. Αὐλὴ, it ſignifieth properly an open large room before an houſe, as in Kings palaces, and Noble mens houſes. *Leigh Cr. Sac.* It is tranſlated *Palace*, in Mat. 26. 3, 58, 69. Mar. 14. 54, 66. Luk. 11. 21. *Sheepfold*, in Joh. 10. 1. or *fold*, Ib. 16. *Court*, Rev. 11. 2. *Common hall*, Matt. 27. 17. or *Governours houſe*, (πραιτώριον) mar. *The hall of judgement*, Joſh. 18. 28. or *Pilate's houſe*, marg. The place or Court where judgement was given, and matters heard by him.

Herod's Judgement hall, Act. 23. 35. or *Herod's palace*, Pretory, or place which he built or appointed to keep Courts, and hear Cauſes in; a fair priſon, if any could be ſo. *Annot.*

Halt] Luk. 14. 21. Lame, a cripple.

Halt] Zeph. 3. 19. *Her that halteth*, Ezek. 34. 16. Mic. 4. 7. Even the weakeſt and unableſt to help her ſelf. *Annot.*

Jer. 20. 10. *Watched for my halting*, did lie in wait to take me tripping in ought, if they could, that they might give mine adverſaries any advantage againſt me. *Annot.*

Hammer] Taken 1 *properly*, for a Workmans tool, Judg. 5. 26. 1 King. 6. 7.

2 *Figuratively*,

1 For the *Word*, Jer. 23. 29.

2 *Babylon*, that like a great hammer or ſledge,

ſledge, did ſubdue and deſtroy all the Princes and people in the world, then knowne commonly in thoſe parts, Jerem. 50. 23. *Annot.*

Nah. 2. 1. *The hammer*, or *he that daſheth in pieces*, or *the diſperſer*. Comp. the mar. with the text. See *daſh*.

Hand] Eccl. 4. 1. Side. Comp. mar. with text.

Left handed, Judg. 3. 15. Heb. *ſhut of his right hand*, marg. Job 30. 21. *Thy ſtrong hand*, Heb. *the ſtrength of thy hand*, mar. Mat. 26. 67. *The palms of their hands*, or Rods, marg.

Hand-breadth] *Thou haſt made my dayes as an hand-breadth*, Pſal. 39. 5. that is, Thou haſt exactly meaſured them out, and they are but ſhort. An *hand-breadth* is but a ſhort meaſure, the breadth of foure fingers. *Aynſw.*

Hand-broad] The breadth of an hand, Ezek. 40. 43.

Handfull] Spoken of a *Meat-offering of fine flowre, &c.* Levit. 2. 2. & 6. 15. of the *Jealouſie offering*, Numb. 5. 26. of the Widow womans *meal in a barrell*, 1 King. 17. 12. of *Corn*, Pſal. 72. 16. (where a handful of corn ſhall be ſown on the top of the Mounts, (the moſt barren places) there ſhall be ſuch increaſe that the fruit ſhall ſhake and make a noyſe like the trees of *Lebanon*. *Aynſw.*) Of a little eſtate, Eccl. 4. 6. (where note that the verſe is to be underſtood as the words of the Sluggard, wherein there is a great deal of falſe arguing. *Annot.*) of *corn reaped*, Jer. 9. 22. *As the handfull after the Harveſtman*, or *as the ſheaf* (as Amos 2. 13.) *from after*, or *behinde the reaper*, which the hired Reaper, either forgetting, or not regarding, letteth lye, and leaveth behinde him. *Annot.* Alſo of *Aſhes*, Exod. 9. 8. *Duſt*, 1 King. 20. 10. *Barley*, Ezek. 13. 19. *He ſhall take thereout his handfull*, Lev. 2. 2. or, *ſhall gather up with the hand*, as the word properly ſignifieth. *Aynſw.* Lev. 9. 17. *Took an handfull thereof*, Heb. *filled his hand out of it*, marg. Gen. 41. 47. *The earth brought forth by handfuls*; meaning *abundantly*, an *handfull* increaſe of one kernell. *Aynſw.*

Hands] *Lifting up holy hands*, 1 Tim. 2. 8. The ceremony of Waſhing was among the *Jews* conſtantly uſed before Prayers, and ſo among the *Mahometans*. This ſignificant *rite* the Apoſtle here applyeth to the thing ſignified by it, *cleanneſſe* of the *heart* and *actions*, and makes that neceſſary to the offering up any acceptable ſervice to God. Dr. *Hamm.* Annot. *b*.

Lay hands ſuddenly on no man, 1 Tim. 5. 22. That *laying on hands* is a ceremony of *prayer*, or *benediction*, is ordinarily known in the Old Teſtament, uſed firſt by the Father to the Children, in beſtowing the bleſſing upon them, and with that ſucceſſion to ſome part of the eſtate, Gen. 48. 14, 15. And from thence it was among them accommodated to the communicating of power to others, as Aſſiſtants, or deriving it to them as Succeſſors. So when *Moſes* aſſumed the *Seventy* to aſſiſt him, Numb. 11. 17. it was done (ſaith *Maimonides*) by his *laying hands* upon them. And when he left the world, and conſtituted *Joſhua* his Succeſſour, God appointed him to *lay his hands* upon him, Numb. 27. 18. So Deut. 34. 9. From theſe three uſes of the ceremony, in *prayer*, in *paternall benediction*, in *creating* of *officers*, three ſorts of things there are in the New Teſtament, to which it is principally acommodated.

1 In *prayer* it is uſed either in *curing diſeaſes*, the *corporall hands*, Luk. 13. 16. Act. 19. 17. & 28. 8. as it was foretold, Mar. 16. 18. or *pardoning ſins*, the *ſpirituall hands*, Heb. 6. 2. Where as the Baptiſmes are thoſe uſed among the Jews and Chriſtians, for the admiſſion of Proſelytes; ſo the *impoſition* of *hands*, doth probably denote the reſtoring of penitents that were lapſt after Baptiſme. From that of *paternall benediction*, is that of *laying on hands* in *bleſſing* of *infants*, Mar. 10. 16. By that means ſignifying them to be fit to be received into the Church by Baptiſme, as thoſe that have title to this Kingdome of heaven, the Church here, and through the ſame mercy of God in Chriſt, heaven hereafter.

2 That of confirming thoſe of full age, that had formerly been baptized. Such that of the *Epheſian diſciples* ſeems to be, Act. 19. 5, 6. to which in thoſe times many extraordinary gifts were conſequent, *ſpeaking with tongues, &c.* as had formerly falln out, Act. 10. 44.

3 From that in *creating Succeſſors* or *aſſiſtants* in *power*, came the uſe of *impoſition* of *hands* in *Ordination*, whether of *Biſhops* or *Deacons*, Act. 6. 6. & 8. 17. & 13. 3. 1 Tim. 4. 15. & 2 Tim. 1. 6. Dr. *Ham.* Annot. *f*.

Handy] Pſal. 19. 1. *His handy-work*, or the work of his hands. *Aynſw.*

Handkercher] A linnen cloth, uſed both by men and women, to wipe off ſweat from their faces, or therewith to cover their heads and faces, as a vail, Act. 19. 12.

Hand-maiden] Thus did the bleſſed Virgin

gin term her ſelf, Luk. 1. 48. It's the ſame with *Hand-maid.*

Hand-ſtaves] Ezek. 39. 9. or Javelins, marg.

Hand-weapon] of Wood, Numb. 35. 18. or *an inſtrument of wood of the hand,* Gr. *out of the hand,* Chald. *wood taken in the hand, which is ſufficient for him to die thereby. Aynſw.*

Hang] Exod. 26. 32, 33. Hebr. *give. Aynſw.* Job 26. 7. *And hangeth the earth on nothing.* The earth is upheld onely by Gods almighty power, having no foundation at all, but hanging like a ball in the midſt of the heavens, Pſal. 104. 5. Hebr. 3. 1. *Annot.*

On theſe two commandements hang all the Law and the Prophets, Mat. 22. 40. or *conſpire; i.e.* the whole Old Teſtament conſpires with theſe, theſe are the ſumme of all that is ſaid there. But if it be read *hang,* then the meaning will be, that all commanded in the Jewiſh *received* Scripture, depends upon one of theſe two, hangs on one of theſe great pegs, *i. e.* in the laſt reſort, reducible to one of theſe heads. Dr. *Ham.* An. *f. And hanged himſelf,* Mat. 27. 5. or *was ſtrangled,* or *fell into a fit of ſuffocation.* Dr. *Ham.* Par.

Hanging] Exod. 26. 36. This *hanging* or *vail* was a partition betwixt the Holy place of the Prieſts, and the place where the people were, it not being cloſe to the ground, becauſe at the entrance it was to let in ſome light. *Annot.* Or an *hanging vail,* or *covering,* as the word more properly ſignifieth. This ſhewed the reſtraint of the Jewiſh Church, from ſuch bleſſings as God hath opened to us in Chriſt, Heb. 9. 9, 10, *&c.* & 10, 19, 20. *Aynſw.* There were ſeverall other *hangings* made for the ſervice of the Tabernacle. Hereby in Eſt. 1. 6. *tapeſtry* is meant. 2 King. 23. 7. *Where the women wove hangings for the grove,* Heb. *houſes,* or *curtains,* whereby they might keep themſelves from the ſight of others. Idolatry and all manner of filthyneſſe uſe to go together. They had their little *houſes,* or *tents,* or *booths* in their Grove, which was a delightſome place, and they thought to make it ſo to their impure ſouls, the more delightſome by their abominable filthyneſſe. *Annot.*

Hap] Ruth 2. 3. *Her hap was,* Heb. *her hap happened, i. e.* not purpoſely intending it, as being utterly ignorant that it belonged to *Boaz.* But though this were *hap* in reſpect of *Ruth,* yet it was thus ordered by the ſecret working of Gods providence, to make way to her marriage to *Boaz,* Luk. 10. 31. *Annot.*

Haply] Mar. 11. 13. *If haply* It's all one with *If ſo be,* or *If peradventure.*

Hard] 2 Sam. 13. 2. *And Amnon thought it hard for him,* Heb. *it was marvellous* or *hidden in the eyes of Amnon,* marg.

Hard] *My ſoul followeth hard after thee,* Pſal. 63. 8. or *my ſoul cleaveth after thee. Aynſ.* Jonah 1. 13. *The men rowed hard,* Heb *digged,* marg. uſed both their ſtrength and cunning to bring the ſhip to land. Act. 18. 7. *Joyned hard to the Synagogue,* was cloſe by.

Hard-hearted] Ezek. 3. 7. Hebr. *hard of heart.* No more moved or mollified, then a rock with the waves of the Sea, Pſal. 95. 8. Iſa. 46. 12. Zech. 7. 12. Rom. 2. 5. *Annot.*

Hardly] Harſhly, roughly. Gen. 16. 6. *Would hardly let us go,* or *was hard to ſend us;* that is, *was ſtubborn, refuſing to ſend us away;* or hardened himſelf againſt ſending us away. *Aynſw.* Mat. 19. 23. With great difficulty, not eaſily.

Hardneſſe] Mar. 3. 5. or Blindneſſe, m.

Harite] *Jonathan* the Son of *Shageh* thus named, 1 Chr. 11. 34.

Harlot] Judg. 11. 1. Heb. *a woman a harlot,* marg.

Harm] To hurt one, as the word κακόω (which in 1 Pet. 3. 13. is rendred *harm*) in Act. 18. 10. is tranſlated.

Harneſſe] Jer. 46. 4. *Harneſſe the horſes,* Heb. *binde;* either ſaddle and girt them, as ſome; or rather, make them faſt to the Charet which they are to draw in. *Annot.* Exod. 13. 18. *Went up harneſſed,* or *by five in a rank,* marg.

Harodite] *Shammoth,* one of *David's* Worthies, thus tearmed, 1 Sam. 11. 27.

Harp] To play upon the Harp, 1 Cor. 14. 7. *What is harped.* What is ſung or play'd upon the Harp.

Harpers] Players on Harps. See *Dict.* on *Revel.*

Harveſt-man] *As the handfull after the Harveſt-man,* Jer. 9. 22. or, *as the ſheaf from after* or *behinde the reaper. Annot.*

Harveſt-time, *or* **the time of harveſt**] 1 Sam. 23. 13.

Haſhabnah] Neh. 10. 25. One that ſealed the Covenant.

Haſte] Pſal. 31. 22. *I ſaid in my haſte,* or *my haſtening away;* namely, *through amazement* or *fear,* as the word commonly intendeth, Deut. 20. 3. 2 Sam. 4. 4. The Greek calleth it an *extaſie,* or *trance,* and that *David haſtened* him away for fear, is recorded, 1 Sam. 23. 26. Pſal. 116. 11. *Aynſw.* Mar. 6. 25. or *ſpeed.* Job 20. 2. *I make haſte,* Heb. *my haſte is in me,* marg.

Haſten] To make haſte. Gen. 18. 6. *Haſten after*, Pſal. 16. 4. or *give gifts to*, mar.

Haſty] Prov. 14. 29. Hebr. *ſhort*, marg. Prov. 21. 5. Raſh, Iſa. 28. 4. Rathe ripe, Dan. 2. 15. Sudden, Hab. 1. 6. Quick, making ſpeed.

Haſtily] Speedily, quickly, ſwiftly. Gen. 41. 14. *Brought him haſtily*, Heb. *made him run. Aynſw.* Upon the ſudden, Prov. 20. 21. Without adviſement, Prov. 25. 8.

Hatupha] Ezr. 2. 43. The ſame with *Haſhupha*.

Hateſull] Tit. 3. 3. It may to good purpoſe be taken either *actively*, as it is read; namely, for ſuch as are in ſuch extremity of wickedneſſe, as they are every way abominable creatures in themſelves; or elſe *paſſively*, & ſo may be read *hated*, that is, juſtly execrable and odious unto others, both God and men. *Taylor's* Expoſ. Pſal. 36. 2. *Untill his iniquity be found to be hateſull*, Heb. *to finde his iniquity to hate*, mar. Or, which he ought to hate, or which is to be hated, is odious. *Aynſw.*

Hatefully] Ezek. 23. 29. In, or with hatred.

Hath] *Whoſoever hath*, Mat. 12. 12. The word ἔχειν ſignifies here (as it's plain by the *parable*) to *uſe*, to *occupy*, to *traffick* with *grace*, to take that care of it which belongs to a great treaſure. Dr. *Ham.* Annot. *b.*

Habe] *If I ſhould have*, Ruth 1. 12. or, if I were with, marg.

Haughty] Iſa. 24. 4. *Haughty people*, Hebr. *the height of the people*, mar.

Haughtily] Proudly, loftily, ſtately, Mic. 2. 3.

Haughtyneſſe] Pride, loftyneſſe, Iſa. 2. 11. Jer. 48. 29.

Haunt] 1 Sam. 23. 22. *Where his haunt is*, Heb. *foot ſhall be*, mar.

Haboth-Jair] Judg. 10. 5. or the Villages of *Jair*, mar.

Hay] The hay is withered away, Iſa. 15. 6. Or, the *graſſe* is withered, as the word is uſually rendred, Job 40. 15. Pſal. 104. 14. & 147. 8. Chap. 37. 27. & 40. 6-8. Otherwiſe, *graſſe withered* in an ordinary courſe, makes *hay*; and that is nothing amiſſe. *Annot.*

Hazaroth] By interpretation, *Court-yards*, and ſo the Gr. expounds it, a place lying Eaſtward. (See *Hazeroth*) *Aynſw.*

H E.

Head] Deut. 19. 5. Heb. *iron*, mar. 1 Ki. 19. 6. Heb. *bolſter*, mar. This word is joyned with *Beds*, the *Beds-head*, Gen. 47. 31. (where in ſtead of the Hebr. *mittah*, a *bed*, the *Septuagint* having a Copy without vowels, did read it *matteh*, which ſignifieth a *ſtaff*, and ſo tranſlated it, whom the Apoſtle followeth, Hebr. 11. 21. Which might alſo well be, that he helped himſelf by leaning on his *ſtaff*, and reſting on the *bolſter of his bed. Aynſw.*) So with *ſpears*, 1 Sam. 17. 7. and hath annexed unto it *corner*, of which before. *Which are on the head of the fat valleys*, Iſa. 28. 1. that is, *on the top* (as Exod. 17. 10. Deut. 34. 1.) of the Vale, to wit, in the Mountain ſituate above the Vale, in the Mountain of *Samaria*, Hoſ. 6. 1. or *on the head*, that is, *in the chief* or principall part of that fat Vale. *Head* for *chief*, as Exod. 30. 23. 2 Sam. 23. 8, 18. Pſ. 137. 6. *Annot.*

Head-bands] Iſa. 3. 20. *Silken fillets*, or *ribbons*, which they uſed about their heads, therewith either to tye up their hair, or to faſten their other head-gear, or attire to their heads. See Ezek. 24. 17. It was an ornament of ſpecial note with them, as appears, Jer. 2. 32. Nor is it to be omitted, that the *royall diadem* (as the name it ſelfe alſo imports) was in ancient times no other then a fair and rich *fillet*. It comes of a word that ſignifies to *tye*, or to *binde*. And God ſeems to allude to ſuch curious *fillets* or *ribbons*, when he willeth his people to *binde his precepts for a ſigne upon their hands*, Deut. 6. 8. See alſo Prov. 3. 3. & 6. 21. & 7. 3. *Annot.*

Headlong] Job 5. 13. *Is carryed headlong.* It comes from a word that ſignifies *haſte*, for haſty folks take not time enough for advice, but do things very raſhly, and with precipitation, and ſo not onely miſſe what they intend, but alſo have ill ſucceſſe, Iſa. 19. 14. & 32. 4. *Annot.* This word is alſo joyned with *Caſt down*, Luk. 4. 29. and *Falling*, Act. 1. 18.

Healer] Iſa. 3. 7. Heb. *binder up*, m.

Health] Soundneſſe of body, when free from diſeaſes, Prov. 3. 8. Heb. *medicine*, mar. So 4. 22. marg.

Heap] or *Gathering together*, as of Altars, Hoſ. 12. 11. *Their Altars are as heaps*; that is, they are innumerable, and at the end of every field. *Annot.* An idolatrous City, with all therein. Deut. 13. 16. Corn, Ruth 3. 7. the Floods, Exod. 15. 8. Frogs, Exo. 8. 14. Proviſion for the Prieſts, 2 Chr. 31. 6, 7, 8, 9. Slain men, Judg. 15. 16. See 2 Kin. 10. 8. Stones, Geneſ. 31. 46. Joſh. 8. 29. Waters, Pſal. 33. 7. & 78. 13. Wheat, Cant. 7. 2. The word גל, ſignifies alſo a *fountain*, which

which hath abundance of *water* in it, as an *heap* hath *plenty* of *ſtones*, Cant. 4. 12. *Annot.* on Job 15. 28. There's mention in Hag. 2.16. of a *greater* and *leſſer* heap, as of *twenty* meaſures, and *ten*, in Jer. 31. 21. of *high heaps*, or rather *pillars*, as Hoſ. 12. 4. *Annot.* In Iſa. 17.1. of a *ruinous heap*, Hebr. *an heap of ruine*. *Annot.* In Jer.49. 2. of a *deſolate heap*, Heb. *an heap* or *hillock of deſolation*, mar. Judg. 15. 16. *Heaps upon heaps*, Heb. *an heap, two heaps*, marg. 2 Chr. 31. 6. *By heaps*, Heb. *heaps heaps*, mar. Hab. 3. 15 or Mud, marg. When it's threatned that of a City there ſhould be made an heap, the deſolation, deſtruction, and ruine thereof is to be underſtood, Iſa. 17.1. Mic. 1. 6. & 3. 12.

Hear] Deut. 5.25. Heb. *adde to hear*, mar. 1 Sam. 7. 9. or Anſwer, marg. So 1 King. 18. 26. marg. Pſal. 38. 15. marg. Job 37. 2. *Hear attentively*, Hebr. *hear in hearing*, marg. Prov. 15. 32. or Obey, marg. 2 King. 4.31. *Hearing*, Heb. *attention*, mar. Job 33. 8. *In mine hearing*, Heb. *in mine ears*, marg. So Eze. 9. 5. marg. Act. 25. 21. the hearing, or judgement, marg.

And what ye hear in the ear, Mat. 10. 27. The *Rabbins* affirm that the *Maſters* among the *Jews* were wont to have their *Interpreters*, who did receive the *dictates* of the *Maſters whiſpered in the ear*, and then publickly propoſe them to all, the *Maſters* dictating ſoftly, but the *Interpreters* delivering them aloud. Accordingly, *Elias Levita* ſaith that the *Interpreter* is mentioned Exod. 4.16. and adds, that every Pſalme that is inſcribed משכיל, was received from a *Maſter*, and dictated by an *Interpreter*. So it was an Enſigne of a *Maſter* to have an *Interpreter*. This Chriſt applyes to himſelf and the Diſciples, making himſelf the *Maſter*, dictating to them the words of life, the New Covenant, which they conſequently are bound κηρύξειν, to *proclaim* to others, as ſo many κήρυκας, *aloud*, publickly, on the houſe top, and not for fear keep in any part of it. Dr. *Hamm.* Annot. *i.*

And was heard, Heb. 5. 7. εἰσακούειν, to *hear*, is uſed by the Greek Tranſlators of the Old Teſtament, to expreſſe הושיע, to *preſerve*, or *deliver*. So Pſal. 55. 18. (to which the Gr. σώζειν, which we ordinarily render to *ſave*, is directly anſwerable, and ſo is here directly joyned with εἰσακούειν, in the ſame ſenſe) and it is alſo uſed in other places for ענה, *reſpondit*, *anſwered*, (which is in effect the ſame (the *anſwering of a prayer for deliverance*) being all one with *delivering*.) So Pſa. 22. 20. *Thou haſt heard* or *anſwered me from the horns of the Unicorn*; *i. e.* delivered me from that great danger. Dr. *Ham.* Annot. *a.*

Ye have heard that it was ſaid by them of old times, Matt. 5. 21. There were three wayes among the Hebrews of interpreting Scriptures.

1 שמועה, *hearing*, ἀκόασις, when any *fact* is recited, or *hiſtoricall* ſenſe explicated, which to have *heard*, is ſufficient, without any more.

2 אגדא, *myſticall* expoſition.

3 מחלי, *parabolicall* expoſition.

The firſt of theſe belongs to thoſe paſſages of Scripture, which were plain matters of *fact*, as here plain commands of the *Decalogue*, without any other expoſitions on them, then the bare reciting them out of the book. *Idem* Annot. *k.*

Hearer of the word] Outwardly onely, Jam. 1. 23. So of the Law, Rom. 2. 13.

Hearken] Act. 12. 13. *To hearken*, or to aſk who was there, mar.

Heart] Exod. 23. 9. Hebr. *ſoul*, marg. Pſal. 40.8. Heb. *bowels*, ma. Iſa. 21. 4. or *minde*, m. 1 Chro. 22.33. *A double heart*, Heb. *a heart and a heart*, m. So Pſ. 12. 2. m. 2 Chr. 25. 6. *His heart was lift up*, that is, was incouraged, m. Deut. 24. 15. *Setteth his heart upon it*, Heb. *he lifteth his ſoul unto it*, marg. So Hoſ. 4. 8. marg.

Hearted] Mentioned with *Broken*, Iſa. 61. 1. (ſuch as are humbled and brought low by affliction and anguiſh, and throughly touched with a lively ſenſe of their ſins, the procuring cauſe thereof. *Annot.*) *Faint*, Deut. 20. 8. Fearfull, ſoft, tender. *Aynſw. Hard*, Ezek. 3. 7. (of which before.) *Merry*, Iſa. 24. 7. (the Wine-drinkers, v. 9. So called becauſe wine makes the heart merry, 2 Sam. 13. 28. Eſt. 1. 10. Pſal. 104.15. Zec. 10. 7. *Annot.*) *Stout*, Pſal. 76. 5. (mighty of heart, ſtubborn-hearted, a title of the wicked that are far from juſtice, Iſa. 46. 12. called here in Gr. *unwiſe in heart*. *Aynſw.*) *Tender*, Eph. 4. 32. (ſuch as are from their very heart and ſoul affected at the miſeries of others, prone to pity. The Originall εὔσπλαγχνοι, imports *well of bowels*, [or *rightly bowelled*. *Leigh Cr. Sac.*) *Willing*, Exo. 35. 22. (free) *Wiſe*, Exod. 28. 3. Such as had the ſpirit of Wiſdome, in all manner of workmanſhip, *&c.* Exod. 31. 2--6.

Hearty] Prov. 27. 9. *By hearty counſell*, Heb. *from the counſell of the ſoul*, mar.

Heartily] Col. 3. 23. From the minde, heart, or ſoul. The obedience of Servants ſhould be a hearty obedience: If not, the

Maſter

Maſter may have their labour (and that he hath of the Oxe) but ſuch Servants loſe their labour. *Byfield* on Col. 3. 23.

Heat] To make hot, Daniel 3. 19. Hoſ. 7. 4.

Heave] Numb. 15. 20. that is, *ſhall offer up*; or as the Gr. and Chald. tranſlate, *ſhall ſeparate*, as being ſeparated by the Owner, and offered to the Lord (and ſo named an *Heave offering*) *Aynſw.*

Heavens] *But the heavens and the earth which are now*, 2 Pet. 3. 7. Theſe are here ſet, to ſignifie the whole *compages* of this *Sublunary world*, and all the creatures that are in it, all that was deſtroyed by the Flood, and is now ſecured from periſhing ſo again, and is reſerved for Fire; by which it is (by *perpetuall tradition*) believed, that the World ſhall finally be deſtroyed. Dr. *Hammond* Annot. *e.*

Heavy] 1 King. 14. 6. Hebr. *hard*, marg. Prov. 27. 3. Heb. *heavyneſſe*, marg. Pro. 31. 6. *Of heavy hearts*, Heb. *bitter of ſoul*, mar.

Heavily] Exod. 14. 25. Heb. *with heavyneſſe*, Gr. *by force*. For the rain and tempeſt ſo ſoften the ground, that they could drive but ſlowly, and with much adoe. *Aynſw.* Pſal. 35. 14. or *ſad*, or *black*; to wit, *in black and mournfull attire*, and *with ſad and heavy countenance*, as the Gr. here tranſlateth it, σκυθρωπάζων, which word the New Teſtament alſo uſeth, Matth. 6. 16. Luk. 24. 17. *Aynſw.*

Heavyneſſe] Ezr. 9. 5. or Affliction, m. Job 9. 27. *I will leave off my heavyneſſe*, Heb. *my face*. I will not onely ceaſe complaining, but alſo change my ſad countenance into a cheerfull one, 1 Sam. 1. 18. *Annot.* Pſal. 69. 20. *Full of heavyneſſe*, or ſick, ſorrowfull. *Aynſw.*

Iſa. 29. 2. *Heavyneſſe and ſorrow*. They are of the ſame notion, and ariſing from the ſame root, as if we ſhould ſay, *mourning* and *mournfulneſſe*, or *grief* and *grievouſneſſe*. And it ſeems to have been an uſuall form of ſpeech among them, whereby to expreſſe an extremity of grief and heavyneſſe. For the ſame is found alſo uſed, Lam. 2. 5. rendred there *mourning* and *lamentation*. *Annot.*

Iſa. 61. 3. *For the ſpirit of heavyneſſe*, Heb. of *dimneſſe*, Gen. 27. 1. Deut. 34. 7. Iſa. 42. 3. Zec. 11. 17. Or, of *contraction*, Levit. 13. 6, 21. 26, 39, 56. becauſe Grief contracts and draweth in, as Joy widens and dilates, cha. 60. 5. *Annot.*

Rom. 9. 2. *I have great heavineſſe*, am in great anguiſh, ſorrow, grief; am vehemently troubled in minde, grieved as a Parent at the death of his childe. *Leigh Crit. Sac.* in λύπη.

Jam. 4. 9. *Turned to heavyneſſe*. Such ſadneſſe and ſorrowfulneſſe as is joyned with ſhamefaſtneſſe, appearing by the countenance caſt down, and fixed as it were on the ground. *Leigh Cr. Sac.* on the word κατήφεια.

Hebrew, or Hebreweſſe] Having ſerved the time limited by the Law, Exod. 21. 2. were to be diſmiſſed free, kept no longer in ſervice, Jer. 34. 9.

It was written in Hebrew, Joh. 19. 20. That language which the *Hebrews* uſed, ſtyled the *Hebrew tongue*, Joh. 5. 2. Act. 21. 40.

Hedge] Job chap. 3. 23. *Whom God hath hedged in*. Compaſſed round about with evills, ſo that he cannot get out. Or, *whoſe way God hath covered*. The way of eſcaping was hid from *Job*, becauſe God had covered it. *Annot.* Lam. 3. 7. hath reference to the cloſeneſſe and ſtraitneſſe of the ſiege, that there was no poſſibility of eſcape. *Annot.* Hoſ. 2. 6. *I will hedge up thy way, &c.* I will encloſe thee, and encompaſſe thee with difficulties, and bring thee into ſuch diſtreſſe and ſtraitneſſe, that thou ſhalt not be able to run out at thy owne pleaſure. *Annot.* Matt. 21. 33. *He hedged it*. Herein is implyed Gods care of the ſafety and proſperity of his Church, Pſal. 35. 27. The meaning is, he defended and preſerved it from the incurſions of the enemies, which otherwiſe would have deſtroyed it. *Annot.*

Heels] Job 13. 27. Heb. *roots*, mar.

Heights] *Praiſe him in the heights*, Pſal. 148. 1. or *in the high places*, which the Chald. expoundeth *high Angels*. *Aynſw.*

Hell] *Shalt be brought down to hell*, Matt. 11. 23. Ἅιδης doth not ſignifie here the place of Hell, but a ſtate of *periſhing* or *diſſolution*; nor doth it among profane Writers ſignifie the place of the Damned, no nor any kinde of place either common to both, or proper to either *bliſſe* or *woe*, but onely the ſtate of the Dead, ἅιδης *quaſi* ἀειδής, an *invifible ſtate*. Dr. *Ham.* Annot. *i.*

Help] 1 Sam. 11. 9. or Deliverance, ma. Pſal. 60. 11. Heb. *ſalvation*, mar. Pſ. 42. 5. *For the help of his countenance*, or *his preſence*, is Salvation, marg.

Help] 2 Sam. 14. 4. Heb. *ſave*, marg. So alſo 2 King. 6. 27. marg. 2 Chron. 29. 34. Heb. *ſtrengthen*, ma. Ezr. 1. 4. Heb. *lift him up*, mar. Job 8. 20. Hebr. *take by thy hand*, marg.

Helpers] Job 9. 13. *The proud helpers*, Heb. *helpers of pride*, or *ſtrength*, mar.

Helps] 1 Cor. 12. 28. Aſſiſtants to the principall

principal Officers of the Church, as Deacons, who took care of the poor ſick Strangers, and Orphans, and Widows, &c. *Annot.*

Helbe] Deut. 19. 5. Heb. *wood*, marg.

Hem] Exod. 28. 33. or Skirts, marg. or Border, as the word κρασπεδον, is rendred, Mar. 6. 56. which in Mat. 9. 20. is tranſlated *hem*.

Henceforth] *Ye ſhall not ſee me henceforth*, Mat. 23. 39. Απ' αρτι here (as in ſome other places) ſignifies not *from henceforth*, as it were from that very time wherein he ſpake, for its clear they ſaw him after this, but within a while after, or no long time after. So it's rendred, Joh. 1. 51. Act. 1. 9, 10. Beſide theſe places, twice more is the word uſed, Joh. 13. 19. & 14. 7. where it ſeems to be taken onely as an *expletive*, (as αρτι, or νυν, or we uſe *now*) and no more. Dr. *Ham.* Annot. *b*.

Herd-man] *I was an Herd-man*, Amos 7. 14. One that did keep, watch over, take care of, and look to Cattle, as Gen. 13. 7, 8. & 26 20. Or, one of thoſe that make a trade in bringing up of Cattle, and living by the profits and fruit of them, or by trafficking therein. *Annot.* on Amos 1. 1.

Here] Hoſ. 7. 9. *Here and there*, or ſprinkled, mar. 1 Sam. 22. 12. *Here I am*, Heb. *behold me*, mar. So 2 Sam. 1. 7. marg. & Iſa. 6. 8. mar. Job 38. 35. *Here we*, Heb. *behold us*, mar.

Heretofore] Joſh. 3. 4. Heb. *ſince yeſterday, and the third day*, marg. So 1 Sam. 4. 7. *Yeſterday*, or *the third day*, mar.

Hereſies] 1 Cor. 11. 19. or Sects, marg.

Heretick] *A man that is an heretick, &c.* Tit. 3. 10. He that chooſeth to have ſome other opinion, or doctrine beſides (or in oppoſition to, or preferring it before) the truth. One that taketh up an opinion upon his owne choyce, or judgement, and preferring it before the doctrine eſtabliſhed in the Church, gathering and receiving diſciples or followers to himſelf, in oppoſition to, or ſeparation and diviſion from the Church. Such were all the *Gnoſticks*, whereſoever they came, and thoſe are principally here meant. Dr. *Ham.* Annot. *b*.

Hereunto] *For even hereunto ye are called*, 1 Pet. 2. 21. To this, even to ſuffer for well-doing.

Herewith] is to be underſtood as referring to the matter or buſineſſe then ſpoken of, Ezek. 16. 29. Mal. 3. 10.

Hers] Spoken of the *female kinde*, whether a Woman, or any other creature, as the Oſtrich, Job 39. 16.

Hew] Iſa. 33. 9. *Hewn down*, or withered away, marg. 1 King. 5. 17. *Hewed ſtones*, Heb. *ſtones of cutting*. Such as were fit to be cut, hewed, and ſquared, to lie cloſe and firm. *Annot.* Iſa. 9. 10. *Hewen ſtones*, Hebr. *cutting*, or *hewing*; for *ſtones* of *hewing* or *cutting*; as it is more fully expreſſed, 1 Chr. 22. 2. Ezek. 40. 42. that is, *hewen ſtones*, *Annot.*

Hewers] of *Wood*, Joſh. 9. 21. *Stone*, 2 King. 12. 12. Such as hewed wood, and drew water, were the baſeſt Servants or Slaves of *Iſrael* (as afterwards was the caſe of the *Gibeonites*, Joſh. 9. 21, 27.) who alſo by faith were admitted into the Church and Covenant of *Iſrael*. *Aynſworth* on Deuter. 29. 11.

Hezir] See *Hezir*.

H I.

Hid] is ſpoken of, and applyed unto, *Any thing*, 1 King. 10. 3. *City*, Matth. 5. 14. *Darkeneſſe*, Numb. 20. 26. *David*, 2 Sam. 17. 9. *Goſpel*, 2 Cor. 4. 3. *Groaning*, Pſal. 38. 9. *Jeſus*, Mar. 7. 24. *Iniquity*, Pſal. 32. 5. *Joaſh*, 2 King. 11. 3. *Iſrael*, Hoſ. 5. 3. *Kings*, Joſh. 10. 17. *Life*, Col. 3. 3. *Matter*, 2 Sam. 18 13. *Myſtery*, Epheſ. 3. 9. Col. 1. 26. *Repentance*, Hoſ. 13. 14. *Righteouſneſſe*, Pſal. 40. 10. *Saying*, Luk. 18. 34. The *ſin* of *Ephraim*, Hoſ. 13. 12. *Sins*, Pſal. 69. 5. *Subſtance*, Pſal. 139. 15. *Treaſures*, Deut. 33. 19. Prov. 2. 4. Col. 2. 3. *Things*, Obad. v. 6. *Underſtanding of the prudent*, Iſa. 29. 14. *Way*, Job 3. 23. Iſa. 40. 27. Jer. 16. 17. *Woman*, Luk. 8. 47. The places where ſome of thoſe things are ſaid to have been hid, are a Cave, Joſh 10. 17. The *houſe* of the Lord, 2 King. 11. 3. a Pit, 2 Sam. 17. 9. the Sand, Deut. 33. 19.

Hide] Lev. 8. 17. or Skin. *Aynſw.*

Hidden] Prov. 28. 12. or, Sought for, marg.

High] 2 Chr. 3. 15. Heb. *long*, mar. Job 11. 8. Heb. *the heights*, m. Job 22. 12. *the head*, m. Iſa. 30. 25. Heb. *lifted up*, m. Pro. 21. 4. *High look*, Heb. *haughtineſſe of eyes*, marg. Iſa. 7. 3. *High way*, or Cauſe-way, mar. Eph. 6. 12. *High places*, or Heavenly, mar. Lam. 3. 35. *Moſt high*, or a Superiour, mar. 1 King. 21. 9. *On high*, Heb. *in the top*, marg. Job 16. 19. Hebr. *in the high places*, marg. Prov. 8. 26. *Higheſt*, or the Chief, mar.

Be ſubject unto the higher powers, Rom. 13. 1. that is, Princes and men in authority, Rulers and Governours inveſted with power. But the word υπερεχουσαις added to εξουσια, is to be rendred not the *higher*, but the *ſupreme*, as 1 Pet. 2. 13. Dr. *Ham.* Annot. *a*.

Highly] It's in effect the ſame with Very much, more then ordinarily, uſually, Luk. 16. 15. Act. 12. 20.

Highly favoured, Luk. 1. 28. or graciouſly accepted, much graced, marg. (See v. 30) *Freely beloved*, as the Apoſtle uſeth the word, Epheſ. 1. 6. Honoured with this ſingular grace to be the Mother of the *Meſſias*. *Annot.* Or, *hailgracious perſon*. Dr. *Ham.* Par.

High minded] Such as think, conceive highly of themſelves, Rom. 11. 20. 1 Tim. 6. 17. 2 Tim. 3. 4.

Highneſſe] Job 31. 23. *By reaſon of his highneſſe*. Of his great Majeſty, or *of his weight*, or *the weight of it*; that is the weight of Gods anger, *or*, of the deſtruction mentioned before. The reaſon of the different Tranſlation is, becauſe the verb from whence ths word comes, ſignifies both to *lift up*, and to *bear a burden*. *Annot.* Iſa. 13. 3. Excellency, or gallantry. *Annot.*

Hill] 1 Sam. 9. 11. Hebr. *aſcent*, marg. Jer. 30. 18. *Heap*. Comp. the text with the marg.

Him] 1 Sam. 17. 24. Heb. *from his face*, m. So 1 Sam. 19. 8. marg. Job 12. 13. *With him*, that is, *with God*, marg. 1 Sam. 28. 17. *To him*, or for himſelf, marg.

Hinder parts] Pſal. 78. 66. *Behinde*, or hinder ſecret parts. See 1 Sam. 5. 1, 6, 9, 12. *Aynſw.*

Hinder end of the ſpear] 2 Sam. 2. 23. *i. e.* with the pike of his ſpear in the lower end, for their ſpears were double-pointed. *Annot.*

Hinder ſea] Zach. 4. 8. Weſtward, the *Midland* Sea, Deut. 11. 24. & 34. 2. *Annot.*

Hire] To get, obtain, procure any thing for wages or hire, as Maſons and Carpenters, to repair the Houſe of the Lord, 2 Chron. 24. 12. Whereunto alluſion ſeemeth to be made, Mat. 20. 1, *&c.* A *Goldſmith* to make a *god*, Iſa. 46. 6. *Souldiers* to fight on their ſide, 2 Sam. 10. 6. 1 Chr. 19. 7. 2 Chron. 25. 6. Jer. 46. 21. *Lovers*, Hoſ. 8. 9. Thus *Leah* hired of *Rachel*, *Jacob*, with her Sons Mandrakes, to lie with her, Gen. 30. 16. *Moab* hired *Balaam* to curſe *Iſrael*, Deuter. 23. 4. *Micah* hired a Levite to be his Prieſt, Judg. 18. 4. The people of the Land hired Counſellers againſt the people of *Judah*, Ezr. 4. 5. *Tobiah* and *Sanballat* hired *Shemajah* againſt *Nehemiah*, to make him afraid, *&c.* Neh. 6. 12, 13. *Ravanel.*

This is ſpoken of, and applyed unto, a *Servant*, Exod. 12. 45. Deut. 24. 14. *Labourers*, Mat. 20. 1. An *Houſe*, Act. 28. 30. All *movable goods*, *beaſts*, *houſhold ſtuffe*, and the like, Exod. 22. 14. *Aynſw.*

H O.

Ho] The Originall הוי is rendred ſometimes *Ah*, as Iſa. 1. 4. and ſo is a note of lamentation (rendred alſo *Alas*, 1 Ki. 13. 30. and *Woe*, as Iſa. 6. 5. *Woe is me*) as it is alſo Jer. 22. 18. which is ſometimes mixed with *indignation*, as Iſa. 1. 24. Sometimes *woe*, as Iſa. 5. 8. where it's a note of *denunciation*, & Iſa. 28. 1. where it's a note of *deteſtation*. Sometimes *Ho*, as Iſa. 55. 1. where it's a note of *compellation*; and of *invitation* and *incitation* withall, as alſo Zec. 10. 11. *Annot.*

Hoar] See *Hoary*.

Hoiſe] To draw, or pull, Act. 27. 40.

Hold] Ezek. 41. 6. *Have hold*, Hebr. *be holden*, mar.

Hold] Iſa. 45. 1. *I have holden*, or ſtrengthened, marg. Pſal. 119 143. *Have taken hold of me*, Heb. *found me*, mar. Zech. 1. 6. *Take hold*, or overtake, marg.

Will hold to the one, Mat. 6. 24. *Help*, *aſſiſt*, *care for*. 1 Tim. 6. 2. Dr. *Ham.* Annot. *m.*

Hold peace, Exod. 14. 14. *Hold tongue*, Job 6. 24. are in effect the ſame with, *Be ſilent*, *ſpeak not*.

Holily] Devoutly, religiouſly, 1 Theſſ. 2. 10.

Holineſſe] Tit. 2. 3. or holy Women, m.

Hollow] Spoken of *Jacob's* thigh, Gen. 32. 25. the *Altar*, Exod. 38. 7. *Strakes in the wall*, Lev. 14. 37. (or *deep ſtrakes*, *concavities*, as the Gr. tranſlateth the word. *Aynſw.*) a *place in the Jaw*, Judg. 15. 19. the *Hand*, Iſa. 40. 12. (or *fiſt*. The word is uſed for an *handfull*, 1 King. 20. 10. Ezek. 13. 19. *Annot.*) The *pillars of braſſe*, Jer. 52. 51.

Holon] A *window*, or *grief*. A City, Joſh. 21. 15. Jer. 48. 21.

Holy] Exod. 31. 15. Heb. *holineſſe*, mar. So 2 Chr. 8. 11. marg. Pſal. 86. 2. or, one whom thou favoureſt, mar. Pſal. 145. 17. or mercifull, or bountifull, mar. Dan. 8. 24. *The holy people*, Heb. *people of the holy ones*, m.

Holy garments, Exod. 28. 2. Heb. *of holineſſe*, (in Gr. *an holy ſtole*) So called, becauſe they ſignified the holy graces of Gods Spirit, wherewith Chriſt and his people ſhould be cloathed; for ſuch an High-prieſt it became us to have, who is *holy*, *harmleſſe*, *undefiled*, Heb. 7. 26. and Gods Prieſts are to be cloathed with *juſtice*, and with *ſalvation*, Pſalm 132. 9, 16. and ſo are all the Saints, Iſa. 61. 10. *Aynſw.*

Holy water, Numb. 5. 17. that is, the water taken out of the laver, placed betwixt the

Tabernacle

Tabernacle and the Altar of Burnt-ſacrifice, Exod. 30. 18. (So the Chald. expoundeth it, as the Gr. tranſlateth it, *pure living water. Aynſw*) or the *water of ſeparation*, or a *purification for ſin*, Numb. 19 9. *Annot.*

Home] Judg. 19. 9. *Go home*, Heb. *to thy tent*, mar. 2 King. 14.10. *At home*, Hebr. *at thy houſe*, mar. 2 Chr. 25. 10. *To go home again*, Heb. *to their place*, marg. Levit. 18.9. *Whether ſhe be born at home*, or *abroad*, Heb. *of the birth* (or *kindred*) *of the houſe* (or *home*) or *of the birth abroad*, which the Chald. expoundeth thus, *which is begotten by the Father, of another woman*; or *of thy Mother, by another man. Aynſw.*

Home-born] One of the family born therein, Exod. 12. 49.

Honour] To hold in reputation, Phil. 2. 29. Comp. the text with the marg. To eſteem, 1 Pet. 2. 17. mar.

Giving honour unto the Wife, 1 Pet. 3. 7. Afford ſupplyes or maintenance to the Wife, as being the weaker veſſell, taken out of, and depending on him for the neceſſaries of life. Dr. *Ham.* Annot. *d.*

Counted worthy of double honour, 1 Tim. 5. 17. The double honour refers to the Elder brothers portion, Deut. 21. 17. and this going along with the power of ruling the family, Gen. 4. 7. (after the death of the Father) is fitly accommodated to the office of a Biſhop in the Church, and ſo the electing of *Barnabas* and *Paul* to the Apoſtleſhip, Act. 13. 2. is expreſſed by ἀφορίσατε, *ſeparate*, the word uſed about the *firſt born*, Exod. 13. 2. Thus the *double portion* of the ſpirit of *Elias* reſting on *Eliſeus*, was the making him his Succeſſor in the office of a Prophet, as the Father, above the ordinary Sons of the Prophets, to have rule over them. And ſo this verſe is the ſetting down the reaſonableneſſe that the Biſhop that diſcharged his duty or prefecture well, ſhould be looked upon in all reſpects as one that hath the *primogeniture* of maintenance (to which verſ. 18. refers) as well as dignity, eſpecially if his pains be extraordinary. Dr. *Ham.* Annot. *d.*

Honourable] 2 King. 5. 1. or Gracious, Heb. *lifted up*, or *accepted in countenance*. Job 22. 8. *The honourable men*, Hebr. *eminent*, or *accepted for countenance*, marg. Iſa. 5. 13. *Their honourable men are famiſhed*, Hebr. *their glory are men of famine*, marg.

Honey] 2 Chr. 31. 5. or Dates, marg.

The honey-combe, Pſal. 19. 10. Heb. *the dropping of honey-combe*, marg.

Hoods] Iſa. 3. 23. or Turbants. An attire for the head, different from the Bonnet before mentioned, verſ. 20. Lev. 8. 9, 12. Such as the *Turks* and *Perſians*, or their Women uſe at this day, conſiſting of many folds and wreaths, and with ſome raiſed up to a great height in the middle. So called of a word that ſignifies to *roll*, or *turn round*, ch. 22. 18. It is uſed both for a *royal diadem*, ch. 62. 3. Ezek. 21. 26. and for a Prieſtly *miter*, Exod. 28. 4. Lev. 8. 9. Zech. 3. 5. And it is ſo called, becauſe it was *rolled up* in *many folds*, and the head *enwrapped* with it, Lev. 16. 4. *Annot.*

Hooks] Ezek. 40. 43. or Andirons, or the two Hearth-ſtones, marg.

Pruning hooks, Joel 3. 10. or Sythes, mar.

Hope] Pſal. 22. 9. *Didſt make me hope*, or keepeſt me in ſafety, marg. Pſal. 38. 15. *In thee doe I hope*; or, thee doe I wait for, marg.

Hope of, Joel 3. 16. Heb. *place of repair*, or *harbour*, marg. Jer. 2. 25. *There is no hope*, or Is the caſe deſperate? marg.

Horn] *He hath raiſed up an horn of ſalvation for us*, Luk. 1. 69. A King, a Ruler and eminent Deliverer for his people, although the Kingdome be not a ſecular one. Dr. *Ham.* Paraph.

Horns] Hab. 3. 4, or bright beams, ma.

Horribly] Jer. 2. 12. *Be horribly afraid*, or agaſt, Ezek. 27. 35. & 32. 10. It ſignifieth properly ſuch a diſturbance as a ſtrange ſtorm or tempeſt is wont to affect thoſe with that are ſurpriſed with it. It hath ſome affinity alſo with the word that ſignifieth *hair*, and *hairy*, or *rough*, and may imply ſuch an horror as ſome horrid occurrent is wont to produce, ſuch as would make ones hair (as we uſe to ſay) ſtand an end. *Annot.*

Horſeback] Horſes were uſed by Scouts and Poſts, for the more ſpeedy diſpatch of their buſineſſe, 2 King. 18. 19. Eſt. 8. 10. *Bring him on horſeback*, Eſt. 6. 9. Heb. *cauſe him to ride. Annot.*

Horſegate] Jer. 31. 40. Of this gate, 2 King. 11. 16. Neh. 3. 28. It was ſo called, as the *Jewiſh* Commenters inform us, becauſe by it the Kings horſes were wont to be rid out, there being neer unto it, a fair and large plain, in which they uſed to exerciſe and run. *Annot.*

Hoſanna] *Hoſanna in the higheſt*, Matth. 21. 9. The word is contracted of הוֹשִׁיעָה נָּא, σῶσον δή, *ſave I beſeech thee.* A form of acclamation which the *Jews* were wont to uſe in their feaſt of *Tabernacles*, in which alſo they uſed to carry boughs in their hands, Neh. 8. 15. 1 Mac. 13. 5. 2 Mac. 10. 7.

as alſo to ſing Pſalms. Both theſe of Boughs and Hymns were uſuall among the *Grecians* in any time of *ſacred feſtivity*. Thoſe boughs there uſed were called *hoſanna's*; and to bind up *hoſanna's*, is properly to bind up bundles of Willow boughs, which were moſt uſed among them, though they are not preſcribed in *Nehemiah*. This *ceremony* thus largely uſed to Chriſt, is a token of the peoples acknowledging him to be the *Meſſias*, the *Shiloh* whom they expected. Dr. *Ham.* Annot. *a.*

Hoſen] Slops, or Breeches, Dan. 3.21.

Hot] Job 6.17. *When it is hot*, Heb. *in the heat thereof*, mar.

Hotteſt] 2 Sam. 11.15. Heb. *ſtrong*, mar.

Hotly] Vehemently, with a great heat, Gen. 31.36.

Houſhold] 2 Sam. 17.23. *Put his houſhold in order*, Heb. *gave charge concerning his houſe*, marg.

Houſholder] A maſter of a family, Mat. 13.52.

Houſhold ſervants] Domeſtick ſervants, which alwayes wait upon their Maſter in ſuch ſervices as are neereſt to his perſon; ordinary ſervants in the houſe, Act. 10.7.

Houſhold-ſtuff] The ſtuffe, implements, or things movable within the houſe, Gen. 31.37. Neh. 13.8.

Houſe-top] *Preach ye upon the houſe-tops*, Mat. 10.27. Their buildings were flat, plain on the top, with battlements about them, by which means it was both ordinary and very convenient, when any thing was to be proclaimed to the people, to do it from the top of an houſe, ſtanding on the battlements. Dr. *Ham.* An. *i.*

How] *How ſhall we order*, Judg 13.12. Heb. *what ſhall be the manner of the, &c.* marg. *How Joab did, and how the people did*, 2 Sam. 11.7. Hebr. *of the peace of Joab, &c.* marg.

Note, that by the words annexed hereunto, *many, many times, much, much leſſe, much more, oft, ſoever, ſoon*, the meaning of the places wherein they are is plainly to be perceived.

Howſoever] Though it be ſo, Judg. 19.20. Be what may, 2 Sam. 18.22. marg.

Howle] Jerem. 4.8. Some ſuppoſe that this word importeth properly the expreſſions of grief by weeping, complaining, crying out, and the like, Pſal. 32.3. Iſa. 38.14. & 59.11. Hoſ. 7.14. *Annot.*

H V.

Huge hoſte] 2 Chr. 16.8. Hebr. *in abundance*, marg.

Hukkok] as *Hukok*. A place, Joſh. 19.34.

Humbly] *Walk humbly*, Mic. 6.4. Hebr. *humble thy ſelf to walk. Annot.*

Hundred] Hereunto there are ſeverall other numbers added, as *five, ten, twelve, nineteen, twenty, &c.* as others prefixed, *two, three, four, five, &c.* which being applyed unto the things numbred, *cubits, men, ſhekels, talents, yeers, &c.* the number is plainly to be perceived.

Hunger-bitten] Job 18.12. *His ſtrength ſhall be hunger-bitten.* He that had abundance, and fared daintily, and was ſtrong before, now God hath blown upon his eſtate, ſhall be ſo poor, that his bodily ſtrength ſhall decay for want of food, chap. 15.23. 1 Sam. 2.5, 36. *Annot.*

Hurt] *To my hurt*, Gen. 4.23. or, *for my ſtripe.* The Originall word ſignifieth a *wayl* or *mark* of a *ſtripe* or of a *wound* in the fleſh. *Aynſw. Do us no hurt*, Gen. 26.29. Evill, *Aynſw.* It's in effect the ſame with *harm, leſſe, damage.*

Husbandry] 2 Chr. 26.10. Heb. *ground*, m. Job 1.3. or *houſhold.* Comp. the text with the mar. 1 Cor. 3.9. or Tillage, mar.

Husk] *In the husk thereof*, 2 King. 4.42. or in his ſcrip, or garment, marg.

He would fain have filled his belly with the husks that the Swine did eat, Luk. 15.16. They were the fruit of the *Carobe* or *Arbor Ceratonia.* It's of the length of a mans finger, forked, about the breadth of a thumb, very ſweet, but hard of concoction, and of an ill juyce, whereof the rinde is the part that is eaten. This was ordinary among the *Ægyptians.* Dr. *Hamm.* Annot. *b.*

H Y.

Hymne] Matth. 26.30. or Pſalm, marg. In Eph. 5.19. & Col. 3.16. as the Apoſtle exhorteth us to *ſinging*, ſo he inſtructeth what the matter of our *ſong* ſhould be, *viz. Pſalms, Hymns*, and *Spirituall ſongs.* Thoſe three are the title of the Songs of *David*, as they are delivered unto us by the holy Ghoſt himſelf: Some of them are called *Mizmarim, Pſalms*; ſome *Tehillim, Hymns*; ſome *Shirim, Songs*, Spirituall ſongs. *Pſalms* were ſung on the voyce and inſtrument both, Pſ. 108.1. Dan. 3.7. *Hymns* were Songs of Thankſgiving for a particular benefit received, Mat. 26.30. *Songs*, wherein we give thanks for generall bleſſings, as when *David* praiſed the Lord

Lord for the works of Creation, Pſ. 104. 3. *Leigh*'s Annot. on Col. 3. 16. *Bodius* on this place (having related the opinions of others) delivereth, that the Apoſtle under theſe three words, *Pſalms*, *Hymns*, *Songs*, comprehendeth all kindes of Spirituall *ſongs*, whereby a faithful and regenerate ſoul ſhould exerciſe and delight himſelf, to the glory of God, the edification of the brethren, and his owne conſolation, and growth in grace. *Bod.* in Eph. 5. 19. p. 720.

And when they had ſung an hymne, Mat. 26. 30. It was the cuſtome of the *Jews* after Supper to ſay Grace, and then to ſay or ſing Verſes or Songs, eſpecially over the *Paſchall Lamb*; at which time they were wont to ſing from the 112. to the 119. Pſalm, the matter of thoſe Pſalms agreeing perfectly with the *Paſchall Lamb*. This may have been the Hymne, or rather Hymns or Pſalms which Chriſt ſang here with his Diſciples. But it's alſo not improbable that it was ſome other Hymn accommodated to this particular inſtitution of Chriſts, and this ſung by them all in the ſame manner as we read of the Chriſtians Hymne, Act. 4. 24. Dr. *Ha.* Annot. *g.*

Hypocriſie] Iſa. 32. 6. or profaneneſſe, or abominable wickedneſſe, as the word commonly, yea univerſally ſignifies. See ch. 9. 17. & 33. 14. *Annot.*

Hypocriticall] Pſal. 35. 16. *Hypocriticall mockers*. *Aynſw.* rendreth the words *hypocrites*, ſcoffers. *Hypocrites* or *cloſe diſſemblers*, which outwardly cover and cloak the wickedneſſe wherewith inwardly they are defiled. Matth. 23. 27, 28. or, *which have their hearts covered*, Job 36. 13. The Greek alſo (from whence our Engliſh word *hypocriſie* is borrowed) ſignifieth an *underjudgement*, that is, *diſſimulation*. *Aynſw.*

Iſa. 10. 6. *An hypocriticall Nation*. Or rather, *a profane Nation*, or *a polluted people*. See ch. 9. 17. *Annot.*

J A

Jaare-Oregim] Called alſo *Jair*, 1 Chr. 20. 5. The Father of *Elhanan*, 2 Sam. 21. 19. To the name *Jair* (as ſome would have it) *Oregim* was added, becauſe the ſpear of the Gyant whom *Elhanan* ſlew, was like a Weavers-beam, as the word ſignifies. The which might have been probable, if the word *Oregim* had been added to *Elhanan*, who had ſlain this Gyant, and not to *Jair*, who was his Father, and had his name before this battle was fought. *Annot.*

Jachin] 1 King. 7. 21. or, he ſhall eſtabliſh, marg.

Jacob] Pſal. 24. 6. *O Jacob*; or, O God of *Jacob*, marg.

Jangling] 1 Tim. 1. 6. *Vain jangling*, ματαιολογία. Vain talking, an idle diſcourſe or reaſoning, differing nothing from old Wives fables, which though long, yet are empty and fruitleſſe, ſo that they themſelves know not what they ſay, what they would be at. *Leigh Cr. Sac.*

Janoah] A City, 2 Ki. 15. 29. See *Janohah*.

Jannes] *As Jannes and Jambres withſtood Moſes*, 2 Tim. 3. 8. Theſe names are not to be met with in the ſtory of the Old Teſtament, but are taken out of other Records of the *Jews* (as divers other things mentioned in the New Teſtament touching *Moſes*, Act. 7. 22, 23, 25.) being the name of the chief Magicians, who did the miracles before *Pharaoh*, Exod. 7. In thoſe records they are named *Johanne* and *Mamre*, *Janis* and *Jambres*, *Johanne* and *Mambre*, *Jane* and *Mamre*, *Jones* and *Jambres*, *John* and *Ambroſe*, *Jonos* and *Jambres*. And among the *Heathens*, in *Pliny*, there is talk of *Moſes Jannes*, and *Cabala* (or as other Copies read, *Jotape*) which he mentions as *Jews* that uſed Magick. They are ſaid to be *skill'd in the holy things among the Ægyptians, inferiour to none in the art of Magick, and the Prieſts above Memphis*. They are in an *Arabick Manuſcript* named *Deiannes Jambarus* and *Suradas*, and that *God deſtroyed them with Pharaoh and his hoſte in the red Sea*. To theſe Saint *Paul* here very fitly compares the *Gnoſticks*, and their chief Founder *Simon* (and *Menander*

and others after him) being a known Sorcerer, and resisting the truth by lying wonders, as those Magicians did. And of him we find that fulfilled in the event, which is here foretold, vers. 9. that he should meet with the like fate, and discovery, that those Magicians met with, for having undertaken to fly, he was carried up in the air by a chariot of the Devils, but was thrown down from aloft to a notorious infamous death. Dr. *Ham.* Annot. *a.*

Jashubi-lehem] The name of a place, 1 Chr. 4. 22.

Jaw-bone of an Asse] Judg. 15. 16. By this weak means, and contemptible instrument, through Gods Almighty power and assistance, *Samson* slew a thousand of his and his peoples enemies, and laid their dead bodies on heaps one upon another. *Annot.*

Jasher] Josh. 10. 13. & 2 Sam. 1. 18. or the upright, marg.

Jaws] Job 29. 17. Heb. *the jaw-teeth*, or *the grinders*, marg.

I D.

Idle] *Of every idle word*, Mat. 12. 36. It is the custome of all Writers, very frequent in the Sacred Dialect, to use phrases, whereby they understand much more then they expresse. So ἀργὸν ῥῆμα, *idle word*, is much more then idle, vain, even blasphemous speeches. The word ἀργὸν, may bear proportion in sense to the Hebrew אָוֶן, which signifies *vain* indeed, but frequently *false*, because that which is false wants the solidity and substance of truth. It's *quasi* ἔργῳ, when the words are without deeds agreeing to them. It may referre to the notion of ὀνειδισμὸν ῥῆμα, used for *reproach*, and *contumely*, ch. 5. 11. for such was that against Christ, vers. 24. that great contumely and falsity of his *casting out devils by the Prince of Devils*. That it is some grand crime, not every word which tends not to some speciall end of Christian edification, appears by the next verse, where they are affirmed to be such, as for which under Christ, men are sure to be condemned, and not by evill works or actions onely. Dr. *Ham.* Annot. *e.* & *m.*

Idol] Zech. 11. 17. The word here for *Idol* signifieth *a thing of nothing*, of no worth, an empty, vain, vacant thing. *Annot.* 2 Chr. 15. 16. Hebr. *kortour*, marg. *Idols*, Deut. 29. 17. Heb. *dunguy gods*, marg. Isa. 2. 20. *His idols of silver*, Heb. *the idol of his silver*, m. Zeph. 1. 3. *Idols*, or the stumbling blocks, m. Comp. the text with the marg. Zech. 10. 2. Hebr. *Teraphims*, mar. Lev 19. 4. *Turn ye not to idols.* Idols called in Hebr. *Elilim*, which properly signifieth *things of nought*, *nothing*, *vain*, and *nought worth*, according to the nature of which name, *Paul* saith, *We know that an idol is nothing in the world*, 1 Cor. 8. 4. *Elim* signifieth *Gods*; *Elilim*, *no gods*; which the Greek here nameth *Eidola*, whereof our English *Idols* is derived. In the Chald. they are called *errours* or *aberrations*. And *Elilim* is applyed to other things also which are of no value, as in Job 13. 4. *Physicians*, *Elil*, that is, *vain*, or of *no value*; and in Jerem. 14. 14. *False Prophets* prophesied, *Elil*, *a thing of nought*. And as *Images* are the same that *Idols* in signification, so *Images* of silver and gold, are called *Elilim*, *Idols*, Isa. 2. 20. So that hereby God forbiddeth the transgression of the first and second Commandements. *Aynsw.*

An idol is nothing in the world, 1 Cor. 8. 4. The meaning of this assertion of the *Gnosticks*, and concession of St. *Paul's*, that *an idol is nothing in the world*, must needs be fetcht from the notation of the Heb. word, אלול, from אל, that signifies *nothing*, that which hath no *existence*, so far from being *gods*, that they are οὐδὲν ἐν κόσμῳ, *nothing in the world*, no parts of Gods first Creation, onely inventions and fancies of men, creatures of mens owne creating. Wicked men are the *formers* first, and then the *worshippers* of their *wicked deities*. Dr. *Hamm.* Annot. *a.*

Idolater, or with Idolaters] 1 Cor. 5. 10. That εἰδωλολάτραις here is not to be restrained to the particular sin of *worshipping pictures* or *images*, will be probable by the rest of the sins which are joyned with it, for which a Christian professor is to be excommunicated, v. 11. It seems rather to referre either to the *joyning* in the *Idol feasts*, of which the *Gnostick hereticks* were guilty; or else to those filthy practises, so frequent and customary in their mysteries, as prime rites of the Heathen false worships, and taken up in a most vile manner by the *Gnosticks* also. That the word should thus be used, will appear most reasonable,

1 Because of the words used in the Old Testament, to signifie an *idol*, גלול, is one, which signifies *pollution* or *filth*, by which any man is *contaminated*, and which is sometimes rendred βδέλυγμα, *abomination*, and the *false god*, or *Idol* meant sometime, when βδέλυγμα, *abomination* is used, as Wisd. 12. 23.

2 Because their Heathen worships were so

ſo full of theſe foul ſins, Ib. 14. 23, 26, 27. Jer. 44. 19. 1 King. 14. 24. See Levit. 18 24, 25, 27, 28, 29. To which purpoſe no doubt it was, that the ſigne of Gods covenant with his people, was that of Circumciſion, a ſigne of the exciſion of pleaſures, noting the caſting off that *ſuperfluity of naughtineſſe*, which had been practiſed among thoſe Nations; and the ſame is more then intimated in our Baptiſme, the outward part of which is the *waſhing away the filth of the fleſh*, and ſignifies the forſaking of all the *ſinfull luſts* thereof. So 1 Ki. 15. 12. the *Idols* and the *Sodomites* are mentioned together. And 2 King. 23. 7. the *houſes* of the *Sodomites* are *caſt down*. So Iſa. 57. 5. *You that inflame your ſelves with idols under every green tree.* Noting that proſtitution of men and women in the *groves*, about their *Idol-Temples*, in honour of their *falſe gods*. Dr. *Hammond* Annot. *i.*

Idolatrous] 2 King. 23. 5. *The idolatrous Prieſts.* The root כמר, *Camar*, whence this word cometh, is uſed to ſet forth the *heat* and *ardency* of the *bowels*, when one is moved in compaſſion, as Gen. 43. 30. 1 Kin. 3. 26. Hoſ. 11. 8. It is alſo uſed (1 Sam. 5. 10.) for the *blackneſſe* or *ſhrinking* of the *skin* with *famine*. This title *Chemarim* was given to idolatrous Prieſts, either by reaſon of their prepoſterous zeal and fervency about their Idolatry; or, becauſe they uſed to wear black cloaths, or becauſe they were much exerciſed in burning Sacrifices and Incenſe. *Annot.*

Idolatry] *Wholly given to Idolatry*, Act. 17. 16. That *Athens* was a City full of Images, or Idols, or Altars erected to the *gods*, and much given to the worſhip of them, appears by *Pauſanias*, the number of the *Simulachra*, or εἰδωλα there, being more then in all *Greece* beſide. Which is alſo affirmed by others. Dr. *Ham.* Ann. *a.*

J E.

Jeezerites] They were of *Jeezer*, Numb. 26. 30.

Jeopardeth] Judg. 5. 18. Hebr. *expoſed to reproach*, marg.

Jeruſalem] Luk. 2. 38. or *Iſrael*, mar.

Jeſſe] 1 Chr. 10. 14. Heb. *Iſai*, mar.

Jewels] Job 28. 17. or Veſſell, marg. Mal. 3. 17. or ſpeciall treaſure, mar.

Jewesſe] A woman, by Nation of the *Jews*, Act. 16. 1.

Jewiſh] Tit. 1. 14. *Jewiſh fables.* Under this may be comprehended all the falſe Gloſſes and falſe Interpretations of the Law of *Moſes*, urging that externall and literall, but not the internall and ſpirituall meaning of the Law; for which corruption Chriſt challenged the *Jewiſh* Teachers, Mat. ch. 5. & 6. & 7. Alſo all their fabulous inventions in their *Talmud*. But eſpecially all thoſe doctrines of the *Jews*, which concerned the Legall and Ceremoniall obſervation of Dayes, Meats, Drinks, Garments, Waſhings, Perſons, and Peoples. *Taylor* on Tit. p. 271.

Jewry] The Land of *Judea*, Dan. 5. 13.

Jezebel] 1 King. 18. 4. Heb. *Izebel*, m.

I F.

If] Deut. 7. 12. Heb. *becauſe*, mar. 2 Ki. 6. 27. *If the Lord do not help thee*; or, Let not the Lord ſave thee, marg. Gal. 6. 1. or Although, marg. Heb. 3. 11. *If they ſhall enter*, according to the marg. is thus in the text, *They ſhall not enter.*

And what will I, if it be already kindled? Luk. 12. 49. The particle εἰ, which is ordinarily rendred *if*, is oft an *optative*, or expreſſion of *wiſh* or *deſire*. So cha. 19. 42. *If thou kneweſt*, for *O that thou kneweſt*. So ch. 22. 42. *If thou wilt*, for *O that thou wouldeſt*; and thus it may be here, *O that it were already kindled*, and then the latter part will be an anſwer to the queſtion propoſed in the former, thus, τί θέλω, *what do I deſire?* Beyond all things, *that it were already kindled?* Or, *what do I deſire if it were already kindled? i. e.* I deſire no more but this. Or again, by rendring the τί as if it were πῶς, *How do I deſire that it were already kindled?* D. *Ham.* Ann. *c.*

I G.

Ignorantly] Deut. 19. 4. Unwittingly, unawares, Heb. *without knowledge*. The Gr. ſaith, *unwillingly*. *Aynſw.*

I L.

Ile] Iſa. 20. 6. or Countrey, mar.

Ill-favouredneſſe] Deut. 17. 1. *Evil thing*, Heb. *evill word*, which the Chald. explaineth, *any evill whatſoever*; for though there were no viſible blemiſh, yet other corruptions might diſable it, as if it were ſick. Mal. 1. 8. or *the hire of an whore*, or *price of a dog*, Deut. 23. 18. or any ſuch like. *Aynſw.*

I M.

Images] Exod. 34. 13. Heb. *ſtatues*, ma. Deut. 7. 5. Hebr. *ſtatues*, or *pillars*, marg. 1 King. 14. 23. or *ſtanding images*, or *ſtatues*, m. 2 King.

2 King. 23. 24. or *Teraphim*, marg. 2 King. 14. 5. Heb. *Sun-images*, marg.

Imagery] Ezek. 8. 12. Heb. *picturæ ſuæ, of their painting. Tremel.*

Imbroider] Exod. 28. 39. *Thou ſhalt embroider the coat of fine linnen*; or, *thou ſhalt weave with circled work.* The embroidery, or cunning workmanſhip was in the weaving; for *of all the Prieſts garments, none was made of needle-work, but of woven-work*, Exod. 39. 22, 27. *Aynſw.*

Immutability] Heb. 6. 17. See *Dict.* on the *Hebrews.*

Impriſon] To draw or put into priſon, Act. 22. 19.

Impriſonment] The detaining or reſtraining of one in priſon, Ezr. 7. 26.

Impudent] *With an impudent face*, Prov. 7. 13. Heb. *ſhe ſtrengthened her face*, mar.

I N.

In] Deut. 28. 11. *In goods*, or for good, m. 1 Sam. 12. 23. Heb. *from*, marg. 2 Sam. 22. 25. *In his eye-ſight*, Heb. *before his eyes*, ma. 1 King. 8. 33. or towards, marg. 2 Chron. 6. 31. *In the land*, Heb. *upon the face of the land*, marg. 2 Chr. 35. 24. or Among, m. Hoſ. 9. 8. or Againſt, marg. Hab. 3. 7. or Under, marg. Rom. 1. 19. or To, marg. Rom. 5. 6. *In due time*, or according to the time, mar. 1 Joh. 5. 14. *In him*, or concerning him, marg.

Incenſe] *The people were praying without at the time of Incenſe*, Luk. 1. 10. All the time when the Prieſt offered Incenſe within in the Sanctuary or Tabernacle, the people were left alone without in the *atrium Judæorum*, the Court of the *Jews* praying for the pardon of ſins, every man apart for himſelf, till the Prieſt came back again, and pronounced the *benediction.* Dr. *Hammond* Annot. *d.*

Inchantments] Exod. 7. 11. or ſecret ſleights, juglings. *Aynſw.* Lev. 19. 26. *Neither ſhall ye uſe inchantment*, or *not obſerve fortunes*, or *not conjecture by ſignes of good or evill look. Idem.* Numb. 23. 23. A ſinfull art, when by obſerving the events of things, they gathered ſignes of good or evill luck to themſelves or others. *Idem.*

Incloſed] Cant. 4. 11. Heb. *barred*, m.

Incloſings] Exod. 28. 20. Heb. *fillings*, marg.

Incontinency] *For your incontinency*, 1 Cor. 7. 5. That ἀκρασία ſhould ſignifie *incontinence*, which is a ſin againſt the Marriage-vow, will not agree with the context, which ſuppoſes no ſuch ſin. It ſignifieth a want of ability to contain or abſtain any longer from the lawfull pleaſures of Marriage; which inability or weakneſſe is an occaſion of temptation, and will be an advantage alſo to the Tempter, by which when he tempts, he may be moſt probably able to overcome. Dr. *H.* Annot. *b.*

Incontinent] Ἀκρατεῖς, unchaſte, intemperate.

Increaſe] *Increaſed*, Gen. 30. 30. Hebr. *broken forth*, marg. 1 King. 22. 35. Hebr. *aſcended*, marg. Jer. 5. 6. *Are increaſed*, Heb. *are ſtrong*, marg.

Incurable] Mic. 1. 9. *Her wound is incurable*, or *ſhe is grievouſly ſick of her wounds*, marg.

Infamy] Ill name, or ill report, Prov. 25. 10. Obloquie, Ezek. 36. 3.

Infinite] Nah. 2. 9. *And their infinite ſtore*, or *there is no end of their ſtore.* Comp. the text with the marg.

Infirmitie] *The Spirit alſo helpeth our infirmities*, Rom. 8. 26. The word ἀσθένεια, in the New Teſtament oft ſignifies *diſeaſes, diſtreſſe, miſeries, afflictions*, that befall our humane ſtate; and ſo it ſignifies here, even all the ſad particulars, mentioned verſ. 35. Dr. *Ham.* Annot. *m.*

Inflicted] 2 Cor. 2. 6. This word is ſupplyed, not being in the Originall.

Inhabiters] Rev. 12. 12. & 17. 2. See *Dict.* on the *Revel.*

Inheritance] Pſal. 16. 5. Heb. *part*, m. *In whom alſo we have obtained an inheritance*, Eph. 1. 11. κληρωθῆναι, ſignifies to be taken as a κλῆρος, *lot*, or *patrimony*, in the Paſſive voyce and ſenſe. Now the κλῆροι among the *Hebrews*, were thoſe portions of Land that fell by Lot to any in the Diviſion of Land or Eſtate; as in the firſt Diviſion of *Canaan*, *Judah* had his lot or portion, *Reuben* his, and *God* was *Levi*'s lot, or inheritance, or poſſeſſion, as we call it. So in like manner, when in the diviſion of the World into *Jews* and *Gentiles*, God choſe the *Iews*, they were ſaid to be his κλῆρος, or *portion*, Deut. 4. 20. and ſo *beleivers* or *Chriſtians* are now ſtyled, 1 Pet. 5. 3. and in a more peculiar manner, they that preached the Goſpel, the Apoſtles; and ſo accordingly have all that have ſerved God in the Miniſtery, been called Gods κλῆρος, or *Clergy*, by whom therefore they are ſaid κληρωθῆναι, to become Gods *peculiar poſſeſſion*, or *portion.* Dr. *Ham.* Annot. *e.*

Inheritour] Iſa. 65. 9. Hebr. *a poſſeſſour.* *Annot.*

Iniquity) Job. 21. 19. that is, The puniſhment

niſhment of his iniquity, marg. Iſa. 1. 13. or Grief, marg. Hab. 1. 13. or Grievance, marg.

Injuſtice] Job 16. 17. Violent dealing, or other injuries done to men. *Annot.*

Inner-chamber] 1 King. 20. 30. Hebr. *a chamber within a chamber*, mar. 2 Chr. 18. 24. or, *from chamber to chamber*, Hebr. *chamber to a chamber*, mar.

Innermoſt] Prov. 18. 8. Hebr. *chambers*, marg.

Inſide] The inner part within, 1 King. 6. 15.

Inſomuch] Hereunto moſt commonly *that* is annexed, Pſal. 106. 40. Matth. 8, 24. & 12. 12. & 13. 54. but once *as*, Act. 1. 19. It's in effect the ſame with *ſo that*, *ſo*, *in ſuch ſort*, *ſo far*.

Inſtant] Iſa. 29. 5. *At an inſtant.* Suddenly, Jer. 18. 7, 9. Moment, time.

Inſtantly] Heartily, carefully, diligently, σπουδαίως, Luk. 7. 4. Alwayes, with a kinde of extenſion, or vehemency, ἐν ἐκτενείᾳ, Act. 26. 7.

Inſtructed] 2 Chr. 3. 3. Heb. *founded*, ma. *And ſhe being before inſtructed of her Mother*, Mat. 14. 8. The word προβιβάζω hath a peculiar notion for a *Client* inſtructing an *Advocate* in his Cauſe, telling him the heads of his *defence*; and ſo it may properly ſignifie here, that *Herodias* inſtructed her Daughter, what ſhe ſhould propoſe to the King by way of requeſt. But it ſignifies alſo, *to ſtir up*, *perſwade*, *inſtigate*. The Interpreters of the Old Teſtament uſe it for פָּתָה, to *ſharpen*, Deu. 6. 7. and that belongs to the ſame ſenſe. Dr. *Ham.* Annot. *a*.

Inſtructer] Gen. 4. 22. Heb. *whetter*, mar. Rom. 2. 20. A teacher (παιδευτὴς) as of Children, whether by word or correction, 1 Cor. 4. 15. παιδαγωγὸς, a *School-maſter*, or *Childe-leader*.

Inſtruments of Muſick] 1 Sam. 18. 6. Heb. *three ſtringed inſtruments*, marg. 1 Chr. 9. 29. *The inſtruments*, or Veſſels, marg. Dan. 6. 18. *Inſtruments*, or Table, marg. Rom. 6. 13. Gr. *arms*, or *weapons*, marg.

Intelligence] Dan. 11. 30. *Have intelligence*, &c. Set his minde on them, give ear unto them, keep correſpondence with them, take advice from them, namely, of *Jaſon*, *Menelaus*, and other Apoſtates. See *Tremel.* 2 Mac. 4. 7--21, 23. & 5. 5, 6.

Interceſſour] Iſa. 59. 16. *No interceſſour*, or *interpoſer*, as Job 36. 32. None that would ſtand up and indevour to ſet things in better order, by ſpeaking and beſtirring himſelf in the behalf of truth and right, v. 4. ch. 63. 5. *Annot.*

Interpretation] Prov. 1. 6. or an eloquent ſpeech, marg.

Interpreter] An Expounder, who can truely ſhew the meaning, Gen. 40. 8. One who ſpake in *Hebrew* what *Joſeph* ſpoke in the *Ægyptian* language, Gen. 42. 23. One ſent to declare to man what God would have him to doe; or to the ſick, why God afflicts him, Job 33. 23. *Annot.* One that is uſed to expound a ſtrange language, 1 Cor. 14. 28.

Into] Num. 36. 12. Into the families, &c. Heb. to ſome *that were of the families*, mar.

Intreat] *Intreated the face*, Dan. 9. 13. *Made prayer*. Comp. the text with the mar. Ruth 1. 16. *Intreat me not*, or be not againſt me, marg.

Intreaty] Prov. 18. 23. *The poor uſeth intreaties*. Prayeth, requeſteth, ſpeaketh ſupplications, 2 Cor. 8. 4. Pleading, exhortation.

Invaded] 1 Sam. 23. 27. Heb. *ſpread themſelves upon*, marg.

Invaſion] 1 Sam. 30. 14. *We made an invaſion*, fell violently upon, went to prey upon.

Inventers of evill things] Rom. 1. 30. Deviſers of evill, whether of ſin, or of pain; ſuch as invented new ſins, new kindes of puniſhment.

Inward] 2 Chro. 3. 13. or toward the houſe, marg. Job 19. 19. *My inward friends*, Hebr. *the men of my ſecrets*, marg. Eze. 40. 16. or Within, marg.

Inwards] Exod. 29. 13. or *Inmoſt part*, that is, the Heart, which is moſt inward, and in the midſt of the body. So the *inward* of Man, is uſed for the *heart*, and conſequently for the thoughts and minde, as in Pſal. 5. 10. & 62. 5. & 94. 19. and that which the Prophet calleth the *inward man*, Jerem. 31. 33. the Apoſtle calleth the *minde*, Hebr. 8. 10. *Aynſw.*

J O.

Jonadab] *Voluntary*, or *willing*. *David's* Brother, 2 Sam. 13. 32. The Son of *Rechab*, Jer. 35. 6. called alſo *Jehonadab*, 2 King. 10. 15.

Joſeph] Gen. 30. 24. that is, Adding, m.

Journey] Gen. 24. 21. or Way. *Aynſw.* Accordingly ὁδὸς, which in Rom. 3. 17. is rendred *Way*, is in Mat. 10. 10. tranſlated *Journey*.

Joy] Pſal. 27. 6. Heb. *ſhouting*, marg. Pſ. 30. 5. Hebr. *ſinging*, marg. Pſal. 43. 4. *My exceeding*

exceeding joy, Hebr. *the gladneſſe of my joy*, marg.

And joy in the holy Ghoſt, Rom. 13. 17. That χαρὰ, *joy*, Gal. 5. 22. ſignifies not the *natural paſſion*, but the *Chriſtian virtue*, and that again moſt probably that which is exerciſed toward our Brethren, appears by the ἀγάπη, *charity*, before, and εἰρήνη, *peace*, &c. after it, and therefore it muſt be underſtood in that notion, which ſhall be agreeable thereto, either to ſignifie the *rejoycing* at any *good* that befals another, but eſpecially at the virtuous actions performed by him (which 1 Cor. 13. 6. is *rejoycing* in the *truth*, i. e. *integrity* and *ſincerity* of another, oppoſite to his ἀδικία, *doing amiſſe* precedent) or elſe the *deſire* or *delight* of *doing good* to others, which as a thing very pleaſant to him that hath it, and as the cauſe of *joy* to them that receive benefit from it, may perhaps be called *joy*. Accordingly *joy in the holy Ghoſt*, that grace of the Chriſtian flowing from the ſanctifying Spirit of God, or which is according to the will of God; a holy Chriſtian joy is the ſeeking and advancing the ſpirituall weal and good of others; as the grieving of them is the contrary, the wounding of their conſciences, and occaſioning their ſin. Dr. *H.* Annot. *c.*

Joy] Pſal. 21. 1. To *rejoyce* continually. *Aynſw.* The word καυχάομαι (whence καύχημα, which in Rom. 5. 11. is tranſlated, *we joy*) ſignifieth, to *glory*, which is more then to *rejoyce*, or *joy*. *Leigh Cr. Sac.*

Joyfulneſſe] Col. 1. 11. The Originall χαρὰ is tranſlated alſo *joy*, Mat. 2. 10. & 13. 20, 44. and *gladneſſe*, Mar. 4. 16. Act. 12. 14. Phil. 2. 29. as here *joyfulneſſe* being the ſame with *joy* and *gladneſſe*.

Joyfully] *Live joyfully*, Eccl. 9. 9. See life, or enjoy life. *Annot. Received him joyfully*, Luk. 19. 6. Received him rejoycing, χαίρων, and *took joyfully*, Heb. 10. 34. μετὰ χαρᾶς, *with joy*.

Joyne] Iſa. 9. 11. Heb. *mingle*, marg.

Joyned] Ezr. 4. 12. Chald. *fowed together*, marg.

Joynt-heirs] *And Joynt-heirs with Chriſt*, Rom. 8. 17. Co-heirs with him in glory, 2 Tim. 2. 12.

Joynts] Dan. 5. 6. or *girdles*, Chald. *bindings*, or *knots*, marg.

Joyous] Iſa. 22. 2. or Revelling. *Annot.* So in Iſa. 23. 7. & 32. 13. *Joyous*, Heb. 12. 11. Gr. *of joy*. *Annot.*

I R.

Iron] Applyed unto and ſpoken of *Charets*, Joſh. 17. 18. *Furnace*, Jerem. 11. 4. *Gate*, Act. 12. 10. *Pan*, Ezek. 4. 3. *Pen*, Job 19. 24. *Pillar*, Jer. 1. 18. *Sinew*, Iſa. 48. 14. *Teeth*, Dan. 7. 7. *Tool*, Deut. 27. 5. *Weapon*, Job 20. 24.

Barbed irons] Job 41. 7. See *Barbed*.

I S.

Iſcariot] *And Judas Iſcariot*, Matth. 10. 4. This title of his may either be taken from his Countrey, whence he came, a man of *Cariath* (according to which it is that the ancient *Greek* and *Latine* MS. generally read, ἀπὸ Καριώθ, *Acariota*, from *Cariath*) or elſe from the *Syriack*, which calls a *wallet* or *purſe*, *Secariat*, and then כסריוטא, *Secariota*, or *Iſcariota*, may ſignifie him that hath the Wallet, which was the office of this *Judas*. Dr. *Hamm.* Annot. *d.*

Iſland] *Running under a certain Iſland*, Act. 27. 16. A Land cloſed in, or environed with the Sea, or freſh water.

Iſraelitiſh] Levit. 24. 10. Heb. *an Iſraeliteſſe*, which the Chald. expoundeth, *a daughter of Iſrael*: her name was *Shelomith*, v. 11. *Aynſw.*

I T.

It] 2 King. 19. 16. Hebr. *them*, marg. 2 Chr. 34. 18. Heb. *in it*, mar. Col. 2. 15. *In it*, or in himſelf, marg. It refers to the matter treated of.

Itch] Deut. 28. 27. The Chald. ſaith, *a dry ſcab*. *Aynſw.*

Itching] 2 Tim. 4. 3. *Having itching ears*, that affect altogether novelty, and choyce of doctrines, and curious ſpeculations. *Hall.* Such as will pleaſe or gratifie their humor. *Hammond.*

Ithzites] Of them there were Families, 1 Chron. 2. 53.

J U.

Judah] 2 Chron. 25. 28. *In the City of Judah*; that is, *the City of David*, as it is 2 King. 14. 20. marg.

Judge] *I judge him not*, Joh. 12. 47. The word κρίνω here, ſeemeth to be be taken in the ſenſe of *accuſing*, as a Plaintiff or Witneſſe accuſeth, and not of *condemning*, which is the office of a Judge. Dr. *Ham.* Annot. *d.*

Thou that judgeſt, Rom. 2. 1. Here, and in the end of the verſ. & verſ. 3. is clearly the *Gnoſticks Judaizer*, who teaches the obſervation of the *Moſaicall Law*, and accuſes the *orthodox Chriſtians*, who are not *circumciſed*, for *breakers of the Law*, and yet himſelf runs riotouſly into thoſe ſins, for the abſtaining

abſtaining from which, Circumciſion was deſigned and inſtituted by God. This *judging* and *condemning* of the *Gentile Chriſtians*, was by them taken up from the *Jews*, who having themſelves guilt enough of ſins as well as the *Gentiles*, would yet *diſcriminate* themſelves from all others, by this or the like character of *Legall obſervances*, as by that which ſhould juſtifie them, or free them from judgement, under which the *Gentiles* which knew not the *Moſaicall Law*, and were not circumciſed, were to lie, and be accurſed. Thus is the word uſed, chap. 14. 4. Of the *Jewiſh Chriſtian*, that abſtained from ſome ſorts of meats, verſ. 2. And though he doth that, either out of *weakneſſe*, as that ſignifies *diſeaſe*, erroneous *ſeduction*, or at leaſt out of *infirmity* and *ignorance*, as thinking himſelf bound to it by the *Moſaicall Law* (which he believes ſtill to *obleige*) and ſo ought not to be deſpiſed or ſet at nought by him that underſtands Chriſtian liberty, yet doth very ill in judging all others that do not abſtain as he doth. For this is the very ſame error that is here reprehended in the *Iews* and *Gnoſticks*, of *judging* all others as men out of Gods favour becauſe they do not what they do, or pretend to doe, *i. e.* obſerve not the Rituall parts of *Moſes* Law. This is particularly markt in the *Iews*, Matt. 7. 1. and beaten down by Chriſt as an irrationall ſin. Dr. *Hamm.* Annot. *a*.

Judged] 1 Cor. 5. 3. or Determined, ma. *Judgeth*, 1 Cor. 2. 15. or Diſcerneth, mar.

Judgement] 2 Cor. 19. 6. Hebr. *in the matter of jndgement*, marg. Iſa. 56. 1. or Equity, marg. Iſa. 59. 8. or Right, marg. 1 Cor. 11. 34. or Condemnation. Comp. the text with the marg. Phil. 1. 9. or Senſe, marg.

And he ſhall ſhew judgement to the Gentiles, Mat. 12. 18. The word κρίσις in this place ſeems to ſignifie the whole *Goſpel*, the *true Religion*, the *true way of worſhipping* and *obeying God*, the *whole will* of *God* under the *Goſpel*, and either is to be rendred *truth* out of the Hebr. משפט, Iſa. 42. 1. (whence thoſe verſes are taken) which Prov. 8. 20. is rendred ἀλήθεια, *truth*, (and ſignifies ſo when it's rendred κρίσις, *judgement*, Jer. 5. 4. Pſal. 37. 6.) and κρίμα. Iſa. 32. 62. and oftentimes δικαιοσύνη, *righteouſneſſe*, which is all one with ἀλήθεια *truth*; or elſe being rendred *judgement*, it is to be taken in the ſame ſenſe as if it were rendred *truth*, as indeed κρίσις *judgement*, is the title of the prime Chriſtian virtue, *righteouſneſſe*, or equity in judging, Mat. 23. 23. And either way it here ſignifies the *Goſpel*, and ſo verſ. 20. alſo. *Idem* Annot. *c*.

When thou art judged, Rom. 3. 4. *contendeſt*. κρίνομαι ſignifies to have a *Suit* in *Law*, any civill *controverſie* or *contention*, 1 Cor. 6. 1. Accordingly the word שפט, though it ſignifie to *judge*, yet it ſignifieth often to *contend*, to plead or manage a cauſe for one againſt another, as Ezek. 50. 4. *Wilt thou judge them? i. e.* Wilt thou plead for them? *Idem* Annot. *b*.

Judgement-ſeat] Mat. 27. 19. or Tribunall. The Originall βῆμα ſignifieth a place of ſpeaking in a Sermon, or in Judgement, to which one muſt aſcend by certain ſteps, from βαίνω to *aſcend*. *Leigh Crit. Sac.* Men here have theirs, Chriſt one day will have his Judgement-ſeat, Rom. 14. 10. 2 Cor. 5. 10.

Juice] Cant. 8. 2. See *Dict.* on the *Cant.*

Jumping] Leaping, ſkipping, hopping, Nah. 3. 2.

Juſt] Prov. 11. 1. *A juſt weight*, Heb. *a perfect ſtone*, marg. Deut. 16. 20. *Altogether juſt*, Heb. *juſtice, juſtice*, marg.

Being a juſt man, Mat. 1. 19. The word δίκαιος, anſwerable to the Hebr. צדיק, ſignifies ordinarily works of *mercy*, *charity*. So Deut. 24. 13. צדקה, both according to the Context, and the *Septuagints* rendring here, is ἐλεημοσύνη, *mercy*. So when the *Rabbins* ſay there are two Thrones, one of Judgement, the other of Mercy, the latter is ſo ſtyled by the Author to the *Hebrews*, chap. 4. 16. So Pſal. 112. 9. *His righteouſneſſe*, that is, *his bounty to the poor*. So Iſa. 58. 7, 8. & Mat. 6. 1. where we now read ἐλεημοσύνη, it's apparent (by the *Vulgar* reading *juſtitiam*) that δικαιοσύνη was an an ancient reading, and that for *alms* in that place. Proportionably to theſe acceptions of the word, the *righteouſneſſe* of *Joſeph* here ſhall ſignifie not *Legall juſtice*, but peculiarly *goodneſſe* and *clemency*, whereof here he made an eminent expreſſion. Dr. *Ham.* Annot. *g*.

Juſtified] Rom. 6. 7. *Freed*. Comp. the text with the marg.

Juſtifier] Rom. 3, 26. One juſtifying.

Juſtle] To daſh, bruiſe, or ſquaſh, Nah. 2. 4.

K E.

Keep] Exod. 12. 47. *Keep it*, Heb. *do it*, marg. *Keep rank*, 1 Chr. 12. 33. or ſet the battle in aray, marg.

Kept] Gen. 42. 16. Hebr. *bound*, marg. *While he yet kept*, 1 Chr. 12. 1. Heb. *being yet ſhut up*, mar.

Keeper] Gen. 4. 2. Hebr. *a feeder*, marg. See *Keepers*.

Kelitah, *or* **Kelita**] *Succour*, *a gathering together*, or *a bending of the voyce*. A Levite, the ſame with *Kelaiah*, Ezr. 10. 23. One that cauſed the people to underſtand the Law, Neh. 8. 7. and ſealed the Covenant, Neh. 10. 10.

Kenezites] Gen. 15. 19. Theſe are thought to be the off-ſpring of *Kenaz*, a Duke of *Eſau*'s race, Gen. 36. 15. 42. and were uſually ſtyled *Idumeans*. And though thoſe that dwelled in Mount *Seir*, might not be medled with (God having made an expreſſe prohibition, even to a foot of ground, Deut. 2. 4, 5.) yet this ſeemeth not to be generall, in regard of Perſons, nor of Times, for the *Edomites* that deſcended from *Eſau*, and bare his name (for one of his names was *Edom*) were all of them ſubdued by *David*, and brought under ſervitude, 2 Sam. 8. 14. *Annot.*

Kerchiefs] Ezek. 13. 18. Head-tires, vails bound to the heads, and to cover the faces. *Annot.*

Kernels] Numb. 6. 4. *From the kernels even to the huſk*; that is, either *kernels* or *huſk* of the *grape*; which (though they have not ſuch force as the liquor to affect the minde, yet) God here forbiddeth, to teach an exact care to avoyd evill, and danger, occaſion, provocation, yea or *appearance of evill*, as 1 Theſſ. 5. 22. as we are alſo *to hate* not onely *pollution* of the *fleſh*, but *even the garment ſpotted by the fleſh*, Jude v. 23. not *Idols* onely, but alſo their *coverings* and *ornaments*, Iſa. 30. 22. *Aynſw.*

Keys] *I will give unto thee the keys of the Kingdome of heaven*, Matt. 16. 19. What is here meant by the *keys*, is be diſcernible by Iſa. 22. 20. By which is noted the beſtowing on *Eliakim* the power of *adminiſtring* and *ruling* the whole family or houſe of the King, ſo as to entertain and admit into it, and in like manner to exclude out of it, whom he would. And accordingly this being by Chriſt accommodated to the Church, notes the power of *governing* in it. This primarily and independently belongs to Chriſt, Rev. 3. 7. as to whom was given by the Father all *power in heaven and earth*, particularly that of *looſing* or *remitting ſins on earth*, Mat. 9. 6. And by Chriſt here communicated to his Apoſtles and their Succeſſors the Biſhops in the Church. And ſo this agrees perfectly with the promiſe of Chriſt, Matth. 19. 28. And this *power* being here promiſed by Chriſt to be conferred on *Peter* a ſingle perſon, ſo that whatſoever he *bound* or *looſed*, was *bound* or *looſed* by Chriſts affirmation, is by force of the words, chap. 18. 18. (before the *keys* were given) and by the form of conferring it actually, Joh. 20. 23. actually and equally inſtated on every of the Apoſtles, and accordingly the *fiery tongues* deſcended, and ſat upon every of them. Dr. *Ham.* Ann. *h.*

K I.

Kindly] Gen. 24. 49. *Deal kindly*. The word ſignifieth a true and faithfull diſpoſition, conſtantly to perform what is ſpoken or expected. *Aynſw.* Gen. 34. 3. *Spake kindely*, Heb. *to her heart*, marg. 2 Ki. 25. 28. *Spake kindly to him*, Hebr. *good things with him*, marg.

Kindred] Joſh. 6. 23. Heb. *families*, marg. 1 Chr. 12. 29. Hebr. *Brethren*, marg.

Kindes] Gen. 8. 19. Heb. *families*, marg.

King] Pſal. 2. 6. Hebr. *anointed*, marg. *Kings Court*, Amos 7. 13. Hebr. *houſe of the Kingdome*, mar. 2 King. 9. 13. *Is King*, Heb. *reigneth*.

Kingdome] *That ye may be counted worthy of the Kingdome of God*, 2 Theſſ. 1. 5. That the *Kingdome of God* ſignifies the *ſtate* of the *Goſpel*, or *Chriſtian* profeſſion, appears oft in the *Goſpels*, eſpecially in the *parables of Chriſt*, when the Kingdome of God is likened to a *net*, to a *pearl*, *&c.* But there are two other notions of it.

1. That of reigning with Chriſt in endleſſe bliſſe in another world. And,

2. The exerciſe of Chriſts Regal power, which was then ſo oft foretold to be approaching, in deſtroying his enemies, and preſerving his faithfull Subjects, according to that double duty of a King, Rom. 13. Of

avenging

avenging of offenders, and *rewarding* them that *do good*. And that this is the notion of it in this place, appears very probable by that which follows, where it is ſaid, that *it is juſt with God to repay tribulation* to their *perſecuters*, and to the *perſecuted*, ἄνεσιν, *releaſe*, *refreſhment* from the perſecutions under which they had been. This was it that the Apoſtles had foretold them in their preachings, and the benefits and fruits whereof they had been promiſed upon their perſeverance in the Faith, through all their perſecutions, not excluding their eternall reward (but ſuppoſing that, for the *future*, and in caſe they did not outlive the preſent diſtreſſes, 1 Theſſ. 4.13.) but withall giving them into the bargain this aſſurance of an eminent deliverance here, halcyonian dayes of reſt to the Church upon the deſtruction of their perſecuters, according as it fell out in *Veſpaſian*'s dayes, after the deſtruction of the *Jews*. And this the Apoſtles profeſſed to expect, and ſo did the orthodox Chriſtians generally; and as St. *Stephen* was ſtoned for that expectation, Act. 6. 14. ſo were the Apoſtles and their followers perſecuted alſo, and ſo it was literally ὑπὲρ τῆς παῤῥησίας, for this avowed expectation of this Kingdome, thus underſtood, they ſuffered perſecution. D. *Ham.* Ann. *a*.

The Kingdome of heaven is at hand, Mat. 3, 2. The *Kingdome of heaven* ſignifies in the New Teſtament, the Kingdome of the *Meſſias*, or that ſtate or condition, which is a moſt lively image of that which we believe to be in heaven, and therefore called by that name. For as Gods Regall power conſiſts in *aſſiſting*, *defending*, and *rewarding* all his faithfull Subjects, and in *warning*, *puniſhing*, and *deſtroying* his obdurate enemies; ſo this Kingdome of the *Meſſias*, is an exact image or reſemblance of it. And being not of this world, a ſecular Kingdome, but conſiſting eſpecially in ſubduing the world to his dominion. That is done firſt by the *deſcent of the Spirit*, and *preaching the Goſpel*, by his Word powerfully working in ſome, and bringing them unto the Faith, and then by his Iron Rod executing vengeance on others, *viz.* the *contumacious* and *obdurate*, and particularly thoſe of the Nation of the *Iews*, after the Crucifixion of Chriſt. And accordingly this *Kingdome of God* will generally ſignifie theſe two together, not onely the firſt alone, but in conjunction with it, that other more *tragicall* part of it alſo; and thus is it uſed here. *Idem* Ann. *c*.

Kingly throne, Dan. 5.20. *throne of the Kingdom*.

Kin] Lev. 18. 6. *Neer of kin to him*, Hebr. *remainder of his fleſh*, marg. The Heb. *Sheer*, ſignifieth *fleſh*, Prov. 5. 11. & 11. 17. And as *Baſar*, *fleſh*, is ſometime uſed for *kindred*, Gen. 29. 14. So is *Sheer*, in this caſe of Marriage and copulation; and ſo by the Chald. & Greek it is tranſlated, *neer*, and *neer of kin*. *Aynſw*.

2 Sam. 19. 42. *The King is neer of kin to us*; that is, of our Tribe, and dwelleth among us. *Annot*.

Mar. 6. 4. *Among his owne kin*. Them of his owne Nation, of whom he is deſcended, and among whom he is born and bred.

Kinſmen] Pſal. 38. 11. or Neighbours, marg.

Kinſwoman] Levit. 18. 12. Neer-kin. *Aynſw*.

K. N.

Kneading troughes] Exod. 8. 3. Hebr. *dough*, marg. This was one of the particulars, in which God threatened the tranſgreſſours of his Law to curſe them, Deut. 28. 17. *Aynſw*.

Knife] With this *Abraham* would have ſlain his Son, Geneſ. 22. 10. The *Levite* divided his dead Concubine into twelve pieces, Judg. 19. 19. *Baal*'s Prieſts cut themſelves till the blood guſhed out upon them, 1 King. 18. 28. *Ezekiel* ſmit about a third part of his hair, to ſhew that a third part of the people ſhould fall by the ſword, Eze. 5. 2. *Hall*. Hereunto *cruell* oppreſſours are compared, Prov. 30. 14. *Make thee ſharp knives*, Joſh. 5. 2. The Hebr. word ſignifieth *knives* of *ſtones* or *flints*, or elſe ſharp *raſors* as the Chald. Paraphraſe hath it. *Annot*. The *knives* mentioned, Ezr. 1. 9. were to kill and ſlay and cut in pieces ſuch beaſts as were ſacrificed. *Annot*.

Knit] 1 Chr. 12. 17. *Be knit*, Heb. *be one*, mar.

Knop] Exod. 2. 33. כַּפְתֹּר, an artificiall apple, pomegranate, bowl, or little globe. *Buxtorf*.

1 King. 6. 18. *Carved with knops*, or *gourds*. So is this word tranſlated, 2 King. 4. 39. *Annot*.

Know] Job 10. 7. *Thou knoweſt*, Hebr. *it is upon thy knowledge*, mar. Job 12. 3. *Who knoweth not ſuch things as theſe?* Hebr. *with whom are not ſuch as theſe?* marg. 2 Tim. 3. 10. *Thou haſt fully known my doctrine*, or *thou haſt been a diligent follower of*, marg.

When they knew God, &c. Rom. 1. 21. The phraſe γνόντες τὸν Θεὸν, *knowing God*, here

ſeems to reſerre the whole preſent diſcourſe to the *Gnoſticks*, who were ſo called from their aſſuming to themſelves ſo much of the *knowledge* of God, and the myſteries of *religion*. And theſe being a ſort of Hereticks in that firſt age under the Apoſtles, who affirmed *Simon* to be God the Father, that appeared in Mount *Sinai*; as alſo God the Son, that appeared in the *fleſh*; and the holy Ghoſt, who was promiſed to come, were the *darnell* ſown by the Envious perſon, whereſoever the Goſpel was planted; and this, as in other places, ſo in *Rome*, where *Simon Magus* the Founder of them (contended after this time with St. *Peter*, but) before the writing of this, as in *Claudius*'s dayes, had a ſtatue erected to him, as to *the ſupreme God*. Theſe *Gnoſticks* pretended to be great Zelots for the Law of *Moſes*, particularly for Circumciſion, thereby to avoyd the perſecutions which the *Jews* raiſed againſt the *Chriſtians*, Gal. 6. 12. And on the other ſide, thought it lawfull to offer ſacrifice to *Idols*, 1 Cor. 8. (to comply with the Heathens) becauſe, as they ſaid, *an Idol was nothing*, and yet further worſhipped the images and pictures of *Simon* and *Helena*. Dr. *Hamm.* Annot. *e.*

Knowledge] Hab. 2. 14. *With the knowledge of the glory of the Lord*, or by knowing the glory of the Lord, marg. Rom. 1. 28. *To retain God* in their *knowledge*, or *to acknowledge*, marg. Job 15. 2. *Vain knowledge*, Heb. *knowledge of wind*, mar.

And in all knowledge, 1 Cor. 1. 5. The word γνῶσις here ſignifies the farther explication of the Chriſtian doctrine. Dr. *Ha.* Ann. *c.*

Which paſſeth knowledge, Eph. 3. 19. The knowledge muſt probably ſignifie thoſe things which the *Gnoſticks* pretend to know, and boaſt ſo much in that knowledge; and ſo to *know the love of Chriſt which paſſeth knowledge*, is to ſtudy and contemplate that one ſubject, Chriſts infinite love to us, which is infinitely more worth our ſtudying, then what they boaſt of, then the higheſt knowledge or skill of Myſticall interpretations which the *Gnoſticks* pretended to. *Idem* Annot. *b.*

Which is renewed in knowledge, Col. 3. 10. Εἰς ἐπίγνωσιν. If the Prepoſition εἰς be taken by an Hebraiſme for ἐν *in*, or *by*, then it denotes the means of working our *renovation*, the *knowledge* of the *Goſpel*, in which our pattern is ſet, according to which we are to frame our lives for the future; and this is generally expreſſed by τὴν γνῶσιν ἀληθείας, the *acknowledgement of the truth*, 1 Tim. 2. 4. Tit. 1. 1. Heb. 10. 26. But it is poſſible alſo that εἰς being taken in the proper notion of it, ἐπίγνωσις may be ſet in *oppoſition*, or by way of *ſuperaddition* to γνῶσις, *knowledge*, which the *Gnoſticks* boaſted of, and from whence they had their name, and with it joyned all vicious corrupt practiſes; whereupon hee requires his *Coloſſians* to forſake thoſe ſins, and to be renewed to that which the *Gnoſticks* have not attained to, to *acknowledgement* or *diſcerning*, i. e. the experimentall practicall knowledge of Gods goodneſſe to us in *regenerating* (which is more then the firſt *creating*) *us after his own image*, to live according to the divine pattern which he hath ſet us. *Idem* Annot. *a.*

According to knowledge, 1 Pet. 3. 7. This denoteth that knowledge of *duty*, by which a Chriſtians life and actions muſt be directed, ſaith *H. Grotius*. The word alſo hath a Critical notion in theſe Books, for a ſpecial χάρισμα, or *gift* of the *Spirit*, 1 Cor. 12. 8. *viz.* that ſort of Chriſtian knowledge which conſiſts in explaining of Parables, or myſterious expreſſions in Scripture. *Idem* Annot. *e.*

And to virtue knowledge, 2 Pet. 1. 5. I conceive that in this Epiſtle, which is ſo wholly deſigned as an Antidote againſt the *Gnoſticks*, and particularly againſt their abominable filthy practiſes, the word γνῶσις, *knowledge*, is uſed not for that χάρισμα, or *gift* of *myſterious knowledge*, but for the *true ſaving Chriſtian knowledge*, in oppoſition to that pretended to by the *Gnoſticks*, and therefore it is here encompaſſed with virtue on one ſide, meaning by it courage and conſtancy in the Faith, ſo oppoſite to their doctrine of Complyances and Continence on the other ſide; and the adding of the one to another, Courage to their Faith, and Continence to their Knowledge, is by him adviſed to on purpoſe to teſtifie and demonſtrate their having forſaken thoſe abominable luſts, ſo uſed in the Heathen world, and brought into Chriſtianity by the *Gnoſticks*. *Idem* Annot. *c.*

L A.

Lace] Of the Blew lace there was a two-fold uſe: The one to binde the Breaſt-plate to the Ephod, Exod. 28. 28. The other for the plate of gold which was to be on the Miter, Ib. 37.

Lack] Want, as of Prey, Job 4.11. Meat, Job 38.41. Knowledge, Hoſ.4.6. Service, Phil. 2. 30.

Had no lack. Exod. 16. 18. There was an equality both for rich and poor: And hereupon the Apoſtle gathereth a reaſon to perſwade unto liberality, and communication of Gods bleſſings one with another, 2 Cor. 8. 14, 15. It figured alſo the equall portion which all ſorts of beleevers have in Chriſt, our heavenly Manna, Gal. 3. 28, 29. 2 Pet. 1.1. *Aynſw.*

Laden] *A people laden with iniquity*, Iſa.1. 4. Heb. *a people of heavyneſſe of iniquity.* Not laden with ſin, as groaning under the burden of it, as Pſal. 38. 4. Mat. 11. 28. but committing and ſtanding guilty of not ſmall ſo much as heavy and hainous ſins; great and grievous ſinners, ſuch as the *Sodomites*, Gen. 13. 13. & 18. 20. and as *Eli*'s Sons are ſaid to have been, 1 Sam. 2. 17. *Annot.*

Hab. 2. 6. *Ladeth himſelf with thick clay.* Earthly riches (the deſire of which is the ſouls enſnaring, or a burden which overcommeth and ſmothereth him alive, 1 Tim. 6. 9, 10.) burden him, and make him a burden to himſelf. *Annot.*

Lading] Act. 27. 10. φόρτος, the burden of a ſhip, or that wherewith it is laden.

Lady] *Unto the elect Lady*, 2 Joh. 1. Κυρία may fitly be ſet to ſignifie no more then τῇ δεῖνα, an appellation fit to be uſed, when the name is either *unknown* or *concealed*; for in that caſe, and not onely as a title of *honour* and *dignity*, it's ordinary to ſay Κύρις, (which probably is grown to be in Engliſh *Cyr* or *Syr*) So Joh. 20. 15. the Woman taking Chriſt for the Gardiner, and addreſſing her ſpeech to him, as one one whoſe name was not known to her, begins with Κύριε, *Syr.* But beſides this, it is obſervable, that both Κυρία among the *Athenians*, and *Curia* among the *Romanes*, ſignifies the very ſame that ἐκκλησία, and *Eccleſia* doth, *i. e.* the *Aſſembly*, both as that ſignifies the perſons congregated either for Civill or Sacred uſes, and the place where they thus met. And the words will be beſt rendred, *the elect Church*, or *Congregation*; ſome which is not thought fit here to be mentioned by name, or particularly. Dr. *Hamm.* Annot. *a.*

Lake] *On the lake*, Luk.8.23. That which is here truly called λίμνη (for ſo it was) *the lake* (and not the *ſea*) of *Genaſereth*, ch.5.1 is called θάλασσα, *the ſea*, Mat. 8. 24. and *the ſea of Galilee*, Mat. 4. 18. & Joh.6.1. & 21.1. *the ſea of Tiberias*; and all this, not becauſe it was a *ſea*, but becauſe of the ambiguity of the Hebr. ים, which as it ſignifies the *ſea*, ſo alſo any *lake* or *confluence of waters*, and is uſed for that great Veſſel in the Temple, 1 King. 7. 23. which being of ſuch a largeneſſe (30 cubits round, and 5 cubits high, and containing 2000 baths) was a kinde of Lake, and is there ſo called, a *Molten-lake*, the Heb. ים, being there uſed, and by us rendred *ſea*, but would be more properly *lake*, and ſo likewiſe the word θάλασσα in the other Goſpels. Dr. *Hamm.* Annot. *c.*

Lamb] 1 Sam.17. 34. or Kid, marg. So Iſa. 66. 3. marg.

Lamech] Gen. 4. 18. & 5. 26. Hebr. *Lemech*, marg.

Lament] Judg. 11. 40. or talk with, ma.

Lamentable] Sad, ſorrowful, Dan. 6.20.

Lamp] 1 King. 15. 4. Pſal.119. 105. or Candle, marg.

Lanch] To depart from the Haven, and take Sea, to diſ-anker, and put to ſea, Luk. 8. 22. Act. 21. 1.

Land] To go to land, or remove out of the ſhip to land, Act. 8. 22. & 21. 3. & 28. 12.

Land] *And thou Bethlehem in the land of Judah*, Mat. 2. 6. The word γῆ is the Nominative caſe, and here ſignifies that *portion*, *i. e.* a part of it, which belonged to the *Regall* Tribe, as chap. 4. 15. γῆ Ζαβυλὼν, καὶ γῆ Νεφθαλείμ, is the *portion of Zabulon and Nepthalim*; and though it were a Town or City, yet it is capable enough of that appellation, as the City of the *Sodomites*, and of thoſe of *Gomorrah*, is called by the ſame word, γῆ Σοδόμων, *&c.* ch. 10. 15. and is vulgarly rendred the *land*, cleerly the City of *Sodome.* Dr. *Ham.* Annot. *e.*

Lands] Pſal. 100. 1. *All the lands*, Hebr. *all the earth*, marg.

Land-mark] Prov. 22.28. or Bound, m.

Lanes] Narrow ſtreets, with buildings on each ſide, which are ſeldome without poor, *&c.* Luk. 14.21.

Language] Gen. 11. 1. *Of one language*, Heb. *of one lip*, marg. So Zeph. 3.9. marg.

Lap] To lick with the tongue as a Dog doth, Judg. 7.5, 6, 7.

Large chambers] Jer. 22.14. Heb. *through ayred*, marg.

Largeneſſe of heart] 1 King. 4. 29. That is, a heart or minde capable of whatſoever might be known by man. *Annot.*

Laſharon] The name of a place, Joſh. 12.18. or *Saron*, marg.

Laſt] *The laſt ſhall be firſt*, Matth. 20. 16. Some that came in *later*, *deſerved* as well as they that were firſt call'd in the *morning*, by their *labouring more abundantly* for the time, then they had done which were longer there; labouring in that two hours as much as the others had done all the day. So that the account of the buſineſſe is laid upon the *ſuperabundant diligence* and *earneſtneſſe* of thoſe that came late in, which God (though not tyed by contract, as with the other, but onely by promiſe of giving them *what ſhall be meet*, v. 4.7.) *i.e.* dealing equitably with them) thinks fit to reward, through his merciful interpretation and acceptance of it, as richly as the whole dayes labour of the others. Dr. *Ham.* Annot. *b.*

It ſhall come to paſſe in the laſt dayes, Act. 2.17. The *laſt dayes* do in that place of *Joel* literally ſignifie the laſt dayes of the *Jews*, immediately preceding their deſtruction, called there, *the great and terrible day of the Lord.* And accordingly the *laſt dayes*, have among the *Jews* proverbially ſignified the dayes of the *Meſſias*, which they call אחרים ימים, *the laſt dayes. Idem* Annot. *b.* So in 2 Pet. 3.3. by the *laſt time*, or *dayes*, the time immediately preceding the deſtruction of the *Jews* is meant, before which (as was foretold, Matth. 24. 10, 11, 12. 2 Theſſ. 1. 2, 3, 5. 1 Tim. 4.1. 2 Tim. 3. 1.) befell the Apoſtaſie of the many Chriſtians to the foul *Gnoſtick* hereſie. *Idem* An. *a.*

Latchet] Iſa. 5.27. *Nor the latchet of their ſhooes be broken.* They ſhould have nothing befall them, not ſo much as the breaking of a Shooe-latchet, that might cauſe them to ſlacken their pace, or to ſtay them on the way for the mending of it. *Annot.*

In Mar. 1.7. *The latchet of whoſe ſhooes, &c.* His meaning was to expreſſe the condition of the meaneſt Servant, who ſtoops to pull off his Maſters ſhooes; as if he had ſaid, *I am unworthy of the meaneſt Servants office in his family. Annot.*

Lately] Not long before, of late, Act. 18. 2.

Labers] 2 Chr. 4. 14. or Cauldrons, m.

Law] Neh. 12. 44. that is, appointed by the Law, marg. Pſal. 19.7. or Doctrine, m. Act. 19.38. *The Law is open*, or the Court-dayes are kept, marg.

Think not that I am come to deſtroy the Law, Mat. 5. 17. The Law 1. ſignifies in one generall notion, the whole way of *œconomy* among the *Jews* under the Old Teſtament (taken preciſely by it ſelf, without oppoſition to the Reformation wrought after by Chriſt) That way that men were then put into in order to their eternall weal. Thus here, *I came not to deſtroy the Law*, to pull aſunder that former fabrick under the Old Teſtament, but πληρῶσαι, to *perfect* it, to *perform* and *improve* it in ſome things, wherein it may be better. So ver. 18, 19.

2. The old form of the Jewiſh Religion (as it was before it was reformed by Chriſt) and that in oppoſition to the new form, as it now ſtands *reform'd* and *heightned*, *altered* and *improved* by *Chriſt.* Thus Rom. 2. 17. & 3. 20, 21, 27, 31. & 4. 13. & 6. 14, 15. & 7. 3. & 8. 3. Gal. 2. 16. & 3. 2, 5, 10, 11, 12, 13. and in many other places. Dr. *H.* Annot. *g.*

Lawfull aſſembly] Act. 19. 39. or Ordinary, marg. Ezek. 33.14. *Lawfull and right*, Heb. *judgement and juſtice*, marg. 2 Cor. 14.4. or Poſſible, marg.

Lawfully] According to law, juſtice and equity, 1 Tim. 1. 8. 2 Tim. 2. 5.

Lay] Ezek. 6. 5. Hebr. *give*, marg. Job 18. 10. *Layed*, Heb. *hidden*, marg. Eſt. 4. 3. *Many lay in ſackcloth and aſhes*, Heb. *ſackcloth and aſhes were laid under many*, mar. 1 Sam. 19. 24. *Lay down*, Heb. *fell*, mar. Job 6. 2. *Layed in the ballance*, Hebr. *lifted up*, marg. Ezr. 6. 1. *Laid up*, Chald. *made to deſcend*, m. Deut. 29. 22. *Which the Lord hath layed upon it*, Hebr. *wherewith the Lord hath made it ſick*, mar. 1 King. 8. 31. *And an oath be laid upon him*, Hebr. *and he require an oath of him*, marg.

L E.

Lead] Metall, whereof the uſe is both profitable and common, as being part of the prey taken by the *Iſraelites* from the *Midianites*, Numb. 31. 22. and wherewith the Merchants traded in the Fairs of *Tyrus*, Ezek. ch. 27. 12. being one of the baſeſt kinds of Metal, to which therefore the degenerate

generate *Jews* are compared, Ezek. 22. 18, 20. Easie to be melted, and in melting consumed in the fire, whereunto such as being chastised, amend not, are compared, Jer. 6. 29. Most heavy, as which being cast into the water, sinketh to the bottome, Ex. 15. 10. and keepeth down that whereon it is laid (whereby some understand the firmnesse and immutability of Gods decree, touching the wicked *Jews*; or as others, of severely punishing the *Babylonians*, who had cruelly vexed the Church) Zech. 5. 7, 8. *Ravanel.* Job 9. 24. *And lead. Lead* here must be the matter of the Writing, not the instrument. Some conceive that they used for the preservation of Monuments, to cut the letters in stone, and melt lead to put into each letter, to make them the more visible and durable. Others, that they did engrave the letters in plates of lead, as now they doe in brasse, and fasten them in stones, as now they do engrave stones. The Hebr. word is taken from a word that signifies *dust*, because *lead* is taken out of the dust, and hath much dust in it. *Annot.*

Lead] Deut. 20. 9. *To lead the people*, Heb. *to be in the head of the people*, marg. Isa. 3. 12. *They which lead thee*, or they wich call thee blessed, marg.

Leader] A Conducter or Captain, 1 Chr. 12. 27. One that had a command, 1 Chro. 13. 1. *Annot.*

Leaders] Isa. 9. 16. *The Leaders of this people*, or they that call them blessed, marg. Isa. 14. 9. *The chief ones*, or *great goats*. Comp. the text with the marg.

Lean] 2 Sam. 13. 4. Heb. *thin*, marg.

Leasing] Psal. 4. 2. A lye, or deceivable falshood, that which shall not come to passe. The Hebr. *Cazab* (here used) is such a *lye* as deceiveth mens expectation, Job 40. 28. Psal. 89. 36. Isa. 58. 11. 2 Ki. 4. 16. *Aynsw.*

Leather] 2 Kin. 1. 8. and Leathern, Mat. 3. 4. It was an ancient custome to have fair costly Girdles, but by such a Girdle as the Prophet wore, he shewed a contempt of all bravery. And thus was *John* the Baptist attired, to shew that he was that other *Eliah* that was to come, Mal. 4. 5. Matth. 17. 11. *Annot.*

Leave] Gen. 33. 15. Heb. *set*, or *place*, ma. Rev. 11. 2. *Leave out*, Gr. *cast out*, marg.

Leave] Licence, liberty, permission, Num. 22. 13. 1 Sam. 20. 6, 28. Mar. 5. 13.

Leaven] *A little leaven leaveneth the whole lump*, 1 Cor. 5. 6. A proverbial speech, insinuating that one scandalous offender may infect the whole Church, as one scabbed sheep a whole flock.

Galat. 5. 9. *A little leaven.* Hereby (as St. *Jerome* observeth) he understandeth either an errour but in one point, or two, which corrupteth the whole Doctrine of Christianity; as a small qnantity of Ratsbane poysoneth the whole milk; or, a few false Teachers or erroneous believers are able to infect a whole Church or Congregation. *Annot*

Led] Isa. 9. 16. *They that are led of them*, or they are called blessed of them, marg. Nah. 2. 7. *Led away*, or discovered, mar. *Led him*, Deut. 32. 10. or compassed him, mar.

Leese] 1 King. 18. 5. *Lose*, Hebr. *that wee cut not off our selves from the beasts*, *Annot.*

Left] Gen. 29. 35. *Left bearing*, Heb. *stood from bearing*, marg. Ruth 4. 14. *hath not left thee*, Hebr. *caused to cease unto thee*, mar. Josh. 11. 15. *He left nothing*, Heb. *he removed nothing*, marg. Judg. 2. 23. *Left*, or suffered. marg. 1 Sam. 9. 24. or reserved, marg. 2 King. 19. 4. Heb. *found*, marg. Job 32. 15. *They left off speaking*, Heb. *they removed speeches from themselves*, marg.

Left handed] Judg. 3. 15. Hebr. *shut of his right hand*, *i. e.* not having the like use of it, as others that are *right-handed*, even as they have not the like use of their *left*; and this cometh to passe either from some weakenesse and infirmity of nature, or (and that most ordinarily) from an ill custome in childhood, which in time becometh a second nature, and sometimes affected and attained unto by practise, as by those *martially* disposed, that they may with more advantage handle their weapons, as those *Benjamites*, ch. 20. 16. *Annot.*

Left side] of the *House*, 1 King. 7. 39. or of the *Temple*, 2 Chr. 23. 10. of the *four living Creatures*, Ezek. 1. 10. of *Ezekiel* himself, Ezek. 4. 4. of the *bowl of the golden candlestick*, Zech. 4. 3, 11.

Lehem] See *Jashubi.*

Lend thy brother any thing] Deut. 24. 10. Heb. *lend the loan of any thing*, marg.

Lender] Prov. 22. 7. Hebr. *the man that lendeth*, marg.

Lengthen] To prolong, 1 Chron. 3. 14. Deut. 25. 15. To multiply. So the Chald. Exod. 20. 12. *Aynsw.* To make longer, Isa. 54. 2. *A lengthening of thy tranquillity*, Dan. 4. 27. or an healing of thine errour, marg.

Lent such things as they desired] Exod. 12. 36. *Gave them their asking. Aynsw.*

1 Sam. 1. 28. *He ſhall be lent*, or *be whom I have obtained by petition, ſhall be returned*; that is, as he was freely given, ſo ſhall he be freely devoted to Gods ſervice all his dayes. *Annot.*

Leprous] Exod. 4. 6. *Leprous as ſnow*, that is, *white as ſnow*, as the Chald. tranſlateth. The Leproſie was a ſore outragious diſeaſe, and by man incurable, and God laid it ſometime ſuddenly upon perſons for their great ſins, as upon the Siſter of *Moſes*, Num. 12. 10. *Gehezi*, 2 King. 5. 27. (*Uzziah*, 2 Chron. 26. 20. with others, whoſe ſins are not particularized, 2 King. 7. 3.) and Lepers were ſhut out of other mens company (the Law whereof may be ſeen, Levit. 13.) and they that were thus *Leprous as ſnow*, were as dead, their fleſh half conſumed, Numb. 12. 10, 12. *Aynſw.*

Leſſe or more] 1 Sam. 22. 15. Hebr. *little* or *great*, marg.

Let] *Who ſhall let it?* mar. Iſa. 43. 13. Heb. *turn it back*, marg. *Was let down*, 2 Ki. 13. 21. Heb. *went down*, marg. *Let me*, Act. 2. 29. or, I may, marg.

Levie] *Raiſed a levie*, 1 King. 5. 13. Heb. *tribute of men*, for they yeelded up themſelves as a kinde of tribute to the King, to be diſpoſed of by him. *Annot.* See 1 Kin. 9. 15. where the levie was eſpecially of Men, and the word is applyed in v. 21. to ſuch men as he uſed for his works. *Annot.*

And levie a tribute unto the Lord, Numb. 31. 28. or *heave up*; which the Gr. and Chald. tranſlate, *and ſeparate a tribute to the Lord.* By this *homage* and *tribute*, they were to acknowledge the victory to be of God, and to ſhew their thankfulneſſe for his ſalvation. *Aynſw.*

Lewdly] Ezek. 22. 11. or by lewdneſſe. *Annot.*

L I.

Liberall] Prov. 11. 25. *The liberall ſoul*, Heb. *the ſoul of bleſſing. Annot.* Iſa. 32. 5. *Called liberall*, Iſa. 32. 5. The word importeth *freeneſſe*, *liberality*, *ingenuity*, as appears by Exod. 25. 1. & 35. 5. Pſa. 68. 9. & 110. 3. and is uſed commonly in Scripture for a *Prince*, or a *Lord*, Mal. 1. 8. Prov. 17. 7. & 25. 7. Pſal. 118. 9. & 146. 3. becauſe ſuch perſons ſhould ſo be, Prov. 19. 6. as the word *Lord*, with us alſo, in its firſt Originall, is ſaid to import, and the term among the *Greeks*, commonly given to great Potentates, implyeth as much, Luk. 22. 15. And ſo I ſuppoſe the intent of the Prophet here is, that *no Nabal ſhall be a Nadib*; that is, no niggard or baſe-minded fellow, a *noble man*, or a *Prince*. Our ancienter Tranſlations render it *gentle*; *a niggard ſhall not be called gentle*. Had they ſaid, *no niggard ſhall be called*, or *be a Gentleman*, they had come welneer home to the mark. *Annot.*

Liberally] *Thou ſhalt furniſh him liberally*, Deut. 15. 14. *Furniſhing thou ſhalt furniſh him*; that is, in any caſe furniſh him, and that liberally; or *adorn him as with a chain*, from whence the ſimilitude is here taken, that as *crowns* and *chains* were ſignes of *honour* and *dignity*, Dan. 5. 29. ſo the *Maſter* ſhould *honorably* reward his *Brother* for his ſervice, and not turn him out as a Vagabond. *Aynſw.* God is ſaid to *give to all men liberally*, Jam. 1. 5. ἁπλῶς, plainly, ſimply, graciouſly, gently, largely, abundantly, benignely.

Liberty] Pſal. 119. 45. *At liberty*, Hebr. *at large*, marg. 1 Cor. 8. 9. or Power, mar. Heb. 10. 19. *Boldneſſe*. Comp. the text with the marg.

Libna] A City, 1 Chr. 6. 57. See *Libnah.*

Licence] *Had given him licence*, Act. 21. 40. Granted him liberty, given him leave.

Lid] The uppermoſt part of a Cheſt, 2 King. 12. 9. *And bored a hole in the lid of it.* That thereby ſuch as were willing, might put their benevolence into the Cheſt. *Annot.*

Liers in wait] Such as were ſet in ambuſh, Joſh. 8. 13, 14.

Life] Gen. 1. 20. Heb. *ſoul*, marg. Gen. 1. 30. Heb. a *living ſoul*, marg. Gen. 7. 22. *the breath of life*, Heb. *the breath of the Spirit of life*, m. Job 3. 15. *Bones*, Iſa. 43. 4. or Perſon, m. Ezek. 1. 20, 21. *Of the living creature.* Comp. the text with the marg. So ch. 10. 17. *By promiſing him life*, Ezek. 13. 22. or, *that I ſhould ſave his life*, Heb. *by quickening him*, m. Rev. 13. 15. Gr. *breath*, marg. Job 31. 39. *Cauſed the owners thereof to loſe their life*, Heb. *cauſed the ſoul of the owners thereof to expire*, or breath out, marg. Job 24. 22. *No man is ſure of life*, or he truſteth not his owne life, marg.

As being heirs together of the grace of life, 1 Pet. 3. 7. The *husband* and *wife* are *coheirs of the gift of life*, as ζωὴ ſignifies the *neceſſaries of life*; or, if ζωὴ be taken for *life* it ſelf, then it belongs to the Creation, *Male and female created he them*, which is a myſticall proof or argument of conviction, that they that partake of *life* equally, ſhould alſo partake of the *neceſſaries of life*. Dr. *H. Annot. c.*

Lift up] Joſh. 4. 18. Heb. *plucked up*, mar.

Gen.

Gen. 40. 13. *Lift up thine head*, or reckon, m. Jerem. 52. 14. *Liſt up a ſhout*, Hebr. *utter*, marg.

Lifter] *The lifter up of my head*, Pſal. 3. 3. or *exalter of my head*; that is, *giveſt me victory, honour, and triumph.* So Pſal. 27. 6. & 110. 7. *Aynſw.*

Light] 2 Sam. 21. 17. Hebr. *candle*, or *lamp*, marg. 1 King. 7. 4. Heb. *ſight*, marg. Job 37. 3. *Lightening.* Comp. the text with the marg. Iſa. 8. 20. Heb. *morning*, mar.

God is light, 1 Joh. 1. 5. The word φῶς, *light*, is a figurative expreſſion, to ſignifie the *moſt perfect immaculate purity*; and σκοτία, *darkneſſe*, is directly contrary, mixture of all *impurity*; the affirming of which concerning *God*, is no ſuch *ſtrange* thing, as that the Apoſtle ſhould introduce it with ſo much *ceremony* as here we ſee made of, ve. 1, 3, 5. That which all this *ſolemnity* was thought fit to introduce, was certainly ſomewhat either *doubted* of, and *queſtioned* by the *doctrines*, or oppoſed and reſiſted by the *lives* of thoſe to whom he writes. And that which ſeems moſt probable to be the full importance of it, is in the generall, to denote the great *perfection* of *purity*, which is now commanded in the *Chriſtian Law*; and more particularly, the great *obligation* that lies upon *Chriſtians*, not to make that *profeſſion* a *pretence* or *excuſe*, for the *favouring* of themſelves in any degree of *liberty* or *impurity*. Contrary hereunto were they who called themſelves Τέλειοι, & Γνωστικοὶ, *perfect*, and *knowing* men, beyond all others, who yet living in a *ſink* of all *uncleanneſſe*, ſaid, *they had not ſinned*, v. 10. Dr. *Hamm.* Annot. *a.*

In Joh. 1. 9. *Chriſt* is called *the true light*, and that both in reſpect of his *doctrine*, which was the *direction* of every mans life, and in reſpect of the more *imperfect ſhadows*, that had been before under the Law. *Idem* on 1 Joh. 2. Ann. *a.*

Light] 2 Sam. 2. 18. Swift, quick, nimble. *Joſephus* ſaith of *Aſahel*, that he not onely exceeded other men in running, but alſo contended with Horſes in ſwiftneſſe; unto which he truſting too much, it became the occaſion of his death. So that the *race is not in the ſwift*, Eccl. 9. 11. *Annot.*

Light] Deut. 27. 16. *Setteth light by*, or as the Gr. hath, *diſhonoureth. Aynſw.* Matt. 22. 4. *They made light of it*, neglected, ſleighted it.

Light] Exod. 40. 4. *Cauſe to aſcend*, or *burn. Aynſw.* Exod. 30. 8. *Lighteth the lamps*, or *ſetteth up*, Hebr. *cauſeth to aſcend*, marg. Mat. 5. 15. To kindle, Joh. 1. 9. To enlighten.

Light] Ruth 2. 3. *Her hap was to light*, Heb. *happened*, marg. Gen. 28. 11. *He lighted upon*, or *happened, met with*, by Gods providence. *Aynſw.* Deut. 19. 5. *Lighteth upon*, Heb. *findeth*, marg.

Light] Gen. 24. 64. *She lighted off*, Heb. *fell down*; the Gr. hath *leaped down*, which was to meet *Iſaac* with the more reverence and ſubmiſſion. *Idem.*

Lighten] Pſal. 34. 5. *Were lightened*, or *flowed, ran as a river*, Iſa. 2. 2. & 60. 5. *Aynſw. Annot.* Pſal. 77. 18. *Lightened the world*, or *illuminated. Aynſw.* Act. 27. 18. *Lightened the ſhip*, by caſting the goods over-board. *Annot.*

Lighting] Iſa. 30. 30. *And ſhall ſhew the lighting down of his arm.* The word rendred *lighting down*, is ſuppoſed to ſignifie ſometime *deſcenſion*, but often *reſt.* The meaning may be, God will in a conſpicuous manner cauſe his revenging power (that is, his *arm* here, as ch. 48. 14. & 52. 10.) to *light* on and to *reſt* upon them. *Annot.* Matth. 3. 16. *Lighting on him*, coming on him.

Lightly] Gen. 26. 10. *Might lightly have lain*, or *had almoſt lain. Aynſw.* Gen. 32. 15. *Lightly eſteemed*, or *vilely* and *fooliſhly deſpiſed.* The Chald. expounds it, *he provoked to anger. Idem.* Iſa. 9. 1. *When he lightly afflicted the land*; or, when the land was lightly afflicted, or viſited, which may be underſtood of a former invaſion, 2 King. 15. 19. 1 Chr. 5. 26. ſaid here to be but a light affliction to ſpeak of, becauſe the King of *Iſrael* having with a great ſumme of Money compounded with *Pul*, King of *Aſſyria*, he ſtayed not long in the Land, 2 Kin. 15. 20. *Annot.* Jer. 4. 24. *The hills moved lightly*, or *ſwiftly*; yea, exceeding ſwiftly, for the verb is in a *redoubled*, and withall, a *reciprocall* form; as if he had ſaid, *The hills all apace beſtirred themſelves*; light for ſwift, as Iſa 5. 26. *Annot.* Mar. 9. 39. *Can lightly ſpeak evill of me.* Readily, quickly. It is no eaſie matter, ſcarce can be. *Leigh Cr. Sac.* on τάχα. He ſhall finde much to do, firſt to quiet his own conſcience. *Annot.*

Lightneſſe] Jerem. 3. 9. or Fame, marg. Jer. 23. 32. or *looſeneſſe*, or *lewdneſſe. Annot.* 2 Cor. 1. 17. *Did I uſe lightneſſe?* Did I change my minde?

Like] 2 Sam. 22. 34. *He maketh like*, Heb. *equalleth*, marg. Phil. 2. 20. *Like minded*, or *ſo dear unto me*, marg. 1 Chro. 4. 27. *Like to*, Heb. *unto*, marg. Deut. 23. 16. *Where it liked him beſt*, Heb. *is good for him*, marg.

Liveneſſe] Phil. 2. 7. or Habit, marg.

Liking] Job 39. 4. *Their young ones are in good liking*, are ſlick, and fat, or *are recovered*. So this word is tranſlated, Iſa. 58. 16. They ſoon recover from the weakneſſes which came upon them by their painfull entrance into the world. *Annot.*

Lilly-wozks] 1 King. 7. 19. The *Lilly* was a glorious flower (Mat. 6. 29.) and odoriferous (Cant. 5. 13.) fitly therefore are theſe added to beautifie the Chapiters, for this end they were ſet alſo upon the brim of the great Sea, 2 Chr. 4. 5. *Annot.*

Limit] Ezek. 40. 12. *Space*, or *bound*. Comp. the text with the marg.

Line] Pſal. 19. 4. or Rule, or Direction, marg.

Lioneſſe] Ezek. 19. 2. The female Lion. Whereby is meant, the Mother of the Kings, or the Royall ſtock, or the Nation of the *Jews*. *Annot.*

Lion-like men] 2 Sam. 23. 20. Which did reſemble Lions both in their courage and ſtrength. *Annot.*

Lips] Pſal. 17. 1. *Not out of fained lips*, Heb. *without lips of deceit*, marg.

Liquor] Exod. 22. 29. Heb. *tear*; that is, the firſt fruits of wine and oyl, which when they are preſſed, drop as tears: So the Gr. tranſlateth it, *the firſt-fruits of thy Wine preſſe*.

Liſt] *They liſted*, Mat. 17. 12. Thought good, pleaſed them, they would.

Liſten] Iſa. 49. 1. Heb. *hear*, as cha. 1. 2. or *hearken*, as ch. 51. 1. *Annot.*

Litters] Iſa. 66. 20. or Coaches, marg. Our Interpreters wel render them, their *covered wagons*, that is, *cloſe wagons*, as ſome tearm them. The word in its firſt notion ſignifieth a *Tortoiſe*, though the *Greeks* render it a *Crocodile*. Now from the *ſwelling up* (for it hath very neer affinity with a word that ſignifies to *ſwell*, Numb. 5. 21, 22, 27.) or riſing *ſhield-faſhion* (whence a *ſhield* alſo in *Latine* is ſo tearmed) of the *Tortoiſes ſhell*, both in *Latine* and other languages, were *arched* and *vaulted roofs*, or works of any ſort ſo called; and from that faſhion of *covering*, were thoſe *Wains* or *Wagons*, ſo tearmed, being appointed to carry the materials of the Tabernacle; and it may wel here be rendred *Coaches* or *Litters*, ſuch being uſually much of that making. *Annot.*

Little] 1 Tim. 4. 8. or for a little time, marg. *A little ſpace*, Ezr. 9. 8. Heb. *moment*, marg.

Live] Exod. 21. 35. Living. *A live coal*, Iſa. 6. 6. The word properly ſignifies, a *quick coal*, or *a coal of fire*, as it is more fully expreſſed, Cant. 8. 6. that is, *fiery*, or *fiered*. Hence the *ſparks* called the *ſons* or *children* of ſuch a *coal*, Job 5. 7. The *quick coal* here, is a note of Purification, and expiation of ſin, becauſe the nature of *fire* is to ſever and conſume the droſſe. *Annot.*

Live] 1 Cor. 9. 13. or Feed, marg. *So long as I live*, Job 27. 16. Heb. *from my days, m. As long as thou liveſt*, Deut. 12. 19. Heb. *all thy dayes*, marg.

Now we live, 1 Theſſ. 3. 8. *To live*, beſide the literall notation of it, ſignifies alſo to be *cheerfull* or *merry*, to *rejoyce*, Pſal. 22. 26. So Joh. 14. 19. *Becauſe I live, ye ſhall live alſo*. In the firſt place it is literally taken for *Chriſts reſurrection*, but in the ſecond for their *rejoycing*, ſuch as was cauſed by the recovery of a friend from death to life, (and theſe joyned by the figure *Antanaclaſis*) And this is ordinary in all languages, *Hebrew*, *Greek*, and *Latine*. And ſo here it is evidently uſed, *We live if ye ſtand faſt in the Lord*, *i. e.* it is a matter of infinite joy to us; and accordingly it follows as an expreſſion of Exultancy, *for what thankſgiving can we returne for all the joy?* &c. Dr. *Hammond* Annot. *b*.

Lively] Exod. 1. 19. Quick, having no uſe or need of Mid-wives aſſiſtance; which might be true of many of them, for thoſe that are laborious (when they are with childe) have quicker labour when their burden cometh to the birth, then others have. *Ann.*

Liver] It hath its ſituation on the one ſide of the ſtomach, which it toucheth in a wonderfull manner, with five branches, like as it were five fingers, wherewith it ſtretcheth alſo a little towards the left ſide. Its ſubſtance is compacted fleſh, of a red colour, not much unlike to congealed blood, full of veins and arteries, and is of a warm and moiſt complexion, like as is alſo the blood. It is of it ſelf without ſenſe or feeling, like to half a circle, and in man (in regard of the whole body) is much bigger then in beaſts. It is the beginning and the ſeat of all luſts, a fountain of all the veins, the kitchin of all the blood, which it afterwards in moſt wonderful manner ſpreadeth abroad, and imparteth throughout the whole body, whereby all the members are nourliſhed, ſuſtained, and ſtrengthened. *General prac. of Phyſick*, p. 384, 385.

He looked in the liver, Ezek. 21. 21. This was a kinde of Divination, by the ſhape, colour, poſture, &c. of entrails of ſacrificed Beaſts, and eſpecially of the Liver. *Annot.*

My

My liver is poured upon the earth, Lam. 2. 11. My gall or choler is cast up; as with extremity of grief, mixt with indignation, is oft done: So Job 16. 13. *My gall is poured upon the ground. Annot.*

Living water] Joh. 4. 10. The *Hebrews* expresse a *fountain* of *water*, *springing* or *bubling* up continually, by the phrase מים חיים, Gen. 29. 19. *living waters*; and the Gr. render that either literally by *living water*, or *springing* or *leaping water*, that springing of waters out of the earth, being a kinde of imitation or resemblance of life. This fountain or springing water being of all other the purest, is here set, to denote that great mercy and grace of God in the hands or dispossall of Christ, ch. 3. 35. that *gift of God*, vers. 10. which he had to give her back again by way of reward for any kindnesse of hers to him. And thus Christ himselfe was promised in the Old Testament to bee given in the notion of a *fountain*, Isa. 12. 3. Psal. 68. 26. Dr. *Ham.* Annot. *a.*

L O.

Load] *Who daily loadeth us*, Psal. 68. 19. to wit, with his blessings or gifts, or with afflictions, wherewith the Saints are burthened, and yet blesse him for his comforts in them, 2 Cor. 5. 4. & 1. 3, 4, 8. & 6. 4-6. The Chald. understandeth it of such loading as is by adding precepts upon precepts. *Aynsw.*

Loaf] Exod. 29. 23. or, *great round-cake*: for this, in Lev. 8. 26. *Moses* saith *one cake*. So in 1 Chron. 16. 3. that is called a *loaf*, which in 2 Sam. 6. 19. is called a *cake*. *Aynsw.*

Loan] 1 Sam. 2. 20. *The Lord give thee seed of this woman for the loan*, or *petition which she asked*. That is, in stead of the Son dedicated to God, who was obtained by prayer. *Annot.*

Loath] Zech. 11. 8. *My soul loathed them*, Heb. *was straitned for them*, marg.

Loathsome] Numb. 11. 20. Hebr. *to loathsomnesse* or *alienation*; which the Gr. translateth, *to choler*; the Chald. *to offence*, that is, *offensive. Aynsw.*

Job 7. 5. *Become loathsome*, or *melted*, Psal. 57. 7, 8. By reason of stinking matter which ran out of his sores, which made his body yeeld a noysome savour to himselfe, and others, and consume away. *Annot.*

Lock] That whereby a key shutteth or openeth a dore, Neh. 3. 3, 6, 13, 14, 15.

Lock] To make fast a dore, Judg. 3. 23. *And locked them.* The dore (as is probable) having a spring-lock, locked in the shutting. *Annot.*

Locusts] *And his meat was locusts*, &c. Matt. 3. 4. Ἀκρίδες not improbably may signifie ἀκρόδρυα, or ἀκρώρεις, *i. e.* *mattes of the Nyssean reed*, or *reed-berries*, *all fruits of trees* in *Phavorinus*, *i. e.* fruits of the *wilder* trees, or indeed *herbs* or *leaves*. Accordingly another. The word which we render *locusts*, signifies not *living creatures*, as some have ignorantly conceived, no by no means, but the *tops of herbs and plants*. And *Burchardus*, relateth that in the Monasteries of *Palestine* neer *Jordan*, the Monks use a food of a sort of hearbs call'd locusts. Dr. *Ham.* Annot *e.*

Lodge] Isa. 1. 8. A Shed that a Gardiner or Keeper of a garden setteth up in it, there to repose or shelter himself in a storm, or from thence to watch the fruits or plants in it. *Annot.* on Isa. 24. 20. where the originall word is rendred *cottage*, as in Lam. 2. 6. *tabernacle.*

Lodging] *They have taken up their lodging*, Isa. 10. 29. Hebr. *lodged a lodging. Annot. Prepare me a lodging*, Philem. v. 22. The originall ξενία signifieth all things requisite for the well-using of a stranger, as receiving to a house, food, lodging, and all other necessaries belonging thereunto. *Leigh Crit. Sac.*

Loft] *Fell down from the third loft*, Act. 20. 9. The third story of the house, tearmed an *upper chamber* in the foregoing verse, which was in that part of the house which was highest from the ground, set apart by the *Jews* for their private Oraisons and Devotions, whereof the Apostles made use in a Christian way. *Gregories Notes*, p. 17. See *Upper roomes.*

Loftily] Psal. 73. 8. *They speak loftily*, or *from aloft*; or, *of the most high*, that is, *of God*, as in the next verse; but the Chald. expoundeth it, *of the highnesse of their heart. Aynsw.*

Loftinesse] The exalting or lifting up of ones selfe out of pride of heart, Isa. 2. 17. Jer. 48. 29.

Long] Dan 10. 1. Heb. *great*, marg. Hos. 13. 13. Hebr. *a time*, marg.

Long life, 1 King. 3. 11. Heb. *many dayes*, m. Prov. 3. 2. Heb. *yeers of life*, marg.

Long-suffering] Spoken of *God*, Exod. 34. 6. *And long-suffering*, or *long ere he be angry*, Heb. *long of anger*, or *of nostrills. Aynsw.* Of *man*, Col. 3. 12. *Put on long-suffering.* This is,

1 An unwearyed firmnesse of heart, holding out under all crosses, temptations, oppositions, &c.

2. A spirituall perseverance of hope, under

under the promiſe, with an expectation of the performance of it.

3. There's a long-ſuffering in our carriage towards others, in regard of their reformation. *Byfield* on Col. 3. 12.

Long] 2 Sam. 13. 39. *Longed*, or *was conſumed*, marg. Job 3. 21. Hebr. *wait*, marg. Job 6. 8. *The thing that I long for*, Hebr. *my expectation*, marg.

Look] Jerem. 39. 12. *Look well to him*, Heb. *ſet thine eyes upon him*, mar. Job 13. 27. *Lookeſt narrowly*, Heb. *obſerveſt*, marg. Gen. 40. 7. *Look ye ſo ſadly?* Hebr. *are your faces evill?* marg.

He looked up, Mar. 5. 28. or, *recovered ſight*. Dr. *Ham.* Paraph. *Whoſoever looketh on a woman*, Mat. 8. 24. Βλέπειν here ſignifies not to *ſee*, but to *behold*, *conſider*, *look* upon with ſome *intention*, or *earneſtneſſe*, or *voluptuous* deſigne. Dr. *Ham.* Annot. *o.*

Look] Prov. 6. 17. *A proud look*, Hebr. *haughty eyes*, marg. Prov. 21. 4. *And high look*, Hebr. *haughtineſſe of eyes*, marg. Iſa. 2. 11. *The lofty looks*, Heb. *the eyes of loftineſſe*, marg.

Looking-glaſſe] Exod. 38. 8. or *Braſen-glaſſes*, marg.

Loops] or Latchets', uſed about the Curtains of the Tabernacle, Exod. 26. 4, 5, 10, 11.

Looſe] Gen. 49. 21. *Let looſe*, and ſo light-footed, both to perſue enemies, and eſcape danger. *Aynſw.* Lev. 14. 7. *Let looſe*, or *let go*, and *ſend away*. *Aynſw.* Signifying that he that was made clean was ſet at liberty, and reſtored to the company of others. *Annot.* Dan. 3. 25. Unbound.

Looſed] Judg. 15. 14. Heb. *were melted*, marg.

Lop] *Shall lop the bough*, Iſa. 10. 33. Heb. word for word, *ſhall branch* or *bough*, the *branch* or *bough*. To *branch* or *bough*, for to *cut* or *lop off*. *Annot.*

Lord] Exod. 32. 11. Hebr. *the face of the Lord*, marg.

Lordly] *In a Lordly diſh*, Judg. 5. 25. *i. e.* In a rich and fair bowle, befitting a man of his honour and dignity; or elſe ſo large, that he might drink his fill out of it. *Annot.*

Loſt] 1 Ki. 20. 25. *That thou haſt loſt*, Heb. *that was fallen*, marg.

Lot] 1 Chron. 16. 18. Heb. *cord*, marg. 1 Sam. 14. 41. *Give a perfect lot*, or *ſhew the innocent*, marg.

Loud] Pſal. 33. 3. Triumphant. *Aynſw.* Pſal. 98. 4. Cheerfull, *Idem.* Applyed unto *Inſtruments of muſick*, 2 Chr. 30. 21. Heb. *Inſtruments of ſtrength*, marg. *Shout*, Ezr. 3. 13. *Singers*, Neh. 12. 42. (*the Singers ſang loud*, Heb. *made their voyce to be heard*, marg.) *Cry*, Eſt. 4. 1. Revel. 14. 18. *Noyſe*, Pſal. 33. 3. *Cimbals*, Pſal. 350. 5. an *Harlot*, Prov. 7. 11. *Voyce*, Gen. 39. 14. Heb. *great*, marg.

Love] Mal. 2. 11. *Which he loved*, or *ought to love*, marg.

If ye love me, keep my commandements, Joh. 14. 15. The notion of *loving God* in Scripture, but eſpecially in the New Teſtament, ſeems moſt fitly to be taken from one moſt eminent act and expreſſion of *love* amongſt all men; *viz.* that of doing thoſe things which are eſteemed moſt grateſull and acceptable to the beloved; either as tending moſt to his good, or any other way moſt deſirable to him. For this indeed is the one expreſſion of *loving one another*, all other being effects of love to our ſelves. But becauſe God wants no contributions of ours to the advancing of his *good*, or (indeed) of his *glory*; and our onely way of doing grateſull things to him, is our performing what he commands; therefore it is conſequent, that our obedience to the will and commands of God in the higheſt and moſt perfect manner, is ſtyled the *loving* of him, being indeed the prime, if not onely way of demonſtrating our *love* to him. So here, *If ye love me, keep my commandements*. If ye are ſo affected to me, as to deſire to *gratifie* me, *obedience* to all my precepts, is the way of doing it. So verſ. 21. 23, 24. & 1 Joh. 2. 5. & 5. 3. From whence it is, that as in ſome places compared together, *love* is equivalent or parallel with *keeping the commandements of God*, as Exod. 20. 5. Deut. 5. 9. & Gal. 5. 6. compared with 1 Cor. 7. 19. (and *diſobedience* to *enmity*, Rom. 8. 7. & Jam. 4. 4.) So the whole condition available to our *acceptation* with God, and Salvation, is oft expreſt by this ſtyle of *love*. And becauſe thoſe duties that are to be performed to God immediately, are more acceptable and grateſull to him; but eſpecially that of *confeſſing* him, and in deſpight of dangers and death it ſelf, *keeping cloſe to him*; therefore that is many times expreſt by *loving of Chriſt*, 1 Cor. 8. 3. & 16. 22. Eph. 6. 24. Jam. 1. 12. Rev. 2. 4. Dr. *Ham.* Annot. *a.*

Lowe] Tit. 3. 4. or Pity, mar.

Lowely] 2 Sam. 1. 23. Amiable, worthy to be beloved. Ezek. 33. 31. *A lovely ſong*, Hebr. *a ſong of loves*, marg. Phil. 4. 8. See *Dict.* on the *Cant.*

Lover] 1 King. 5. 1. *A lover of David*, Ready to do all good offices to him, 2 Sam. 5. 11. *Annot.* Tit. 1. 8. *A lover of hoſpitality*,

mility. φιλόξενος, one friendly to ſtrangers, and ready to lodge and entertain them. Tit. 1. 8. *A lover of good men.* The Originall φιλάγαθος, may be rendred either *a lover of good men*, or *a lover of good things*. *Leigh Crit. Sac.*

Lovers] Jer. 3. 1. Hebr. *friends*, or *companions*. *Annot.* *Thy lovers will deſpiſe thee*, Jer. 4. 30. or *Paramours*. For the word is never uſed but of wanton laſcivious *luſts* rather then *love*. *Annot.* Jer. 22. 22. *Thy lovers ſhall go into captivity.* Thoſe that thou and thy Rulers relyed upon for ſuccour and ſupport, ſhall be come Captives and Exiles as well as thy ſelf; for of them alſo had the *Chaldean* King captives in *Babylon*, chap. 52. 31, 32. *Annot.*

Low] *Brought low*, Pſal. 106. 43. or empoveriſhed, or weakened, mar. *Lower*, Heb. 2. 7. or inferiour, marg.

Low] Job 6. 5. To bellow as an Oxe, or Cow. See 1 Sam. 6. 12. & 15. 14.

Lowly] Humble, Prov. 3. 34. comp. with Jam. 4. 6. & 1 Pet. 5. 5. *He is lowly*, Zech. 9. 9. In outward eſtate, poor, mean, afflicted, Iſa. 52. 14. In minde, and heart, meek, humble, Mat. 12. 19, 19, *Annot.*

Lowlineſſe] Ταπεινοφροσύνη, Eph. 4. 2. Phil. 2. 3. It ſignifieth an habite of the minde, contrary to *arrogance*. The word plainly ſignifieth *baſe-mindedneſſe*, when a man is low, vile, and abject in his owne conceit. The Philoſophers make it a contemptible vice, but the Apoſtle here commands it. *Leigh Crit. Sac.*

Lowring] Mat. 16. 3. *The ſkie is lowring*, συνάζων, *ſad*, as the word is rendred, Mar. 10. 22.

Loyns] Gen. 46. 26. Heb. *thigh*, marg.

L U.

Luke] Col. 4. 14. 2 Tim. 4. 11. See *Lucas*.

Lurking] Pſal. 17. 12. Heb. *ſitting*, mar.

Luſt] Rom. 7. 7. or Concupiſcence, m.

Luſt] Deut. 12. 20. To deſire. *Aynſworth.* Ἐπιθυμέω, thus rendred in 1 Pet. 1. 12. is taken for a *longing* and *earneſt deſire*. So in Luk. 22. 15. *Leigh Cr. Sac.*

Jam. 4. 5. *Luſteth to envy.* The originall ἐπιποθέω, ſignifieth ſuch a *deſire* as is impatient of delayes. *Idem* Ib.

Numb. 11. 4. *Fell a luſting*, Hebr. *luſted a luſt*, mar.

Luſty] Judg. 3. 29. Hebr. *fat*, marg.

L Y.

Lyars] Jer. 50. 36. or *chief ſtayes*, Heb. *bars*, marg. Deut. 33. 29. *Shall be found lyars*, or ſhall be ſubdued, marg.

Lye] Job 11. 3. *Should thy lies*, or *devices*, marg.

Lyeth] Numb. 21. 15. Heb. *leaneth*, ma.

M A.

Mad] 1 Sam. 21. 14. *Is mad*, or playeth the mad man, marg.

Mad againſt me, Pſal. 102. 8. or *rage*, or *vaunt* againſt *me*, or *would make a fool of me.* The Greek ſaith, *that praiſe me*, meaning *fainedly.* The word ſignifieth to lift up with praiſe and glory; and alſo ingloriouſly to vaunt, rage, and be mad. See Pſal. 5. 6. & 75. 5. An example of ſuch raging madneſſe. See *Againſt Chriſt*, Luk. 6. 11. *Aynſw.*

Made] Gen. 2. 22. & Ezek. 27. 5. Hebr. *builded*, marg. 2 Chr. 1. 15. Heb. *gave*, ma. Job 10. 8. Hebr. *took pains about me*, marg. Pſal. 104. 26. Heb. *formed*, marg. Iſa. 5. 2. Hebr. *hewed*, mar. Ezek. 16. 7. *Cauſed.* Comp. the text with the mar. *Were made up*, Neh. 4. 7. Hebr. *aſcended*, mar.

There are ſeverall words annexed hereunto, as *a covenant, an end, by fire, haſte, known, manifeſt, peace, ready, ſpeed, voyd*, which in their ſeverall places are to be found.

Mad-man] One that is either ſo indeed, Prov. 26. 18. or, one that faineth himſelfe ſo to be, 1 Sam. 21. 15.

Magiſtrate] Judg. 18. 7. Hebr. *poſſeſſour*, or *heir of reſtraint*, marg.

Magnificall] 1 Chr. 22. 5. *Muſt be exceeding magnificall*, Heb. *to make great, to be above.* Such an one, as may appear to be very great indeed, excelling all others. *Annot.*

Magnificence] Act. 19. 27. The originall μεγαλειότης, is rendred in Luk. 9. 43. *mighty power*, and in 2 Pet. 1. 16. *Majeſty.*

Maid-childe] Levit. 12. 5. A girle, or female.

Maiden] Gen. 30. 18. Hand-maid. *Aynſw.* See *Maid.*

Maid-ſervant] Exod. 11. 5. *The Maid-*

ſervant

ſervant that *is behinde the mill*, or *after the mill ſtones*; that is, in priſon, grinding at the Mill, as is explained in Exod. 12. 29. Judg. 16. 21. Iſa. 47. 1, 2. and ſhe is ſaid to be *behinde*, or after it, for thruſting it before them as they wrought. *Aynſw.* Some bought them, Exod. 21. 7. Some had them of gift, Gen. 20. 14. 1 King. 5. 26. God in his Law gave charge concerning them that they ſhould reſt on the Sabbath, Exod. 20. 10. Deut. 5. 14. partake with the others of the family, of the tithe of the Corn, *&c.* Deut. ch. 12. 18. keep the feaſt of Weeks, Deut. 16. 10, 11. and rejoyce therein, v. 14. As alſo how they were to be righted, when wronged, Exod. 21. 7, 27. threatening that he would avenge the wrong done unto them, Jer. 34. 8, 9, 10, 11, 16, 17. whoſe cauſe *is* not to be deſpiſed, Job 31. 13.

Maimed] Matth. 15. 30. The originall κυλλοὺς, is properly meant of thoſe who have one of their hands *cut off*, (Mat. 18. 8. Mar. 9. 43.) but ſuch here are to be underſtood, whoſe members were weakened with the Palſie, or other diſtemperature; partly becauſe they are oppoſed to the ſound; and partly becauſe we never read that Chriſt reſtored any to their Feet, or Hands, or any other members (which were cut off) although he was able to have done it. *Leigh Cr. Sac.*

Main ſail] Act. 27. 40. The chief or principall ſail belonging to a ſhip.

Make] 2 Tim. 4. 5. *Make full*, or *fulfill*, mar. Iſa. 1. 15. *Make many prayers*, Hebr. *multiply prayer*, marg. Heb. 11. 22. *Make mention*, or *remember*, mar. Job 11. 19. *Make ſuit*, Heb. *intreat thy face*, mar.

Maker] Job 32. 22. *My maker*. He that created me, or he that formed me. *Annot.* That trimmed me up, ſet all my parts in order, and compleated me. *Annot.* on chap. 10. 8. *My maker*, Job 35. 10. Hebr. *my makers*, alluding to the Trinity of Perſons, or ſpeaking of God in the plurall number, by way of honour. God may be called our Maker, as our Creator, Gen. 1. 26, 27. or as our Raiſer to honour, as he is ſaid to make *Moſes* and *Aaron*, 1 Sam. 12. 6. that is, to *advance* them, as it is there tranſlated. *Annot.* Iſa. 1. 31. *The maker of it*, or his work, m.

Malchiram] The Son of *Jeconiah*, or of *Salathiel*, 1 Chr. 3. 17, 18.

Male] 1 Sam. 17. 5. *A coat of male*, or after the ſimilitude of *fiſh-ſkales*, one lying upon another. *Annot.*

Male-children] The Sons, Joſh. 17. 2.

Malefactor] κακοποιὸς, Joh. 18. 30. *an evill doer*. So the word is rendred in 1 Pet. 2. 14. & 3. 16. & 4. 15. It properly ſignifieth one who hath as it were a certain habit of doing evill, one that harmeth others, as Thieves, and Robbers; but is in eſpeciall applyed unto Witches and Magicians. *Leigh Crit. Sac.* In Luk. 22. 32, 33, 39. the word κακοῦργος is uſed, which uſually is meant of ſuch a one as doth miſchief in ſecret; and is taken alſo for ungracious, flagitious, naughty and notable Villains, as publick Thieves convicted and condemned to death. *Leigh Cr. S.* In 2 Tim. 2. 9. it's rendred *evill-doer*.

Malice] Col. 3. 8. It is nothing elſe but *anger inveterate*. *Byfield.* It is an evill affection of the heart, which properly deſireth the hurt of our neighbour, and rejoyceth in his fall. *Taylor* on Tit. 3. 3.

Malicious] 2 Joh. 10. Naughty, miſchievous, evill, wicked.

Mammon] Luk. 16. 9. or Riches, marg. It ſignifieth either the Idol which the *Syrians* worſhipped, or the Riches, over which he was ſet. Some render it *gain*, or *lucre*; others, *riches*; others, *money*. *Jerome* deriveth it from *Taman*, to hide. *Leigh Cr. Sac.* on the word μαμωνᾶ.

Mamon in the *Punick* tongue, ſignifieth *gain*, or *riches of this world*. *Suidas* interpreteth it, *gold*, *earthly riches*, *ſupervacaneous*, or *more then neceſſary*. *Torſtius* deriveth it from the Hebr. מָמוֹן, among other things ſignifying *nutrire*, *ſuſtentare*, and ſo *Mamon* ſignifieth food or ſuſtenance for this life. As alſo it may come of the ſame root, as it ſignifieth *credere*, becauſe men uſually truſt therein. See Pſal. 37. 3. *Annot.* on Luk. 16. 9.

Mammon of unrighteouſneſſe, Luk. 16. 9. So called, not that we ſhould give for alms or holy uſes, goods unjuſtly gotten: (for all ſuch muſt be reſtored again to their right owners; nor are ſuch acceptable to God, though alms be a ſacrifice wherewith God is pleaſed, Heb. 13. 16. He hath no need of ſacrifice out of other mens goods, but abominateth it, as him that offereth a *dog*, or *buildeth* up *Sion* with *blood*) but *riches* are ſo called, becauſe commonly either in their getting, uſing, or keeping, they adminiſter matter of ſin, 1 Tim. 6. 9. *Annot.*

Man] Gen. 2. 15. *The man*, or *Adam*, ma. Exod. 12. 16. Heb. *ſoul*, mar. 2 Chr. 14. 11. or *mortall man*, marg. *Men*, 1 Cor. 14. 20. Gr. *perfect*, or *of a ripe age*, mar. *For every man*, Exod. 16. 16. Heb. *by the poll*, or *head*, marg.

The Son of man is Lord even of the Sabbath day, Matth. 12. 8. That by the phraſe *the Son*

Son of man, in this place, is not meant *man* in *common*, but peculiarly *Christ*, is more then probable, not onely by these words, *a greater then the Temple is here*, but also by the use of this phrase in *Daniel*, chap. 7.13. and in every other of the 88 repetitions of it in the New Testament. And although by the words as they are in St. *Mark*, ch. 2.27. the contrary seemeth not improbable, yet to that the answer is ready, that the case of which Christ here and there speaks, being for the necessary use and good of *man*, plucking and eating for necessity and preservation of life, that may be very fitly referred to by Christ, when he saith, *the Sabbath is made for man*, so that the phrase *for man*, shall signifie *for the good of man*, could not reasonably be conceiv'd to obliege him to any thing so contrary to that, as is *starving* or *debilitating* of *nature*, so as to render him unable to discharge the duty of their Calling. The onely proper conclusion from this notion, of the *Sabbath's* being *made for man*, will be this; That therefore he that gave that positive Law, can dispense with the *observance* of it; and consequently Christ may do it, as here he doth, in such cases as are for the *good of man*, as works of *mercy*, which being part of the *Morall eternall law*, he prefers before the performance of these *positive laws*, which respect his owne service, vers. 7. Nay, that at the very making of it, it was dispensed with in some cases, as those vers. 5. of the *necessary services* of the *Temple*; and what was done here, was for the *service* of *Christ*, who is greater then the Temple. Dr. *Hamm.* Annot. *a.*

Man-childe] Gen. 17. 10. Son, or male.

Manger] *And laid him in a manger*, Luk. 2.7. φάτνη signifies a Stable where Cattel stand, and not onely the place where their meat is put, the Manger; and to this the story best agrees, which gives the reason of their laying him in the φάτνη, *because there was no room* (not in the *Stable*, but) *in the Inne*. Dr. *Ham.* Annot. *c.*

Manifestation] Rom. 8. 19. ἀποκάλυψις. The word signifieth the revelation or declaration of things hidden. *Leigh Crit. Sac.* 1 Cor. 12. 7. & 2 Cor. 4. 2. φανέρωσις. It signifieth such a manifestation as is permanent, which lasteth for ever. *Idem.*

Waiteth for the manifestation of the Sons of God, Rom. 8. 19. The word signifies *revelation*, *explaining* or *displaying* somewhat that was before *obscure* and *covered*; and so *the manifestation of the Sons of God*, will be the *discovering* who are truly such. This was to be done among the *Jews*, who all pretended to that title, by the Apostles preaching the Gospel to them, in the power of *Christs resurrection*; and they that did not now receive him so testified, it's evident they were Bastards and not Sons, though before they might have the excuse of Ignorance to extenuate their fact, Luk. 23. 34. 1 Cor. 2.8. Now because by the Apostles preaching of Christ to the *Jews*, this discovery was to be made, and so the Gospel first preached unto them, before they went to the *Gentiles*; and upon the *Jews* rejecting Christ, the Apostles were then to depart, and go to the *Gentiles*; therefore the *creature* or *Gentile world* are said earnestly to expect or wait for this *discovery*, as a thing by which they were to receive this great advantage, *in hope that they also*, vers. 20, 21. *i. e.* the *Gentiles* that shall receive the Gospel, as well as the beleeving *Jews*, shall be redeemed from their customes of sin, which made them slaves, and become partakers of that glorious title of *Sons of God* also. Dr. *Ham.* Annot. *f.*

Manifestly declared] 2 Cor. 3.3. Plainly and clearly appearing.

Manner] Numb. 15.24. or Ordinance, m. 1 Sam. 17. 30. Heb. *word*, mar. 2 Sam. 7. 19. Heb. *law*, marg.

Man-servant] Exod. 20. 10. The same charge which the Lord gave touching the *Maid-servant*, was also given touching the *Man-servant*. Of which see in *Maid-servant*.

Man-wiper] Willingly, 1 Tim. 1.9. Unwillingly, Numb. 35. 6, 12.

Marishes] Fenny, marish ground, Ezek. 47. 11.

Mark] The same with *Marcus*, the Son of *Mary*, whose name was *John*, his surname *Mark*, Act. 12. 12.

Mark me] Job 21.5. Heb. *look unto me*, m. *Mark well*, Ezek. 44.5. Hebr. *set thine heart*, marg.

Market] Ezek. 27. 13. or Merchandise, marg.

And when they come from the Market, Mar. 7.4. Ἀγορὰ signifies any *promiscuous* or *popular assembly*, being (setting aside the *sacred assemblies*, which are otherwise exprest) of two sorts; either,

1 To *buy* and *sell*: or,

2 To resort for *justice*. And the word here used commonly signifies both or either of these:

1 A *Fair*, or *Market*.

2 A *place* of *Judicature*, an *Hall*, or *Court* of *Judgement*. Dr. *Ham.* Annot. *b.*

Marriage] *Which made a marriage for his Son*, Mat 22. 2. Γάμος & Γάμοι ſignifie both in this place, and Joh. 2. 1. a *marriage-feaſt*, and that here the ἔνδυμα γάμου ſignifies the *garment* that was *cuſtomary* at ſuch *feaſts*, *i.e.* a better ſort of array then thoſe that were uſed upon ordinary dayes, will be obvious to any man that is converſant in ancient cuſtomes. And this it ſeems ſo neceſſary (as repentance and reformation of life, the new garment or array of the ſoul, which is here *parabolically* expreſt by it) that without it, even they that were invited to come, were not yet permitted to taſte of the feaſt, or remaine among the gueſts. Dr. *Hammond* Annot. *a*.

Marrie] Numb. 36. 6. Heb. *be Wives*, mar. *Married*, Numb. 12. 1. Heb. *taken*, mar. Neh. 13. 23. Heb. *made to dwell with*, marg.

Forbidden to marry, 1 Tim. 4. 3. Many Heticks there were in the *ancient* Church, which prohibited Marriage, and taught Abſtinence from Meats as neceſſary, having much of their doctrine from the *Pythagorean Philoſophers*. Such were the *Encratitæ*, *Montaniſts*, and *Marcionites*. But theſe came after the Apoſtles times, and are not ſo probably ſpoken of here, as thoſe which were preſent then in the Church. And ſuch (ſaith *Ignatius*) there were in the Apoſtles times, and ſuch (ſaith *Ireneus*) was *Saturninus* who with *Simon Magus* was the Father of the *Gnoſticks*. He was the firſt that among Chriſtians affirmed Marriage to be the work of the Devill, and commanded to abſtain from the fleſh of Beaſts. And this was generally the doctrine of the *Gnoſticks*, who *under a pretence of Continence, committed all villany againſt the Creation and the Creator*; teaching *that men ought not to receive Marriage, nor get children, nor bring into the world ſuch as would be miſerable, nor furniſh death with food* or *nouriſhment*, i. e. *people*, the world with men, whom *death* will conſequently feed on. Dr. *Ham.* Ann. *b*.

Mart] *She is a Mart of Nations*, Iſa. 23. 3. or, ſhe was a Trader with Nations. The word tranſlated *Mart*, ſignifies properly not a *Mart* or *Market*, that is, a place of *trade*, but *trade*, or *traffick*, or *merchandiſe* it ſelf, verſ. 18. Prov. 3. 14. & 31. 18. & 45. 14. *Annot.*

Marbels] Exod. 34. 10. In Gr. *glorious things*; and ſo the Evangeliſt uſeth the word, Luk. 13. 17. where the Syr. hath *marvellous things*. *Aynſw.*

Marbellous] Job 5. 9. *Marvellous things*. Such things as we cannot underſtand the cauſe of, becauſe it goes above the capacity of our natural reaſon. The word ſignifies not onely things that we admire, as not knowing the cauſes of them, but alſo any thing hidden, or above the reach of our underſtanding, Judg. 13. 18. Pſal. 130. 1. It is derived from a word that ſignifies *dividing*, or *ſeparating*, Exod. 33. 16. It imports things divided from our underſtanding, as Miracles are which are above the courſe of Nature, and many things alſo in the courſe of Gods ordinary providence. *Annot.*

Marbellouſly helped] 2 Chron. 26. 15. Namely, from God, verſ. 7. *Annot.* Job 37. 5. *God thundered marvellouſly*. So as no creature can make ſuch a noyſe. Others read it, *God thunders out marvellous things with his voyce*; and refer it to thoſe ſtrange things which are wrought by the thunders, as melting the money without hurting the purſe, breaking the ſword within the ſcabbard, exhauſting the wine within the barrell, breaking the bones within the fleſh; which are things above our reach. *Annot.*

Maſt] Iſa. 33. 23. made of the Cedars from *Lebanon*, Ezek. 27. 3. without which no ſhip could ſail, as whereunto the *ſails* are faſtened. It is divided into three parts. The uppermoſt is tearmed *Carchefium*; the middle, *Trachelus*; the loweſt, *Pterna*. *Minſhew's Guide into the Tongues.*

Maſters] *Be not many Maſters*, Jam. 3. 1. One great fault of the *Judaizing Chriſtians*, and *Gnoſticks*, frequently taken notice of, is that of Judging others, the *orthodox Chriſtians*, and ſeparating from them. Theſe are in Rom. 2. 18, 19, 20. farther deſcribed, as thoſe that take upon them to *know* the *will* of *God* moſt *perfectly* (and are thence called *Gnoſticks*) to be *guides* of the *blinde*, *lights* of them that are in *darkneſſe*, *inſtructers of fools*, Διδάσκαλοι νηπίων, *Teachers* or *Maſters of babes*, &c. where their aſſuming thoſe titles of *Guides*, *Lights*, *Inſtructers*, *Maſters*, is joyned with the *judging* of others, as *blind*, *ignorant*, *fools* and *babes*. And as there Διδάσκαλος, *Teacher* or *Maſter* (the ſame as here) is one of the titles they aſſumed, ſo verſ. 21. *Thou that teacheſt another*; in this ſenſe again, *thou that aſſumeſt to know more then all others*, and to be able to inſtruct and teach others, as if no man knew his duty but they. Theſe are again deſcribed, Rom. 14. 4. by the *he that judgeth another mans ſervant*, that (when Chriſt hath given Chriſtians liberty in the matter of Circumciſion, and other *Judaicall* performances) require all thoſe performances of their fellow-Chriſtians, as if they, not Chriſt, were the Lords and

Maſters

Maſters of their Faith. So Col. 2. 16. A ſpice of this humour it was that Chriſt noted in the Phariſees, Mat. 23. when he tells them, they *loved to be called Rabbi, Rabbi*, verſ. 7. *i. e. my Maſter, my Maſter, my Guide, my Inſtructer*; which Chriſt forbidding his Diſciples to imitate, gives this reaſon, *for one is your Guide*, or *Maſter, Chriſt*; and again, verſ. 10. *Be not ye called Guides*, or *Maſters, for one is your Maſter, Chriſt*. And this is the notion of διδάσκαλοι, *Maſters*, here. As for the putting in the word πολλοὶ, *many*, *Be ye not many Maſters*, I ſuppoſe that it is in oppoſition to the εἷς διδάσκαλος, or καθηγητὴς, the *one Maſter*, or *Guide*, Matt. 23. or the εἷς νομοθέτης, the *one Law-giver*, or *Judge*, here, Jam. 4. 12. for it being Chriſts office onely to give laws to the Church, theſe *Judaizers* do clearly intrench upon his office, and ſo are πολλοὶ διδάσκαλοι, *many*, in ſtead of the *one Maſter*. Dr. *Ham.* Annot. *a*.

Maſtery] *That ſhout for maſtery*, Exod. 32. 18. Of ſtrong men which overcome in the War. *Aynſw.*

Had the maſtery of them, Dan. 6. 24. Did exerciſe their rule or power over them.

That ſtriveth for the maſtery, 1 Cor. 9. that runneth, wreſtleth, *&c.* that he may be *victor*, get the prize.

Mate] *Every one with her mate*, Iſa. 34. 15. Hebr. *a woman and* or *with her friend* or *familiar*. *Annot.*

Matter, *or* **ſpeech**] 1 Sam. 16. 18. marg. So Pſal. 64. 5. marg. *Matters*, Dan. 7. 1. or words, marg.

Mattocks, *or* **Mawles**] 2 Chr. 34. 6. ma.

Maw] Deuter. 18. 3. or the Breaſt, as Exod. 29. 27. Lev. 7. 31. or the Maw with the Breaſt. *Annot.*

Mawle] Prov. 25. 18. A Copper-ſmith's, Braſier's, or Tinker's hammer.

May] 1 Cor. 2. 16. Gr. *ſhall*, marg. Heb. 12, 27. *are*. Comp. the text with the ma.

M E.

Me] Spoken by one, of *him* or *her* ſelf, Gen. 3. 13. & 41. 10, 13. & 42. 36. *Of me*, Gen. 32. 20. Hebr. *my face*, marg. *Let me*, Judg. 16. 30. Heb. *my ſoul*, marg. *Me*, Job 29. 6. Hebr. *with me*, marg.

Meadow] Gen. 41. 2. Judg. 20. 33. Paſture-ground, whereof the graſſe is uſually mowen, thereof to make Hay; or wherein beaſts are fatted for the ſlaughter.

Meal-time] Ruth 2. 14. Break-faſt, Dinner, or Supper time, when they refreſhed themſelves with food after their labour.

Mean] To ſignifie, Gen. 21. 29. Joſh. 4. 6. Ezek. 17. 12. Mar. 9 10. Act. 10. 17. To intend, Iſa. 3. 15. & 10. 7. 2 Cor. 8. 13. Act. 27. 2.

Mean] *The mean man boweth down*, Iſa. 2. 9. Heb. *Adam*. There are foure names given to *man* in Scripture, two of *honor*, two of *diſgrace*.

1. *Geber*, a man of ſtrength, a *mighty man*, ch. 22. 17. Jer. 30. 6.

2. *Iſh*, a *man of worth*, of value and valour, an eminent man; and it is uſed therefore to diſtinguiſh the Sex, Gen. 2. 23. and the Age, Judg. 8. 20, 21. & 1 Cor. 13. 11.

3. *Adam*, a man of clay, an *earthly man*, 1 Cor. 15. 47.

4. *Enoſh*, a *ſick, ſorrowfull, corruptible, mortall man*, Pſal. 8. 4. & 9. 19, 20. for ſo ſignifies the word whence it is derived, 2 Sam. 12. 15. Pſal. 69. 20. Jer. 30. 12. Mic. 1. 9. The word *Adam* commonly imports *man* in generall, without diſtinction of place, or ſtate; and ſo *Adam* and *Iſh* are all one, Pro. 3. 13, 30. But where theſe two are found together, as counter-diſtinguiſhing either mankinde in generall, as Pſal. 49. 2. & 62. 9. or ſome ſpeciall perſons, or number of people, as here the main body of the *Jewiſh* State; there is by *Adam* underſtood, a *mean man*, a man of low degree, alluding to his firſt originall, from the duſt, Gen. 2. 7. & 3. 19. which, as it is the loweſt and baſeſt of the Elements, ſo in Scripture language it notes *lowneſſe*, and *baſeneſſe*, Gen. 18. 27. Pſal. 113. 7. ch. 47. 1. Jer. 17. 13. whence that Proverb, Job 30. 8. *Sons of baſe men, more vile then earth*. *Annot.*

Meaning] Dan. 8. 15. The underſtanding of a thing, Ib. v. 16. 1 Cor. 14. 11. Gr. *power*. *Annot.*

Means] *By their means*, 1 King. 10. 29. Heb. *by their hand*, marg. So Mal. 1. 9. m.

Mean-time] Luk. 12. 1. Mean-while, or ſeaſon.

Mean-while] Rom. 2. 15. or, between themſelves, marg.

Meaſure] 1. To mete or ſet out, Lands, Grounds, Cities, Buildings, *&c.* in length, breadth, *&c.* Numb. 35. 5. Deuter. 21. 2. Ezek. 45. 3. Herein uſe was made of a *line*, 2 Sam. 8. 2. or of a *reed*, Rev. 21. 16.

2. To repay, recompenſe, reward, Iſa. 65. 7. Mar. 4. 24.

Meat] *In meat or in drink*, Col. 2. 16. or, for eating and drinking, marg. Mar. 16. 14. *At meat*, or together, marg.

Meddleth] Prov. 17. or, is *inraged*, marg.

Medeba] *The waters of grief*, or *waters ſpringing up*. A City, Numb. 20. 30. Joſh. 13. 9, 16.

Meet] To appear, or come unto, Numb. 23. 4. *Aynſw.* The going to meet others, was,

1 To honour and entertain them, Gen. 18. 2. & 19. 1. & 24. 30. & 29. 13, & 46. 29.

2 To congratulate their victory and ſafe returne, Gen. 14. 17. Judg. 11. 34. 1 Sam. 18. 6.

3 To promiſe and proffer them all civil courteſies, Judg. 4. 18. 2 Sam. 15. 32. & 16. 1.

4 To acquaint them with buſineſſes that concern them, Gen. 30. 16. 2 Sam. 10. 5. 2 King. 1. 3, 6.

5 To enquire, and be reſolved, 1 Sam. 16. 4. & 21. 1. 2 King. 4. 26.

6 To require their help and aſſiſtance, 2 King. 8. 8, 9. or pacifie them being angry, 1 Sam. 25. 32. 2 Sam. 19. 18, 20. 1 Ki. 2 8.

7 To reprove them, or ſhew our diſlike, 2 Sam. 6. 20. 1 King. 21. 18. 2 King. 1. 3, 6. The going to *meet* enemies, was either to fight with them, 1 Sam. 17. 48. Luk. 14. 21. or to yeeld unto their power, Joh. 18. 4. So in effect *Ravanel.*

Men] Judg. 18. 2. Heb. *ſons*, marg. Jer. 44. 19. or Husbands, marg. 1 Cor. 14. 20. Gr. *perfect*, or *of a ripe age*, marg. Tit. 1. 8. or Things, marg. Rev. 11. 13. Gr. *names of men*, marg.

Mercy] 1 King. 3. 6. or Bounty, marg. *Have mercy upon me*, Pſal. 4. 1. or, Be gracious unto me, marg. *Shewed him mercy*, Geneſ. 39. 21. Hebr. *extended kindneſſe unto him*, marg. *Tender mercies*, Pſal. 25. 6. Hebr. *bowels*, marg. *Sure mercies*, Act. 13. 34. Holy or juſt things, marg.

Judgement, Mercy, and Faith, Matth. 23. 23. Theſe three (ſaith *Maimonides*) are moſt accurately diſtinguiſht among the *Hebrews*, צדקה, & חסד, & משפט, all to be met with together, Hoſ. 2. 19. *Judgement*, and *Mercy*, and *Righteouſneſſe*.

The firſt ſignifies *juſtice*, or equity in *judging*; whether it belong to *reward* or *puniſhment*.

The ſecond to the higheſt degree of *mercy* or *bounty*, that which is in *Hoſea* farther expreſt by the addition of רחמים, *bowels*, or *tenderneſſe of mercy*, and is the ſame which is ſignified by ἐλεος, *goodneſſe*.

The third denotes that virtue of *honeſty* in all kindes, which by the Law of God is due from us to our brethren, whether by way of *ſtrict juſtice*, or of *charity*, which is alſo commanded us, and is part of our *righteouſneſſe* toward our brethren. Dr. *Ham.* Annot. *f.*

Merry] *Maketh merry*, Eccl. 10. 19. Hebr. *maketh glad the life*, marg.

Merrily] Eſt. 5. 14. Joyfully, pleaſantly.

Meſſe] Gen. 43. 34. 2 Sam. 11. 8. A part, portion, diſh, or preſent of meat.

Met together] Joſh. 11. 5. Heb. *aſſembled by appointment*, marg.

Mete-yard] Lev. 19. 35. The Gr. tranſlateth it, *in meaſures*. The Hebr. *Middah*, is properly ſuch *meaſure* or *dimenſion* as concerneth the greatneſſe of things, or length of them, by the Yard, Ell, Inch, Rod, or the like. *Aynſw.*

M I.

Micha, *or* Michah] The Son of *Mephiboſheth*, 2 Sam. 9. 12. The Son of *Zabdi*, Nehem. 11. 17. The Father of *Mattaniah*, Ib. 22.

Mid-day] Noon-tide. The time when *Paul* was converted, Act. 26. 13. which he mentioneth to declare, that *what he related* was no dream, fantaſie, or viſion of the night, but the certain knowledge of waking and attentive mindes. *Annot.*

Neh. 8. 3. *Untill mid-day*, Hebr. *from the light*, marg. From the morning *Ezra* read in the *Book of the Law of Moſes*; ſo that they ſpent five or ſix hours in theſe holy duties. *Annot.*

Middle] Spoken of, and applyed unto a *Bar*, Exod. 16. 18. *Chamber*, 1 King. 6. 6, 8. *Court*, Ib. 8. 64. *Garment*, 2 Sam. 10. 4. *Gate*, Jer. 39. 3. *Land*, Judg. 9. 37. *Pillar*, Judg. 16. 29. *River*, Joſh. 12. 2. *Sling*, 1 Sam. 25. 29. *Wall*, Eph. 6. 14. *Watch*, Judg. 7. 19. *Wheel*, Ezek. 1. 16.

Middlemoſt] The middle, Ezek. 42. 5, 6.

Mid-night] The time of mens moſt ſecure reſt, Exod. 12. 29. When they ſay, *Peace and ſafety, then cometh ſudden deſtruction*, 1 Theſſ. 5. 2, 3. So, *at mid-night was a cry made*, when all ſlumbered and ſlept, Matth. 25. 5, 6. *Aynſw.*

Midſt] 1. That part which is equally diſtant from the extremes; as, *midſt of the feaſt*, Joh. 7. 14. *Mid-day*, Act. 26. 13. *Mid-night*, Act. 16. 25.

2. That part which is moſt deep or inward, Exod. 14. 23. Gen. 2. 9. & 3. 3.

3. That part which is incloſed by the two extremes, though it be neither exactly in the midſt, nor the moſt inward part, Joh. 19. 18. Act. 1. 18. This is expreſt by *among*, Gen. 23. 6. & 42. 5. *In the midſt of him*, a member of the Church, or converted to the faith and worſhip of God, Iſa. 29. 23. *They ſhall be deſolate in the midſt of the Countreys*

that

that are deſolate, Ezek. 30. 7. They ſhall be like unto them. So *Ravanel. In the midſt of them*, Jer. 51. 1. Hebr. *heart*, marg. *Into the midſt of the charet*, 1 King. 22. 35. Hebr. *boſome*, marg.

Might] Zech. 4. 6. or Army, marg.

Mightily] Very much, greatly, Deuter. 6. 3. Judg. 4. 3. Powerfully, Judg. 14. 6. *He will mightily roar*, Jerem. 25. 30. Hebr. *he will roaring roar*; that is, roar exceeding loud; for theſe *ingeminations* imply, as a certainty ſometime, ver. 28. ſo otherwhile, a vehemency, or exceſſe, as Iſa. 24. 16. *Annot.* Vehemently, forcibly, earneſtly, couragiouſly, Act. 18. 28.

Milch] Spoken of *Camels*, Gen. 32. 15. *Kine*, 1 Sam. 6. 7. who gave ſuck to their Colts and Calves.

Mildew] Deut. 28. 22. It hath the name in Heb. of *paleneſſe*, as Jer. 30. 6. and ſo is here tranſlated in Greek, and is a plague upon Corn, through too much moyſtneſſe, (as *blaſting* is with dryneſſe) whereby the naturall greenneſſe is gone before it be ripe, and the colour faded. So in 2 Chro. 6. 28. Amos 4. 9. Hag. 2. 17. *Aynſw.*

Milk] *Deſire the ſincere milk of the Word*, 1 Pet. 2. 2. λογικὸν γάλα, *rationall milk*, not that milk of cattle which mens bodies are wont to be fed with; but this *rational milk*, by which mens ſouls are improved, to wit, *inſtruction*, or *Chriſtian doctrine*. Dr. *Ham.* on Rom. 12. Annot. *a*.

Such *figurative* ſpeeches as theſe are very ordinary, and have no more ſtrangeneſſe in them, then νοητὸν, or πνευματικὴ τροφὴ, *intellectuall*, or *ſpirituall food*, *i. e. food* to the *underſtanding*, or to the *ſpirit*; νοῦς, & λόγος, & πνεῦμα, the *underſtanding*, and *reaſon*, and *ſpirit*, being in effect all one, and *milk* being every where uſed for that *inſtruction* that is fit for thoſe of *younger yeers*, Heb. 5. 12. *Idem* on 1 Pet. 2. Annot. *a*.

Milk out] Iſa. 66. 11. or *wring out*, as ch. 16. 4. Prov. 30. 33. for the proper notion is the ſame, though the forms diverſe, as the *Jewiſh* Critick here well obſerves: the word it ſelf is no where elſe found. *Ann.*

Mill] The Mills mentioned in Scripture, were neither *Water-mils*, nor *Wind-mils*, but either *Hand-mils*, about which Maid-ſervants were employed for the grinding of the Corn, Exod. 11. 5. or Captives, Judg. 16. 21. or ſuch about which Aſſes were employed, Mat. 18. 6. Luk. 17. 1. *Ravanel.*

Millions] *Thouſands of millions*, Gen. 24. 60. *Thouſands of ten thouſands*; that is, *a mother of innumerable people*. The Chald. tranſlateth, *thouſands and ten thouſands*, whereby an infinite number is meant, as in Dan. 7. 10. *Aynſw.*

Mynde] Iſa. 26. 3. or thought, or imagination, marg.

Mind] *Mind the things of the fleſh*, Rom. 8. 5. *Savour.* The Originall φρονέω is a generall word, comprehending the actions and operations both of the underſtanding and will, and is in Scripture applyed to both, but moſt commonly to the actions of the Will, and affections, which are particular notions of the Will. *Leigh Crit. Sac.*

Let us minde the ſame thing, Phil. 3. 16. ſignifieth to be of *one minde*, of *one judgement*, of *one affection*, one towards another. *Id.* Ib. To reſolve, Ruth 1. 18. Intend, 2 Chron. 24. 4.

Minded] *Carnally minded*, Rom. 8. 6. Gr. *the minding of the fleſh*, marg. *Like minded*, Phil. 2. 20. or, *ſo dear unto me*, marg. *Spiritually minded*, Rom. 8. 6. Gr. *the minding of the ſpirit*, marg.

Mindfull] Remembring, that remembreth, keepeth in minde, or memory, 1 Chr. 16. 15. Pſal. 8. 4.

Mine] 2 King. 10. 6. Heb. *for me*, marg. Jer. 44. 28. Heb. *from me*, marg.

Mingle] To mixe, temper. *Hail mingled with fire*, Exod. 9. 24. or, *and fire catching it ſelf among the hail*; that is, one flaſh of lightening taking hold of another, and ſo the flames infolding themſelves, did increaſe and burn more terribly. This word is only uſed here, and in Ezek. 1. 4. The Gr. tranſlateth it *inflaming* (or *ſetting on fire*; which word the Apoſtle uſeth, Jam. 3. 6.) and ſo the Chald. ſaith, *inflaming it ſelf*, and *David* calleth it, *a fire of flames*, Pſal. 105. 32. *Aynſw.*

Miniſh] To abate, leſſen, diminiſh, Exod. 5. 19. Pſal. 107. 39.

Miniſter] *Miniſtred*, 1 Tim. 3. 13. or *uſed the office of a Deacon well*. Comp. the text with the marg.

Miniſters of the Word, Luk. 1. 2. Inſtruments and Actors of thoſe things which were the ſubject matter of the following hiſtory. Dr. *Ham.* Paraph.

Miniſtery] Act. 12. 25. or Charge, mar.

Miniſtration] Luk. 1. 23. Officiating, or publick ſervice. Dr. *Ham.* Annot. *b*.

Minſtrel] *And ſaw the minſtrels*, Mat. 9. 23. This cuſtome of having *muſicall inſtruments* in *funeralls*, came to the latter *Jews*, from the *rites* and manner of the *Gentiles*; for in the Old Teſtament, there is no mention of any ſuch cuſtome. *Songs of lamentation* they

had, Jer. 9. 17. & 22. 18. & 34. 5. Amos 6. 15. But theſe were performed onely by the Voyce, not by Inſtruments. Dr. *Ham.* Annot. *b.*

Miracles] *After that miracles*, 1 Cor. 12. 8. Powers of inflicting diſeaſes, and death it ſelf upon the diſobedient. Dr. *Ham.* Paraph. as in St. *Peter* on *Ananias* and *Saphira*; in *Paul*, on *Barieſus*; and in thoſe firſt times, in the *Governours* of the *Church*, by their *cenſures* delivering up men to *Satan*, to the *deſtruction of the fleſh*, to inflict diſeaſes on them. *Id.* Annot. *d.*

Miry] Muddy, or dirty, Pſal. 40. 2. Ezek. 47. 11.

Miſerable] *Miſerable comforters*, Job 16. 2. Hebr. *comforters of miſery* or *trouble*. *Annot.*

We are of all men moſt miſerable, 1 Cor. 15. 19. in a moſt ſad and pitifull condition. In regard that Chriſtians do not onely forſake the pleaſures of this world, and are ſubject alſo for the profeſſion of the truth, to a great many croſſes, tribulations, and perſecutions; therefore ſhould there be no reſurrection, Chriſtians muſt needs be moſt miſerable, for then they ſhould enjoy no good nor comfort at all, neither here nor hereafter, neither temporall nor eternall. The ground of this argument is this, that the perfect felicity of the ſoul, and the immortality thereof, are by Gods order inſeparable from the reſurrection of the bodies; therefore he that denyes the one, overthrows the other. See Matth. 25. 32. *Annot.*

Miſerably] *He will miſerably deſtroy thoſe wicked men*, Mat. 21. 41. κακοὺς κακῶς ἀπολέσει. It is a kinde of Greek proverb, meaning, he will with grievous puniſhments conſume thoſe impious tenants, and provide him better. *Annot.*

Miſery] *In miſery*, Job 3. 20. Toyled with labour or pain. *Annot.*

Miſpereth] See *Miſpar.*

Mixture] *Of mixture*, Pſal. 75. 8. that is, of *liquor mixed*, ready to be drunk, as *Wiſdome* is ſaid to have *mixed her wine*, Pro. 9. 2. that is, *tempered it ready*. So Revel. 14. 10. The Chald. addeth *mixture of bitterneſſe*. *Aynſ.* A compound, Job 19. 39.

M O.

Moabite] *A Moabite ſhall not enter into the Congregation*, Deut. 23. 3. The *Ammonite* and *Moabite* for their ſpeciall unkindneſſe and ſin, had a ſpeciall puniſhment above others, that theſe men might never be admitted into full communion with the Common-wealth of *Iſrael*, as other Nations might; but this the *Hebrews* reſtrain to the men onely, not to the women. *Aynſw.*

Moabiteſſe] A woman of *Moab*, as *Ruth*, who was marryed to *Boaz*, Ruth 4. 5, 10.

Mockers] Pſal. 35. 16. Scoffers, men that make ſcoffs, or laugh to ſcorn. Jer. 15. 17. *thoſe that make merry*. *Annot.*

Moderately] *Hath given you the former rain moderately*, Joel 2. 23. Hebr. *according to righteouſneſſe*. Namely, at the time of your greateſt need, and in that juſt meaſure, as it is required, for to help the barrenneſſe which was before. Others, *in righteouſneſſe*; that is, bountifully, and lovingly. *Annot.*

Modeſt] Spoken of *apparell*, 1 Tim. 2. 9. which muſt be ſober, moderate. But *Salmaſius* underſtandeth it of the *humility of the mind*. *Leigh Cr. Sac.*

More] More in number, Exod. 1. 9. Deut. 1. 11. More, or other, Ruth 1. 11. 2 Sam. 5. 13. 1 Chr. 14. 3.

Moloch] *Ye took up the Tabernacle of Moloch*, Act. 7. 43. That the word Μολὸχ, *Moloch*, is originally the Heb. מלך, a *King*, there is no doubt. And ſo here it notes ſome *deified King* of the *Ægyptians*, *i. e.* an *Idol-falſe-god*, worſhipt and placed among the Stars; and accordingly, an old *Ægyptian Alphabet*, that ſets down the names of the Planets, hath for *Mars*, *Moloch*. Now for the Tabernacle of *Moloch*, that is ſure ſome little Cabinet wherein the image of this falſe god was kept; ſuch as the ſilver Chappels of *Diana*, Act. 19. This is in Amos 5. 26. *the Tabernacle* or *Siccoth* of your *King*, or *Moloch*, *i. e.* the Chapplet where that Image of your *falſe god*, called here כִּיּוּן, *a figure made to be worſhipt*, was *enſhrined*, or *dwelt*. Dr. *Hammond* Annot. *e.*

Moneth] *A whole moneth*, Numb. 11. 20. Heb. *moneth of dayes*, marg.

Monethly] *Monethly Prognoſticators*, Iſa. 47. 13. See *Prognoſticators*. The word properly ſignifies the *new moon*, Pſal. 81. 3. Ezek. 46. 3. But it is uſed commonly for the Moneth, becauſe the New Moon among the *Jews* began the moneth. *Annot.*

Monuments] *Which lodge in the monuments*, Iſa. 65. 4. that is, in their *Idol-temples*, as the Old *Latine* hath it; or in *caves*, under ground; or cut out in rocks, as the *Greek*, there to expect dreams from their imaginary Deities, which was an uſual practiſe among the *Pagans*, as appears from *Ariſtophanes*, *Ariſtides* the Sophiſter, and others; and *Jerome* on this place teſtifies to have been practiſed by them in his dayes. The word here uſed

is

is ambiguous, it ſignifieth properly places *kept* or *obſerved*. Whence it is rendred chap. 1.8. *beſieged*; and ſo it ſignifies, Ezek.6.12. Some would have it here to ſignifie ſuch horrid places as people are therefore wont cautiouſly to obſerve, for to ſhun and avoyd. Others, *ſecret, hidden* places, as *hidden* things, chap. 48. 6. which agreeth well with thoſe ſecret vaults, caves, and cloſets, wherein the Heathen had wont to have private commerce with their gods. Others, and this way the *Jewiſh* Criticks moſt go, render it *waſtes*, deſolate places, ſuch as they ſay are oft-times haunted with devils, Mat.12.43. and ſo they would have the word taken, ch. 49. 6. Or, as ſome of them, *among the corpſes that are kept in the graves, and there held as in priſons* or *holds*, ch. 14. 18. Ezek. 32. 23. or *with the corpſes*, for ſuperſtitious purpoſes reſerved and kept by them. Some late Writers of note, *that lodge with the kept-ones*. So (ſay they) in deriſion, are their Idols here termed, becauſe they were kept carefully for fear of being ſtolen, as oftimes they were, Gen. 31. 19,30. Judg. 18. 18,24. being not able to keep and ſave themſelves, much leſſe thoſe that ſerved them, by whoſe care and providence they were to be kept from miſcarrying, chap. 41. 7. & 46. 1,2,7. *Annot.*

Money] *A peece of money*, Mat.17.27. or, a *ſtater*. *It is half an Ounce of ſilver, in value, Two ſhillings ſix pence, after 5 ſhillings the Ounce. Annot.*

Money-changers] *The tables of the Money-changers*, Mat. 21.12. The word τραπεζα, a *table*, here, is that from which thoſe that dealt in *returning moneys*, or in *bills of exchange*, and made advantage and gain by ſo doing, are called τραπεζιται, Matth. 25. 27. which ſeems to ſignifie that ſort of men, who (as Merchants among us) returne money for others, to ſome other place, or help them to do it, and by ſo doing, receive ſome themſelves, and help them to advantage ſometimes. Hence it was that the *Iſraelites* being by the Law to come up to *Jeruſalem*, (how far ſoever they dwelt from it) and there to ſacrifice, and to offer the *half-ſhekel* for the uſe of the Temple, Exod. 30. 13. (which by the length of their journey, they were diſabled to do) theſe *Trapezitæ* ſet up their *tables* in the very Temple, that ſo they might traffick with all that had uſe of them; in like manner, as others brought Oxen, and Sheep, and Doves, to ſell there to them that had not brought their Sacrifices with them. Theſe Traders are here called κολλυβισται, *i. e.* men that dealt in money, and ſo alſo κερματισται, Joh. 2. 14. and that is the very ſame, κερματα being ordinarily taken for χρηματα, i. e. *money* indifferently; and it is a miſtake of thoſe, which from the nature of this word, think it fit to tranſlate it *Money-changers*, in this and that other place, (meaning thereby thoſe that *change one peece of money into another*, other Coins, greater or ſmaller into that of a *ſhekel*) whereas it is dealing in money by way of *return*, or *exchange*. Dr. *Hamm.* Annot. *b.*

More] *And more alſo*, 1 Sam. 3. 17. Hebr. *ſo adde*, marg. *Treſpaſſed more and more*, 2 Chr. 33. 23. Hebr. *multiplyed treſpaſſe*, mar. *Ye will revolt more and more*, Iſa. 1. 5. Hebr. *increaſe revolt*, marg. *I will bring more*, Iſa. 15. 9. Heb. *additions*, marg.

Morning] *Viſit him every morning*, Job 7. 18. Heb. *at mornings*. There are two *mornings* in the Original; one dark and duskiſh, from whence it hath its name in Hebrew, שחר, a little befor Sun-riſing. The other, בקר, from *inquiring*. For after Sun-riſing men begin to look after their buſineſſes, and the morning is the fitteſt time to ſtudy, when mens wits are freſheſt. By this phraſe is intimated, firſt the certainty of theſe viſitations. They are ſure to come, as the Sun to riſe, and day-light to follow after darkneſſe. Secondly, the ſpeedineſſe of them, they tarry not till noon, but as good husbands, take the morning light to go about their affairs, and neglect not the firſt occaſion; ſo God did call *Job* to account, and inquire into him, as ſoon as he did awake, and behold the day-light, Pſal. 46. 5. Jer. 35. 14. See the phraſe, Pſal. 73. 14. Lament. 3. 23. *Annot.*

From the morning, Neh. 8. 3. Hebr. *from the light*, marg.

Morning-ſtars] *When the Morning-ſtars ſang together*, Job 38. 7. The *ſtars* new created, Pſal.148. 3. Or rather the *Angels* created in the firſt morning of the world, that they might behold the creation of all other creatures, though they had no hand in it, and firſt praiſe God for it, before man was made. Thus it muſt be underſtood, for elſe *Stars* and *Angels* praiſe God ſtill. So *Angels* are compared to *Stars* for brightneſſe, Rev. 1. 20. and are called *Angels of light*, 2 Cor. 11. 14. And they are called *Morning-ſtars*, becauſe they were the firſt living creatures made in the morning of the world. *Chriſt* is alſo called *the Morning-ſtar*, Rev. 2. 22. *Annot.*

Morrow] *The next day*, 1 Sam. 30. 17.

Comp.

Comp. the text with the marg. *To morrow*, Exod. 8. 10. or againſt to morrow, marg.

Mortall] *Shall mortall man*, Job 4. 17. Wretched man, ſubject to ſins and miſeries The word ſignifies mans weakneſſe and inability to ſtand before God. *Annot.*

Mortally] *And ſmite him mortally*, Deut. 19. 11. Heb. *in life*, marg.

Mote] *Why beholdeſt thou the mote that is in thy Brothers eye, &c.* Mat. 7. 3. How ſtrange a thing is it, that thou ſhouldſt look ſo ſeverely on the light faults of others, who haſt for the moſt part ſo much vaſter crimes to be cenſur'd and reform'd in thy ſelfe? This makes thy cenſuring others, very unreaſonable in thee. This is ſpoken to check the importunity of thoſe who are alwayes *cenſuring* and *condemning* others, for ſmall matters, reprehending for *trifles*, when they are themſelves guilty of thoſe things which are much more to be *reprehended*; κάρφος being taken in the notion of a *thin piece of wood*, the leaſt ſplinter or ſhiver imaginable, of very *little*, yet of ſome *length*, 'twil be here very fitly uſed, and ſet oppoſite to the δοκὸς, the *beam*, the biggeſt and longeſt piece of wood which is uſed. Dr. *Ham.* Paraph. & Annot. *a.*

Moth] *Which are cruſhed before the moth*, Job 4. 19. Sooner then a Moth can be cruſht between a mans fingers, which is killed onely with a touch, and a very light alſo. Or, *in preſence of a moth.* He is not able to ſtand out againſt the weakeſt creature, but waſtes inſenſibly, and by degrees, aa a garment Moth-eaten. Or, *before conſumption*, ſo the root of this word is tranſlated, Pſa. 6. 7. & 31. 9, 10. They dye for the moſt part, before their naturall ſtrength be ſpent. *Annot.*

Moth eaten] *And as a garment that is Moth-eaten*, Job 13. 28. That is, food for Moths, and devoured by them, as meat is by men. Hereby a ſecret and inſenſible conſumption by great pains and ſorrows is intended, as Pſal. 39. 11. *Annot.*

Move] *He moveth his tail*, Job 40. 17. or he ſetteth up, marg.

Moveable] *Her wayes are moveable*, Prov. 5. 6. This may import frequent change of places (which the Hebrew נוד, will bear very well, which alſo ſignifies to *wander up and down*) and habitation, a thing often practiſed by them that would not be known. *Annot.*

Mover] An Inciter, ſtirrer up, Act. 24. 5.

Mount] To aſcend, or go up, Job 20. 6. Pſal. 107. 26. Iſa. 9. 18. & 40. 31.

Mount] *Caſt a mount*, Ezek. 26. 8. or pour out the engine of ſhot, marg.

Mounts, Jer. 32. 24. or engines of ſhot, marg.

Mourn] To weep, Gen. 50. 3. marg. *To mourn with him*, Job 2. 11. or *to have compaſſion on him*, as Pſal. 69. 20. *Annot. Sarah* is the firſt for whoſe death mourning and weeping is mentioned; a note of honour, as appeareth by Gen. 50. 9, 10, 11. 2 Sam. 1. 17, *&c.* Jer. 22. 18. But ſorrow for the dead, muſt be moderate in Gods people, 2 Theſſ. 4. 13, 14. and *weep* in the Hebr. hath one little letter extraordinary, noted alſo in the marg. of the Hebrew Bibles, whereby (as the *Jews* think) is ſignified, that *Abraham*'s mourning was not exceſſive, but with moderation. *Aynſw.*

This is taken both *properly*, not onely for grief of minde, but for that externall way whereby the ſame is teſtified. Whence the *houſe* or *place* of *mourning*, Eccl. 7. 2, 4. Jer. 16. 5. and *improperly*; and that not onely *ſynecdochically*, when *mourners* are put ſpecially for them that mourn for the dead, Ezek. 12. 7. Hoſ. 9. 4. or *metonymically*,

1. When *mourning* is put for want, and ſtraights, or time wherein one is greatly diſtreſſed, Deut. 26. 14. And ſo for great affliction, calamity, and puniſhment, Rev. 18. 7, 8. Whence the *day of mourning*, is called the time of great calamity, Iſa. 60. 20. (elſewhere it is taken for the time appointed for mourning for the dead, Gen. 27. 41. Deut. 34. 8. In which places *mourning* may be alſo taken for *death.*)

2. When to *mourn* is put for to *faſt*, Ezr. 10. 6. Dan. 9. 2, 3. Matth. 9. 14, 15. For that mourning was uſed in Faſting; and of old, ſuch as mourned, were wont to faſt, 2 Sam. 1. 12. 1 King. 21. 27. Nehem. 9. 1. Eſt. 4. 3. Pſal. 35. 13. & 69. 11.

Or *metaphorically*, when things inanimate and inſenſible, are ſaid, in the deſcription of a great and publick *mourning*, and ſo of moſt grievous calamities, to *mourn*, Iſa. 14. 7. & 33. 9. Jer. 4. 28. & 12. 4, 11. & 14. 2. Hoſ. 4. 3. Jer. 23. 10. Joel 1. 10. Amos 1. 2. Lam. 1. 4. In which places to *mourn* may be alſo taken *metonymically*, as wherein it denoteth the defect of ſome thing, and ſo the *cauſe* which affords the ground of mourning, Iſa. 19. 8. Joel 1. 9. There was mourning for themſelves, Dan. 4. 9. Mourning for others; whileſt alive, when dead; for the godly, for the wicked. *Ravanell.*

Mourner]

Mourner] Hereof there were ſome *fained*, 2 Sam. 14. 2. Some *true*, Job 29. 25. Iſa. 57. 18. Some *hired*, Jer. 9. 17.

Mournfully] Mal. 3. 14. Heb. *in black*, m. as Job 30. 28. Pſal. 38. 6. Humbly, dejectedly. This God greatly requires, Mic. 6. 8. *Annot.*

Mourning] *Who are ready to raiſe up their mourning*, Job 3. 8. Who are as ready to weep, as if they had tears at command. Or, who have ſo many troubles, that when they have done mourning one hour, they are ready to begin again the next, and ſo by manifold complaints and lamentations, renew their grief. Or, an alluſion to ſuch as were hired to mourn at Funerals; we read of *mourning women*, 2 Chron. 35. 25. Jer. 9. 17. There were alſo *men-mourners*, Amos 5. 16. Others read it, *who are ready to raiſe up Leviathan*, that huge fiſh, mentioned chap. 41. 1. Pſal. 74. 14. & 104. 26. Iſa. 27. 1. Such as can raiſe Sea-monſters by Enchantments. Or, Mariners, who in a ſtorm, ready to be caſt away, when the Whales riſe up, and are ready to devour them, curſe the day that ever they came into the ſhip. *Annot.*

Mower] He that moweth or reapeth, Pſ. 129. 7.

Moyſt] New, freſh, Numb. 6. 3.

Moyſten] *His bones are moyſtened*, Job 21. 24. Heb. *watered.* There is an elegancy in the Originall, *his bones is watered*; that is, every one of them. Not a bone wants moyſtneſſe. *Annot.*

M U.

Muffters] *The muffters*, Iſa. 3. 19. or *masks*, or *veils*, or *hukes*. Such as women uſe to veil, or cover their faces with, as *Rebekah* did, Gen. 24. 65. and of which the Apoſtle ſpeaks, 1 Cor. 11. 10, 15. (for the *head* there ſignifies not the *ſkull* or *ſcalp* onely, but takes in the *face* alſo, as when a man is ſaid to be beheaded, 2 Sam. 16. 9.) So ſome take it, becauſe the word whence it comes is found uſed by the *Jewiſh* Writers, for in that manner to *cover*. Others expound it *ſpangles*, or *ſpangled attires*, that are wont to *quiver*, and by *quivering* to make a more glittering ſhew; becauſe the originall of it is from ſuch as in Scripture ſignifies *trembling*, and *ſhaking*, or *quaking*, Pſ. 60. 3. chap. 51. 17, 22. Nahum 2. 3. Zech. 12. 2. The word it ſelf is a ſole one. *Annot.*

Multitude] *In the abſence of the multitude*, Luk. 22. 6. or without tumult, marg. ὄχλος here ſignifies a *tumult*, after the manner of the *Hebrews*, who uſe המון (literally *a multitude*) for a *tumult* or *noyſe*. Dr. *Ham.* Annot. *b.*

Murder, *or* Slay] To murder is taken either *properly*, or *uſually*, and *commonly*, to take away ones life (ſo ſhedding blood, Gen. 9. 6 either cauſeleſſly, 1 Sam. 25. 31. or preſumptuouſly, Exod. 21. 14. and ſo becoming guilty of innocent blood, Deut. 19. 13. and going in *the way of Cain*, Jude verſ. 11.) or *improperly*; for,

1 Not onely to take away ones life, but out of hatred, ill-will, wrath, and deſire of revenge to proſecute him, and do him all the miſchief that poſſibly he can, whether by word or deed, Exod. 20. 17. Deut. 5. 17. Mat. 19. 18. Mar. 10. 19. Luk. 18. 20. Rom. 13. 9. Jam. 2. 11. comp. with Matt. 5. 22. 1 Joh. 3. 15.

2 To bite him deadly, Job 20. 16.

3 To undoe, deſtroy, or ruine him, Pſal. 139. 19. Dan. 5. 19. Pſal. 34. 22.

4 To afflict grievouſly, Pſal. 78. 34. Iſa. 27. 1, 2.

5 To oppreſſe by fraud, Jam. 5. 6.

6 To condemne, or convince one to be guilty of death, Rom. 7. 11. 1 Cor. 3. 6.

7. So to affright, as to drive into deſperation, Ezek. 13. 19. *Ravanel.* But the ſix laſt ſignifications are to be referred to *Slay*.

Murderer] Hereby is meant, not onely he that ſheddeth innocent blood, but alſo a cruel oppreſſor, wrongfull exactor, unjuſt in judgement, Iſa. 1. 21, 23.

Murmure] Lam. 3. 39. or Complain, m.

Muſicall] Belonging to muſick, 1 Chron. 16. 42.

M Y.

Myſtery of iniquity] 2 Theſſ. 2. 7. The *vile ſins* of the *Gnoſticks*, and their *bitter hatred* to *Chriſtians*; both ſomewhat *diſguiſed*, and kept *ſecret*, not *profeſſed* and *avowed* (becauſe it was not yet *ſeaſonable*) but yet *acted* underhand more warily. Dr *Ham.* Annot. *i.*

N A.

Name] *The number of the names*, Act. 1. 15. That the word ὄνομα is here taken for a *perſon*, not literally a *name*, will eaſily appear by the like uſe of שם in the Hebr. for though that primarily ſignifie a *name*, yet it's ordinarily uſed in the Hebr. Writers in this other ſenſe, for *perſon*, and with an *emphaticall* adjunct (השם, *the name*) it is commonly ſet to ſignifie *God*, who is κατ' ἐξοχὴν, ὁ ὤν, *he that is*. So Phil. 2. 10. ὄνομα Ἰησοῦ, *the name of Jeſus*, ſeems to be no more then *Jeſus*, who was at his *reſurrection* to have *dominion* over *all creatures*, and to be acknowledged to have ſo. Dr. *Hamm.* Annot. *d.*

Gave names, Gen. 2. 20. Heb. *called*, marg.

Name] To mention, expreſſe, ſpeak of, Gen. 23. 16. 1 Cor. 5. 1. Eph. 1. 21. *Named*, Gen. 27. 36. of *called*. *Aynſw.*

Namely] To wit; or, even, annexed by appoſition to what goeth before, Iſa. 7. 20. In many places it's ſupplyed, not to be found in the Originall.

Narrowed reſts] 1 King. 6. 6. Heb. *narrowings*, or *rebatements*. At the floor of the middle chambers, there was a rebatement in the wall, a cubit thick; and at the floor of the higheſt chambers, ſuch another rebatement. On theſe rebatements the beams of the chambers were laid. *Annot.*

Narrowly] *Lookeſt narrowly*, Job 13. 27. Heb. *obſerveſt*. As men uſe to watch thoſe that are put in the Stocks; that they may not eſcape; ſo thou doſt take away from me all means of eſcaping theſe troubles. Others read, *It keeps in*. The Stocks keep in the priſoner, ſo that he hath no way of eſcaping; and ſo do theſe afflictions keep me faſt. *Annot.*

Shall narrowly look upon thee, Iſa. 14. 16. or, *ſhall look wiſhly upon thee*. *Annot.*

Nation] *Nation ſhall riſe againſt Nation*, Mat. 25. 7. The Gr. word ἔθνος here, which we render *Nation*, and the Latine *gens*, anſwerable to the Heb. גוים, are the originals from whence the words *Ethnick* (or *Heathen*) and *Gentiles* come; and by the cuſtomary acception of the words for the *other Nations* of the world, excluſively and in oppoſition to the *Jews* then, and *Chriſtians* now, it comes to paſſe that the word *Nations* is ordinarily thought to ſignifie all other people of the world, but never the *Jews*. But this is a miſtake, thus caſually and cauſeleſly occaſioned; for there were ſeverall diviſions of *Paleſtine* (as they were before ἔθνη πολλὰ, Deut. 15. 6. *Many nations*, and *great*, chap. 9. 1. which the *Jews* were now poſſeſt of) *Judea*, and *Galilee*, and *Iturea*, and *Abylene*; and each of theſe is properly called ἔθνος, *natio*; ſo βασιλεία, *Kingdome* too, there being ſeverall Tetrarchs over them, Luk. 3. 1. So Eccl. 50. 26. There being mention of *two nations*, *Samaria* is preſently ſpecified to be one of them. And ſo here, and Luk. 21. 10. the phraſe *Nation againſt Nation* (and in like manner *Kingdome againſt Kingdome*) may well denote *Civill* inteſtine *commotions* in *Paleſtine*, perhaps one of theſe Tetrarchies againſt another; or elſe one of theſe againſt it ſelf (as *Civil wars* are *inteſtine breaches* in the ſame *City* or *Nation*) and ſo certainly the very phraſe is uſed, 2 Chron. 15. 6. where is an expreſſion of the great vexation of the *Jews*, v. 5. it's added, *Nation was deſtroyed of Nation, City of City*; where the Gr. read, συλλήμψεται ἔθνος ἐπὶ ἔθνος, *Nation ſhall fight* (as here *ſhall riſe*) *againſt Nation*. In this ſenſe we finde not onely the word *Nation* in the *ſingular* appropriated by ſome *adjunct* to *Judea*, as *our Nation*, Luk. 7. 5. *Our place* and *Nation*, Joh. 11. 48. The *Nation of the Jews*, Act. 10. 22. *This Nation*, Act. 24. 2. *Thy Nation*, Joh. 18. 35. and *my Nation*, Act. 24. 17. & 26. 4. & 28. 19. But without any ſuch *adjunct*, τὸ ἔθνος, *the Nation*, Luk. 23. 14. & Joh. 11. 50, 51, 52. And even in the *plurall*, the word *Nations* uſed in the *Prophets*, for *Paleſtine*. So Pſal. 2. 1. גוים, or *nations*, and *people* that oppoſe Chriſt, are, I conceive, the *Jews*, in their conſultation againſt him; and ſo it's interpreted and applyed peculiarly to them, Act. 4. 25, 27, 28. And ſo when of *Jeremy* it's ſaid, that he was *ordained a Prophet to the Nations*, Jer. 1. 5. The *Jews* ſure are at leaſt one of thoſe Nations. So ch. 4. 16. *Mention to the Nations*; *i. e.* to the *Jews*. So ch. 25. 11. *Theſe Nations*; *i. e.* The *Jews ſhall ſerve the King of Babylon ſeventy yeers*; the preciſe time of the *Jewiſh captivity*. So when Matth. 12. 15. it's ſaid, that Chriſt withdrew from *Capernaum* (and Mar. 7. 5. it's ſpecified that it was to the *Sea of Galilee*) upon that it is applyed

applyed to him by St. *Matthew*, that of Isa. 42. 1. that *he shall declare judgement to the Gentiles* or *Nations*; and *in him shall the* ἔθνη, *Nations trust*, *i. e.* the *Jews* in *Galilee*, and the adjacent Cities of *Tyre* and *Sidon*, *&c.* which came out, and were healed of him, Mar. 3. 8. when the Pharisees consulted to destroy him, Matth. 12. 14. So Lam. 1. 1. when of *Jerusalem* it's said, that she was *great among the Nations*, that signifies that City to have been the *Metropolis* of *Judea*, as is farther expresst by the next words, and *Princes among the Provinces*. That this is the meaning of *Nation* here, will appear both by the completion of this Prophesie, in the great *commotions* and *slaughters* that were in *Palestine*, as also by the addition of *famines*, *&c.* *from place to place*, which belongs to that *famine* mentioned Act. 11. 28. And when it's there said that it shall be *on the whole world*, that must be understood (as οἰκουμένη *world*, signifies, Luk. 21. 26. Rom. 10. 18.) the *whole land of Judea*, according to the manner of the *Septuagint*, who oft render *the land* (when it signifies *the land of Judea*) by οἰκουμένη, *the world*. So Isa. 10. 23. where for ἐν τῇ οἰκουμένῃ, *in the world*, the Apostle Rom. 9. 28. reads ἐπὶ τῆς γῆς, *upon the land*. And in this sense of *world*, the prediction here exactly agrees with *Josephus*'s relation of the times, who saith, that *there was a great famine through Judea*. And accordingly it's said, Act. 11. 29. that they of *Antioch* *sent relief into Judea*, which argues the *famine* to have been confined to *Judea*, and not extended to *Antioch*. See 1 Cor. 16. 1. & 2 Cor. 9. 1. And thus most probably must πάντα ἔθνη be interpreted in this chap. vers. 9. *all the Nations*, *i. e.* of *Palestine*, all the *Jews* in all parts, for the *Jews* were they which so hated and persecuted them (and the *Gentiles* comparatively did not, but as they were stirred up by them) and the Apostles are not yet supposed to go out of *Palestine*, but to be on their task of *preaching through the Cities of Israel*, till the time of *Christs coming* to destroy that people, Mat. 10. 23. Dr. *Ha.* Annot. *e.*

Teach all Nations, Mat. 28. 19. ἔθνη, *nations*, doth not signifie here the Tribes and Families of the *Jews*, the Regions and Cities of *Palestine*, exclusively to the other *Nations* of the world; so neither the *Nations* of the *Heathen* world in *opposition*, or *exclusively* to the *Jews*; but primarily, and in the first place, the severall parts of *Judea*, and the *Jews* wheresoever they are in their dispersions abroad; and then secondarily, the *Gentiles* mingled with the *Jews*; and finally, the whole *Gentile* world, when upon the *Jews* rejecting the *Gospel*, the *Apostles* depart from them, and go to the *Gentiles*. *Idem* Annot. *b.*

Native] *His native Countrey*, Jer. 22. 10. Heb. *the land of his nativity*, as Gen. 11. 28. & 24. 7. *Annot.*

Nature] *Doth not even Nature it self teach you?* 1 Cor. 11. 14. It's either the *universal custome* of all Nations, or the *fashion* of the place, or of the *generality* of *people*, for *men* and *women* to distinguish their *sexes* by *cutting* or *not cutting* the hair. Dr. *Hamm.* Annot. *f.*

Naturall] Sensuall, Jam. 3. 15. Comp. the text with the marg. *Without naturall affection*, Rom. 1. 31. or Unsociable, marg.

Nabell] The midst, Ezr. 38. 12. Comp. the text with the marg.

Nabe] 1 King. 7. 33. The center of the Wheel, on the outside whereof the Spokes are put, and through which the Axle-tree.

Naughtinesse] Lewdnesse, ungraciousnesse, 1 Sam. 17. 28. Mischievousnesse, a generall inclination to evil, loose licentious lewdnesse, Jam. 1. 21.

N E.

Nebuchadnezzar] By notation, *Nabo* (Isa. 46. 1.) *is Lord of keeping* or *storing*. *Broughton* on *Dan.* B.

Necessary] Needfull, requisite, meet, Act. 13. 46. *Necessary food*, Job 23. 12. or, *appointed portion*, marg. *Necessary uses*, Tit. 3. 14. The providing for the necessaries of this life, meat, drink, cloaths, *&c.* Dr. *Ham.* Annot. *f.*

Need] To stand in need of, Luk. 11. 8. To want, Eph. 4. 28. To have cause or reason, 2 Tim. 2. 15. *What needeth it?* Gen. 33. 15. Hebr. *Wherefore is it?* marg.

Needfull] Usefull, profitable, necessary, Ezr. 7. 20. Luk. 10. 42. Phil. 1. 24. Jam. 2. 16.

Needs] Of necessity, Matth. 18. 7. Mar. 13. 7. Act. 1. 16. *He will needs be a Judge*, Gen. 19. 9. *will he judging judge*, or *he will judging judge*. *Aynsw.* *Must I needs bring*, Gen. 24. 5. *Shall I returning returne*. *Idem.* *Needs be born*, Jer. 10. 5. Hebr. *bearing born they shall be*, or *carrying they shall be carried*. *Annot.*

Neer] Spoken of with relation unto
1. *Place*, Gen. 19. 20. & 29. 10. Exod. 13. 17. Numb. 26. 3.
2. *Time*, 1 Sam. 4. 19. Psal. 22. 11. Prov. 19. 14.

10. 14. Lam. 4. 18. Ezek. 7. 7. Zeph. 1. 14. Mar. 13. 28.

3. *Perſons*, both God and Man; *God*, who is *neer* unto his in *mercy*, Pſal. 119. 151. as is his *name*, Pſal. 75. 1. *righteouſneſſe*, Iſa. 51. 5. *ſalvation*, Iſa. 56. 1. Neer unto his *adverſaries*, in *wrath*, Obad. v. 15. Zeph. 1. 14. *Man*, in reſpect of *God*, both by *appointment*, Numb. 16. 9, 10. and by *profeſſion*, Jerem. 12. 2. (Gods people are ſaid to be *neer him*, in reſpect of his *covenant* with them in *Chriſt*, Eph. 2. 13. their *ſervice* of him, Lev. 10. 3. and ſpirituall *alliance* in Chriſt, Joh. 20. 17. 1 Joh. 3. 1. *Aynſw.* on Pſal. 148. 14.) In reſpect of *others*, both Kindred, Lev. 18. 6. Ruth 2. 20. and Neighbours, Judg. 18. 22. Prov. 27. 10.

Neer Aſhdod, Joſh. 15. 46. Heb. *by the place of*, marg.

Neglecting] Col. 2. 23. Puniſhing, not ſparing, marg.

Negligent] Retchleſſe, careleſſe, that paſſeth not on a thing, or maketh no account of. *Be not now negligent*, 2 Chr. 29. 11. or be not now deceived, marg.

Neither] Nor, Gen. 3. 3. Matth. 21. 27. Not, 1 King. 22. 31. *Neither of his kinſfolks, nor of his friends*, 1 King. 16. 11. or, *both his kinſmen and his friends*, marg.

Net-work] Jerem. 52. 22. or Wreithed-work. *Annot.* Iſa. 19. 9. or White-works, marg.

Never] By the words joyned therewith, the meaning thereof may be plainly perceived.

Nevertheleſſe] Notwithſtanding, howbeit, yet, but, *&c.* Exod. 32. 34. Lev. 11. 4. Gal. 2. 20. Phil. 1. 24.

New moon] Amos 8. 5. or Moneth, m.

Newly] *To new* gods that came *newly* up, Deut. 32. 17. or *came lately up*, Hebr. *came from neer*, that is *from neer time*; which when it is ſpoken of a *thing paſt*, meaneth *lately*; when of a *thing to come*, it meaneth *ſhortly*, as in Ezek. 7. 8. *Aynſw.*

Next] 2 King. 6. 29. Heb. *the other*, mar. 2 Chr. 31. 15. Hebr. *at his hand*, mar. 2 Chr. 28. 7. Hebr. *the ſecond*, marg.

N I.

Night] *And the night be gone*, Job 7. 4. Heb. *the evening be meaſured*, mar. *For a night*, Pſal. 30. 5. Hebr. *in the evening*, marg. *A night to be much obſerved*, Exod. 12. 42. Heb. *a night of obſervations*, marg.

Nine] Spoken of, 1. in *Units*, and ſo referred to Bullocks, Numb. 29. 26. Cities, Joſh. 15. 44. Cubits, Deut. 3. 11. Lepers, Luk. 17. 17. Moneths, 2 Sam. 24. 8. Parts, Neh. 11. 1. Sons, 1 Chr. 3. 8. Talents, Ex. 38. 24. Tribes, Numb. 34. 13. Yeers, 2 Ki. 17. 1.

2. In *hundreds*, and ſo referred to Chariots of iron, Judg. 4. 3. Generations, 1 Chr. 9. 9. People, Ezr. 2. 8. Yeers, Gen. 5. 5.

Nineteen] Spoken of Cities, Joſh. 19. 38. *David's* ſervants, 2 Sam. 2. 30. Yeers, Gen. 11. 25.

Nineteenth] Referred to Lot, 1 Chron. 24. 16. & 25. 26. Yeer, 2 King. 25. 8. Jer. 52. 12.

Ninety] Spoken of Cubits, Ezek. 41. 12. Dayes, Ezek. 4. 5. Sons of *Zerah*, 1 Chr. 9. 6. Yeers, Gen. 5. 9.

Nineth] Referred to Captain, 1 Chron. 27. 12. Day, Lev. 23. 32. *Elſabad*, 1 Chro. 12. 12. Hour, Mat. 27. 45. Lot, 1 Chron. 24. 11. Moneth, Ezr. 10. 9. a Topaz, Rev. 21. 20. Yeer, Lev. 25. 22.

N O.

No] Not any, Gen. 40. 8. & 47. 4. Exo. 5. 18. *Becauſe there is no ſhepherd*, Ezek. 34. 5. or *without a ſhepherd*, and ſo verſ. 8. marg. Not, Exod. 16. 4. Deut. 8. 2. By the words annexed hereunto, the meaning is eaſie.

Noble-man] *A certain Noble man*, Joh. 4. 46. The τὶς βασιλικὸς here, ſignifies an *officer* of the *Kings*, one that had ſome place at the Court of *Herodes Antipas*, who was then the Tetrarch of *Galilee*. St. *Jerome* renders it *Palatinus*. The *Latine* Interpreter reads *Regulus*, by a miſtake reading βασιλίσκος. D. *H.* Annot. *c.*

Nobles] Jonah 3. 7. Heb. *great men*, mar.

Noiſe] 1 Sam. 14. 19. or Tumult, marg. Iſa. 31. 4. or Multitude, marg. *Nor make any noiſe*, Joſh. 6. 10. Heb. *make your voyce to be heard*, mar.

Noiſed] Publickly reported, divulged, Joſh. 6. 27. Mar. 2. 1. *When this was noiſed abroad*, Act. 2. 6. Gr. *when this voyce was made*, m.

None] *None to deliver*, Pſal. 7. 2. Heb. *not a deliverer*, marg.

Noon-day] Job 11. 17. High-noon, as we uſe to ſay.

Noon-tide] Jer. 20. 16. *Ibid.*

North] Job 37. 9. Hebr. *ſcattering winds*, marg.

North-border, Numb. 34. 7. *North-quarter*, Joſh. 15. 5. *North-ſide*, Exod. 26. 20. *Northward*, Gen. 13. 14. *North-wards*, Num 3. 35. *North-weſt*, Act. 27. 12. *North-wind*, Prov. 25. 23. The meaning of theſe words may be ſeen by the annexed or prefixed words.

Northern

Northern Army] Joel 2. 20. That great ſwarm of the foreſaid deſtroying creatures, which came out of the North. *Annot.*

Northern Iron, Jer. 12. 12. Heb. *Iron from the North*; that is, ſuch as was brought from the Countreys that lie Northward; out of which Regions the ſtrongeſt and toughest Iron came to them: for the *Chalybes*, who were anciently moſt famous for Iron works, and their skill in tempering thereof; and from whom, both with the *Greeks* and *Latines*, the *ſteel* had its name; were a people of *Pontus*, neighbouring upon the *Paphlagones*, and their Countrey Northward from *Judea*. *Annot.*

Noſe-jewels] Iſa. 3. 21. Such as they uſed to wear on their foreheads, hanging down toward the *noſe*, Gen. 24. 47. Prov. 11. 21. Ezek. 16. 12. This kind of jewell it ſeems was very riſe with them, for we finde it oft mentioned, Gen. 24. 22. Exod. 35. 22. Judg. 8. 24. Job 42. 11. Pro. 25. 12. and they were of divers ſorts; ſome that were *hanged* in or about the *ears*, as appears Gen. 35. 4. and were ſo riſe with their women, and the younger ſort of that ſex, that of them alone was made the *golden calfe*, Exod. 32. 2. From which, to diſtinguiſh thoſe here ſpoken of, they are called *jewels of the noſe*. Though the word here rendred *noſe*, is oft-times uſed for the *whole face*, Gen. 3. 19. 2 Sam. 24. 33. and ſo it may take in alſo the *ears*, and be rendred more largely the *face-jewels*, as comprehending either kinde. *Annot.*

Noſtrils] *By the breath of his noſtrils*, Job 4. 9. that is, by his *wrath*, as Iſa. 30. 33. marg.

Not] *This is not to eat*, 1 Cor. 11. 20. or ye cannot eat, ma. The meaning hereof by the context is plain.

Nothing] Job 8. 9. Heb. *not*, marg. So Job 6. 21.

Notwithſtanding] Howbeit, nevertheleſſe, Exod. 16. 20. & 21. 21. Deut. 1. 26.

Nought] *Shall come to nought*, Job 8. 22. Heb. *ſhall not be*, marg.

Novice] *Not a novice*, 1 Tim. 3. 6. Νεόφυτος ſignifieth not in reſpect of age, for *Timothy* himſelf was ſuch; but in reſpect of *receiving* the *faith*, by *analogie*, with the uſe of the word φυτεύω, to *plant*, for to *inſtruct* in *Chriſtianity*, to *teach* the *faith*; as when St. *Paul* ſaith that he hath *planted*, and ſo ſaith *Theophylact*, it's all one with νεοβάπτιστος, *newly baptized*, lately *received* into the *Church*. Dr. *Ha.* Ann. *d.*

Nouriſhed] or *made him great*, Ezek. 31. 4. Comp. the text with the marg.

Nourither] *And a nouriſher of thine old age*, Ruth 4. 15. Hebr. *to nouriſh thy gray haires*. *Annot.*

Nouriſhment] *Having nouriſhment miniſtred*, Col. 2. 19. The Originall word ἐπιχορηγέω (ſaith Mr. *Elton*) ſignifieth *under-ſupplyed*, or *furniſhed*, as members of the body are under the head: and *furniture* (being a word of *relation*, implying ſomething wherewith a thing is *furniſhed*) ſignifieth *ſupplyed*, as *furniſhed* with that which is anſwerable to the furniture that comes from the head to the members of the naturall body, *viz.* to the *furniture* of life, ſenſe, motion, and particular ability of every member, as of Seeing, Hearing, Taſting, Smelling, Feeling, Concocting, and the like; that as the body is *under-ſupplyed* with life, ſenſe, and motion, and with particular ability of every member needfull, from the head; ſo the body of the Church is *under-ſupplyed* from Chriſt the head, with ſpirituall life, motion, ability, and grace. *Leigh Crit. Sac.*

Nourture] Epheſ. 6. 4. The Originall word παιδεία, noteth out ſuch a *diſcipline* as befitteth a *lad* or young childe. It is tranſlated *nourture*, but it ſignifieth as well *correction* as *inſtruction*, as Heb. 11. 7. 2 Tim. 3. 16. Both ſenſes will ſtand here, and our *Engliſh* word (as well as the *Greek*) will bear both; for to *nourture children* is as well to *correct* them, as to *inſtruct* them. Such an affliction as a tender parent layeth upon his dear childe. *Leigh Cr. Sac.*

N U.

Number] *Few in number*, Gen. 34. 30. The Hebr. is, *men of number*; and the Chald. *a people of number*, that is, *eaſily numbered*, *a few*, *a ſmall company*, as the phraſe is explained in Deut. 26. 5. *Men of fewneſſe*, that is, *a few men*. So in Deut. 4. 27. Jer. 44. 28. The contrary is, *without number*, when *many* is meant, 2 Chr. 12. 3. *Aynſw.* *Without number*, Job 34. 24. Hebr. *without ſearching out*, m The word is taken,

1 For a *certain* number, 2 Sam. 2. 15.

2 For a *ſmall* number, as of Dayes, Numb. 9. 20. Yeers, Job 16. 22. marg. Men, Deut. 33. 6. Trees, Iſa. 10. 19. m.

3 For a *multitude*, as of Dayes, Numb. 9. 19. Stars, Pſal. 147. 4. Churches, Act. 16. 5. Things infinite and incomprehenſible, Pſal. 71. 15. (See Job 36. 26.)

4 For an *aſſembly* or *company*, Luk. 22. 3. comp. with Act. 1. 17. *Ravanel.*

After their number, Exod. 30. 12. Heb *them that are to be numbered*, marg.

Nurſe] To give ſuck unto, dreſſe, tend, nouriſh, and perform ſuch other duties towards a childe, as a Nurce ſhould, Exod. 2. 9. *As a nurſing father beareth the ſucking childe*, Numb. 11. 12. This ſheweth the love, mildeneſſe, gentleneſſe, which ſhould be in Governours; and ſo it is ſaid unto the Church, *Kings ſhall be thy nurſing fathers, &c.* Iſa. 49. 23. And the Apoſtle ſaith, *We were gentle among you, even as a Nurce cheriſheth her children, &c.* 1 Theſſ. 2. 7, 11. *Aynſw.*

O A.

Oath] *Without an oath*, Heb. 7. 21. or without ſwearing of an oath, marg.

O B.

Obedient] *Be obedient*, Exod. 24. 7. Obey, or *hear*, *hearken* unto; that is, gladly learn and obey. *Aynſw.* Accordingly he rendreth *may be obedient*, in Numb. 27. 20. *May hear*, and *be obedient unto his voyce*, in Deut. 4. 30. *Hearken unto his voyce*, and *ye would not be obedient*, in Deut. 8. 20. *ye would not hear.* Iſa. 1. 19. *Be willing and obedient*; or, *will conſent and obey*, or *conſent to obey*, as Ezek. 3. 7. *Obedient*, Heb. *hear*, as 1 Sam. 12. 15. & 15. 22. *Annot.*

Obedient to their Husbands, Tit. 2. 5. Yeelding themſelves to the will, diſcretion, and direction of their Husbands, in all lawfull and honeſt things. So muſt Servants be *obedient to their Maſters*, Tit. 2. 9. Which ſtandeth,

1 In an inward reverencing in heart the image of God in their ſuperiority.

2 In the outward teſtimony of this inward reverence, both in ſpeech and geſture, before and behinde their back.

3 In patient enduring without reſiſtance, rebukes and corrections, although bitter, yea and unjuſt. *Taylor* on Tit.

Obey] To believe, Act. 5. 36. marg. Rom. 10. 30, 31. marg.

Object] Act. 24. 19. To lay to ones charge, or to *accuſe*, as the Originall word is rendred in verſ. 2, 8, 13.

Obſcure] *In obſcure darkneſſe*, Prov. 20. 20. Hebr. *in the blackneſſe of darkneſſe. Tremel.*

Obſervation] Luk. 17. 20. or with outward ſhew, marg.

O C.

Occaſion] To be the cauſe of, 1 Sam. 22. 22.

Occupy] *That never were occupyed*, Judg. 16. 11. Hebr. *wherewith work hath not been done*, marg. *They occupyed with thee*, Ezek. 27. 27. Hebr. *they were the Merchants of thy hand*, marg.

Occuppers of thy merchandiſe] Eze. 27. 27. Factors, Merchants, or ſuch as ſell or trade in bartering or changing one commodity for another.

O D.

Odde] *The odde number of them is to be redeemed*, Numb. 3. 48. or, *of the redeemed that are moe.*

O F.

Of] Concerning, 1 Sam. 31. 11. marg. According to, 1 King. 10. 13. marg. With, 1 King. 11. 11. marg. From before, Ezr. 7. 14. marg. Iſa. 10. 22. Hebr. *in* or *amongſt*, marg. Heb. 11. 26. or For, marg.

Off] By the words joyned herewith, *way*, *tell*, *afar*, *lighted*, *from*, *&c.* the meaning hereof is plain.

The land that is very far off, Iſa. 33. 17. Heb. *the land of far diſtance*, marg.

Offence] The word σκανδαλον in the ſacred Writers, is either *naturall* or *metaphoricall.*

It *naturally* ſignifies, 1. A *trap*, a *gin*, or *ſnare* to catch any thing. So in the Greek tranſlation of Pſal. 69. 22. which ſhould be ſo rendred in Rom. 11. 9. (where the ſame words are cited out of the LXX. tranſlation, and not out of the Hebr. text of the Pſalm) not *ſtumbling-block*, but *gin*, or ſome other word belonging to this ſignification.

2. Any *obſtacle* or *hinderance* laid in a mans way, by which the paſſenger is detained or ſtopped; peculiarly, a *ſharp ſtake*, ſuch as in time of War men were wont to put in the fields, where their enemy ſhould follow, to wound their feet or legs in the paſſage; againſt which, being ſo ordinary in War, they anciently uſed greaves of braſſe to defend their feet or legs, 1 Sam. 17. 6.

3. A *ſtone* or *block* in the way, at which men are apt (if they be not carefull, or if they go in the dark) to *ſtumble* and *fall.* And thereupon in the Old Teſtament it is taken

taken for a *fall*, and ſo ſometime for *ſin*, the *fall* of the *ſoul*. In which ſenſe I conceive it's uſed, Judg. 8. 27. where it's rendred a *ſnare*, *i. e.* a ſin *enſnaring*, or occaſioning ruine.

4. *Slander*, *calumny*, or *defamation*, Pſal. 50. 20.

Metaphorically, for the uſe of the word in the New Teſtament, ſome places muſt be interpreted by bringing the Metaphor from the firſt ſenſe, as it ſignifies a *ſnare*, or *gin*, as Mat. 16. 23. Rev. 2. 14. Mat. 5. 29. & 18. 8. Mar. 9. 47. Others, by bringing it from the ſecond ſenſe of a *ſharp ſtake*, which he who hath once met with, and been galled by it, is wont to gather up, and caſt into the fire, as Matth. 13. 41, 42. (to which St. *Paul* ſeems to allude, 2 Cor. 11. 29. Mat. 17. 27. & 15. 12. & 18. 6, 7. Luk. 7. 23. Mat. 13. 57. Mar. 6. 3. Joh. 6. 61. Gal. 5. 11. Matt. 26. 31. Mar. 14. 23, 27. Joh. 16. 1. Rom. 14. 13.) A third ſort referre to the third mentioned acception of the word, as it ſignifies a *ſtumbling-block*, as Rom. 9. 33. 1 Cor. 8. 9, 13. 1 Pet. 2. 8. 1 Joh. 2, 10, 11. Dr. *Hamm.* on Mat. 11. 6. Annot. *c.*

Offend] Mat. 5. 29. or, do cauſe thee to offend, marg. *Things that offend*, Mat. 13. 41. or ſcandals, marg.

Offended] As it is an *idiom* ordinary in the Books of the Old and New Teſtament, that *paſſive* verbs (by a Metonymie of the *effect*) comprehend and import the *reality* of the *effect* of the *paſſion*, or a *willing* reception of the *impreſſion*; *i. e.* note the *patient* not onely to receive influxes from the *agent*, but to be *effectually chang'd* by the *paſſion*; ſo σκανδαλίζεσθαι, to be *ſcandalized* (or *offended*) is to be *wrought* on (brought into ſin, actually diſcouraged in the wayes of godlineſſe) by the *ſcandall* laid in his way. *Id.* Ibid. Annot. *b.*

Offenders] 1 King. 1. 21. Hebr. *ſinners*, marg.

Offering] Exod. 25. 2. or Heave-offering, marg. 1 King. 18. 29. Hebr. *aſcending*, marg. Rom. 15. 16. or ſacrificing, marg.

Peace-offerings, Ezek. 43. 27. or Thank-offerings, marg.

The words prefixed, *burnt*, *drink*, *free-will*, *heave*, *meat*, *peace*, *ſin*, *thanks*, *wave*, *wine*, ſhew both the kindes, and of what the offerings were.

Office] *Set office*, 1 Chr. 9. 22. or truſt, marg.

Officer] *Deliver thee to the officer*, Matth. 5. 25. The word ὑπηρέτης, *officer*, or *ſergeant*, which is here uſed, and ſo in like manner Joh. 18. 3. is alſo uſed, Luk. 4. 20. in another ſenſe; by which compared together, it appears that the ſame men which in the *Conſiſtory*, or *Court* of *Judgement* among the *Jews*, were *Apparitors* or *Sergeants*, were alſo in the *Synagogues* employed (as *Deacons*) to *miniſter*, to bring and take away the book, *&c.* So the very word διάκονος, that we ordinarily render *Deacons*, doth Matth. 22. 13. ſignifie the *officers* that take and carry men to priſon, and (as it was the *Lictors* office) *binde men hand and foot*, *&c.* In ſtead of ὑπηρέτης here, is πράκτωρ, Luk. 12. 58. *i. e. Sergeant* or *Lictor*, that *executes* the ſentence to which any man is adjudged by the Court of Juſtice. Dr. *Ham.* Annot. *n.*

Oft] *They waſh their hands oft*, Mar. 7. 2. or *diligently*; in the Originall, *with the fiſt*. *Theophylact*, *up to the elbow*, marg.

Often-times] Job 33. 29. Hebr. *twice* and *thrice*, marg.

O H.

Oh] *Oh that thou wouldſt*, *&c.* 1 Chr. 4. 10. Hebr. *if thou wilt*, *&c.* marg.

O L.

Old] *Thine old age*, Ruth 4. 15. Hebr. *thy gray hairs*, marg.

Olive-tree] 1 King. 6. 23. or *oylie*, Heb. *trees of oyl*, marg.

Olive-yard] Exod. 23. 11. or Olive-trees. *Annot.*

O N.

On] 1 Pet. 2. 24. or To, marg.

One to another] 1 Sam. 10. 11. Heb. *a man to his neighbour*, marg. Exod. 18. 16. Hebr. *a man an his fellow*, marg.

Onward] *Went onward*, Exod. 40. 36. Heb. *journeyed*, marg.

O P.

Open] *When he had opened the book*, Luk. 4. 17. *Opened* it by way of *unfolding* and *unrolling*, which refers to the manner of *writing* among the *Jews*, which was not in *parchments* or *papers* ſewed together, as we now uſe, but in one *continued page*, or *long roll*, and that *folded up*, to ſave it from duſt, or other harm. Dr. *Ham.* Annot. *a.*

Openings] *In the openings of the gates*, Pro. 1. 21. The wonted place of publick appearance in thoſe dayes, it being the place for Courts of Juſtice, and Tryals at Law, which brought great reſort of people. *Annot.* on Pſal. 127. 5.

Opportunity] *Ye lacked opportunity*, Phil. 4. 10. *Ye wanted ability.* So Gal. 6. 10. *Not*

as we have opportunity, but *as we have ability*, (all one with *give alms of such things as you are able*, Luk. 11. 41.) for indeed that is an *opportunity*, when the *wants* of others, and our *plenty* meet together. Dr. *Ham.* Annot. *d.*

O R.

Oracles of God] Rom. 3. 2. From the use of the word λόγιον, taken for that *pectoral* (which was one of the things proper to the High-priest, being fastened about his neck, coming down, and hanging upon his breast, by which he received the *responses* of *God*, in all matters of *difficulty*, as when they should make *war* or *peace*, &c.) by which all the *responses* and *oracles* of *God* were received, it comes, that the word λόγια in the *plurall* is used to signifie those *oracles* and *responses*, all the *revelations* of *Gods will* by this means vouchsafed unto men. In Heb. 5. 12. they signifie *Gods will* revealed to us, the *Christian doctrine*. *The beginning of the Oracles* is the *first part* of that *Christian doctrine*, the things which *Christ* first *revealed* and *preached* to them, chap. 6. 1. *viz. repentance* and *faith*. Dr. *Ham.* Annot. *a.*

Oration] *And made an oration*, Act. 12. 21. Made a set speech unto them; probably it was appointed for audience of the *Tyrian* and *Sidonian* Commissioners about the peace. *Annot.* The word δημαγορέω, comes of δῆμος, the *people*, and ἀγορεύω, *I speak*. *Leigh Crit. Sac.*

Ordain] *Ordained them Elders*, Act. 14. 23. χειροτονήσαντες πρεσβυτέρους, is to *consecrate* or *ordain Governours by imposition of hands*, to make them such that were not so before, to invest and endow them with *authority* in the Church. The word χειροτονέω literally signifies, to *stretch out the hand*, or *hold it up*, and signified among the ancient *Greeks*, *chusing* or *giving* of *sentence* or *suffrages*, which in *popular elections* or *Judicatures*, was done after this manner. But this being the originall of the word, it is (as is ordinary with other words) somewhat enlarged and changed in the ordinary usage of other Writers, *Jewish* and *Christian*, and signifies indifferently *constituting* or *ordaining*, without any intimation of *suffrages*, or *plurality* of *persons* or *voyces*, by whom this *ordination* is made. And thus it is used in this place, not of any *multitude* or number of men to whom *suffrages* might belong, but of *Paul* and *Barnabas*, who did it by joynt consent. And there is no other possible way for *two* to vote any thing. Dr. *Ham.* Annot. *a.*

Orderly] *Walkest orderly*, Act. 21. 24. by *rule*, by *line*, and by *measure*. It is a *military* word, borrowed from the marching of Souldiers unto the battle, whose manner it is to keep their rank, and without any out-raying, to march along after the prescript rule of their Generall or Leader. *Leigh Crit. Sac.* in στοιχέω.

O V.

Over-drive] To drive too fast, Gen. 33 13.

Oversight] *Had the oversight*, Neh. 11. 16. Hebr. *were over*, marg. *Having the oversight*, Neh. 13. 4. Heb. *being set over*, marg.

Ought] Any thing, part, &c. Gen. 39 6. Exod. 5. 8.

Ought] To owe, or be indebted to, Mat. 18. 24, 28. Luk. 7. 41.

Our own] Psal. 12. 4. Heb. *with us*, marg.

Outer] Outward. Spoken of Court, Ezek. 46. 21. Gate, Ezek. 47. 2. Darkness, Mat. 8. 12.

Out-lived] That lived longer, Judg. 2. 7.

Out-run] Run faster, Joh. 20. 4.

Outwardly] In show, Mat. 23. 28. Rom. 2. 28.

Out-went] Went faster, Mar. 6. 33.

O W.

Owe] The word ὀφείλω, to *owe*, is here (in Luk. 11. 4.) to be taken in a notion peculiar to the *Syriack* language (wherein Christ certainly spake) which neither the *Greek*, nor *Latine*, nor *Hebrew* had made use of; for he that *sins* or *offends* either against *God* or *man*, is in *Syriack* said חוֹבָא, a *debter*; and so חוֹבָא, *debitum*, a *debt*, *i. e. peccatum*, a *sin*. And proportionably to this, to *pardon*, is by them expresst by שְׁבַק, to *remit*, and here is rendred ἀφίωμεν, to *release*, or *absolve*. Dr. *Ham.* Annot. *a.*

Own] *To his own*, Joh. 16. 32. or, *his owne home*, marg. *That thou go to battle in thine owne person*, 2 Sam. 17. 11. Hebrew, *that thy face* or *presence go*, &c. mar. *Mine own*, 1 King. 1. 33. Heb. *which belongeth to me*, m.

Owner] He to whom a thing is due, Prov. 3. 27. whether *Oxe*, Exod. 21. 28. or *Pit*, Ib. 34. or *Asse*, or *Sheep*, or any beast, Exod. 22. 10, 11. or *Hill*, 1 King. 16. 24. or *Land*, Job 31. 38, 39. or *Ship*, Act. 27. 11. or any thing else.

O Y.

Oyl-Olive] Deut. 8. 8. Heb. *of Olive tree of oyl*, marg.

P A.

Pains of death] Act. 2. 24. The Hebr. חבל, signifies two things, a *cord* or *band*, and a *pang*, especially of *women* in *travail*. Hence the *Septuagint* meeting with the word, Psal. 18 2. (where it certainly signifies χοινία, *cords* or *bands*) have yet rendred it ὠδῖνες, *pangs*. And so again, 1 King. 20.31. and in other places; and from their example here, St. *Luke* hath used τὰς ὠδῖνας θανάτε, the *pains* or *pangs of death*, when both the addition of the word λύσας, *loosing*, and κρατεῖσθαι, *being holden fast*, doe shew that the sense is *bands* or *cords*. Dr. *Hammond* Annot. *c*.

Painfull] *It was too painfull for me*, Psal. 73. 16. Heb. *it was labour in mine eyes*. *Annot*.

Painfulnesse] 2 Cor. 11,27. The Originall μόχθῳ, signifieth labour joyned with carefulnesse, grief, and wearisomnesse. *Leigh Crit. Sac.* In 1 Thess. 2. 9. it's rendred *travail*, as it is also, 2 Thess. 3. 8.

Paleneſſe] Jer. 30. 6. See in *Pale*.

Paleſtine] The same with *Palestina*.

Palm branches] Neh. 8. 15. The branches of the *Palm*, as of the *Olive*, *Vine*, and *Mirtle*, were thick, and the leaves broad, and they had a fragrant savour, and in that respect fit to make Booths. *Annot*.

Pardon] *Why dost thou not pardon*, Job 7. 21. Heb. *lift up*, or *take away*; for pardon takes away the burden of our sins, and the knowledge thereof gives peace to our consciences, by lifting the burden from off them that did oppresse them before. Sometime the word signifies *lifting up a burden*, or *yoke*, to ease the oppressed, as vers. 13. Hos. 11. 4. And it may be an allusion to the Sacrifices and gifts that were *lifted up*, Ezr. 1. 4. marg. The Sacrifices were lifted up upon the Altar, Lev. 1. 7, 8. and thence the Burnt-sacrifice had his name, עולה in the Originall, from *ascending*, Levit. 1. 3. Sometimes it signifies *taking away*, Exod. 10. 19. and therefore it is used for *pardoning sin*, which is a lifting up and taking away the greatest burden in the world. So it is used, Psal. 85. 2. & 32. 1. Exod. 34. 7. Hos. 14. 2. And the Greek word answerable to it is so used, Joh. 1. 29. *Annot*.

Pare] Deut. 21. 12. or *suffer to grow*, Heb. *make* or *dresse*, marg.

Partake] Rom 11.17. *To be a partaker of*, as the word is rendred, 1 Cor. 9. 23. Phil. 1. 7. A companion, Rev. 1. 9.

Partiality] *Without partiality*, Jam 3.17. or *without wrangling*, marg. *Doing nothing by partiality*, 1 Tim. 5. 21. An allusion unto Deut. 17. 11. not inclining to either side. The Metaphor is taken from a Ballance, by titing it of one side. *Leigh Crit. Sac.* in ἀπροσκλισίας.

Particularly] In particulars, Act. 21. 19.

Partition] *The middle wall of partition*, Eph. 2. 14. The *Proselytes* of the *gates* were permitted to live among the *Jews*, to come into the one *Court* (the *outer*) of the Temple, divided by a low *wall* or *sept* from the other, called by St. *Paul* (here) *the middle* (or *half*) *wall of partition*, on which (saith *Josephus*) was written, Μηδένα ἀλλόφυλον ἐντὸς εἶναι, *that no stranger might go into the inner Court*. Dr. *Ham.* on Mat. 23. Ann. *d*. Those *Proselytes* were by the *Jews* so far accounted unclean, according to the Law, that they were not permitted to come into that Court of the Temple, called *holy*, where the *Jews* were. So it is charged upon them as a fault, Ezek. 44.7. that they had *brought into Gods Sanctuary strangers*. And Act. 21. 28. on *Paul*, that he *brought Greeks into the Temple*. *Id.* on Eph. 2. Annot. *a*.

Partly] In part, Dan. 2. 42.

Paſſe] *Passed*, Est. 4.17. *Went his way*. Comp. the text with the m. *Passed away*, Psal. 90. 9. Heb. *turned away*, marg. This word πασχὰ, *passe* (or *depart*) referres to the *Passeover*, mentioned in the beginning of the verse, to signifie that that *legall Passeover*, or the occasion of it, *Gods passing over* the *house* of *Israel*, and the *Israelites passing* or *getting out of Ægypt*, did note the *passing of Christ out of this world*, where he was a Servant, into the land of liberty, *i. e. heaven*. Dr. *Ham.* on Joh. 13.1. Annot. *a*.

Paſture] *In green pastures*, Psal. 23.2. Heb. *pastures of tender grasse*, marg.

Path-way] A narrow way, a foot-path, Prov. 12. 28. *In the path-way* thereof (*of righteousnesse*) there is *no death*. There seems to be implyed here, that though the godly for righteousnesse sake, may be driven into straits, so that they must go in the narrow way, meet with crosses, troubles, adversity,

yet by them they ſhall not be deprived of everlaſting life.

Patiently] *Wait patiently for him*, Pſal. 37. 7. or *pain thy ſelf*, that is, *ſet thy ſelfe with earneſtneſſe and patience to wait for. Aynſw. I beſeech thee to hear me patiently* (neither being angry, nor weary) Act. 26. 3. As he commended his knowledge, ſo he intreateth his patience. They that know moſt, ought to be moſt attentive, where matters of Religion are controverted. Impatience in hearing matters of ſo high concernment, concludeth ignorance or impiety. *Annot.*

Pabed] See *Dict.* of the *Cant.*

Paul] *Who is alſo called Paul*, Act. 13. 9. Severall accounts are given of *Saul*'s two names; as, that he was at his Baptiſme named *Paul* by *Ananias*. That as an effect of his *converſion*, it was of his owne impoſing, and that his *humility* would not owne that name of a proud tall *King* of *Iſrael*, but preferred the contrary of *Paulus* a *little one*; agreeable whereunto it is, that he calls himſelfe, ἐλαχιστότερ῾ο πάντων ἁγίων (a word made by himſelf on purpoſe) *leſſe then the leaſt of Saints*. That it is a token of this his firſt *victory* over the Heatheniſme of *Sergius Paulus* here in this ch. (where he is firſt called by his name) whoſe name he was therefore to bear by way of *triumph*, as *Scipio* of *Africanus*, and the like. But it is moſt probable, that he being a *Jew*, born in a City of *Rome*, had at his Circumciſion two names, *Saul* a *Jewiſh*, and *Paulus* a *Romane* name. And this is moſt agreeable to the form of ſpeech here, Σαῦλ῾ος δέ (ὁ καὶ Παῦλ῾ος) *But Saul, who is alſo Paul*, noting him to have had two names at once, and not to have changed one for the other. Dr. *Ham.* Ann. *b.*

P E.

Peace] *Sown in peace*, Jam. 3. 18. εἰρήνη, *peace*, ſignifies,

1. That virtue of *Charity*, *peace* with *men*, and ſo it's certainly uſed in the end of the verſe, in oppoſition to all the *uncharitableneſſe* and *emulations* in the former part of this, and the beginning of the next chap. and conſequently ποιεῖν εἰρήνην, to *doe* or *make peace* (proportionable to the phraſes ποιεῖν δικαιοσύνην, to *do righteouſneſſe*, and ποιεῖν ἁμαρτίαν to *do* or *commit ſin*) ſignifies to uſe all *diligence* of *indevour* and *induſtry* to attain it; to *perſue peace*, to be *emulous*, *ambitious of quiet*, *ſtudiouſly to contend for it.*

2. According to the notion of the Hebr. שלום, all *happineſſe* and *proſperity*, as when *Peace be to you*, is the form of *ſalutation*, and contains all the *bleſſings* in the world, *ſpirituall* and *temporall* under it; and ſo by the ordinary figure of ſacred Rhetorick, *Antanaclaſis*, it ſeems to ſignifie here in the former place, *in peace*, *i. e.* in a moſt happy, gracious manner, or with a confluence of all felicity attending it. Dr. *Hammond* Annot. *g.*

The peace of God, Phil. 4. 7. Not *Gods peace* or *reconciliation* toward us, but that *peaceableneſſe* which God hath *commanded* and *bequeathed* to us. *Id.* Annot. *b.*

Peaceably] Gen. 37. 4. *With peace*, or *unto peace*; that is, *gently*, *lovingly*. The Gr. tranſlateth, *no peaceable thing. Aynſw.*

Peace-offering] See *Offering.*

Peculiar] *A peculiar people*, 1 Pet. 2. 9. What λαὸς εἰς περιποίησιν ſignifies here, muſt be diſcerned from Exod. 19. 6. whence it is taken, (though the words are removed out of their place, and theſe, which are there before the *royall Prieſthood*, here placed after it.) The Hebr. reads there והייתם לי סגלה, which is literally, *you ſhall be to me a treaſure*, or κειμήλιον, any thing that is laid up, and preſerved moſt carefully. The Gr. render it there more according to the ſenſe, ἔσεσθέ μοι λαὸς περιούσι῾ος, *ye ſhall be unto me a ſpeciall* or *peculiar people*, as that phraſe is uſed and rendred, Tit. 2. 14. And though the Apoſtle here doth not uſe that whole phraſe, yet he takes λαὸς, *people*, from thence, and for the word סגלה, he renders it from Mal. 3. 17. εἰς περιποίησιν, for an *acquiſition* or *poſſeſſion*; for ſo there, that ſpeech of Gods, *which I make a treaſure* (*i. e. lay up* tenderly and carefully, and, as it follows, *ſpare as one ſpareth his Son that ſerveth him*) is rendred in the Gr. ἣν ἐγὼ ποιῶ εἰς περιποίησιν, *which I make for an acquiſition* or *treaſure*. And ſo λαὸς εἰς περιποίησιν, are thoſe whom God means to keep moſt charily, as his *deareſt children*, or *moſt valued treaſure*. Dr. Hamm. Annot. *e.*

Peece of money] Mat. 17. 27. We Engliſh στατῆρ, *a peece of money* at large, but it contained preciſely *two Didrachma*, for the *Tribute-money* to be paid for each perſon was *Didrachmum*, as is evident, Mat. 17. 24. (being in value *fifteen-pence*, marg.) and this *Stater* was paid for *two*, namely for *Chriſt* and *Peter*, the value of it therefore was *Two ſhillings ſix pence.*

Peeces of gold, 2 King. 5. 5. Hereby is meant that which is elſewhere called a *ſhekel of gold*, 1 Chr. 21. 25. Hence the *one thouſand ſeven hundred peeces of gold*, mentioned Judg. 8. 26. the Gr. renders *one thouſand ſeven hundred ſhekels*

ſhekels of gold. The weight of this *coin* was *two Attick drams*, the value 15. *s.* *Goodwyn's Moſes and Aaron*, p. 326. 328.

Penny-worth] Worth ſo many pence, Mar. 6. 37.

Pen-knife] *He cut it with the Pen-knife*, Jer. 36. 23. Heb. *he tore it with the Scribes knife*, or *raſor*, as it is rendred, Pſal. 52. 2. Iſa. 7. 20. Such as the Scribes uſed to make or mend their pens with, and to raſe out ought in any *roll* or *writing*, when occaſion was ſo to do. *Annot.*

People] Gen. 29. 1. Hebr. *children*, marg. Prov. 14. 34. Hebr. *Nations*, marg.

Perfect] *Either we are already perfect*, Phil. 3. 12. *crowned*, or *received the reward*, as τετελείωμαι, an *agoniſticall* word, ſignifieth: of their *prizes* there were ſome more *valuable* then others; the more *illuſtrious* were called τέλεια νικητήρια, the *perfect rewards* or *prizes*. Dr. *Ham.* Annot. *d.*

Perfectly] *Ye ſhall conſider it perfectly*, Jer. 23. 20. with *underſtanding*, or *conſideration*. *Annot.* Throughly, Matth. 14. 36. Perſpicuouſly, plainly, exactly, Act. 18. 26. Well, throughly. 1 Theſſ. 5. 2. *That ye be perfectly joyned together*, 1 Cor. 1. 10. The originall καταρτίζω, ſignifieth as to *reſtore* and *ſet things faln* into their proper place again (as Gal. 6. 1. καταρτίζετε, *reſtore and ſet him in joynt again* (the phraſe being borrowed from *Chirurgeons*, who being to deal with a *broken* joynt, will handle the ſame very tenderly, *ſetting* the *bone* that is *broken*, ſo as it may become as ſtrong and ſound as ever it was) ſo to be more and more *perfected* and *eſtabliſhed* in that ſame eſtate unto which they were *reſtored*, which is the notion in this place. *Leigh Cr. Sac.*

Perfectneſſe] *Which is the bond of perfectneſſe*, Col. 3. 14. This may be an *hypallage*, the moſt *perfect bond*; may be alſo in that notion that *perfect*, Mat. 5. 48. which is all one with *mercifull*, Luk. 6. 36. For ſo the *Chriſtian charity*, that is a tranſcript of *Chriſts love* to us, is a *conſpiration* or *meeting together* (ſo συμπνοια may ſignifie) of all *mercifulneſſe*, or elſe an *obligation* to it. Dr. *Hamm.* Annot. *b.*

Performance] An accompliſhment, fulfilling, Luk. 1. 45.

Perfume] Spoken of a Bed, Prov. 7. 17. of Chriſt, Cant. 3. 6.

Permiſſion] Sufferance, leave, grant, 1 Cor. 7. 6.

Perpetually] Alwayes, 1 Kin. 9. 3. Amos 1. 11.

Perſecuter] One that with all his cunning and might moleſteth and troubleth Gods people, chaſing them from one place to another, 1 Tim. 1. 13.

Perſon] *According to the number of your perſons*, Exod. 16. 16. Hebr. *ſouls*, marg.

Ye ſhall not reſpect perſons, Deut. 1. 17. Heb. *acknowledge faces*, marg.

Perſwaſion] *This perſwaſion cometh not of him that calleth you*, Gal. 5. 8. This new doctrine of the neceſſity of *Judaicall* obſervances, (whereunto ſome would *perſwade* you, or whereof ye are *perſwaded*) is not taught you by God, or by him (whether my ſelf, or any other) who brought you to the faith. Dr. *Ha.* Paraph.

Perverſly] Unjuſtly, wickedly, miſchievouſly, 2 Sam. 19. 19. 1 King. 8. 47. *They dealt perverſly with me.* Pſal. 119. 78. *Depraved, perverted, wronged me*, or would pervert me from the right way. *Aynſw.*

Perverſneſſe] Numb. 23. 21. or *moleſtation*. A word which ſignifieth both *ſin* and *affliction*, Pſal. 25. 18. & 73. 5. & 94. 20. The Chald. taketh it in the firſt ſenſe, for them that do *falſhood*; and this is moſt fit; but the Gr. tranſlateth it *pain*. *Idem.* Iſa. 30. 12. Hebr. a *perverted* or croſſe way or courſe, rendred *froward*, Prov. 2. 15. & 3. 32. & 14. 2. A defect of the ſubject, as *vile* for *vile* grapes, ch. 5. 24. *Burning*, for *burning fire*, Jer. 36. 22. *Untempered*, for *untempered mortar*, Ezek. 13. 11. Such croſſe courſes by which they departed from God (as the word importeth from whence it cometh, uſed Prov. 3. 21.) leaving him, and his advice, to cleave to courſes of their owne, verſ. 11. *Annot.*

Peſtilent] *A peſtilent fellow*, Act. 24. 5. λοιμὸν, a *plague*. As the *Latines* put *ſcelus* in the abſtract, *pro ſcelerato*; *wickedneſſe*, for a *wicked fellow*. *Annot.*

P H.

Phariſee] *One of the chief Phariſees*, Luk. 14. 1. The *Phariſees* which are ſo oft mentioned in the Goſpel, were a particular *ſect* in their Religion, and that an improvement of the חסידים, or *Haſidei* (as they were ἐκκαθαζόμενοι τῷ νόμῳ, 1 Mac. 2. 42. Thoſe that *voluntarily* performed ſome things which the *Law required not*, and were contrary to the *Karei* or *Scripturarii*, who were for that onely which was *commanded* by *Law*) forming thoſe things into *doctrines* or *precepts*, and obliging all to the performance of them, which the *Aſidei* performed as *Free-will offerings*, and ſo divided themſelves from the reſt of the *profane* world, which did not

as they did; nay, from the *Aſidæi* themſelves (who performed as much as they, but did not think themſelves or others obliged by Law to do ſo) and therefore were called פרישים, *Phariſees*, ἀφωρισμένοι, *ſeparate* or *divided* from other men; and by St. *Paul*, ἀκριβεστάτη αἵρεσις, a *ſect* that required the moſt *exact performances* of any. By this it appears that theſe were not any *order* or ſort of men ſetled by *Law*, which had ἄρχοντες, or *Rulers* over them; but onely a *ſect*, of which ſome of all *orders* of men were, and indeed a prevailing ſect, taken up by moſt of the *chief* men of the Nation, the *Elders* in the great *Councel* or *Sanhedrim* in *Jeruſalem*, and the *Rulers* in the *Conſiſtories*, in other Cities, which therefore are called ἄρχοντες Φαρισαῖοι, *Rulers*, and thoſe *Rulers*, *Phariſees*, one of whom is here ſpoken of, and ſtyled εἷς ἀρχόντων Φαρισαίων, *one of the Rulers* that were *Phariſees*. Dr. *Hammond* Annot. *a*.

P I.

Pilgrimage] An uncertain and wandring ſtate on earth, Gen. 47. 9. or *ſojournings*, ſo he calleth it rather then *life*, both from his many removings from place to place on earth, and for that we have here *no abiding City*, Heb. 13. 14. & 11. 9, 13. *Aynſw*.

Pillars] 1 King. 10. 12. or *rails*, Heb. a *prop*, marg.

Pinacle] Mat. 4. 5. πτερύγιον, ſignifying literally a *little wing*, doth here note the *exterior circuit* of the *top* of the houſe, which compaſſeth it in (and is thence called στέφανη, Deut. 22. 8.) to keep men from danger of falling from the *roof*, and is therefore in the *Law* preſcribed in their buildings, *that thou bring not blood upon thy houſe*. It is a kind of girdle on the top of the Temple to compaſſe it, which is clearly the *battlement*, not the *pinacle*. Dr. *Ham*. Annot. *b*.

Piped] Played on pipes, 1 Kin. 1. 40.

Pipes] 1 King. 1. 40. or Flutes, marg.

Pipers | See *Dict*. on the *Revel*.

Pit] Iſa. 24. 22. or Dungeon, marg.

Pity] *Caſt off all pity*, Amos 1. 11. Hebr. *corrupted his compaſſions*, marg.

P L.

Place] *All the places nigh*, Deut. 1. 7. Heb. *all his neighbours*, marg. *An open place*, Gen. 38. 14. Heb. *the dore of the eyes*, or of *Enajim*, marg. *Holy place*, 1 King. 8. 8. or *Ark*, as 2 Chr. 5. 8. ma. *Steep places*, Ezek. 38. 20. or Towers, or Stairs, marg.

Placed] Gen. 47. 11. or ſeated, made to dwel. *Aynſw*.

Plague] *With a great plague*, 2 Chr. 21. 14. Heb. *a great ſtroke*, marg.

Plagued | *I have been plagued*, Pſal. 73. 14. or touched with afflictions, puniſhed. *Aynſw*.

Plaine] *By the plain of the pillar*, Judg. 9 6. or *by the oak of the pillar*, marg.

Unto the plaine, Judg. 11. 33. or *Abel*, m.

Plaiſter] To anoint or ſpread, Deut. 27. 2, 4.

Plant] *Every plant*, &c. Mat. 15. 13. φυτεία, *plantation*, not one *ſingle plant*, but a *garden* or *nurſery* of *plants*, and ſo fitly belongs to a *multitude* of men, a ſect or ſort, as here of the Phariſees, verſ. 12. which followed Chriſt, and heard his doctrine. Dr. *Hamm*. Annot. *d*.

Planted it in a fruitfull field, Ezek. 17. 5. Heb. *put it in a field of ſeed*, marg.

Plantation] *That he might water it by the furrows of her plantation*, Ezek. 17. 7. An alluſion to the Channels and Pipes wherewith the *Ægyptians* conveyed the waters of *Nilus* to their Land. See Deut. 10. *Zedekiah* enclined unto, and relyed upon the King of *Ægypt*, to be upheld and relieved with his forces againſt the *Chaldeans* (See Jer. 37. 7.) ſupported by him in his revolt.

Planters] *The planters ſhall plant*, &c. Heb. *ſhall profane them*. Thoſe that plant them ſhall in due time enjoy them, not being deprived of the fruit of their labours, nor that which they had taken pains for, being either deſtroyed or devoured by ſtrangers, Iſa. 65. 21. 23. *Annot*.

Plat] To binde, knit, or faſten together, Mat. 27. 29. Mar. 15. 17.

Play] *And roſe to play*, 1 Cor. 10. 6. The Gr. παίζειν, rendred to *play*, may referre in that place to thoſe ſins of *uncleanneſſe againſt nature*. Dr. *H*. on 1 Cor. 5. Annot. *i*.

Players on inſtruments] Pſal. 77. 7. or *Players on flutes*, or *Dancers*, for ſo this word may be alſo taken for *dancing* (to wit, at the ſound of the *flute* or *pipe*) as Judg. 21. 21. Comp. herewith Iſa. 30. 29. The Gr. here turneth it *rejoycers*, and it may foretell the joy that ſhould be in the world for the converſion of the *Gentiles*. *Aynſw*.

Pleaſe] *If it pleaſe the King*, Eſt. 1. 19. Heb. *If it be good with the King*, marg. *Pleaſed the King*, Ibid. 21. Heb. *was good in the eyes of the King*, marg.

Pleaſantneſſe] Mirth, delectableneſſe, Prov. 3. 17.

Pleaſure] Prov. 21. 17. or Sport, marg. *Have pleaſure in them*, Rom. 1. 32. or conſent with them, marg.

In pleaſure, 1 Tim. 5. 6. or Delicately, m.

Plentious in mercy] Pſal. 103. 8. Hebr. *great of mercy*, marg. Hab. 1. 16. or *dainty*, Heb. *fat*, marg.

Plenteouſneſſe] Plenty, Geneſ. 41. 53. Prov. 21. 5.

Plentifull rain] Pſal. 68. 9. *Rain of liberalities*; that is, *a liberall, free, and bountiful rain*, proceeding of Gods free grace. *Spiritually*, this meaneth the doctrine of the Goſpel, Deut. 32. 2. Iſa. 45. 8. Hoſ. 14. 6, 7. *Aynſw.* This is alſo ſpoken of a *Countrey*, Jer. 2. 7. and *Field*, Iſa. 16. 10. Jer. 48. 33.

Plentifully] Wiſely, Job 26. 3. Abundantly, Pſal. 21. 23. Luk. 12. 16.

Plowers] Pſal. 129. 3. *That plow iniquity.* Job 4. 8. The Gr. ſaith *Sinners*. *Aynſw.*

Plow-man] He that ploweth the ground, Iſa. 28. 24.

Pluck] To gather, pull. By the words *aſunder, away, down, from, off, out of, up, &c.* annexed hereunto, the meaning is manifeſt.

Plumb-line] A line, levell, or plummet of a Maſon or Carpenter, Amos 7. 7, 8.

P O.

Point] To bound, limit, or appoint, Numb. 34. 7.

Poll] To cut, or clip, 2 Sam. 14. 26. Mic. 1. 16.

Poor] They that *have not*, 1 Cor. 11. 22. Comp. the text with the marg. The *weak*, or *ſick*, Pſal. 41. 1. marg.

Porters] 1 Chr. 16. 42. Hebr. *for the gate*, marg.

Portion] *Such things as belong to one*, Eſt. 3. 9. Comp. the text with the marg.

Poſſeſſion] *Was in their poſſeſſion*, Deut. 11. 6. Hebr. *was at their feet*; τὸ ὑπόδιον, rendred in Act. 5. 4. *Whiles it remained*, ſignifies a *poſſeſſion immoveable*, an *eſtate* in *land*, which is called a *demean*, in this very notion of ὑπόδιον, *remaining*, becauſe when the *fruit* is taken off, the *land* remains; and ſo is applyed here to κτῆμα, a *poſſeſſion*, verſ. 1. Upon the ſame account again it's called an *eſtate*, as being a *ſtanding, remaining, continuing poſſeſſion*. Proportionable to this, τὸ ἀργύριον is *wealth* in *money*, or *lands ſold*, or put into *money*. And then the meaning of the whole is clear, *Was not the land, eſtate, demeans; thy owne land, eſtate, demeans?* And, *was not the price for which it was ſold, wholly in thy power*, i. e. *in thy hand*, as בידך, *in the hand*, ſignifies, *in the power*, not as of an *owner*, but as a *receiver*. As Gen. 24. 10. it's ſaid of *Abraham's* ſervant, that *all the goods of his Maſter were in his hand*, as in the *Stewards* hand, to *receive*, and look to. So that in both reſpects, the *poſſeſſion* being wholly thine, and the *money* coming wholly to thy hands, paid wholly to thee (the contrary of either of which would have allowed him ſome *pretence* or *excuſe*) there was no *excuſe*, for thy not bringing according to thy vow, the whole value of it. Dr. *Ham.* on Act. 5. 4. Annot. *c.*

Power] *On the right hand of power*, Matt. 25. 64. *The right hand of power*, is *the right hand of God the Father*, who is called *power* by the *Hebrews*. So *the right hand of greatneſſe*, Heb. 8. 1. So 1 Pet. 4. 14. *the Spirit of glory*, is, *the Spirit of God*. Dr *Ham.* Annot. *k.*

For this cauſe ought the woman to have power on her head, 1 Cor. 10. 11. What the word ἐξουσία here ſignifies, will be beſt conjectur'd by looking on the Hebr. word, which ſignifies the Womans *hood*, or *veil*, and that is רדיד, whoſe *theme* רדד, ſignifies *dominion* or *power* over any thing or perſon; according to which notion of the *theme*, the word ἐξουσία muſt needs be anſwerable to the Hebr. רדיד; and conſequently, though it ſignifie *power* primarily, is yet fitly ſet here to ſignifie a *veil* (and by the *Vulgar* tranſlation, in ſome Copies rendred *velamen*) by the ſame proportion, as רדיד, deduced from a root ſignifying *power*, is put for a *womans veil*, Cant. 5. 7. & Iſa. 3. 23. And ſo Gen. 24. 65. & 38. 14. And this more fitly, in reſpect of the diſcourſe or rationall importance of this place, which verſ. 8. proves that the Woman ſhould wear a *covering*, in token of her *Husband's power* over her. And for the Womans *head*, it ſignifies her *head* and *face* both, which were cuſtomarily *covered* with a *veil*, and it was counted *immodeſt* to be without it. And the *woman* muſt be *covered, becauſe of the Angels*; *i. e.* ſhe ought to doe that which was moſt *decent* in that place where the *Angels* were preſent to *behold* them; and that yet more particularly, when ſhe hath thoſe *Angels* (which uſe to be *preſent* in ſuch places) for example alſo, who by *covering* their *faces* uſe to teſtifie their ſubjection toward God, Iſa. 6. 2. Dr. *Ham.* Annot. *c. d. e.*

Powers] Col. 1. 16. The *Angels* are called, *Thrones*, *Dominions*, *Principalities* and *Powers*, becauſe God by them governs the Nations, and (as ſome think) moves the Heavens, reſtrains the Devils, works Miracles, foretels things to come, protects the faithful, and exerciſeth his judgements upon the world; yet ſo as theſe names may be given

given to all Angels in divers reſpects, and upon occaſion of divers imployments; or, they may be given to ſome Angels for a time, and not for ever. *Byfield* on the *Coloſſ.* *And powers*, Col. 2.15. Hereby the evill Angels may be underſtood, called *Powers*, for their ability and force of working. *Idem.*

Be ſubject unto powers, Tit. 3.1. Such as exerciſe *delegated* authority, and hold from thoſe who have *primary* and *plenary* power under God, as Vicegerents or Viceroyes under the King, Preſidents of Provinces, Lieutenants over Countreys, Maiors of Cities or Towns, *&c.* *Taylor* on Tit.

Powers of heaven, Mat. 24.29. Δύναμις ordinarily ſignifieth an *hoſt*, or *army*, and Δύναμις ὐρανῦ, anſwerable to צבאות השמים, the *powers*, or the *hoſts of heaven*, are the Sun, Moon, and Stars, that move and ſhine there. Theſe are uſed in *Propheticall*, *i.e.* figurative writings, to denote the then Church of God, the people of the *Jews*, (according as the *Temple* is called the *Camp*, and all things in it are expreſt by that Metaphor of a *Militia*) So when Dan. 8.10. it is ſaid of the *little horn*, *It waxed great, even to the hoſt of heaven, and it caſt down ſome of the hoſt, [and of the ſtars to the ground, and ſtamped upon them.* There is little doubt but that the *Jews* are meant there, by the *hoſt of heaven*; for otherwiſe it would not be very intelligible of *the ſtars of heaven*, how they ſhould be *caſt down to the ground*, and *ſtamped on*, ſave onely in this ſenſe, as *Jeruſalem* is ſaid elſewhere. [Luk. 21.24. to be *trodden under foot by the Gentiles.* According to this notion of this phraſe, all the reſt of this verſe will be interpretable, that the *Sun*, i.e. the *Temple*, the *Moon*, i.e. *Jeruſalem*, the chief City; and the *Stars*, i.e. the reſt of the *leſſer Cities*, and ſo all together making up the *hoſt of heaven*, i.e. the whole Nation and Church of the *Jews*, ſhall be brought down from the flouriſhing condition which they had formerly enjoyed, many Cities, *Jeruſalem* particularly, utterly deſtroyed, and the whole people ſhaken, endangered ſhrewdly, brought very neer (only a remnant *eſcaping*, according to the propheſies) to utter deſtruction. (See Iſa. 13.10. & 34.4. Ezek. 32.7. Joel 2.31. & Revel. 6.13,14.) And ſo agreeable to this exactly will that voyce of *Jeſus* the Son of *Ananias* be, *Woe to the City, and to the People, and to the Temple.* Dr. *Ham.* Ann. *n.*

Powerfull] Pſal. 29.4. Hebr. *in power.* *Annot.* With able power. *Anſw.* Spoken of *Paul's letters*, 2 Cor. 10.10. and the *Word* of God, Heb. 4.12. By this word the *Septuagint* often in the Old Teſtament rendred an Hebr. word, which ſignifieth *prævalidum*, (very ſtrong, or mighty, of great power) as being in authority ſuperiour to others, Jer. 9.23) *Leigh Cr. Sac.* in ἰσχὺς.

P R.

Practiſe] *Covetous practiſes*, 2 Pet. 2.14. It ſignifieth not onely a bare deſire of *having more*, but ſuch whereby one taketh away other mens goods by force or fraud; which therefore *Eraſmus* rendreth *rapinas*, *rapines.* And the Apoſtle doth therefore uſe the *plural* number, to ſhew that thoſe Seducers, that they might heap up riches by deceiving the ſimple, uſed not one onely way, but were acquainted with divers cunning devices. See *Leigh Cr. Sac.* in πλεονεξία.

Prayer] Job 15.4. or *ſpeech*, mar. *Where prayer was wont to be made*, Act. 16.13. A place of prayer was reputed to be, or we thought there was an Oratory. Προσευχὴ ſignifies a *place* ſet apart, or accuſtomed for the ſervice of God; and the cuſtome of building ſuch is ſaid to come from the fact of *Iſaac*, Gen. 24.62,63. where it's ſaid that he went out into the *field*, or to a *well*, to pray, ſaith the *Chald. Par.* and therefore they built theſe *Proſeuchæ* in *fields* for the moſt part, neer *fountains* or *rivers*, or *brook ſides*, which the Idolaters imitated, Iſa. 57.6. (and ſuch perhaps it was where they prayed, ch. 21.5. or on *Mountains*, as that Luk. 6.12. which the Idolaters imitated alſo. That this here was ſuch a one, may appear not onely by that which is here ſaid of *Paul*, that he *ſate down, and ſpake to the women*, making it a place not to *pray*, but to *preach*; but alſo by the expreſſe words of *Epiphanius.* There were (ſaith he) *anciently ſome places of Prayer without the City, both in* Judea *and among the* Samaritans; *and there is a place of Prayer in* Shechem (*which is now called* Neapolis) *without the City, &c.* which is neer this very place which is here ſpoken of, v.11. Beſides, the *Syriack* is diſtinct and punctuall in rendring it בית צלותא, *a houſe of prayer.* Dr. *Ham.* Par. & Annot. *a.*

Preach] *Teaching and preaching*, Act. 5.42. The firſt refers to the ἐν τῷ ἱερῷ, *in the Temple.* The *ſecond* to the κατ' οἶκον, *in ſomewhat more private places.* The firſt to thoſe that were inſtructed in the Doctrine of Chriſtianity already. The ſecond to thoſe that had not already received it. And ſo Act. 15.35. In proportion to which was that difference in the Chriſtian Church betwixt Evangeliſt and Doctor, or Teacher. The firſt telling them the *good news*, and *planting* the *Goſpel*, the other

other *watering* or *inſtructing* them farther in it, and ſo the *Word* and *Doctrine* are different, 1 Tim. 5.17. The firſt *without the Church*, to *unbelievers*, Mat. 13. 19. Mar. 4.14. Act. 4.4 & 6. 2. 2 Cor. 5.19. 1 Pet. 2. 8. The ſecond *in it*, or to thoſe that were already converted to the Faith. Dr. *Hammond* on Matth. 9. Annot. *l.*

When I have preached unto others, 1 Cor. 9.27. Κήρυξ in the *Olympick* or *Iſthmian games*, is the *præco* or *herald* (the word by its origination ſeeming to come from the Heb. כרז, *clamavit*, or *proclamavit*, to cry and *proclaim*; and from thence κηρύζω & κηρύσσω by an eaſie change) whoſe office it was from a ſcaffold or eminent place to *proclaim* the *combate* that was to be entred, to call the *agoniſtæ*, to name the *prizes*, to admoniſh the *athletæ*, to *animate* them, to ſet them the Laws of the *Agones*, to ſubject all to the examination of the *Judges*, and as they ſhall determine, to pronounce the *Conquerour*. Such are the *Apoſtles* under *Chriſt*, at once κήρυκες, & στεφανίται, *Heralds*, and *Crowners*, *pronouncing*, *proclaiming*, *citing*, *admoniſhing*, *binding*, *looſing*, *pronouncing* ſome *Conquerours*, and ἀποκηρύττοντες *rejecting* others as unworthy. *Id.* Ann. *p.*

Precious things] 2 King. 20. 13. or Spicery, marg.

Presbytery] The Πρεσβυτέριον or *Elderſhip* that *laid hands on Timothy*, and made him *Biſhop*, may well be reſolved to be the *Biſhops* or *Apoſtolicall* men, thoſe that *were vouchſafed the favour to be Apoſtles*, ſaith *Theodoret*, who with St. *Paul*, 2 Tim. 1. 6. Thus St. *Peter* calls himſelf, συμπρεσβύτερος Πέτρος, 1 Pet. 5. 1. And ſo St. *John*, 2 Joh. 1. & 3 Joh. 1. Accordingly *Chryſoſtome*, by *Elderſhip* he means not (thoſe that were in his dayes called) *Presbyters*, but *Biſhops*, for Presbyters did not ordain Biſhops. And ſo *Theophylact*, and *Oecumenius*. And ſo *Ignatius* calls the *Apoſtles*, the *Presbytery of the Church*, and *Theodoret* renders the reaſon of the appellation, for ſo (ſaith he) *the holy Scripture call'd the chief men of Iſrael*, the *Senate*, or *Elderſhip*. Dr. *Ha.* on Act. 11. Annot. *b.*

Preſence] 2 King. 13.23. Hebr. *face*, ma. *In preſence*, 2 Cor. 10.1. or in outward appearance, marg.

Preſerver] *O thou preſerver of men*, Job 7.20. The word is uſed for *keeping out of dangers*, Deut. 32.10. Pſal. 31.24. God *preſerves* beaſts, Pſ. 36. 6. but eſpecially man, 1 Cor. 9.9,10. Or, *O thou keeper of men*, who keepeſt me in afflictions, as in a priſon, that I cannot eſcape, Lam. 3. 5,6,7. I am kept as a priſoner to judgement. Or, *O thou obſerver of men*. Thou that haſt ſhewed by continual plaguing me, that thou in thine anger obſerveſt all mens miſcarriages, to take advantages againſt them, to bring plagues on them. *Annot.*

Preſſe fat] A preſſe for Wine, Hag. 2.16. See Prov. 3. 10.

Preſſes] *The treaders ſhall tread out no wine in their preſſes*, Iſa. 16. 10. They trode out, as at this day, their grapes, not in ſuch *preſſes* as we uſe now for *Sider* and *Verjuice*, with weights and ſcrues, but in open veſſels or fats, with their feet, Judg 9.27. Neh. 13.15. and the Treaders (Job 24. 11.) uſed to chant merrily as they trod, when they taſted the ſweet liquor, Jerem. 25. 30. & 48. 33. *Annot.*

Preſumptuous] 2 Pet. 2. 10. or *bold*, who dare do any thing, though never ſo dangerous or wicked.

Prey] To rob, ſpoyl, make a prey of, Jer. 30. 16.

Pricked in my reins] Pſal. 73. 21. or *ſharpned* (*pricked*) *my ſelf*, that is, *felt ſharp pains*, to wit, with my fretting thoughts and deſires. *Aynſw.*

Prieſthood] *And ſeek ye the Prieſthood alſo?* Numb. 16. 10. In Chald. *the High-prieſthood.* In Gr. *to do the Prieſts office.* That was in degree above the *Levites*, who were to miniſter unto the *Prieſts*, but not to come nigh the Altar, as did the Prieſts, Numb. 18. 2,3. *Aynſw.*

Shall bear the iniquity of your Prieſthood, Num. 18. 1. that is, ſhall bear the puniſhment for all iniquity that is done about your Prieſts office. And this is ſpeciall concerning the *Prieſts*, whoſe care and charge is over the *Levites* alſo, which might not come neer ſomething belonging to the Prieſthood. *Idem.*

Prince] *Among the Princes of Judah*, Matt. 2. 6. In ſtead of the Hebr. word, Mic. 5. 2. rendred *thouſands*, the Evangeliſt hath here ſet downe ἡγεμόσιν, *rulers*. The meaning of it will not be diſcerned, but by remembring a cuſtome of the *Jews*, among whom the people was diſtributed by *chiliads*, or *thouſands*, ſo many in a Town or City; not that that number was ſo to continue, and not to exceed, but onely in relation to the firſt diſtribution. Hence it is that ſuch a Diviſion, or Town, or City, is in the Old Teſtament phraſe called a *chiliad*, or *thouſand*, as in *Micah* it is, and Judg. 6. 15. where the ordinary tranſlation reads, *My familie is poor in Manaſſeh*, but the Heb. rendred in the marg. is, *My thouſand is the meaneſt*, &c. Of every ſuch Diviſion

viſion there was ſome Lord or Chief, under whom the whole multitude were, as under a Patriarch, or Head of a family. And ſuch was *Gedeon*, Judg. 6. 15. when he ſaith, *my thouſand*; and as it is ordinary for a King of any Nation in Authors, to ſignifie not only the perſon of the King, but the whole people under him alſo; ſo here the ἡγεμόνες, *rulers* in the *Evangeliſt*, are the very ſame with the *thouſands* in the *Prophet*, and each of them ſignifie the Towns or Cities of *Judah*, ſuch as *Bethlehem* was, which is here ſpoken of, as the place where the *Meſſias* was to be born, according to that in *Micah* aforeſaid. Dr. *H.* Annot. *f.*

Priſon] *And preacheth to the ſpirits in priſon*, 1 Pet. 3. 19. *The ſpirits in the priſon*, or *cuſtody*, or *ſheath* (here φυλακὴ ſignifying any kinde of receptacle, Rev. 18. 2.) are thoſe *ſouls* of men, that lay ſo ſheathed, ſo uſeleſſe and unprofitable in their bodies, immerſed ſo deep in carnality, as not to perform any ſervice to God, who inſpired and placed them there) and it's elſewhere a figurative ſpeech to expreſſe *wicked men*, who are called *priſoners in priſon*, i. e. ἐν φυλακῇ, Iſa. 42. 7. & ch. 49. 9. and *bound in priſon*, Iſa. 61. 1.) they, the *thoughts of whoſe hearts were evil continually*. To theſe *Chriſt*, *i. e. God* eternall *went* and *preached in*, or by that Spirit by which he was now raiſed from the dead. Dr. *H.* Ann. *f.*

Prochorus] The name of a Deacon, Act. 6. 5. It's derived of πρὸ, *before*, and χόρος *a company of ſingers*, or *dancers*; that is, quick, nimble, ready, he that leadeth the dance. *Paſor* Etym.

Proclamation] A publick notice given by the voyce of a Cryer, of any buſineſſe whereof a Superiour is pleaſed to advertiſe his Subjects, 1 King. 15. 22. 2 Chr. 24. 9. & 30. 5.

Profit] To do good to, be profitable, avail, aid, help, 1 Sam. 12. 21. Prov. 10. 2. & 11. 4.

Promiſe] *Breach of promiſe*, Numb. 14. 34. or *altering of my purpoſe*, marg.

Promiſe] To ſpeak the word, aſſure, warrant, Exod. 12. 25. Numb. 14. 40. Joſh. 9. 21. *And he promiſed*, Luk. 22. 6. ἐξωμολόγησε, clearly denotes one of theſe two things, either *confeſſion of ſin*, or *giving of thanks*, both being the importance of the Hebr. הודה, in *Hiphil*, from ידה. In the ſenſe of *confeſſing of faults*, it's to be found, Mat. 2. 6. Mar. 1. 5. Act. 19. 18. Jam. 5. 16. In that of *praiſing* or *giving thanks*, Matt. 11. 25. Luk. 10. 21. Rom. 14. 11, 15. Phil. 2, 11. Rev. 3. 5. and ſo here, which being an expreſſion of *joy*, is oft taken for *joy* it ſelf, and ſo is fit for this turne, the covetous Purſe-bearer being very well pleaſed with ſuch a bargain. Dr. *Ham.* Annot. *a.*

Promote] *And go to be promoted over the trees*, Judg. 9. 9. or go up and downe for other trees, marg.

Prophеſie] *And propheſied*, Luk. 1. 67. Beſides, the *foretelling* of *future* events, which is the ordinary notion of *to propheſie*, it ſignifies, 2. To work miracles, Eccl. 48. 14. 3. To declare the Wil of God to any, by revelation or miſſion from him. In which ſenſe as *Chriſts prophetick office* conſiſted in revealing the Wil of God to the world, ſo all that have in any degree done the like, are ſtyled *Prophets*. All that have taught men their duties towards God and men. Thus the Heathen Poets which ordinarily reprehended their vices, are by St. *Paul* called, *their owne Prophets*, Tit. 1. 12. Thus when Exod. 7. 1. God ſaid to *Moſes*, *I have made thee a God to Pharaoh, and Aaron thy Brother ſhall be thy Prophet*; the meaning is, that what God had or ſhould command *Moſes* ſhould (as God to a Prophet, the Oracle to the προφήτης) deliver to *Aaron*, concerning *Pharaoh*; and *Aaron* ſhould go as a Prophet ſent from God, and deliver it to *Pharaoh*, Exod. 4. 16. 4. To expound or interpret Scripture, 1 Cor. 14. 1, 4, 5, 6, 22, 24, 29, 31, 32. 5. It's ſometime ſet to ſignifie wilde raving behaviour or ſpeaking, ſuch as the ἐνθουσιασμοὶ, or *Enthuſiaſts* among the Heathen, men poſſeſt with diabolicall furies, were wont to uſe, 1 Sam. 18. 10, 11. The reaſon of this is clear, v. 12. becauſe Prophets did ordinarily both ſpeak and act in a manner far diſtant and remote from the ordinary practiſe of other men; uſed ſtrange language, ſtrange motions and agitations of the body, and accordingly were by many that looked on them, thought to be mad, 2 King. 9. 11. 6. Singing and praiſing God, forming of divine Hymnes, and ſinging them to God, 1 Sam. 10. 5. *And they ſhall propheſie, and thou ſhalt propheſie*, where the Chald. Par. reads, *ſhall ſing, and thou ſhalt praiſe with them.* And ſo it's poſſible it may be, Numb. 11. 25. And to this notion of *Propheſying*, muſt this place of *Zachary's propheſying* be interpreted, and ſo 1 Cor. 11. 5. Dr. *Ham.* Annot. *m.*

Prophet] *Being Prophets*, Act. 15. 32. They that are here called *Prophets*, are alſo called verſ. 22. ἡγουμένους ἐν τοῖς ἀδελφοῖς, *Governours of Churches*, and accordingly to be reſolved perſons intruſted with the power of Biſhops

in

in particular Churches of *Judea*, and ſo members of the Councel at *Jeruſalem*. *Idem* Annot. *e*.

More [illegible] *Prophet*, Matt. 11.9. *viz.* in reſpect of the clearneſs of Gods ſhewing Chriſt unto him, and his revealing him to others, pointing at him, ἰδοὺ, *behold*. *Idem* Ann. *d*.

That Prophet, Joh. 6. 14. The *Jews* expected a *Meſſiah*, whom they called ὁ προφήτης, *the Prophet*, but this a glorious one, and a powertull King, one that ſhould work their deliverance, free them from, and revenge them on the Nations, who had gotten the dominion over them. By this miracle of Chriſts in feeding ſuch a multitude with ſo ſmall proviſion, they conjectured rightly, that he was able to ſuſtain and feed the greateſt and moſt numerous Army, with very little charge, and hereupon were ready to come and take him by force to be their King, *i. e.* their Judge, or Leader to fight their battles for them. *Idem* Annot. *a*.

Secondarily Prophets, 1 Cor. 12. 28. Next after the Apoſtles are Prophets placed in the Church, both here, and Eph. 3. 5. & 4. 11. Their office was to preach more fully the Goſpel of Chriſt to thoſe who had formerly received it, and to that end they were inſpired by God with that ſpeciall gift of *interpreting* the propheſies, *&c.* of the Old Teſtament, thereby to confirm the *Jews* in the Faith; and beſide many other *ſpiritual gifts*, they had that of foretelling things to come, Act. 11. 27. Theſe differed from *Apoſtles* on one ſide, were inferiour to them, *had not that higher commiſſion*, ſaith *Theophylact*; and being joyned with Doctors, Act. 13. 1. did yet in this differ from them, ſay the *Scholiaſts*, that the *Prophets* did *ſpeak all from the Spirit, but the Doctors from themſelves*. *Idem* Ann. *b*.

Proſelyte] *To make one Proſelyte*, Mat. 23. 15. A Proſelyte is one that being a *Gentile* by Birth and Religion, comes over to the *Jewiſh* religion, either in whole, or in part. For there are three ſorts of Strangers, and two of Proſelytes in the *Jewiſh* Writings. The firſt ſort of Strangers are thoſe which continue *open Idolaters*, who were not permitted to live or have any place of beeing in the land of *Iſrael*. The ſecond ſort of *Strangers* are the firſt of *Proſelytes*, which though they imbraced not the whole *Jewiſh* religion of *Circumciſion*, *Waſhing*, *Sabbatizing*, *&c.* yet renounced the *idolatry* and πλῆθος, or *multitude* of the *Gentile-gods*, and aſſented to ſome foundations of the *Jewiſh* religion, which they called *the ſeven Precepts of the Sons of Adam*, and *of Noah*: (Which were,

1 Of *ſtrange worſhip*, or of renouncing the idolatry of the Heathens, the not worſhipping other gods.

2 Of the *benediction*, *i. e.* the worſhip of the Name, *i. e.* the true God.

3 Of *judgement*, or adminiſtration of juſtice.

4 Of *diſcloſing nakedneſſe*, *i. e.* of abſtaining from all uncleanneſſe.

5 Of *ſhedding blood*, or againſt *homicide*.

6 Of *theft*, or *rapine*, and *doing as they would be done to by others*.

7 Of *a member of any live creature*, or that they ſhould not eat the fleſh of any creature *with the blood in it*; a ceremony choſen by *God*, as a means to keep them in deteſtation and abhorrence of the ſin of *homicide*, occaſioned probably by the bloodineſſe that was among the men of the Old world, and accordingly given to *Noah* after the Flood, Geneſ. 9. 4. and conſequently to all the Proſelytes among the *Jews*. Whereof ſee on Act. 15. Ann. *d*.)

Theſe were called *Proſelytes of the gates*, were permitted to live among them, to come into the one Court (the outer) of the Temple; and in brief, were by the *Jews* allowed to have a portion in the life to come. The third ſort of Strangers, and ſecond of Proſelytes, are thoſe which embraced the whole *Jewiſh* religion, ſubmitted to be circumciſed, and to perform the whole number of the precepts of the Law, and theſe are admitted to priviledges proportionably, and differ nothing from a *Jew*, but onely that they are not born in the land, (of which ſort were *Urias* the *Hittite*, *Herod* the *Idumean*, whoſe Kingdome in his Succeſſors is therefore called מלכות גוים, *the Kingdome of the Strangers*, and *Nicolas*, Act. 6.) who were called גרי צדק, *Proſelytes of righteouſneſſe*, גרי ברית, *Proſelytes of the Covenant*. Theſe may perhaps be meant by the *children of the Covenant*, Act. 3. 25. The multitude there being mixt of *Jews* and *Proſelytes*, chap. 2. 5, 14. Dr. *Hamm.* Annot. *d*.

Proſperouſly] With good ſucceſſe, as one would have or wiſh it, 2 Chron. 7. 11. Pſal. 45. 4.

Proud] *God reſiſteth the proud*, Jam. 4. 6. The word ὑπερήφανος here, notes not particularly the vice of *pride* and *haughtineſſe*, but a generall *diſobedience* and *reſiſtance* againſt the Law of God, which is called ὕβρις, *con-*

mulicuſneſſe; and *ſuperbia*, *pride*, in oppoſition to *obedience*; as in *Virgil*,

Regum eſt
Parcere ſubjectis, & debellare ſuperbos.

It is the part of Kings to ſpare thoſe that ſubmit, and ſubdue the proud; a place directly parallel to this here out of the *Proverbs*; and which St. *Auguſtine* conceives to be had from thence. The place in the *Proverbs* reads, *God ſcorneth the ſcorners* (becauſe Scorners uſe to repell with ſcoffs all good counſels and admohitions) and ſo ſaith *Æſchylus*, *God is the juſt and heavy puniſher of the proud.* Dr. *Hamm.* Annot. *b.*

Proudly] Pſal. 17. 10. In pride, haughtily. *Aynſw.*

Dealt proudly, Neh. 9. 16. Rebellious and obſtinate ſinners, manifeſt pride of heart againſt God himſelf. *Annot.*

P V.

Publican] *Many Publicans and ſinners*, Mat. 9. 10. *Publicans* were infamous perſons among the *Jews*, not onely becauſe they *dealt*, and (by neceſſity of their Trade) *converſed* with the *Gentiles*, (whence perhaps the ἁμαρτωλοὶ, *ſinners*, here joyned with them, note *Heathens*, call'd *ſinners of the Gentiles*, Gal. 2. 15. And as *Publicans* and *Sinners* here, ſo we read *Publicans* and *Heathens*, chap. 18. 17.) but alſo in reſpect of their *calling*, that of *hiring* the *tributes* at a *price*, and raiſing gain to themſelves by *exaction*. *The Publicans trade is filthy and ſordid*, ſaith *Artemidorus*. And ſo that of the Poet, *All Publicans are theeves, all rapacious*, or *robbers*. And the *Hebrews* have a proverb, *Have not a Wife out of a family in which there is a Publican*, becauſe they are all *Publicans*, *theeves*, *wicked ſinners*. According to this is *Zacheus* his confeſſion of his former life, Luk. 19. 8. Dr. *Ham.* Ann. *c.*

Publickly] Openly, in the hearing of others, Act. 18. 28. & 20. 20.

Pure] *Keep thy ſelf pure*, 1 Tim. 5. 22. The meaning hereof will appear by the *ancient Gloſſary*. Ἁγνὸς, *caſtus*, it ſignifies that kinde of *purity* which conſiſts in perfect *chaſtity*, free from all ſhew of *impurity*. So ch. 3. 2. 2 Cor. 11. 2. Tit. 2. 5. Dr. *Hamm.* Annot. *g.*

Purpoſe] To intend, reſolve, determine, 2 Chr. 28. 10. & 32. 2. Iſa. 14. 24.

Purſe] *In your purſes*, Mat. 10. 9. The word ζώνη that literally ſignifies a *girdle*, both in *Greek* and *Latine* Authors, ſignifies alſo a *purſe*, either becauſe that was wont to be ſowed or faſtned to the *girdle*, or becauſe the *girdle* being a *looſe* thing, tyed about the *middle*, they uſed to wrap up [illegible] money within it. Dr. *Hamm.* Annot. *e.*

Purſue] *From purſuing him*, 2 Chr. 18. 32. Heb. *from after him*, marg.

Purſuer] One that eagerly followeth after another for his ruine and overthrow, Joſh. 2. 16, 22. Lam. 1. 6.

Put] *To put her away*, Mat. 1. 19. This here muſt be taken not as an act of *divorce*, but ſo as without taking notice of the *betrothing*, which being ordinarily performed at home, might be kept from *publick knowledge*; and ſo her *being with childe* needed not bring the *puniſhment* of one found by the Husband to be no Maid, Deut. 22. 2. upon her, but onely that which belonged to the *unmarryed*. D. *Ham.* Ann. *i.*

Put to the worſe, 2 Chr. 25. 22. Heb. *ſmitten*, marg.

Q u.

Queſtion] *What queſtion ye with them*, or among your ſelves, marg. Mar. 9. 16. The Originall συζητέω is rendred in Mar. 12. 28. by *reaſoning together*, in Luk. 22. 23. by *enquiring among themſelves*, in Act. 6. 9. by *diſputing*. So Act. 9. 29. it properly ſignifieth, to enquire of the truth by a familiar conference, yet ſo as that often what one holdeth, another denyeth. *Leigh Crit. Sac.*

Then he queſtioned with him, Luk. 23. 9. ἐπηρώτα αὐτὸν. The originall ἐπερωτάω, is rendred in Mat. 12. 10. by *asking*, in Matt. 16. 1. by *deſiring*, in Mat. 22. 35. by *asking a queſtion*, in Luk. 3. 14. by *demanding*. What queſtions *Herod*'s were, are not expreſſed, but not being *propounded* with any intent to be *converted*, but for his *curioſity*, Chriſt therefore would not afford an anſwer.

Quiet] *Quieted my ſelf* (Hebr. *my ſoul*, m.) Pſal 131. 2. *Stilled*, or *made ſilent*, refraining it from noyſome luſts. *Aynſw.*

When he quieteth the earth, Job 37. 18. When God takes away the ſtorm from it, and ſends heat. Or *imperſonally*, when the earth is quieted. *Annot.*

Have

Have quieted my ſpirit in the North Countrey, Zech. 6. 8. Have perfectly executed their charge, and given me ſatisfaction; either ſatisfying me in my revenge upon the *Chaldeans*, for the wrong done to my people, as Iſa. 1. 24. Or, ſo working upon my people yet remaining there, ſo reducing them to penitency and piety, as thereby rendring me pacified and appeaſed toward them; not minding utterly to caſt them off, but really to be reconciled with them, and intreated by them. *Annot.*

R A.

Racha] Mat. 5. 22. Ραχὰ is an Heb. word, and ſignifies *vain*, or *empty*, and being applyed to any man, is a word of *contumely*, calling him *empty*, *deſpicable*, *witleſſe* fellow. This is here forbidden by Chriſt, and (as an unſupportable wound to anothers reputation, which is generally prized next to life, often preferred before it) is by him thought fit to be ſuperadded to the old Command of *not killing*. And this is an elevation of Chriſts *doctrine* above the Heathen *theologie*, which *gives leave* to reproach, and *counſels* to contumelious words. Dr. *Ham.* Annot. *l.*

Rachab, *or* Rahab] Mat. 1. 5 That *Rachab* was the Wife of *Salmon*, and Mother of *Boaz*, is not ſet down in the Old Teſtament, nor mentioned in the *genealogie* in St. *Luke*, but recited by this Evangeliſt, either out of the *Cabala* or *Tradition*, or elſe from ſome other written Author of ſufficient credit among the *Jews*, as the names of *Jannes* and *Jambres*, 2 Tim. 3. 8. and ſome others appear to have been. Dr. *Ham.* Annot. *c.*

Rags] *As filthy rags*, Iſa. 64. 6. Concerning the notion of the word here uſed, and not elſewhere read; as alſo concerning the notation of it, there is great variety of opinions, even among the *Jewiſh* Criticks themſelves. Some of them render it, *a coat of patches*, or *rags*, a Beggars coat, made up of rags of old cloth, worn out, and caſt away, from a Chald. word that ſo ſignifies. Others, *a garment defiled with blood*, from a word that ſignifies *prey* or *ſpoyl*, Gen. 49. 27. For that *garments* ſo taken from ravenous beaſts, or by men in fight, are uſually ſuch, Gen. 37. 31, 33. chap. 9. 5. See Lam. 4. 14, 15. Others, a *clout of ſores*; a clout, or rag, pulled off from ſome matury ſore, from a Chald. word ſo ſignifying, Lev. 13. 2. Others, the *cloth* or *ſheet*, mentioned Deut. 22. 15, 17. from a term that imports *teſtimony*. Others, a *birth-clout*, or *cloth* uſed about *child-birth*, from a Chald. word ſignifying to *bear*, or to be *with-childe*. Others laſtly, a *cloth*, or *cloth of ſeparations*, a *menſtruous cloth* or *clout*, as coming from a word that ſignifies both in Hebr. and Chald. as before *to put away*, or *to remove and ſeparate*, Prov. 25. 20. Dan. 2. 21. and as having affinity with another word of that notion, Ezek. 7. 19, 20. & 36. 17. and this moſt pitch upon; the old Latine among others, and our oldeſt Engliſh. Nor is the Greek deemed to intend other, when it rendreth it of a *ſitting* woman, being ſuppoſed to have an eye to that of *Rachel*, Gen. 31. 34, 35. Nor the Chald. who rendreth it an *abominable* thing in generall; but hath a word in particular deſigning this, derived from it. And to ſome ſuch loathſome and naſty ſtuffe in all likelyhood, doth the Prophet compare the moſt righteous among the main multitude of his people. See cha. 30. 22. Lam. 1. 17. *Annot.*

Railer] *Or a Railer*, 1 Cor. 5. 11. That λοιδορὸς ſignifies a *railer*, or *opprobrious*, *contumelious ſpeaker*, there is no doubt; but that it ſignifies *reproachfull actions* as well as *words*, there is as little queſtion; and therefore *Heſychius* that renders it κακολογῶν in reference to *words*, renders it ὑβριστὴς, a *contumelious perſon*, it may be in reſpect of *actions* alſo. And then it may be here another notation of the *Heathen Gnoſticks* ſins of *uncleanneſſe*, which in all languages have been civilly expreſt by words that note *contumely*, or *reproach*. If this be not it, it may then, according to the ordinary uſe of the word for *reproachfull* ſpeeches, refer to the *uncharitableneſſe* of the *Gnoſticks*, in accuſing the Chriſtians, and ſo ſtirring up perſecutions againſt them. Dr. *Ham.* Annot. *k.*

Rainy] *A rainy day*, Prov. 27. 15. A day wherein there's ſtore of rain.

Ran] 1 King. 18. 35. Hebr. *went*, marg. *Ran thorow*, 2 Chro. 32. 4. Hebr. *overflowed*, marg.

Ranſome] *I will ranſome them*, Hoſ. 13. 14. Vouchſafe them a *temporall* deliverance from captivity, and a *ſpirituall* deliverance from the power of the grave and death. *Annot.*

The Lord hath ranſomed Jacob, Jer. 31. 11. or reſcued him. *Annot.*

Rably] Headlong, unadviſedly, without diſcretion or deliberation, Act. 19. 37.

Rabenous] *Nor any ravenous beaſt*, Iſa. 35. 5. Heb. *a ravenous of beaſts*. The word properly ſignifieth a *burgler*, one that breaketh into houſes to rob and ſpoyl, or murder and miſchief, Ezek. 7. 22. & 18. 10. Hoſ. 4. 2. Mic. 2. 13. More generally rendred *robbers*, Jer. 7. 11. alluded to, Joh. 10. 1, 8, 10. here uſed for any ravenous creature: ſuch among wilde beaſts as theſe are among men; *ravenous*, or *ravener* (for the word is ſubſtantive) *of beaſts*, that is, not one that in a *ravenous* manner maketh havock and ſpoyl of other beaſts (though ſuch commonly ſo doe) but one among beaſts that is ſo qualified, or ſo practiſeth; as choyce of Firs and Cedars, is not the choyce that others make of Cedars, but the choyce ones among them, ch. 37. 24. Jer. 22. 7. *Annot. Calling a ravenous bird from the Eaſt*, Iſa. 46. 11. *Cyrus* from *Perſia* lying to the Eaſt of *Babylon*, ch. 41. 2, 25. who ſhould come ſwiftly and ſeiſe upon *Babylon*, as an Eagle or Vulture upon his prey, Job 9. 26. By either of which alſo *Cyrus* might be reſembled, in regard of his hooked noſe like an Eagles or Vultures beak; which was in him ſo notable, that it brought men ſo marked in much repute among the *Perſians*. *Annot.*

Rabin] Spoyl, Nah. 2. 12.

R E.

Reaſon] *Should he reaſon with unprofitable talk?* Job 15. 3. The word ſignifies,

1. To reaſon a caſe by anſwers and replyes, ch. 6. 25.

2. To convince, confute, or reprove ſuch as are in the wrong, ch 6. 26.

3. To correct or ſcourge one for ſin, Pſal. 6. 1.

Here it is taken in the firſt ſenſe. *Annot.*

It ſignifieth alſo to conferre, diſcourſe, diſpute, contend, debate about a buſineſſe, Mat. 16. 8. Mar. 8. 16. Act. 17. 2.

Reaſonable, *or* rationall ſerbice] Rom. It may poſſibly be ſuch as will be agreeable to the notion of ὁ λόγος, *the Word*, as it ſignifies *Chriſt*, and then it's the *Chriſtian ſervice*. It may be, as λόγος ſignifies the *Word* or *Scripture*, and then it will be that worſhip which is preſcribed us in the Scripture; and ſo the Syr. ſeems to underſtand it, ſetting down for λογικὴν לעמי דבר, *ſecundum os verbi*, according to the mouth of the Word, i. e. ſuch as the Word preſcribes. It may be alſo as λόγος *Word*, is oppoſed to νόμος *Law*, and then it will be the *Evangelicall worſhip*. And once more it may note ſuch a worſhip of God as is moſt agreeable to *reaſon*, and ſuch as a rationall man will reſolve to be moſt agreeable to ſo excellent and pure a Deitie. But the circumſtances of the place, and oppoſition to the ſacrifices of the Law, the beaſts that were offered there, ſeem to reſtrain it to the vulgar and ordinary notion of λογικὴν, *rationall*, in oppoſition to the *irrationall* ſacrifices under the Law, as ζῶσα, *living* before, to the *dead bodies* among them. Dr. *H.* Annot. *a.*

Rebellious] Againſt the Lord, Deut. 9. 7. Againſt Parents, Deut. 21. 18, 20. Spoken of Children, Deut. 30. 1. City, Ezr. 4. 12, 15. Generation, Pſal. 78. 8. Heart, Jerem. 5. 23. Houſe, Ezek. 2. 5, 6. Nation, Ezek. 2. 3. People, Iſa. 30. 9. Princes, Iſa. 1. 23. Son, Deut. 21. 18, 20.

A rebellious Son, Deut. 21. 18. The Heb. *Moreh* ſignifieth one that changeth or turneth to the worſe, both in heart and action, and in particular turneth from and oppoſeth the Word of God, as Deut. 1. 26, 43. & 9. 7, 23, 24. The Gr. here tranſlateth it *contentious*; the inſtance of this rebellion is ſhewed, v. 20. *Aynſw.*

Rebels] Numb. 17. 10. Heb. *children of rebellion*, marg. The Gr. tranſlateth, the *diſobedient Sons*, meaning the *Iſraelites*, called *Sons*, or *children of rebellion*, becauſe they were ſo much addicted thereunto, as if Rebellion it ſelf had been their Mother. *Idem.*

Rebuker] *Though I have been a rebuker of them all*, Hoſ. 5. 2. Heb. *a correction*; that is, I that am the ſupreme Lord, will look over and correct their judgements, and make theſe falſe Judges give an account. I will be he that ſhall reprove and puniſh all theſe iniquities, Job 24. 16. Hoſ. 6. 9. Or, this they did, though I did rebuke them by my Prophets, and labour their amendment, which takes away all excuſe from them, and aggravates their crime; yet ſome would make the meening this, *And I have been rebuked of them all*, like that chap. 4. 4. & Lament. 3. 13. & Pſal. 22. 6, 7. & 44. 14. *Annot.*

Rebukes] Pſal. 39. 11. Reproofs. *Aynſw. Furious rebukes*, Ezek. 5. 15. Such as were not to cure, but to deſtroy. *Annot.*

Received up] Luk. 9. 51. Crucified, (See Joh. 12. 32.) Dr. *Ham.* Paraph.

Reconcile] *Be reconciled*, Matt. 5. 24. Reconcile thy ſelfe, appeaſe, get his favour.

So

So 1 Cor. 7.11. So Rom. 5.10. *Reconciled to God, i. e.* reſtored to his favour, God pacified toward us. Dr. *Ham.* Ann. *m.*

Reddiſh] Levit. 13.19. That hath any red colour, little or much, mingled with it. *Aynſw.*

Redemption of your bodies] Rom. 8.23. *Deliverance* (which is one kinde of *adoption*) from *ſervitude* and *oppreſſions*, the reſcuing our outward man out of the *afflictions* which encompaſſe us at the preſent (See verſ. 18.) and *deliverance* (from which, it's clear, we have not yet attained unto) and alſo from *death* it ſelf by the reſurrection of the body. Dr. *Ham* Par.

Redneſſe] Spoken of the eyes coming through drunkenneſſe, Prov. 23.29.

Redound] To abound, overflow, 2 Cor 4.15.

Refiner] One that by melting his oar or metall in the fire, purgeth the gold or ſilver from the droſſe. See Prov. 17.3. Jerem. 9.7. Applyed unto Chriſt, Mal. 3.2, 3.

Refreſhing] *Times of refreſhing ſhall come*, Act. 3.19. It is a *figurative* manner of ſpeaking, taken from *Workmen* repoſing themſelves in the cool ſhades; to repreſent eternall reſt after the labours and travels of this life. See Luk. 16.25. Rev. 7.15,16. & 14.13. Or he pointeth here at that w^ch *Paul* writeth, Rom. 11.23, 26. the final *calling* of the *Jews* by the Goſpel preached; to which thoſe words which before were preached unto you, verſ. 20. may alſo relate. *Annot.*

Regard] *In regard of the oath of God*, Eccleſ. 8.2. Becauſe of, in reſpect of.

And to him they had regard, Act. 8.11. Attended, applyed their minde or heart unto, were wholly addicted, gave ear unto, obeyed, did ſo obſerve that they placed their hope and confidence in him, became his followers. See *Leigh Crit. Sac.* in προσέχω.

Regeneration] Mat. 19.28. The word παλιγγενεσία ſignifies properly a *new* or *ſecond* ſtate. In *ſacred* Writers it's uſed agreeably for the *reſurrection*, whether that of the *future being* of *body* and *ſoul*, or that which Chriſt is pleaſed to make preparative to it the *ſpiritual proſelytiſme*, expreſt by that phraſe, Tit. 3.5. The *change* and *renovation* of the *ſoul* and *affections* in this life, and as a *token*, and *ſigne* of that work of *Chriſts*, it is uſed for *baptiſme*, that being *born of water*, and the *holy Ghoſt*, Joh. 3. Farther yet, and by the ſame *analogie* it may ſignifie that *ſecond* or *new ſtate*, that αἰὼνα ἀτὸν, in *Iſaiah*, that *age to come*, *i. e.* the ſtate of the Church under Chriſt, or his ſpirituall Kingdome, beginning at the *reſurrection* of Chriſt; and this either in reſpect of the beginning of it, *Chriſts reſurrection*, which is fitly ſtyled παλιγγενεσία, the *new birth* of Chriſt; or elſe in regard that all other things (*i. e.* the *generall diſpoſall of all things in the Church*) are become *new*, 2 Cor. 5.17. The *Gentiles* received into the Church, the *Jewiſh prieſthood* and *ceremonies* aboliſhed, &c. Dr. *Hammond* Annot. *d.*

Reign] Dominion, rule, government, 1 King. 6.1.

Remiſſion] Rom. 3.25. or paſſing over, marg.

Remnant] The *remainder* is ordinarily (in a Stewards account) a very contemptible low ſumme; and ſo is it that the Prophets call שׁאר, a *remnant*, ὑπολείμμα, that which remains of a far greater ſum, and ſo is fit to denote that ſmall number of the *Jews* which received the faith of Chriſt (at the preaching of the Goſpel then unto them) in proportion to, and compariſon with the far greater number that ſtood out againſt it. Dr. *Ham.* on Rom. 9.24. Annot. *k.*

Remphan] Act. 7.43. *Diodorus Siculus* mentions *Remphis* Son of *Cephna*, as King of *Ægypt*, about the time that *Jacob* went down thither, and ſaith of him, that he gathered an infinite maſſe of wealth, and left behind him at his death 4000000 *talents*; which makes it probable that he was that Prince which in the famine by *Joſeph's* advice got all the wealth of *Ægypt*, and the neighbour Countreys. This perſon was afterwards worſhipped as a God, for having *preſerved Ægypt*, and accordingly placed among the *ſtars*, and ſo the image of one of the *planets*, here called ἄστρον, a *ſtar*, ſet to ſignifie him. This *ſtar* it ſeems was *Saturn*, for ſo an *old Ægyptian* Alphabet which ſets down the names of the *planets*, for *Saturn* hath Ρυφαν, ῥυφὰν. Of this perſon, that *tradition* in *Suidas* is very intelligible, where of *Apis*, the *Ægyptian god*, it's ſaid, that he was *a certain rich man*, to whom *at his death they erected a Temple*, in which *an Oxe was fed, as being the Hieroglyphick of an Husbandman.* By which alſo it appears, that this was that *Calf* or *Bullock* worſhipt by the *Iſraelites*, *Saturn* being among the *Gentiles* preſident of Husbandry, and therefore ſometimes worſhipt in the ſhape of that beaſt, (under the name of *Apis*) as being the chief inſtrument in *ploughing* of the ground. Dr. *Ham.* Annot. *f.*

Renowned] Numb. 1.16. or *the called*, that is, *Statesmen*, such as were men of renowne, for age and wisdome, and called to consult about matters of State. See Num. 16.2. *Aynsw.*

Shall never be renowned, Isa. 14.20. Hebr. *shall not be called for ever*; that is, it shall not last alwayes, not continue for any long time, but be cut off ere long. *Annot.*

Rent] *The High-priest rent his cloaths*, Mat. 26.65. That *rending of cloaths* was an expression of *indignation*, holy *zeal* and piety among the *Jews*, expresst on severall occasions, especially of *grief* in humiliation, and of *anger* on the hearing of any blasphemous speech, is ordinarily known by all; onely the difficulty here is, how this could be fit or proper for the High-priest to do, which is made unlawful for the Priests, Lev.10.6. & 21.10. But the answer is easie, that that prohibition in *Leviticus*, extends onely to the not *tearing* of the *Sacerdotall* garments, *i.e.* of those which are used onely in the Priests office, Exod. 28.32. & 39.23. Dr. *Hamm.* Annot. *l.*

Repentance] *Which need no repentance*, Luk. 15.7. The difference of μετάνοια *change* of *minde*, from λύπη *grief* or *sorrow* for *sin*, or *dislike* of what a man hath done, is sufficiently known, and as it hath place in many other passages, so eminently in this. For as he that lives a *godly* life, may and doth often fall into such sins as deserve his *sorrow* and *displeasure* at himself, and so cannot be said not to want that sorrow; so it is certain, that that man continuing all his life so, without any eminent fall into wilfull sin, may be said not to need that μετάνοια, that *change* which is here spoken of, and is required to the bringing home of a *lost sheep*, a *prodigall* to his *Fathers* house. So *he that was washt already, had no need* (saith Christ) *save to wash his feet, but is clean every whit*, Joh.13.10. Dr *Ha.* Annot. *a.*

No place of repentance, Heb. 12.16. or, way to change his minde, marg.

Report] To declare, manifest, make openly known, divulge, noyse abroad, Jer. 20.10. Mat. 28.15. 1 Cor. 14.25.

Reproach] *I have rolled away the reproach of Ægypt*, Josh. 5.9. *i.e.* I have freed you from that shame and dishonour which did lye upon you whilest ye were Bond-slaves in the Land of *Ægypt*, by receiving you into covenant with me, acknowledging you for my peculiar people, and admitting you to have this priviledge, sealed unto you by this seal of Circumcision. *Some* understand hereby the *Ægyptians reproaches*, which they cast upon them whilest they were in the Wilderness, as though God had not out of his love delivered them out of *Ægypt*, but rather to wear and waste them in the Wilderness, even unto utter ruine, seeing they remained there still, after so many yeers spent, till they were almost consumed, and were not brought into the Promised land. See Deut. 8.28. Num. 14.16. The which report was now taken away, by their entring into the Land, which was unto them an earnest of all the rest, and now further secured by Gods renewing his Covenant with them, concerning their full possession of it, and confirming their faith in full assurance of it, by Circumcision and the Passover, which were as seals added to the promise. Some understand hereby, the wicked religion of *Ægypt*, with which they were infected and corrupted by living and conversing with them; from which he now delivered them, by renewing his Covenant with them, and confirming it unto them by his seals, the Sacraments. *Others*, by this *reproach* understand the *reproach* which did lye upon the *Ægyptians* themselves, as upon all other Nations, in that being out of covenant with God, and not partakers of the seals of it, they were aliens and strangers from God, in an Heathenish and damnable condition, and were so reputed and had in abomination with the Church and people of God, Genes. 34.16. 1 Sam. 17.26. From which *reproach* they were now freed by receiving the Sacrament of Circumcision. *Others* understand, and that very probably, the *reproach* which the *Israelites* themselves had contracted in *Egypt*, when as living among them for above 200 yeers, they imitated their evill manners, and were tainted with their superstitious and false worship, Exo. 32.1. neglecting Gods sincere worship and service; and hereby, as also by their late rebellion, had left this *reproach* upon their children, through the just judgement of God, that they had not the Sacrament of Gods covenant, but had their foreskin still upon them all the while they lived in the Wilderness, Numb. 14. 34, 35. From which wicked Nation they were now differenced, in that they did by Circumcision take upon them, and wear Gods livery and cognizance. *Annot.*

See *Roll*, where this is more briefly set down.

Reproach] To shame, Ruth 2.15. marg. To blaspheme and dishonour, 2 Ki. 19.4, 16

To

To caſt aſperſions upon, Neh. 6. 13. To diſgrace, and ſpeak contumelioufly of, Job 19. 3. To upbraid, Luk. 6. 22.

Reproachfully] To ones diſgrace, Job 16. 10. 1 Tim. 5. 14.

Reprobate] The word ἀδόκιμος hath two notions eſpecially, one among the *Metallifts*, the other belonging to the *Agones*; any metall that will not bear the δοκιμή, or *tryall*; or, which being *tryed*, betrayes it ſelf to be *adulterate*, is ἀδόκιμος, *reprobate*. But the notion that ſeems moſt peculiarly to belong to it in the New Teſtament, is the other, taken from the *Agones*, whereas he that *ſtrives* as he ought, and conquers, is δόκιμος, *approved*, 2 Tim. 5. 15. & Jam. 1. 12. So he that loſes the *game* and *prize*, that doth not *run* or *ſtrive*, νομίμως, *according to the laws of the game*, and ſo *overcome*, is ſaid to be ἀδόκιμος, to *miſcarry* in the *race*, and ſo to *loſe* the reward of it. Thus 1 Cor. 9. 27. it's at the concluſion of an *Agoniſticall* diſcourſe of *running* and *cuffing*, &c. The cloſe of which is, that the Apoſtle uſes all his moſt earneſt endevours, leſt being a κήρυξ, *Preacher*, *Cryer*, *Officer* in the *Agones*, to propoſe the *laws* and *rewards* of the *Agones* to others (which is to *proclaim* ſuch a man *conquerour*, ſuch a man to have *loſt*) he himſelfe ſhould ἀποκηρυχθῆναι be *rejected*, found uncapable of the reward by all aſpired to, *i. e.* fail of that *crown* of *eternall life*. So 2 Tim. 3. 8. ἀδόκιμοι περὶ τὴν πίστιν, in the matter of *faith*, ſuch as were found *unworthy* of *reward* by *God*, propoſed to *Chriſtians*. So Tit. 1. 16. ἀδόκιμοι, *to every good work*, that do nothing fit to be *approved* by *God* or *man*. Dr. *Ham.* on Rom. 1. 28. Annot. *g*.

Reproof] Applyed, 1. unto *God*, Job 26. 11. (whereby ſome underſtand the ſignes of Gods indignation; others, the thunder; others, earthquakes. *Annot.*)

2. Unto the *Scripture*, being *profitable for reproof*, 2 Tim. 3. 16. that is, to convince the enemies of the truth.

3. Unto *wiſdome*, (of which when we come to the Word) Prov. 1. 20. whoſe *reproofs* as they are intended for the converſion of a ſinner, Prov. 1. 23. and very advantagious unto ſuch as give ear unto them, Prov. 13. 18. & 15. 5, 31. arguing that they are wiſe, Prov. 17. 10. (and indeed *the rod and reproof give wiſdome*, Prov. 29. 15.) So to ſleight, contemne, or deſpiſe the ſame is very harmfull, and fearfully puniſhed, Prov. 1. 25--30. & 10. 17. & 12. 1. & 15. 10. 32.

Reprover] *A wiſe reprover*, Prov. 25. 12. One that is adviſed and diſcreet in adviſing, admoniſhing, counſelling, reproving; obſerving time, place, the nature and diſpoſition of the parties to be reproved, the fault for which, and the like circumſtances.

A reprover, Ezek. 3. 26. Heb. *a man reproving*. *Annot.*

Repute] Reputed vile, Job 18. 3. Hebr. *polluted* or *unclean*, and therefore fit to be rejected. *Annot.*

Reputed, Dan. 4. 35. Thought, held, eſteemed, accounted.

Requeſt] To demand, deſire, pray, intreat for, Judg. 8. 26. 1 King. 19. 4. 1 Chr. 4. 10. Dan. 1. 8.

Reſemblance] *This is their reſemblance*, Zech. 5. 6. or, *this is their eye*. Hereby is meant Gods univerſall *providence*, which is preſident over his judgements, and ſees in the Church the whole bulk and body of wicked men. *Others* thus, this reſembles them and their wickedneſſe bounded in, and circumſcribed by Gods *all knowing* and *all-diſpoſing* providence, who ſees how every ones ſins fill up the common meaſure. *Annot.*

Reſiſt not evil] Matt. 5. 39. The word ἀντῆναι, may here ſignifie (in a notion wherein ἀντὶ in compoſition imports *vicem referre*) *repayment* of *injury*, *violence*, &c. And it's obſervable that the word is applyed in the Old Teſtament to *impleading* or *proſecuting* at Law, as Jer. 49. 19. where the Heb. reads עמד, *diem dicere*, to *implead*, the Gr. have τίς ἀντήσεταί μοι, *who ſhall reſiſt me?* And ſo the word עמד, when it's rendred ἀντῆναι, to *reſiſt*, Iſa. 5. 8. it ſignifies *impleading in judgement*, & Obad. 11. *to uſe violence againſt any*. So ענה, which ſignifies any kinde of *return* to another in word or action, is rendred ἀντῆναι, to *reſiſt*, as Deu. 19. 18. Iſa. 3. 9. & 59. 12. Jer. 14. 7. By which (as it's here ſet in *oppoſition* to the *lex talionis*, *law of retaliation*, the *eye for eye*, verſ. 38.) it will appear, that in caſes of this nature (*a light contumely*, &c.) not onely *private revenge* is interdicted *Chriſtians*, but alſo the exacting of *legal revenge* before the Magiſtrate. But beſide this, ἀντῆναι ſignifies ordinarily *violent* and *armed* reſiſtance, Rom. 13. 2. and then the matter of *precept* will be, that in *injuries* (of this *nature* again) we may not for the ſecuring of our ſelves from more, flie to any *violent reſiſtance*. *Patience* at the *preſent*, and *depending* on *Gods providence* for the *future* doth much better become a Chriſtian. See Jam. 5. 6. Dr. *Hamm.* Annot. *q*.

To

To reſiſt him, Zech. 3. 1. Heb. *to be his adverſary*, marg.

Reſpecter] *God is no reſpecter of perſons*, Act. 10 34. Or, hath no regard in his acceptance, to the externall condition of the perſon, as of what nation, family, name, or quality he be of. He ſpeaketh here of thoſe following degrees of grace, faith, and obedience, which where ever they are found, it's evident they are acceptable to him. *Annot.*

Reſt] The reſidue, remainder, other part, others, ſpoken of and applyed unto divers things, Gen. 30. 36. Levit. 5. 9. Numb. 31. 8, 32. Judg. 7 6.

Reſtitution] *Make full reſtitution*, Exod. 22. 3. *Paying he ſhall pay.* So verſ. 5. *ſhall pay. Aynſw.*

Untill the times of reſtitution of all things, Act. 3. 21. Unto the *perfection* of the Kingdome of Chriſt, wherein all ſhall be repaired which ſin hath diſordered and ruined; wherein *the creature ſhall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God. Annot.*

Reſtore] Gal. 6. 1. The word καταρτίζειν, which we render *reſtore*, ſignifies properly *to put in joynt* any *member* of a *body* which is *diſlocated*, and ſo fitly belongs to the *reſtoring* an *excommunicate* perſon to the ſociety and peace of the Church. Dr. *Ham.* Annot. *a.*

And reſtore all things, Mat. 17. 11. Ἀποκαταστήσει, the word here uſed is rendred by *Heſychius* and *Thavorinus*, to *finiſh* or *perfect*. According to this notation of the word, this would be the importance of the place, he ſhall *finiſh* or *perform*, *eſtabliſh*, *ſettle all things*; *both perform* all that was *propheſied* of *Elias*, at his coming, and cloſe and ſhut up the firſt ſtate of the world, that of the *Moſaicall œconomy*, making entrance, as an harbinger; on the ſecond, that of the *Meſſias*. In this ſenſe it is that it is ſaid, that *the Law and the Prophets were untill John*, noting him to be the concluſion and ſhutting up, finiſhing and cloſing that ſtate, and that was to be the office of *Elias*, under whoſe name *John* was prefigured. And thus the word ἀποκαταστάσεως clearly ſignifies, Act. 3. 21. But it's alſo certain that this word hath another ſignification belonging to it, to *reſtore* or *reduce*, Act. 1. 7. So for this place in St. *Matth.* it muſt be obſerved, that Mal. 4. 8. where *Elias's coming* it's there added in the *Septuagint*, in ſtead of השיב לב, *he ſhall turn the heart of the Fathers* (not *to*, but) *with the children*, ἀποκαταστήσει καρδίαν (the word here uſed) *he ſhall reduce* or *reſtore the heart*. And it's evident, that this place refers to that, though it repeat not the remainder of that verſe, but onely πάντα in ſtead of it; and doing ſo, it muſt then ſignifie *John Baptiſt's preaching* of *repentance* (which is the ſignification of תשובה, and the importance of that verſe in *Malachi*) and by that means *converting* them to the *faith* of *Chriſt*, *i.e.* by his *preaching*, *endevouring*, though not very ſucceſſefully, to do ſo. This then being the meaning of that *propheſie* in *Malachi*, of a *ſpiritual reſtoring*, *bringing* them to *repentance*, or *preaching* the *doctrine* of *repentance* to the *Jews*, they underſtood it in a more *carnall* ſenſe, of *reſtoring* them to their ſplendid ſtate again, which they enjoyed before their *captivities*, and late conqueſt of the *Romanes* over them. Dr. *Ha.* Annot. *b.*

Reſtorer] *A reſtorer of thy life*, Ruth 4. 15. *i.e.* He ſhall comfort and revive thee, *reſtoring* thee as it were to a new life. See Pſal. 19. 8. & 23. 3. Lam. 1. 11. *Annot.*

The reſtorer of paths to dwell in, Iſa. 58. 12. That is, the cleerer of thoſe wayes, by which men may return to thoſe places, where they are to inhabit, whereas they were formerly neglected and diſuſed, and conſequently overgrown, either through want of people to travel, or of ſafety to travellers, Judg. 5. 6, 7. Lam. 1. 4. Or, the *returner* of thoſe places that were made *paths* of before, by the enemy paſſing to and fro over them, having ruined the buildings, and flatted the foundation of them, to be places for men to inhabit again. *Annot.*

Reſtraint] *There is no reſtraint to the Lord*, 1 Sam. 14. 6. that is, he is in himſelfe ſo omnipotent and all-ſufficient, that it is all one with him to ſave with few as with many. So 2 Chr. 14. 11. *Annot.*

Reſurrection] Matt. 22. 31. Ἀνάστασις, of which the *Sadducees* ask, v. 23. and ἀνάστασις ἐκ νεκρῶν, which Chriſt undertakes here to demonſtrate, doth not peculiarly ſignifie the *reſurrection* of the *body*, but denotes *another life* (beſides this, and after this) a *continuing* or being *kept alive* by God after departure out of this life; as that which is call'd, Rom. 9. 17. *raiſing up* (and in *Luke* the phraſe is ἐγείρεται, the ſame that there) is in the Hebr. from whence it's cited, Exod. 9. 16. *to make to ſtand*, and is rendred by the *Septuagint*, *keeping alive*, or *ſafe*. And the literall notation of the word ἀνάστασις goes no farther; for στάσις is *ſtanding*, or *ſubſiſting*, and ἀνὰ in compoſition ſignifies *re*, or *again*. So ἀνάστασις νεκρῶν, is the *reſubſiſtence*, or *ſecond ſtate* of men, that after

this

this life, consisting first of the *immortality* and continuance of the *soul* in state of separation, and at length in the *reunion* of the *body* to it, whereby it becomes perfect. It's true, it sometimes signifies the *resurrection* of the body distinctly, but that is, when it's joyned with the word σαρκὸς of the *flesh*, or σώματος of the *body*, or νεκρῶν of the *dead*, in the neuter, (as νεκρὰ signifies *cadavera*, or *dead bodies*) or when without any of these, the context of the Authour doth appear to restrain it to that sense; but here τῶν νεκρῶν, is the *masculine* (as appears by comparing it with the story in St. *Luke* distinctly νεκροὶ in the parallel) and the context doth not so restrain it, but rather enforceth the enlarging of it; in like manner, as οἱ λέγοντες μὴ εἶναι ἀνάστασιν, ve. 23. may be the character of the *Sadduces*, who denyed all *future life*, or *subsistence* of *soul* or *body* after death. And thus ἀνάστασις τῶν δικαίων seems to note Luk. 14.14. the *reward* there spoken of, being that which is opposed to our *rewarding* one another in this *life*; and so the phrase denoting *all*, which is not of this life, *i. e.* that *blisse* which the just enjoy after this life. And the phrase which the *Jews* used to signifie this, is the *age* or *world to come*, which these *Sadduces* distinctly denyed, and the *Pharisees* believed and affirmed. And sure St. *Paul*, one of those Pharisees *christianized*, did reckon of this *continued life of the soul*, contrary to the *mortality* or *sleeping* of it, when Phil. 1.23. he saith, that he desires ἀναλῦσαι (which sure is a phrase to expresse the *separation* of *soul* and *body*) and *to be with Christ*, which I suppose most conclude a *being* of the *soul*, and that a *happy* one, unlesse *Christ* be imagined still to be *asleep*; and so again, when he calls *travelling out of the body*, a *travelling to the Lord*, 2 Cor. 5. 8. Dr *Ham.* Annot. *d.*

Resurrection from the dead, Rom. 1. 4. Ἀνάστασις νεκρῶν, is the general word which contains under it the *rising* again of every *dead body*, and is applyable to every such particular that *riseth*, and so here denotes the *resurrection* of *Christ*, being by the context particularly determined to that, as in other places, it may denote the *resurrection* of any one or more *men*, as the context shall enforce. *Id.* Ann. *a.*

Reveal] *When the Lord Jesus shall be revealed from heaven*, 2 Thess. 1. 7. *The revelation of Christ*, as *the coming of Christ*, is a phrase of a doubtful signification; sometimes signifying the *coming* to the *finall* doom; sometimes also that *coming* that was described, Mat. 24. and was to be within that generation. And so sure it signifies in several places of St. *Peter*, 1 Pet. 1. 7, 13. & chap. 4. 13. and *the deliverance ready to be revealed in the last time*, ch. 1. 5. The *destruction* of the *Jews*, being the *time* of the *deliverance* and *escaping* to the *Christians* that were *persecuted* by them (See Rom. 13. 11.) So again, 1 Pet. 5. 1. where St. *Peter* saying of himself, that he was a *witnesse* of *the sufferings of Christ*, addeth, he was also *partaker of the glory that should be revealed*, i. e. *present* at the *transfiguration*, where by *Moses* and *Elias* were represented and declared the glorious consequents of his *crucifixion*, *i. e.* the *destruction* of his *crucifiers*, and *deliverance* of his *faithful disciples*. And so here it most probably signifies, where the *vengeance* on the *oppressors*, *i. e.* the *crucifiers* of *Christ*, and *persecuters* of *Christians* is described, and an appendix of that, *rest* and *release* to the *oppressed*, which is the *deliverance* so oft promised to them that *persevere*, and *endure*, and *outlast* those *persecutions*, and that v. 10. *in that day*, which is the notation of that time of *vengeance* upon the *Jews*. Dr. *Ham.* Annot. *b.*

Revealer of secrets, Dan. 2. 47. See Isa. 41. 22, 23. Psal. 139. 2. *Annot.* This is peculiar to God, nor can any other *reveal secrets* unlesse they be informed by him.

Revelation] *Hath a revelation*, 1 Cor. 14. 26. That Ἀποκάλυψις doth not always signifie *a vision*; or *passively*, a *receiving a revelation* by *extasie* or *dream* from *God*, but onely a *sense* or *notion*, a *meaning* or *interpretation* of a piece of Scripture, that through some *figure* (or the like) hath much difficulty in it, may appear by vers. 6. where in opposition to the *miraculous speaking of tongues*, those four wayes of *expounding* in the Church are set down; and the first of them Ἀποκάλυψις, *revelation*, or *expounding of sacred figures*, &c. So vers. 26. Ἀποκάλυψιν ἔχει, *hath a revelation*, as *hath an interpretation*, is of him that can *expound* any such *figure*; as the other is he that can *interpret* a *strange language*; and so here in this verse, that which is here *hath a revelation*, must be expounded by the *Prophets speaking*, vers. 29. For thus it lyes, *Let the Prophets speak two or three*; *i. e.* so many in a *meeting*, *If another that sitteth by have any revelation*; *i. e.* if whilest one is speaking, another be, or conceive himself *able* to *expound* the *difficulty*, then let the *first*, *i. e.* the *Prophet*, then a *speaking*, *hold his peace*, give way to him; whereas the *Prophets speaking*, is all one with *having a revelation*; so the thing thus delivered being to be *judged* of by others,

others, whether it be right, or no, *let others judge*, v. 29. is concluded not to be any *speciall revelation* from God. For if it were ſuppoſed ſuch, it ought not to be *ſubject* to others *judging* of it. Dr. *Ha.* Ann. *b.*

Revenge] *Unlawfull*, Jer. 20. 10. Ezek. 21. 15. *Lawfull*, 2 Cor. 7. 11. *What revenge*, either taken upon the *inceſtuous perſon*, by the cenſure of Excommunication pronounced againſt him, or *againſt your ſelves*, by the great grief you expreſt for having been ſo negligent before, puniſhing your ſelves for not having puniſhed him. *Annot.*

Revenger] Put for the perſuer of a murtherer, Numb. 35. 19. and for the Magiſtrate, Rom. 13. 4.

Reverence] To have in honour and reverence, and that both inwardly & outwardly, which the *Jews* ſhould have performed toward Chriſt, Mat. 21. 37. and the Wife is to perform towards her Husband, Eph. 5. 33. which *Mordecai* would not perform towards *Haman*, though others did, Eſt. 3. 2.

Reverence my Sanctuary, Levit. 19. 30. or *fear my Sanctuary*, unto which they were to come on the *Sabbaths*, Ezek. 46. 3. which *Sanctuary* was now the *Tabernacle*, afterwards the *Temple*. This *fear* was for the preſence of God therein. See Gen. 28. 16, 17. & Eccl. 5. 1. And as the *Sanctuary* of *God* was chiefly a *figure* of the *body* of our *Lord Jeſus*, Joh. 2. 19, 21. Heb. 9. 11. So this precept hath chiefeſt reſpect unto him whom all ought to reverence, and *to honour the Son, even as they honour the Father*, Joh. 5. 23. who *when he bringeth in the firſt-begotten into the world, he ſaith, And let all the Angels of God worſhip him*, Heb. 1. 6. *Aynſw.*

Reverend] Pſal. 111. 9. or *fearfull*. *Aynſw.*

Reviler] A railer, one that ſpeaketh foul words to ones rebuke or reproach, 1 Cor. 6. 10.

Revilings] Iſa. 51. 7. or *ſpirituall taunts*. *Annot.*

Revolt] Iſa. 59. 13. *Apoſtaſie from God*. *An.*

Revolter] *Grievous revolters*, Jer. 6. 28. Hebr. *revolters of revolters*, or *refractory ones*, that is, *grievous revolters*, or *extremely refractory*. *Annot.*

And the revolters, Hoſ. 5. 2. Terms taken from ſuch as are *high-way-robbers*, which turn aſide or lie in ambuſh for mens eſtates and lives. Others take them for *revolters* from the right *religion* of *Judah* at *Jeruſalem*. *Annot.*

Reward] Spoken I. of God, and that, 1. With relation unto his owne children, Matt. 6. 4. which yet is wholly of Mercy, in reſpect of us, or our deſerving; but of Juſtice, in reſpect of his promiſes, and Chriſts merits, unto which is rendred and repayed that which he deſerved for us. The *Crown* is due debt, becauſe it is promiſed to us for Chriſts ſake, not becauſe any works of ours are able to purchaſe it. It's a juſt retribution, but withall a gift of favour. (See *Leigh Crit. Sac.* in ἀνταπόδομα.)

2. With relation unto his and his Peoples enemies, Deut. 32. 41. 2 Sam. 3. 39. Pſal. 54. 5. & 31. 23. Prov. 26. 10. He by his juſtice owes them puniſhment for their oppreſſion, and he will pay it.

II. Of ſuch as *reward evill for good*, 2 Chr. 20. 10, 11. 1 Sam. 24. 17. Pſal. 35. 12.

III. Of ſuch as [illegible]*d evill to themſelves*, Iſa. 3. 9.

IV. Of ſuch as [illegible]*be inſtrumentall* in the *deſtruction* of the *Churches enemies*, Pſal. 137. 8.

V. Of ſuch as *give* a *good reward for things evill done*, 1 Sam. 24. 17. See *Annot.* on Job 21. 19. *He rewardeth him*; where's ſhewed, that this word ſometimes ſignifieth to *give a good reward for things well done*, as Ruth 2. 12. 1 Sam. 24. 19. And ſometimes an *evill reward for evill deeds*, as verſ. 31. of that chap. Judg. 1. 7. 2 Sam. 3. 39. Jer. 32. 18.

Rewarder] Heb. 11. 6. See the *Dict.* there.

R I.

Richly] Plenteouſly, abundantly, Col. 3. 16. 1 Tim. 6. 17.

Rider] A horſe-man, or one that maketh uſe of an Horſe, Mule, Camel, Dromedaries, *&c.* whether for fight, or travail, Gen. 49. 17. Exod. 15. 1, 21. Eſt. 8. 10.

Right early] Pſal. 46. 5. *At the looking forth of the morning very early*. *Aynſw.*

Right forth] Jer. 49. 5. Not daring either to ſtand ſtill, or look back. *Annot.*

Right on] Prov. 4. 25. *Let thine eyes look right on*; look to thy wayes like a traveller, and look not aſide, weigh thy actions beforehand by Gods Word; keep the mean, and avoyd both extremes. *Annot.*

Right well] Pſal. 139. 14. Very well. *Aynſw.*

Righteous] One righteous ſeemingly, in his owne eyes, or in the eyes of others; outwardly, though inwardly an hypocrite, Ezek. 3. 20. & 18. 24. *Annot.*

Righteous acts, 1 Sam. 12. 7. Hebr. *righteouſneſſes*, or *benefits*, marg.

Righteouſly] Applyed, 1. To *judging*, both *God's*, Pſal. 67. 4. & 96. 10. Jer. 11. 20. and the *Magiſtrates*, Deut. 1, 16. who are to

judge

judge righteously, or *judge justice*, that is, just and righteous judgement, which is opposed to *judging according to the appearance*, Joh. 7. 24. *Aynsw.*

2. To *living*, Tit. 2. 12. which concerneth our carriage towards our neighbour, as *godly* relateth to *God*, and *soberly* to our selves.

3. To *walking*, Isa. 33. 15. which concerneth our life and conversation, being in Scripture compared to a *way* and a *walk*, Psal. 1. 6. Eph. 2. 10. & 4. 1. 17. & 5. 8. We must walk *righteously*, Hebr. *in righteousnesse*, in a continued course of righteousnesse and just dealing of all sorts, Psal. 106. 3. & 56. 1, 2. *Annot.*

Righteousnesse] Rom. 1. 17. Δικαιοσύνη, *righteousnesse*, signifies not alwayes the *virtue* of *just dealing*; but sometimes by a Metonymie, the *matter* about which *that* is conversant; the *things* which by *law* are *required* of any, and in performance of which his *righteousnesse* consequently consists, Mat. 3. 15. Phil. 3. 6. Dr. *Ham.* Annot. *b.*

Rightly] Fitly, Gen. 27. 36. Well, with good reason, Luk. 7. 43. *Rightly dividing the Word*, 2 Tim. 2. 15. *Cutting the Word aright.* The Gr. term ὀρθοτομέω, is taken from the *laying straight* of *high-wayes*; or, from *drawing* the *lines* of *Geographicall maps*; or, from *distribution* of *food* at a *table*, to signifie faithfull dispensation of Gods Word. It is a Metaphor taken from the *Levites*, who might not cut the members of the Sacrifices without due consideration. *Leigh Crit. Sac.*

Riotous] *Is a companion of riotous men*, Pro. 28. 7. or, *feedeth gluttons. Annot.* One that lavishly, dissolutely, prodigally wastes his means, Luk. 15. 13.

Risen] Gen. 19. 23. Heb. *gone forth*, mar.

R O.

Robber] Ezek. 18. 10. or Breaker up of an house, marg.

Rod] 1 Cor. 4. 21. The ῥάβδος, or *rod* here is the power of *inflicting punishments* in the *Apostles* of *death* it self, as on *Ananias*; of *diseases*, as on *Elymas*; and so the Hebr. word מַטֶּה, for ῥάβδος, is rendred πληγὴ, a *stripe*, Isa. 10. 24. and is all one with μάστιξ, *scourge*, Mar. 3. 10. And contrary to this is the *spirit of meeknesse* that followes here, *mercifulnesse* in not inflicting that *sharpnesse* on them, upon sight of their speedy *reformation*, which by *threatning* here he desires and hopes to produce, before his coming to them personally. Dr. *Ham.* Annot. *b.*

The rod of thine inheritance, Psal. 74. 2. or the Tribe, marg.

Robers] 1 Chr. 12. 21. The word is not in the Hebr. text.

Robber] *Thy rowers have brought thee into great waters*, Ezek. 27. 26. The ruin of *Tyre*. Thou hast been like unto a well furnished ship, brought into the main Sea of greatnesse, riches, and power by thy Governours, and there left to suffer shipwrack. *Annot.*

R V.

Rudiments] *After the rudiments of the world*, Col. 2. 8. Hereby may be understood those imperfect wayes of *piety* and *virtue*, which either the *Jews* or *Gentiles* adhered to before Christ, or before receiving the *faith* of Christ, especially the *Gentile* doctrines noted by *Philosophy* at the beginning of the verse, and the *worshipping of Angels*, vers. 18. but with all the *Jewish abstinencies* and *observations*, vers. 14, & 16. For it is certain that the *Gnosticks* Divinity, which through this whole chapt. is peculiarly noted, was a composition of *Judaisme* and *Heathenisme* both, and those *doctrines* of theirs, which they laboured to *impose* on Christians, are here expresst by the *rudiments* (or *elements*) *of the world*, and so vers. 20. though Gal. 4. 3, 9. where the matter confines it to the *Mosaicall* Law, it fitly belongs to *that onely*. Dr. *H.* Ann. *b.*

Ruine] *Jerusalem is ruined*, Isa. 3. 8. Brought to ruine, come to confusion. Or, as some, *hath stumbled*, as Psal. 27. 2. & 8. 15. According to that of the Apostle, Rom. 9. 32. & 11. 11. See *Annot.*

Ruinous heaps, Isa. 37. 26. or *heaps overgrown*, with grasse, weeds, shrubs, and other like trash, as waste places are wont to be. *Annot.*

Rule] *Let us walk by the same rule*, Phil. 3. 16. Κανὼν in the *Stadia* signified the *white line* that *marked* out the *path* wherein they were to *run*, and so αὐτῷ στοιχεῖν κανόνι here, is to *go* or *run by the same line* in that *path*, never *stepping* over, or out of it, lest they lose all. And thus are they most concerned to doe, that are before other men; and if they have but this one *care*, are not likely to miscarry by any thing else. That which is most *contradictory* to this in our *Christian race*, is *dividing* into *factions* and *sides*; *peace*, *unity*, and *charity* being the *white*, within which they are commanded to *walk*; and therefore it follows, that they should τὸ αὐτὸ φρονεῖν, *minde the same thing*, live in

unity

unity and amity, run all the same way, to the same end, and be all fellow-followers of the Apostle, vers. 17. Dr. *Ham.* Annot. *k.*

Ruler] *A certain ruler*, Mat. 9. 18. There was among the *Jews* the *lesser* or the *greater Sanhedrim* or *Consistory*, Matth. 5. 22. The *former* consisting of 23 *Judges* in every City, the *latter* of 72 in *Jerusalem*. The greater *Sanhedrim* was made up of the *chief Priests*, and *Elders*, or *Presbyters of the people* (call'd oft the *Elders of Israel*) and the *Scribes of the people*, Judg. 5. 11. (or in the Chald. Par. the *Scribes of Israel.*) They of the lesser Consistory were call'd *Rulers*, as here. Dr. *Ham.* Annot. *g.*

One of the Rulers of the Synagogue, Mar. 5. 22. Συναγωγῶν here signifies the *lesser Consistory*, among the *Rulers* whereof, though there was generally one *chief* in *learning*, and proportionably in *authority*, yet because the rest had power of *judicature* there, with and under him; therefore not onely he, but the rest also are all contained under the common name of *Rulers of the Synagogue*, both here, and Act. 13. 15. A difference there is between the *Rulers* of the *Synagogues*, and those that are called the *Rulers of the people*; but no more then this. The *former* are those in particular Cities, but the *latter* those of the *Sanhedrim* in *Jerusalem*. Both of them are in other places called simply *Rulers*, as Matth. 9. 18. 23. Luk. 18. 18. and in other places, when the context belongs to *Jerusalem*, as Luk. 23. 13, 25. Joh. 7. 26, 48. it's clear that the *Rulers* called so simply, must be those of the *great Sanhedrim*. *Idem* Annot. *c.*

Rust doth corrupt] Mat. 6. 19. Not that which Iron is subject to, but that which spoyls Corn, and is called *smut* among us. And in a greater latitude, it may belong to all other *vermine* which devour Corn in the Barn or Garner; yea, and the Caterpillars that eat up plants, and all other fruits also. Dr. *Ham.* Annot. *k.*

S A.

Sabbath] *The next Sabbath*, Act. 13. 42. or in the Week between, or in the Sabbath between, marg.

Sack] Gen. 42. 25. Mr. *Aynsw.* renders it *Vessels*, as in Lev. 11. 32. *Sackcloth*, which was made (saith he) *of threads of hair, braided like a chain*, or *woven as cloth, and made either of Goats hair*, or *of Camels hair*, or *Horse tails*, or *the like*. Whence we may observe that *John Baptist's* garment of *Camels hair* was *Sackcloth*, opposed to soft and Princely clothing, Mat. 3. 4. & 11. 8. And such the Prophets of old used for to wear, as *Elias* (in whose habit, and power, and spirit *John Baptist* came, Luk. 1. 17. (2 Ki. 1. 8. and *Isaiah*, Isa. 20. 2. and others, Zech. 13. 4.

Sacrifice] 1 Sam. 9. 12. or Feast, marg. Prov. 17. 1. or good cheer, marg.

Offered sacrifice, Gen. 31. 54. or killed beasts, marg. The sorts of Sacrifices were,

1. *Patriarchall*, such as holy men did offer from *Adam's* restauration to the *Law*, Gen. 4. 4. & 8. 20. & 46. 1.

2. *Mosaicall*, such as God appointed under *Moses* unto *Israel*, after their deliverance out of *Egypt*; whereof both the kinds, place, time, manner, by whom, for whom, for what sins, with the benefit, are particularized.

3. The *Christian, Evangelicall, reall sacrifice*, which is Jesus Christ, Ephes. 5. 2. Heb. 10. 10, 12, 14.

4. *Spirituall sacrifice*, performed in thankfulnesse to God, 2 Pet. 2. 5. particularized in Psal. 51. 17. Rom. 12. 1. & 15. 16. Phil. 2. 17. & 4. 18. Heb. 13. 15, 16.

5. *Profane*, Eccl. 5. 1.

6. *Diabolicall* and *Heathenish*, Exod. 34. 15. 2 King. 5. 17. Psal. 106. 37, 38. Act. 7. 41. 1 Cor. 10. 20.

Sad] Sorrowfull, pensive, troubled, Gen. 40. 6. The Gr. translated *troubled*, and so the Hebr. importeth *an eagerly discontent*, and *fretfull trouble of minde*, Prov. 19. 3. *with a sad and lowring countenance*, Dan. 1. 10. *Aynsw.*

And

And are ſad, Luk. 24.17. σκυθρωποὶ is properly the *look* of a *wilde* beaſt, a Lion or a Bear robbed of their Whelps, *grim* and *gaſtly*, one would be affraid to look on them. *Leigh Cr. Sac.*

It's ſpoken of the *countenance*, 1 Sam. 1. 18. Neh. 2. 2, 3. Mat. 6. 16. *heart*, Ezek. 13. 22. *ſpirit*, 1 King. 2. 15.

Saddle] *And ſadled his Aſſe*, Num. 22. 21. As *Abraham* being ſpoken to of God to ſacrifice his Son, *roſe early in the morning, and ſaddled his Aſſe, &c.* ſhewing his readineſſe to obey the Will of the Lord, though with the loſſe of his onely Son, whom he loved: So *Balaam* here *riſeth in the morning, ſaddleth his Aſſe, &c.* ſhewing his greedineſſe to get preferment, and the wages of iniquity, which he loved, though with the loſſe of the favour of God, (and in the end) of his owne life. Gods children *run* not ſo faſt *in the way of his commandements*, when he *enlargeth their heart*, Pſal. 119. 32. but the children of Satan *run* as faſt *to evill*, and *make haſt to ſhed innocent blood*, Iſa. 59. 7. See Pſ. 59. 4, 5. & Pro. 1. 16, 19. *Aynſw.*

Sadder] Dan. 1. 10. or *worſe liking*. Comp. the text with the marg.

Sadly] *Wherefore look ye ſo ſadly?* Gen. 40. 7. Hebr. *are your faces evill*, marg.

Safe] Peace, Job 21. 9. m. Pro. 18. 10. Heb. *ſet aloft*, marg. In health both of body and minde, Luk. 15. 27. Preſerved from danger, Act. 23. 24. Neceſſary, profitable, Phil. 3. 1.

Safely] Lev. 26. 5. *In confident ſafety*, or *in hopefull ſecurity*. *Aynſw.* 1 Ki. 4. 25. Heb. *confidently*, marg. Iſa. 41. 3. Hebr. *in peace*, marg.

Said] *I have ſaid*, Job 17. 14. Heb. *cryed*, or *called*, marg.

Well ſaid, 1 Sam. 9. 10. Hebr. *thy word is good*, marg.

What he ſaith, 2 Sam. 17. 5. Heb. *what is in his mouth*, m.

Sailer] Rev. 18. 17. See the *Dictionary* thereof.

Saints] *Fellow-citizens with the Saints*, Eph. 2. 19. That ἅγιοι, *Saints*, here ſignifies the *Jews*, will appear by the oppoſition to ξένοι, *ſtrangers* before, for in reſpect of the *Jews* it was that they were called *ſtrangers*, they being the *onely people* of God before, and now the *Gentiles* that were but גֵּרִים, *ſtrangers* (vulgarly known by that name) being received in to be συμπολῖται, *fellow-citizens*, With whom? Why with the ſame, to whom they were *ſtrangers*, *i. e.* the *Jews*. Dr. *Hamm.* Annot. *b.*

Sale] *That which cometh of the ſale of his patrimony*, Deut. 18. 8. Heb. *his ſales by the fathers*, marg.

Salt ſea] Gen. 14. 3. or *ſea of ſalt*; meaning, that this goodly Valley, after it was burnt from heaven, became a *ſalt ſea*, and ſo barren and fruitleſſe, that no living thing, fiſh or other, was found therein; for ſo all Hiſtories teſtifie of that *ſalt* and *dead ſea*, as it was alſo called. *Aynſw.*

Saltneſſe] This is uſed for *barrenneſſe*, Pſal. 107. 34. Comp. the text with the marg.

But if it hath loſt his ſaltneſſe, Mar. 9. 50. If Miniſters, who ſhould *ſeaſon* others, have loſt their ability thereto; who ſhall mend them? *Annot.*

Salvation] Pſal. 144. 10. or Victory, m. *Having ſalvation*, Zech. 9. 9. or ſaving himſelf, marg.

Our ſalvation is neerer, Rom. 13. 11. *Salvation* here ſignifies the *deliverance* of the *believing Jews*, or *Chriſtians*, out of *perſecutions*, which (after the example of Chriſt) befell them in the *firſt age*, and from which they were delivered, partly by the great act of *vengeance* from *Chriſt* upon the *Jews* the *crucifiers* of him, and *perſecuters* of his *followers*; and partly by their *departing* generally out of *Judea*, before that *deſtruction* befell the *Jews*; and partly by the *halcyonian* dayes which under *Veſpaſian* were allowed the *Chriſtians* after this time in all places. Dr. *Ham.* Ann. *c.*

Now is the day of ſalvation, 2 Cor. 6. 2. Now the *time* is approaching, that the true pure *Chriſtian* profeſſion, thus long perſecuted by the *Jews* and *Gnoſticks* ſo ſharply (by which means it comes to paſſe that many daily fall off to ſave themſelves) ſhall ſuddenly have reſpite by the deſtruction of the enemies every where. *Idem* Ann. *a.*

Samaritan] Joh. 8. 48. This title of *Samaritan* here, is by way of *reproach* affixt on Chriſt, not that they thought him ſo, but becauſe this was an *odious name* among the *Jews*; ſo as *Idolaters*, Levit. 25. 47. are called *Arames*, or *Syrians*, becauſe the *Syrians* were anciently ſuch; and thus all *cruell* men we call *Turks*; and *covetous*, *Jews*; not that we think they are ſuch naturally, but that they are like unto them. Or elſe, becauſe Chriſt had converſed with the *Samaritane* woman, which was againſt the *Jewiſh* rule, Joh. 4. 9. He is thought to be a Deſertor of the *Jewiſh* law, and ſo to be one of them. Dr. *Ha.* Annot. *d.*

Samuel] *Yea, and all the Prophets from Samuel*, Act. 3. 24. The account of the Pro-

phets is here begun from *Samuel*, becauſe the *ſchools* of the Prophets were firſt inſtituted and erected by him, and not that there was no Prophet before him, 1 Sam. 19. 20. as after, *Elias* was, 2 King. 2. 3, *&c.* and after him *Eliſha*. Theſe Sons of the *Prophets* ſpent their time in ſtudying the Law, and praiſing and ſerving of God; and of them, becauſe (though ſome were, yet) all were not call'd by God to the *Prophetick office*, ſent of meſſages to the *people*, therefore it's here added, *as many as ſpake, i. e.* as many as out of the *ſchools* of the *Prophets* were by God call'd to that publick office, *foretold* what was now come to paſſe. D. H. Annot. c.

Sanctifie] Neh. 12. 47. That is, to ſet apart, marg. Joel 3. 9. Prepare. Comp. the text with the marg.

Sanctuary] *In his glorious Sanctuary*, or *in the beauty of holineſſe*, Pſal. 29. 2. Comp. the text with the marg. *A Miniſter of the Sanctuary*, or *of holy things*, marg. *The Sanctuary*, Heb. 9. 2. or Holy, marg.

Sarai] *My Dame*, or *Miſtreſſe*. The name of *Abraham's* Wife before it was changed, Gen. 11. 29.

Sardius] Exod. 39. 10. or Rubie, marg.

Sabe] *God ſave the King*, 1 Sam. 10. 24. Heb. *let the King live*, marg. *Saving ſtrength*, Pſal. 28. 8. Heb. *ſtrength of ſalvations*, m.

Are there few that ſhall be ſaved? Luk. 13. 23. σωζόμενοι is equivalent to the Heb. שׂרִיד, *reſiduus*, *remnant*, which therefore is rendred by it, Jer. 42. 17. & 44. 14. From this acception of the word for that *remnant* which ſhould eſcape of the *Jews*, out of the common deſtruction and ſlaughter that fell upon that people, call'd ἐκλεκτοὶ ſometimes, ſometimes καταξιωθέντες ἐκφυγεῖν, Luk. 21. 36. *They that have the honour* or *favour to eſcape*; another *acception* there is of it, for thoſe which ſhould *believe* in *Chriſt*, *receive* and *imbrace* him at his coming; and having done ſo, adhere and cleave faſt unto him. So when Iſa. 10. 22. it is propheſied that the *remnant of Iſrael ſhall return*; the Apoſtle Rom. 9. 27. applyes that place (literally ſpoken of the *return* from the *Babyloniſh captivity*) by way of accommodation to their *receiving* the *faith* of *Chriſt*, a *remnant ſhall eſcape* out of that *Epidemicall unbelief*, and *receive Chriſt*. So Luk. 19. 9, 10. 1 Cor. 7. 16. & Rom. 11. 14. And ſo here the σωζόμενοι ſhal be thoſe *eſpecially* the *Jews* that believed in Chriſt, and adhered to him; according to the importance of that, Act. 11. 17. And then the clear meaning of this uncertain mans *queſtion* will be this, Whether this *doctrine* or *faith* of *Chriſt*, ſo contrary to the *humour* and *paſſions* of the *world*, ſhould be able to propagate it ſelfe, and prove ſo ſucceſſefull as to be *received* by *many*, or whether it ſhould be contained and incloſed within a *narrow* pale, that ſo he might either reſiſt Chriſt with the *many*, or have the honour of being one of the *few* ſingular perſons that received him. Dr. *Ha.* Annot. *b.*

He ſhall be ſaved, yet ſo as by fire, 1 Cor. 3. 15. *He ſhall eſcape as one eſcapes out of the fire*; *i. e.* as one that, when in the *midnight* his houſe is ſet on *fire*, wakes and leaps out of the bed, and runs *naked* out of dores, *taking nothing that is within* along with him, taking care onely *that he may ſnatch his owne body out of the flame*; and it's a common obſervation, that *to be ſaved as by fire*, is a *proverbiall* ſpeech for thoſe that get *hardly* out of a *great danger*, *as a brand ſnatcht out of the fire*, Amos 4. 11. and ſo Jude v. 23. *Idem* Ann. *b.*

Save when there ſhall be no poor among you, Deut. 15. 4. or, to the end there be no poor among you, marg.

Sabiour] Act. 5. 31. One that leads and rules them, manages their Military affairs, to the avenging them of their enemies, and preſerving them ſafe and quiet. Such an one was *Chriſt* to be unto the *people* of *God*, and was ſent to be ſuch particularly to the *Jews*, but this not in that manner that they expected, but (as his *Kingdome* was *not* of *this world*) in a *ſpirituall manner*, to *go in and out before them*, againſt their *ſpirituall* enemies, *Satan* and *Sin*. To which end it was, that after his exaltation and *inſtalment* to his *Regall* office, the firſt thing was his *ſending* of his *Spirit*, thereby giving them (as here it follows) *place of repentance*, if upon the preaching of the Apoſtles, they will come in, and believe on him. In this ſenſe is it that Heb. 2. 10. *Chriſt* is call'd the *Captain of ſalvation*, or *deliverance*; *i. e.* a Captain deſigned on purpoſe to ſave or deliver them, to lead them (as it's there) through *ſufferings* to *bliſſe*, through the Wilderneſſe, and the Land of the *Anakims*, to *Canaan*, as *Moſes* and *Joſhua*, the *Captains* and the *Saviours* of the *Jews* did. Dr. *Hamm.* Annot. *e.*

Sabiour] *Thou ſavoureſt not the things that be of God*, Matt. 16. 23. The words are by B. *Hall* thus paraphraſed, *Theſe motions of thine argue a minde that is fleſhly and ſenſuall, and not holy and rightly informed in, and diſpoſed to the things of God, who by my ſufferings and death hath*

hath graciouſly purpoſed the redemption of mankind. By Dr. *Hamm.* thus, *Thou moveſt me to that which were a ſin, if I ſhould yeeld to it, and contrary to the will, courſe, and commandement of God my Father.* Thou mindeſt not, judgeſt not aright, perceiveſt not, art not well adviſed, underſtandeſt not. See *Leigh Cr. Sac.* in φρονέω.

Sap] *Thou ſayeſt*, 2 King. 18. 20. or Talkeſt, marg.

I have ſaid, Job 17. 14. Hebr. *cryed*, or *called*, marg.

Sayings] Luk. 1. 65. & 9. 28. or Things, marg.

S C.

Scales] Job 41. 15. Heb. *ſtrong pieces of ſhields*, marg.

Scant meaſure] Mic. 6. 10. Heb. *meaſure of leanneſſe*, marg.

Scarceneſſe] *Thou ſhalt eat bread without ſcarceneſſe*, Deut. 8. 9. Enjoy the fruits of the earth in plenty and abundance; but for their ſins it came to paſſe, that they did *eat bread by weight, and with care*, Ezek. 4. 16. *Aynſw.*

Scare] Job 7. 14. To caſt down to the ground with affrightments, and break as it were in pieces. *Annot.*

Scarlet] Prov. 31. 21. or, double garments, marg. Dan. 5. 7. or Purple, mar.

Scatter] Mal. 2. 3. Spread. Comp. the text with the marg.

Scholar] The learner, 1 Chr. 25. 8. Mal. 2. 12. or him that anſwereth, mar.

Scoffe] To deride, make a mock of, Hab. 1. 10.

Scoffers] 2 Pet. 3. 3. Ἐμπαῖκται here, and Jude v. 18. is anſwerable to the Hebr. לצים, very frequent in the Old Teſtament, which denotes the *higheſt* degree of *defection* from, and *renouncing* of *piety*. So Pſal. 1. 1. of the three *degrees* of ungodly men, לצים, *irriſores, ſcoffers*, or *Scorners* are the *laſt*. By theſe therefore are fitly here noted the *Chriſtians* which at this time in great numbers fell off to the *Gnoſtick* hereſie, and by ſo doing, complyed and joyned with the *perſecuting Jews*, and fell into all the villany in the world; expreſt here by κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, *walking*, i. e. *going on habitually*, as in a courſe, *according to their own deſires*; or (as *when there was no King in Iſrael) every one doing that which was right in his own eyes*, without any *reſtraint* of *Law*, of *Nature*, of *Chriſt*, &c.

Scorn] It's in effect the ſame with, To laugh to ſcorn, and ſhake the head at, 2 King. 19. 21. To deride, and ſcoffe at, Hab. 1. 10.

Scornfull] Pſal. 1. 1. *Proud rhetoricall mockers, Loſels.* The word importeth *pride*, as *the Lord ſcorneth the ſcorners*, Prov. 3. 34. that is, *reſiſteth the proud*, Jam. 4. 6. 1 Pet. 5. 5. It implyeth alſo *eloquence*, often uſed in *mocks*, Job 16. 20. The Gr. tranſlateth them *peſtilent*; they are of the worſt ſort of ſinners, which admit of no reproofe; therefore it is ſaid, *Rebuke not a ſcorner leſt he hate thee*, Prov. 9. 8. *Aynſw.*

Scourge] To beat with rods, whether *juſtly*, Lev. 19. 20. or *unjuſtly*, Mat. 10. 17. To chaſtiſe as God doth his children, Heb. 12. 6.

Touching the *ſcourging of Jeſus*, mentioned, Mat. 27. 26. Mar. 15. 15. Joh. 19. 1. To what the *infliction* of this ſort of puniſhment on him belonged is matter of queſtion.

1. That which is ordinarily ſaid, is that *flagellation* was among the *Romans a ſolemne preparative to crucifixion*; but this is not the notion that here we muſt have of the *ſcourging* of *Chriſt*, for then it muſt be part of his *ſentence* of *death*, which by Joh. 19. 1--6, 9, 12--16. it appears it was not.

2. The *learned H. Grotius* applyes this *ſcourging* to that other ordinary uſe of it, for *examination*, ſuch as Act. 22. 24. But there is no ground in any of the Goſpels for this conjecture.

3. A third ſort of *ſcourging* there was for *capitall* crimes, *whipping to death*, with the *head* faſtened to the *furca*, which was the old *Romane* puniſhment; but this belongeth not to this place.

4. That which will reconcile all the difficulty, and it ſelf be ſubject to none, is that *Pilate* willing to deliver *Ieſus* from *capitall* ſentence, appointed this of *ſcourging* to be inflicted on him. He propoſed to the *Iews* the *ſcourging* of him, as a *lighter* puniſhment, proportionable to his *crimes*, and then that he may *releaſe* him. So that the notion of his *ſcourging*, was that of a *lighter puniſhment*, to *releaſe* him from a *greater*, though when that was done, he was fain to gratifie them by *delivering him up* to their fury to be crucified alſo. Dr. *Hamm.* on Luk. 23. 6. Annot. *b.*

Scrabled] 1 Sam. 21. 13. or Made marks, marg.

Scribe] Matth. 13. 52. The γραμματεὺς, *Scribe*, here ſet oppoſite to μαθητὴς, *Diſciple*, ſignifies him that is skilful in the *Moſaical law* (as the *Diſciple* is he that hath thereto *ſuper-*

added the *knowledge* of the *Gospel*) or any man considered as furnished with *sacred instructions* and *observations* out of the *Law*, and the *Prophets*, and their ἀνταγώσεις, any skill in the *mysteries* of the Old Testament, or *Iewish* religion, who when he becomes a Disciple, or turns Christian, he becomes furnisht with the *mysteries* of the New Testament. Dr. *Ham.* Annot. g.

The γραμματεῖς, *Scribes*, were they that had been taught γράμματα, Joh. 7. 15. the *books* or *writings* of the *Law*, ἱερὰ γράμματα, 2 Tim. 3. 15. the *holy writings*, or *Scriptures*, and instructed in the meaning of them; those that had been the *Sons of the Prophets*, *i. e.* brought up in their Schools, but having not obtained the *spirit* or *mission* of Prophets at Gods hands, were sometimes thought fit to be chosen into the *Sanhedrim*. These (I say) are called *Scribes*, and *wise men*; and accordingly the *Iews* have an ancient saying, that *After the age of the Prophets* (*i. e.* when the *spirit* of *propheſie* was no more given) *succeeds the age of the Scribes*. Though of these some onely did keep *school*, and teach the *Law*; and then are styled simply γραμματεῖς, *Scribes*; whereas the others that were taken into the great *Sanhedrim*, are called *Scribes of the people*, Matt. 2. 4. *Idem* on Mar. 5. Ann. c.

Scribe, 2 Sam. 8. 17. 1 King. 4. 3. 1 Chr. 27. 32. or Secretary, marg.

Scrip] Mat. 10 10. As the making *provision* of *money* for their *journey*, as they that go on their owne busineſſe are wont to do, is forbidden the *Apostles*, who going on *Christ's* errand, are to expect and confide to be provided for by him; so also for *victuals*, which sure is here meant by πήραν, the *scrip*, which was usuall for *travellers* or any to carry victuals in. Thus 2 King. 4. 42. that which we read *ears of corn in the husk*, the Gr. reads παλάθας ἐν τῇ πήρᾳ αὐτοῦ, *ears in his scrip* or *sachel*, thus rendring the Heb. צקל, which some taking for a *vestment*, rendred it there a *husk*, as a *garment of the corn*, but surely not rightly, for that was sufficiently said in the *ears of corn* precedent. The Hebr. צקל, is directly our English, *sachel*, and there *ears of corn* were brought in the *sachel*, and the *bread* (*the twenty barley leaves*) some other way. So Mar. 6. 8. (the place parallel to this here) it's set distinctly, μὴ πήραν, μὴ ἄρτον, neither *sachel* nor *bread*, neither other kind of *victuals* in the *scrip*, nor so much as *bread*. In *Iudith* ch. 10. 5. & 13. 10, 17. it notes a *portage* for *victuals* carried out with them. Dr. *Hamm.* Ann. e.

Scrole] Isa. 34. 4. *Rolled up as a scrole*, Heb. *as a book*; and so Rev. 6. 14. alluding to such Books as were then in use, called *rolls*, or *volumes*, so that as it could not be seen what was written in those Books, when they were so rolled up, no more should the *stars* now, as they might formerly, when the heaven was spread abroad, Psal. 104. 2. *Annot.*

S E.

Sea-coast] Ezek. 25. 16. or Haven of the Sea, marg.

Sea-faring-men] Ezek. 26. 17. Heb. *of the Seas*, marg.

Sea-monsters] Lam. 4. 3. *Monsters* are properly such as either have some strange deformity, beside the naturall and ordinary course of their kinde; or grow to such an enormous bigneſſe and stature, as far exceedeth the common proportion of others of the same kinde; but no kinde of creature simply considered can properly be tearmed a *Monster*; nor can it be said, that God made any Monsters in his first work of Creation; *Sea-monsters* therefore is not proper here, and *Sea-calves* seems too narrow; *Seals* might do well; if that particular kinde were aimed at, which would include as well *Sea-horses* and *Sea-hounds*, as *Sea-calves*, all covered with a rough and hairy skin: But I see not why the word should not here be rendred as in the story of the Creation it is, Gen. 1. 21. & Job 7. 12. and as it would be, Psal. 44. 19. & 74. 13. *Whales*, for even *Whales* also as well as *Seals* bring forth young, have teats, and give suck to their young, which the Heb. here tearmeth *whelps*. *Annot.*

Sea-shore] Genes. 22. 17. Hebr. *lip. Aynsw.*

Sea side] Places joyning with or neer the Sea; Deut. 1. 7. Act. 10. 6, 32.

Seal] *And Priests seal unto it*, Nehem. 9. 38. Heb. *are at the sealing*, or *sealed*, mar.

Whereby ye are sealed, Ephes. 4. 30. The speciall use of a *Seal*, and that which in this and other places of the Scripture is most commonly referred to, is that of a *mark* or *character* set upon wares or commodities that are bought by any; and because *men* were as ordinarily bought as any other commodity, nothing was more ordinary then to set a *seal* or *mark* upon them, either in their *forehead*, or some other part, to distinguish them from all others. Thus Rev. 7. 3. the *sealing* is there accommodated to the *servants* of *God*, who are there supposed

ſuppoſed to be *bought*, and are now farther to be reſcued out of the temporall inſuing danger; and as a token of that *ſealed* in the *forehead*, as *Servi*, Servants, in reſpect of the originall of the word, *à ſervando*, is all one with σωζόμενοι, who being ſpiritually reſcued and ſaved already from the pollutions of the world, are now to be delivered from the approaching deſtruction; when without that mark of *diſcrimination*, the *good* and *ill* might all be involved in the ſame calamity. Thus when Joh. 6. 27. it's ſaid, that *God the Father hath ſealed Chriſt*, the meaning is clear, that by the *miracles* which he did, and eſpecially by the *holy Ghoſt's deſcending upon him*, with *this is he*, he had owned him his *ſervant*, Iſa. 42. 1. and demonſtrated it as punctually as if he had mark'd him in the forehead, that this was his anointed ſpeciall ſervant, ſent by commiſſion from him, diſcriminated from all others; and that, whatſoever he ſaid, was the will and pleaſure of God. In reference to what was there ſaid, of *God's ſealing Chriſt*, is that which is here ſaid to be underſtood alſo; for there the *Spirit's coming* down upon Chriſt, was the *ſealing of him*, the ſignifying that he was Gods ſervant, ſent on his meſſage to the world; and here in like manner the *Epheſians* are ſaid to be *ſealed by the Spirit to the day of redemption*, *i. e.* by the preaching of the Goſpel, and ſetling of a Church among them, which is an effect directly of the *Holy Ghoſt's deſcending* on the *Apoſtles*, (as before upon *Chriſt*) and an act of the *office* of the *Holy Ghoſt*, by which the *Epheſians* that were believers, were demonſtratively pointed out to be by God deſigned to his ſervice, to a gracious Chriſtian life; and nothing ſo contrary, ſo grievous to his holy Spirit, as their neglecting and contradicting theſe deſignes of God, living *unchriſtianly*, verſ. 29. See 2 Cor. 1. 22. So Eph. 1. 13. Dr. *Ham.* Annot. *i.*

Searched] Gen. 31, 37. Hebr. *felt*, marg. 1 Sam. 20. 12. Sounded. Comp. the text with the marg.

By ſecret ſearch, Jer. 2. 34. Hebr. *digging*, marg.

Season] *About this ſeaſon*, 2 King. 4. 16. Hebr. *ſet time*, marg.

For a ſeaſon, 2 Cor. 7. 8. The word ὥρας ſignifies *a ſeaſon*, and any part of time indefinitely; but yet both in *Greek* and *Latine* is oft uſed for a *ſmall* or *ſhort ſpace*, Philem. v. 15. 1 Theſſ. 2. 17. and ſo here, which being joyned with ἐλύπησεν ὑμᾶς, *hath made you ſorry*, or *grieved you*, in the notion of that phraſe for *inflicting* the *cenſures*; it denotes the infliction of ſome penance, a ſentence of abſtention for a *while*, for a *ſhort ſpace* (for the bringing forth *fruits* of *repentance*) after which it is to be remitted again. Dr. *Ham.* Annot. *a.*

Seat] Amos 6. 3. or Habitation, marg.

Seated] Deut. 33. 21. Hebr. *fielded*, marg.

Second time] Gen. 43. 10. or, twiſe by this, marg.

Secondarily] Then, ſecondly, next, 1 Cor. 12. 28.

Secret] Judg. 13. 18. or Wonderfull, marg. This word *ſecret* is alſo put,

1. For Gods good providence, Job 29. 4.

2. Unknown, not revealed, Pſ. 19. 12. & 64. 2. & 90. 8.

3. Gods favour and grace, Prov. 3. 32.

4. That which is in private imparted, and not to be revealed, Prov. 25. 9. & 20. 19.

5. Gods Will concerning things which he will bring to paſſe, Amos 3. 7.

6. The hidden meaning of a dream or viſion, Dan. 2. 18, 19. & 4. 9.

Secretly] Job 4. 12. Hebr. *by ſtealth*, m.

Secure] *They that provoke God are ſecure*, Job 12. 6. Heb. *confidences are to them.* They are not onely quiet when others are in trouble, but alſo moſt confident of the continuance of their proſperity. The plurall number notes out abundance of confidence, as of *bleſſedneſſe*, Pſal. 1. 1. O the bleſſedneſſe of the man, *&c.* and *wiſdomes* Prov. 1. 20. in the Originall notes out abundance of wiſdome. Or, it may be meant of ſtrong places, or ſtore of wealth, whereon a man builds confidence. *Annot.*

And thou ſhalt be ſecure, Job 11. 18. It is not to be underſtood of carnal ſecurity, as Judg. 18. 10. Job 12. 6. but of an holy and confident reſting on God, as Pſa. 21. 7. & 27. 3. *Annot.* Careleſſe, negligent, fearing nothing, Judg. 8. 11. & 18. 7, 10.

Securely] *Seeing he dwelleth ſecurely by thee*, Prov. 3. 29. Seeing he fears no ill from thee, and therefore cannot prevent it. *Annot.*

From them that paſſe by ſecurely, Mic. 2. 8. In deep peace, ſuſpecting no danger; yet ye make a prey of them, as if it were a time of war. *Annot.*

Security] *And when they had taken ſecurity*, Act. 17. 9. Syr. *and had taken ſureties*, that is, bail for their appearance. *Annot.*

Seducer] 2 Tim. 3. 13. The originall γόης ſignifieth them that by any crafty *packing* or *conveyance*, beguile men with falſe

colours, flatteries, and illuſions. *Leigh Cr. Sac.*

See] Job 7. 7. that is, to enjoy, marg. It's put,

1. For *ſenſible ſight*, Exod. 23. 5. & 14. 36. and ſignifieth, To look upon, Iſa. 61. 9 Mat. 11. 7. and that with conſideration, 1 Sam. 24. 11. To behold, Joh. 21. 20. To viſit, 1 Sam. 15. 35. 2 Sam. 22. 6. To ſuffer, Ezr. 4. 14. To be, Act. 2. 27. & 13. 35. To hear, Rev. 1. 12. To feel, Pſal. 90. 15. To taſte of, Joh. 8. 51. Luk. 2. 26. To give one a look, 2 King. 3. 14.

2. *Mentall ſeeing*; ſignifying, To know, Gen. 37. 14. Judg. 16. 5. Mat. 9. 2. To perceive with feeling, Exod. 5. 19. 1 King. 22. 25. Rom. 7. 23. To take into conſideration, 2 King. 10. 16. To lay to heart, Mat. 27. 4, 23. To take knowledge of, Joh. 4. 29. To take notice, Prov. 22. 29. & 26. 12. & 29. 20. To beware and take heed, Mat. 9. 20. Rev. 19. 10. & 22. 9.

3. *Spirituall ſeeing*; ſignifying, The revelation of the Spirit, 1 Kin. 22. 19. Joh. 8. 56. Believing, through the illumination of the Spirit, Heb. 11. 27.

4. *Celeſtiall ſight*, Job 19. 26. being put for, The enjoying of Gods preſence in heaven, Matth. 5. 8. Eternall life, Joh. 3. 36. Perfection of knowledge, 1 Cor. 13. 12.

Shall ſee God, Matth. 5. 8. The *ſeeing God* here, may perhaps not look ſo far off, as the *beatificall viſion* in another world, but be firſt fulfill'd in the work of *grace*, in *opening our eyes to behold the wonderfull things of Gods Law*, for this belongs peculiarly to the *purity of heart*, as that excludes both *hypocriſie* and *uncleanneſſe*, *filthineſſe* of the *fleſh* and *ſpirit*. Thus *God* did exhibit himſelfe to be ſeen of *Abraham*, *Iſaac*, and *Jacob*, not to the *eyes* of their *bodies*, but to the *pure heart*. Dr. *Ham.* Annot. *c.*

To be ſeen of them, Mat. 6. 1. The word θεαθῆναι, imports ſuch a *beholding*, or *looking on*, as is on a *ſtage* or *theatre*; for men that *act* parts, or *ſtrive* for *maſteries*, whoſe reward conſiſts only in the θεαθῆναι & δοξασθῆναι, verſ. 2. the *applauſe*, and *praiſes*, and *approbation* of the Spectators; which appears to be the meaning of the word here. Dr. *Ham.* Annot. *b.*

Seed] Ezr. 2. 59. or Pedegree, marg.

Seed-time] The time when the Husbandman ſoweth his corn; whether Wheat, Peaſe, Oats, Barley, or any other grain, though the ſeaſon for each of them be not the ſame, Gen. 8. 22. *While the earth remaineth* (Heb. *as yet all the dayes of the earth*, marg.) *Seed-time, and Harveſt, &c.* God maketh this decree for the generall, but not ſo, but that he may curſe ſome places in particular; ſo that there be neither Seed-time nor Harveſt in their ſeaſon, 1 King. 17. 1. *Annot.*

Seeing] is in effect the ſame with, *ſith that*, *foraſmuch as*, *becauſe*, *for that*, *whereas*, *&c.*

Seeing he delighted, &c. Pſal. 22. 8. or, if he delghted, *&c.*

Seek] Prov. 17. 9. or Procure, marg. *That he may ſeek occaſion againſt us*, Gen. 43. 18. Heb. *roll himſelf upon us*, marg.

Seemly] Comely, decent, fitting, Prov. 19. 10. & 26. 1.

Seers] 2 Chr. 33. 19. or *Hoſai*, marg.

Self] *Take heed unto your ſelves*, Joſh. 23. 11. Hebr. *ſouls*, marg.

Turn your ſelves, Ezek. 18. 30, 32. or others, marg.

Self-will] Gen. 46. 6. or Pleaſure *Aynſw.*

Self-willed] αὐθάδης, Tit. 1. 7. The word ſignifieth one *wayward*, *froward*, *ſtiffe*, *inflexible*, *ſtubborn*; ſuch a one as pleaſeth himſelf, yea ſetleth and reſteth himſelf wholly in his owne invention, counſell, opinion, or action; peeviſhly rejecting and deſpiſing others in their opinions and actions. *Taylor* on Tit. p. 131.

Seller] One that ſetteth a commodity to ſale, and turneth it into money, to make a gain thereof, Iſa. 24. 2. Ezek. 7. 12, 13. Act. 16. 14.

Senators] Pſal. 105. 22. or Elders, the Kings Nobles and Counſellers, Gen. 50. 7. *Aynſw.*

Send] *And ſent them*, Gen. 32. 23. Hebr. *cauſed to paſſe*, marg. Deut. 11. 15. Hebr. *give*, marg.

Sent many Letters unto, Neh. 6. 17. Hebr. *multiplyed Letters paſſing to*, marg. *Sent for him*, 1 Sam. 17. 31. Hebr. *took him*, marg. *Sent out*, Jonah 1. 4. Heb. *caſt forth*, marg.

Sent] Hoſ. 14. 7. or Memoriall, mar.

Sentence] 2 Cor. 1. 9. or Anſwer, mar.

Gave ſentence, Luk. 23. 24. or Aſſented, marg.

Separated] Rom. 9. 3. or Accurſed, ma. Comp. the text with the marg.

When they ſhall ſeparate you, &c. Luk. 6. 22. The word ἀφορίζειν denotes the firſt ſort of *excommunication* among the *Jews*. That they called נדוי, *Remotion*, or *Separation*, to the diſtance of *four paces*, for *thirty dayes*, and that (though not totally, yet) in that degree, from *civill*, and *domeſtick*, and *ſacred commerce*, there being a gate into the Temple, called *the gate of mourners*, by which theſe ware

were to enter, to diſcriminate them from other men. And that Hebr. word cannot be more literally rendred in Gr. then by ἀφορισμὸς. This did lay a *reproach* on him that was under it, and therefore that which is here added of ὀνειδίσωσι, *reproach you*, may perhaps be but an appendix or conſequent of that. Dr. *Ham.* Ann. *e.*

Who ſeparated me, Gal. 1. 15. ἀφορίζειν, to *ſeparate* in this place, ſignifies in the ſame manner, as Act. 13. 2. (ſpoken of this Apoſtle) a *conſecration* to the *Apoſtolicall office*, onely with this difference, that there it is ſpoken of as *inſtantly* to be performed by the miniſtery of men, here onely in the *deſignation* or *decree* of God, which is therefore ſaid to be ἐκ κοιλίας, *from the wombe*, to denote the no *contribution* made by him towards this *decree* of *giving* him a *commiſſion* to be an Apoſtle; or the no *merit* conſidered in him by God, when he deſigned him to this office. This farther includes a purpoſe of Gods to call him from heaven, in the midſt of his madneſſe againſt Chriſtians (which mercy of Gods to him, was founded in his doing of it *ignorantly*, 1 Tim. 1. 13) and his foreſight, that he would immediately convert upon that *call*; which two being firſt ſuppoſed (in Gods eternall *purpoſe* and *preſcience*) it muſt needs follow to be an act of his *unmerited free choyce* from all *eternity*, that God purpoſed to make uſe of him for the converting of others, who had himſelf been wonderfully changed from ſo proteſt an *enmity* to the *faith*, to ſo *perfect* an *obedience* unto it. *Id.* Annot. *c.*

Sepulchre] Put for the place in which the dead were buried, 1 King. 13. 31. Mar. 15. 46. Act. 7. 16. whereunto the *throat* (or *tongue*) is compared, as being ready to *devour*, Pſal. 5. 9. Rom. 3. 13.

Serpent] Taken for a *naturall* Serpent, Gen. 3. 1. a *miraculous* Serpent, Exod. 4. 3. a *deluſive* Serpent, or one in ſhew, Exod. 7. 12. an *artificiall* one, Numb. 21. 8, 9. Subtle, Gen. 49. 17. That which is hurtful, Mat. 7. 10. Mar. 16. 18.

Servant] *I made my ſelf ſervant to all*, 1 Cor. 9. 19. *Servants*, or δοῦλοι, *bond-men* or *ſlaves*, were wholly in the power of their *Maſters*; they had power of *life* and *death* over them, much more of their *bodies* for *labour*, without giving them any *wages* or reward. To do all that they are commanded is but the due debt to their Maſters, which if they perform they are not praiſed, but puniſhed if they do it not; whereas they that are *free*, if they do any office for any, they may in reaſon expect to be paid for it. So here St. *Paul* being a *free-man*, no *ſlave* to the *Corinthians*, *i. e.* under no *obligation* to *preach* without *maintainance*, verſ. 1. might in reaſon expect from them *reward* for all his *ſervice*, his *preaching*, *&c.* but he did all this for nothing, and that he calls, ἐδούλωσα ἐμαυτὸν πᾶσιν, his *ſerving* them as a *ſervant* doth, without any *wages*, or as though he were a *ſervant*. Dr. *Hamm.* Annot. *b.*

Serve] Jer. 40. 9. Heb. *to ſtand before*, m. It's, To do ſervice, Exod. 21. 6. To be under ſubjection, Gen. 25. 23. To worſhip, whether the *true* God, or *falſe* Gods, Deut. 4. 28. To miniſter to, Luk. 10. 40. To live out his time, Act. 13. 36. To ſtick unto, follow, Joh. 12. 26. To wait, 1 Cor. 9. 13. There's *ſerving*,

1. *Civilly*, Gen. 29. 20. Hoſ. 12. 12.
2. *Senſually*, Tit. 3. 3. Rom. 6. 16.
3. *Idolatrouſly*, Exod. 20. 32. Pſa. 106. 36. Rom. 1. 25.
4. *Divinely*, when we do ſervice to the true God in a right manner, unfaignedly, Joſh. 22. 5. in ſincerity and truth, Ibid. 24. 14. with a perfect heart, 1 Chr. 28. 9. with fear, Pſal. 2. 11. gladneſſe, Pſal. 100. 2. one conſent, Zeph. 3. 9. without fear, Luk. 1. 74. in the ſpirit, Rom. 1. 9. in newneſſe of life, Rom. 7. 6. day and night, Act. 26. 7.
5. *Chriſtianly*, Rom. 14. 18. Heb. 12. 28.

Service] 1. To *man*, being put for obedience in labour and work, which a Servant oweth to his Maſter, Gen. 29. 27. & 30. 26. Eph. 6. 7. And for miniſtration of alms, and relief of the poor, Rom. 15. 25, 31. Phil. 2. 30.

2. To *God*, being put for a common ſubjection under him, 2 Chr. 12. 8. For an Eccleſiaſticall performance in and about Gods publick religious worſhip, Exod. 12. 25, 26. Rom. 9. 4. For ſpirituall ſervice, Rom. 12. 1. Phil. 2. 17. and obedience to the Goſpel, the fruit of faith.

3. To *Idols*, Gal. 4. 8.

Servitour] 2 King. 4. 43. He that attended upon him, namely *Gehezi*. *Annot.*

Set] Deut. 1. 8. Heb. *given*, mar. 2 Sam. 6. 3. Heb. *made to ride*, marg.

Set by reaſon of his age, 1 King. 14. 4. Heb. *ſtood for hoarineſſe*, marg. Pſal. 78. 8. Hebr. *prepared*, marg. Eccl. 7. 14. Heb. *made*, ma. Iſa. 19. 2. Heb. *mingle*, marg.

Set the battle in aray, 2 Chro. 13. 3. Hebr. *bound together*, marg.

To ſet forward, 1 Chr. 23. 4. or to overſee, marg.

Set

Set themſelves, 1 Chr. 11. 14. or ſtood, ma. *Set up*, Ezr. 4. 12. or finiſhed, mar. Ezek. 31. 4. or brought up, ma. Dan. 10. 10. Heb. *moved*, mar. Mal. 3. 15. Heb. *built*, mar.

Unto *Set* ſome words are annexed, as *day*, *feaſts*, *time*, &c. whereof the meaning will appear by the context.

Settings] Exod. 28. 17. *Set in it ſettings of ſtones*, Hebr. *fill in it fillings of ſtone*, m.

Settle] The jutting out, Ezek. 43. 14, 17, 20. The originall is עזרה, which *Buxtorf.* renders by *diazoma*, *projectura*, *prominentia*, quoting this very place.

Seven] Spoken of, 1. in *Units*, and applyed to, Abominations, Prov. 6. 16. Altars, Numb. 23. 1. Angels, Rev. 8. 2. Baskets, Mat. 15. 37. Brethren, Mat. 22. 25. Bullocks, Numb. 23. 29. Candleſticks, Rev. 1. 12. Chamberlains, Eſt. 1. 10. Churches, Rev. 1. 4. Counſellours, Ezr. 7. 14. Crowns, Rev. 12. 3. Cubits, Ezek. 41. 3. Daughters, Exod. 2. 16. Dayes, 1 Sam. 11. 3. Deacons, Act. 21. 8. Devils, Mar. 16. 9. Ears of corn, Gen. 41. 5. Ewe-lambs, Gen. 21. 28. Eyes, Rev. 5. 6. Heads, Rev. 12. 3. Hee-goats, 2 Chro. 29. 21. Horns, Revel. 5. 6. Kings, Revel. 17. 10. Loaves, Mar. 8. 20. Locks of hair, Judg. 16. 13. Maidens, Eſt. 2. 9. Moneths, 1 Sam. 6. 1. Mountaines, Revel. 17. 9. Nations, Deut. 7. 1. Oxen, Numb. 23. 1. Parts, Joſh. 18. 5. Pillars, Prov. 9. 1. Pipes, Zech. 4. 2. Plagues, Rev. 15. 1. Prieſts, Joſh. 6. 4. Princes, Eſt. 1. 14. Rams, 2 Chron. 29. 21. Sabbaths, Lev. 23. 15. Seals, Rev. 5. 1. Shepherds, Mic. 5. 5. Sons, 1 Chr. 3. 24. Souls, Gen. 46. 25. Spirits, Mat. 12. 45. Stars, Amos 5. 8. Steps, Ezek. 40. 22. Streams, Iſa. 11. 15. Things, Prov. 6. 16. Thunders, Rev. 10. 3. Times, Gen. 33. 3. Tribes, Joſh. 18. 2. Troubles, Job 5. 19. Trumpets, Joſh. 6. 4. Vials, Rev. 15. 7. Wayes, Deut. 28. 7. Weeks, Dan. 9. 15. Yeers, Gen. 29. 18. Withs, Judg. 16. 7. Women, Iſa. 4. 1. Wreaths of Chain-work, 1 King. 7. 17.

2. In *hundreds*, and applyed unto Chariots, 2 Sam. 10. 18. Children of *Lod*, &c. Neh. 7. 37. of *Kiriath-arim*, &c. Ezr. 2. 25. of *Zaccai*, Ezr. 2. 9. of *Arah*, Ezr. 2. 5. Choſen men, left-handed, Judg. 20. 16. Such as died of the plague, Numb. 16. 49. Hee-goats, 2 Chro. 17. 11. Horſes, Ezr. 2. 66. Horſemen, 2 Sam. 8. 4. Men, 1 King. 3. 26. Oxen, 2 Chro. 15. 11. Perſons, Jer. 52. 30. Rams, 2 Chron. 17. 11. Shekels, Exod. 38. 24. Wives, 1 Ki. 11. 3. Yeers, Gen. 5. 31.

3. In *thouſands*, applyed unto an Army, Army, 2 Chron. 26. 13. Children of *Iſrael*, 1 King. 20. 15. Hee-goats, 2 Chro. 17. 11. Horſemen, 1 Chron. 18. 4. Men that bowed not unto *Baal*, 1 King. 19. 18. Rom. 11. 4. Men of might, 2 King. 24. 16. Men of valour, 1 Chr. 12. 25. Rams, 2 Chr. 17. 11. *Syrians* on whom a wall fell, 1 King. 20. 30. and whom *David* ſlew, 1 Chr. 19. 18. Sheep, Job 1. 3. Talents of refined ſilver, 1 Chro. 29. 4.

By ſevens, Gen. 7. 2. Hebr. *ſeven ſeven*, marg.

Seventeen] Spoken of Shekels of ſilver, Jer. 32. 9. Souldiers, 1 Chr. 7. 11. Yeers, Gen. 37. 2.

Seventeenth] Applyed to Day, Gen. 7. 11. Lot, 1 Chron. 24. 15. Yeer, 2 King. 16. 1.

Seventh] Spoken of Angel, Rev. 11. 15. Brethren, Matt. 22. 26. Captain, 1 Chron. 27. 10. Chryſolite, Rev. 21. 20. *David*, 1 Chr. 2. 15. Day, Exod. 20. 10. *Eliel* the *Gadite*, 1 Chr. 12. 11. *Elioenai*, 1 Chr. 26. 3. *Enoch*, Jude v. 14. Hour, Joh. 4. 52. *Iſſachar*, 1 Chron. 26. 5. Lot, 1 Chr. 24. 10. Moneth, Gen. 8. 4. Sabbath, Lev. 23. 16. Seal, Reve. 8. 1. Time, Joſh. 6. 16. Yeer, Exod. 23. 11.

Seventy] Spoken of, 1. in *Units*, and applyed to *Ahab*'s Sons, 2 King. 10. 1. Brethren, Judg. 9. 56. Children of *Hodaviah*, Ezr. 2. 40. Cubits, Ezek. 41. 12. Diſciples, Luk. 20. 1. Elders, Exod. 24. 1. Lambs, Ezr. 8. 35. Males, Ezr. 8. 7. Men, Ezek. 8. 11. Shekels, Numb. 7. 13. Souls, Exod. 1. 5. Talents of braſſe, Exod. 38. 29. Weeks, Dan. 9. 24. Yeers, Gen. 5. 12.

2. In *thouſands*, and applyed unto ſuch as died of the plague, 2 Sam. 24. 15. ſuch as were ſlain by the *Jews*, Eſt. 9. 16. Sheep, Numb. 31. 32.

Seventy and ſeven-fold, Gen. 4. 24. that is, *If he that killeth Cain ſhall be puniſhed ſeven fold, then he that killeth me ſhall be ſeventy ſeven fold.* It ſeemeth to be an inſolent contempt of Gods judgement, and abuſing of his patience towards *Cain*, verſ. 15. See Eccleſ. 8. 11. *Aynſw.*

Some take the words for *ſeventy times ſeven*, which make up *four hundred* and *ninety times*; but it is *ſeventy times*, and *ſeven times*, as Gen. 7. 2. According to the Hebr. the words are, *of every clean beaſt thou ſhalt take thee ſeven ſeven*, that is, not *ſeven times ſeven*, nor *two ſevens*, though the word be doubled; but it is (as it is well rendred in our Tranſlation) *by ſevens*. So Mar. ch. 6. verſ. 7. when our Saviour ſent out the

the twelve by two and two, he ſent them not by *fours*, but by ſeverall *twos*. The meaning of *Lamech*'s words may ſeem to be this, that *Cain*'s impunity might be his ſecurity, ſince though he had had his hands in blood, it was not the blood of his naturall brother, nor with contumacy againſt God, after the manner of *Cain*; and therefore if any one ſhould kill him, he ſhould be puniſhed much more, *ſeventy* and *ſeven fold*; a *certain* number put for an *uncertain*, as verſ. 15. Thus a wicked man turns the divine patience into humane preſumption. *Annot.*

Severall] 2 Chr. 26. 21. Heb. *free*, mar.

Severally] 1 Cor. 12. 11. in particular.

S H.

Shadow] *In the ſhadow of death*, Luk. 1. 79. As *the valley of the ſhadow of death*, Pſa. 23 4. ſignifies, *a gloomy vale of danger*, of the utmoſt evill (there being leſſe *warmth* or *light* (as being *ſhaded* by the *hills*) and more ſubject to the incurſion of *wolves*, then the *hills*) ſo proportionably here (in a *ſpirituall* ſenſe) *the ſhadow of death* is a ſtate of *ſin* and *ignorance*, want of *light* or *knowledge*, and want of *warmth* or *grace*; the deſcription of the ſtate under the Law, which afforded neither of theſe in any proportion to what is now done by Chriſt, and ſo left men in a dangerous condition, till Chriſt was thus pleaſed to ſhine upon them, and thereby to reſcue them out of it. Dr. *Ham.* Annot. *ſ.*

Shady trees] Job 40. 21. where the Sun may not annoy him. It ſeems there are great trees in thoſe parts, that may ſerve to be a ſhadow to ſo great a creature as an Elephant.

Shake] Pſal. 29 8. or, to be in pain, marg.

Shamed] *Deſtroying*, or *wearing out*. The Son of *Elpaal*, 1 Chr. 8. 12.

Shame] 1 Cor. 4. 14. The word ἐντρέπων ſignifies ſuch a perturbation of minde, that he who is affected therewith, ſeeketh through ſhamefaſtneſſe where to hide himſelf. It's when a man *turneth within himſelf*, for that they who are aſhamed turn their face from them whoſe look they cannot abide. *Leigh Cr. Sac.*

And ſhame them, 1 Cor. 11. 22. or *make to be aſhamed*, as the originall καταισχύνω is rendred, Luk. 13. 17. Rom. 5. 5. or *confounded*, Rom. 9. 33. marg.

Shamefully] 2 Sam. 6. 20. or openly, marg.

Shapen] *I was ſhapen*, Pſal. 51. 5. *Painfully brought forth, born with ſorrow.* The Hebr. ſignifieth *the painfull travell of childebirth.* Iſa. 27. 17, 18. & 51. 2. Pſalm 29. 9. *Aynſw.*

Sharonite] One born in, or belonging to *Sharon*, 1 Chr. 27. 29.

Sharp] Joſh. 5. 2. or of flints, marg.

Sharpen] 1 Sam. 13. 21. Hebr. *to ſet*, marg.

Sharpneſſe] *Leſt I ſhould uſe ſharpneſſe*, 2 Cor. 13. 10. Deal ſeverely, rigorouſly, cuttingly, preciſely with you. Ἀποτόμως ſignifieth a *cutting off*, and (as ſome Interpreters do note) is uſed by *Paul* as alluding to *Chirurgions*, who cut away the dead fleſh which feſtereth corruption in wounds. Or, the Metaphor may be taken from a *Gardiner*, who with a Pruning knife cuts off dead boughs, or luxuriant ſtems. *Leigh Crit. Sac.*

Shearer] of Lambs, Act. 8. 32. of Sheep, 2 Sam. 13. 23, 24. The crucifiers of Chriſt, Iſa. 57. 3. comp. with Act. 8. 32, &c.

Shechemites] A family that came of *Shechem*, Numb. 26. 31.

Shed] Ezek. 35. 5. Hebr. *powred out*, m.

Sheep] Mic. 5. 8. or *goats*, marg. *All ſheep and Oxen*, Pſal. 8. 7. Heb. *flocks, and oxen, and all of them*, marg.

Sheep-gate] Neh. 3 1. This was ſo called, becauſe by it was a Market-place where Sheep were ſold, both for Sacrifices, and alſo for common uſes, Joh. 5. 2. Or it might be ſo called, becauſe Sheep were at that gate brought into the City. *Annot.*

Sheep-market] Joh. 5. 2. A place where Sheep were ſold to accommodate Sacrificers; it was to the Southward of the City, in that part of the valley which looketh toward the front of the Temple, and City of *David*. *Annot.*

Sheep-maſter] 2 King. 3. 4. A poſſeſſour of many Sheep. His Countrey abounded with that kinde of Cattle, Iſa. 16. 1. *Annot.*

Sheep-ſhearers] Such as with ſhears took off from Sheep their fleeces, Gen. 38. 12.

Shekel] The *Kings ſhekel* of common uſe in buying and ſelling, valued 1 *s.* 3 *d.* and *the ſhekel of the Sanctuary*, 2 *s.* 6 *d.* The *thirty pieces of ſilver* which *Judas* received, are thought to be *ſhekels of the Sanctuary*. The *ſhekel* was divided into *leſſer coyns*, which had their denomination from the parts thereof. Thus we read of the *half ſhekel*, Exod. 30. 13. The *third part of a ſhekel*, Neh. 10. 32. The *quarter of a ſhekel*, 1 Sam. 9. 8. *Goodwyn's Moſes and Aaron*, p. 327, 328.

Shepherds]

Shepherds] 1. *Heavenly*; God, Pſal. 23. 1. & 80. 1. Jeſus Chriſt, Joh. 10. 11, 14, 16. Heb. 13. 20. 1 Pet. 2. 25. & 5. 4.

2. *Politicall*; the Magiſtrate, Num. 27. 17. 1 King. 22. 17. Iſa. 44. 28. Jerem. 23. 1. Ezek. 34. 2.

3. *Eccleſiaſticall*; Iſa. 56. 11. Zech. 11. 17. called in the New Teſtament *Paſtors*, Eph. 4. 11.

4. *Common*; ſuch as keep Cattle, both *men* ſhepherds, Gen. 4. 2. & 47. 3. Exo. 3. 1. and *women* alſo, Gen. 29. 9. Exod. 2. 16.

Shew] *A vain ſhew*, Pſal. 39. 6. Hebr. *image*, marg.

Shew of their countenance, Iſa. 3. 9. or *tryal*, as ſome, for it comes from a word that ſignifies to *acknowledge*, Prov. 20. 11. or *ſtrangeneſſe* as others, becauſe the ſame word ſometime ſignifieth to *eſtrange*, 1 Ki. 14. 5, 6. Or, as others, *hardneſſe*, from a word that ſignifies to *harden*, Job 19. 3. and the word in *Arabick* is ſaid to be ſo uſed. Nor is it unuſuall in the *Latine* tongue, to ſay, one of an *hard face*, for an impudent man. However, the ſenſe is certainly this, that their very *looks* alone were evidence enough, without further proof to convince them, how they ſtood inwardly affected; the diſpoſition of their heart therein, as evidently offering it ſelf to view, as if it were even enſtamped on their faces, or engraven on their foreheads; and that their extreme impudency is implyed, the ſequel ſhews. See Jer. 3. 3. *An harlots forehead. Annot.*

And for a ſhew make long prayers, Luk. 20. 47. The word προφασις for the moſt part is uſed of a falſe or faigned cauſe, yet ſpecious, and having the ſhew of truth, when one pretends ſomething as a cauſe, when in the mean time he hideth the true cauſe, as here. *Leigh Cr. Sac.*

To make a fair ſhew, Gal. 6. 12. Gr. *good face*, or *fair countenance*. A fair ſhew againſt the truth, in keeping carnall rites and ceremonies; they urge Circumciſion upon you, not out of any affection and zeal that they bear to the Law; but onely for this purpoſe, that they may purchaſe themſelves favour among thoſe of their owne ſort, and eſcape the malice and perſecution of the *Jews*. *Annot.*

He made a ſhew of them openly, Col. 2. 15. Bringing them to open ſhame. *Annot.*

Shew] *Which was ſhewed thee*, Exo. 25. 40. Heb. *which thou waſt cauſed to ſee*, marg. *Thou wilt ſhew*, 2 Sam. 22. 27. or *wreſtle*, marg. *He will ſhew them*, Pſal. 25. 14. or *make them know*, marg. *Shew thy ſelf*, Pſal. 94. 1. Heb. *ſhine forth*, marg. *Shew forth themſelves in him*, Mat. 14. 2. or wrought by him, marg. *Shewing himſelf*, Cant. 2. 8. Heb. *flouriſhing*, marg.

Shewbread] 1 Chr. 9. 32. Heb. *bread of ordering*, marg.

Shihor-libnah] A City, Joſh. 19. 26.

Shillemites] A family that came of *Shillem*, Numb. 26. 49.

Shiloh] *Untill Shiloh come*, Gen. 49. 10. The word is derived from *Shalah*, which ſignifieth to *ceaſe*, and be *quiet*, and *peaceable*; and the ſame is taken not onely in a *paſſive* ſenſe to *be ſo*, but in an *active* to *make ſo*; and ſo it is put for a proſperous or *ſafe maker* or *Saviour*, the Authour of quietneſſe and ſafety to others. It is taken alſo for the *tunicle* or *skin* in which the childe is *wrapped* in the Mothers belly, becauſe there the childe lyeth in peace and quietneſſe. Whence by an uſuall Metonymie, or figurative taking of the *Continent* for the thing *contained* (as the *cup* for the *liquor* in the *cup*, the *houſe* for the people in the *houſe*) it is taken for the *childe* that was *wrapped* in it. In both ſenſes it is applyed to *Chriſt*, for he was moſt *quiet* and *peaceable*, Iſa. 42. 2. & 53. 7. Heb. 12. 3. 1 Pet. 2. 23. He was alſo a *Peace-maker* for others, and a *Saviour* to others, Iſa. 53. 5. And he is *Shiloh*, that is, a Son of the *linage* of *Judah*, Heb. 7. 14. And as *Judah* is compared to a *lion* in the 9. verſ. of this chap. So is he called, *the lion of the Tribe of Judah*, Rev. 5. 5. *Annot.* It is by interpretation, the *proſperer*, the *ſafe-maker*; or, *his Son* (to wit, *of a Virgin*) that is, *Chriſt*, who was to ſpring out of *Judah*. *Aynſw.*

Shimeon] *Put, putting*; or, *gift of providing*, or *fatneſſe*, or *oyl*. Of the Sons of *Harim*, Ezr. 10. 31.

Shimites] A family which came of *Gerſhon*, Numb. 3. 21.

Shine] When ſpoken of *God*, is put for, Made manifeſt, Pſal. 52. 2. To ſhew his favour and glory, Deut. 32. 2. Job 10. 3. Pſal. 80. 1. & 94. 1. Giving the light of knowledge, 2 Cor. 4. 6. It's ſpoken alſo of his *face*, and then put for, To be cheerfull and favourable, Pſal. 31. 16. & 67. 1. & 119. 135. So of his *glory* made very light and ſhining, Ezek. 43. 2. It's ſpoken alſo of *Chriſts face*, Matt. 17. 2. The righteous, Job 11. 17. Prov. 4. 18. Dan. 12. 3. Mat. 13. 41. The Goſpel, 2 Cor. 4. 4. The word of propheſie, 2 Pet. 1. 19. The lightſome ſtate under the Goſpel, 1 Joh. 2. 8. So of the

the Sun, Moon, Stars, Clouds, Fire, Candle, &c. It's put for, To favour and help, Job 10. 3. To be freed, Job 11. 17. To continue prosperous, Job 18. 5. To appear more bright, Prov. 4. 18. To be glorious, Dan. 12. 3. To be made clearly known, 2 Cor. 4. 4, 6. To appear and be seen, Phil. 2. 15.

Ship-boards] Ezek. 27 5. The boards or planks requisite for the building of Ships.

Ship-master] Jonah 1. 6. The Governor, Patron, or Pilate of the Ship.

Ship-men] Mariners, and Pilots, 1 King. 9. 27. Act. 27. 27, 30.

Shipping] *They took shipping*, Joh. 4. 24. Went to Sea in some of the Ships which came from *Tiberias*; so the Syr. hath it, *they went in these ships. Annot.*

Shivers] Pieces, Rev. 2. 27.

Shoco] A *defence*, or *bough*, or *slackness*. A City, 2 Chr. 11. 7. & 28. 18.

Shod] Gave shooes to such as wanted them. 2 Chr. 28. 15. *And your feet shod with the preparation of the Gospel of peace*, Eph. 6. 15. Hereby is meant, the *practise* of Christian *charity* and *peaceableness*, to supply the place of *shooes*, that ye may go on expeditely in the Christian course, and not *fall* or *miscarry* by the way, through the *traps* that Heretick and Schismatick lay to wound and gall you, and hinder your progresse. Dr. *Ham.* Paraph.

The *shooes* here mentioned among the Armour, were ordinarily of brasse. The use of these was to defend their *feet* against the *gall-traps*, which were wont to be thrown in the fields or wayes to stop their marches. Sharp *stakes* sticking up to wound or gall their feet, and make them that had fain upon them, unable to go afterward. This use is here referred unto, *Idem* Annot. *h.*

Shooe] put for the ground under the feet on which the shooes be worn, Deut. 33. 25. The very meanest and weakest means to bring under, Psal. 60. 8. & 108. 9. Freedome from hurt or danger, or protection in walking in obedience, Cant. 7. 1. A base and contemptible price, Amos 2. 6. & 8. 6.

Shoot out] Psal. 22. 7. Hebr. *open*, marg.

Shooters] Such as shoot arrows, or hurled darts, 2 Sam. 11, 24.

Shore] Judg. 5. 17. or Port, marg. 1 King. 9. 26. Heb. *lip*, marg.

Short] Job 17. 12. Heb. *neer*, marg. Job 20. 5. Heb. *from neer*, marg.

Shorten] To abbreviate, or make short. Spoken of Dayes, Psal. 102. 23. Dayes of youth, Psal. 89. 45. Yeers, Prov. 10. 27. The Lords hand, Isa. 59. 1.

Those dayes shall be shortened, Matth. 24. 22. Those dayes of afflictions and wars that were coming on the *Jews*, had they long continued, they must have all perished by the sword and famine. *Annot.*

Shortly] Within a while, in a small time or space, Gen. 41. 32. Jer. 27. 16. 1 Cor. 4. 19.

Shot] Spoken of an Arrow, 1 Sam. 20. 37. Branches, Ezek. 17. 7. Lightening, Psal. 18. 14. Sprigs, Ezek. 17. 6. Tongue, Jer. 9. 8.

Shot forth, Ezek. 31. 5. or sent forth, marg.

Shoulder] Put for the Arm, Gen. 24. 15. The whole man, and best of his ability, Gen. 49. 15.

Shout] To cry out aloud, make a great noyse, being an expression of an Applaudite, 1 Sam. 10. 24. Act. 12. 22. An encouragement, 1 Sam. 17. 20. Of a vehement desire, Lam. 3. 8. Of joy, 1 Sam. 4. 5. Isa. 16. 10.

Shut] Isa. 44. 18. Heb. *daubed*, marg.

Shut up, 1 Sam. 23. 12. or Deliver. Comp. the text with the marg. 2 Sam. 40. 3. Heb. *bound*, marg. By the words *joyned* herewith, the meaning will be plain.

S I.

Sia] *Moving*, or after the Syr. *help*. Neh. 7. 47.

Sibboleth] A stream, foord, or Watercourse, Judg. 12. 6.

Sickly [Weak, infirm, 1 Cor. 11. 30.

Side] Numb. 34. 11. Heb. *shoulder*, mar. Neh. 3. 18. Heb. *loyns*, marg. Dan. 7. 5. or dominion, marg.

Sides] Exod. 30. 3. Heb. *walls*, marg. By the words joyned unto *side*, as *right*, *sea*, *south*, *way*, *west*, &c. the meaning is plain and easie.

Sidonians] The inhabitants of *Sidon* or *Zidon*, Josh. 13. 4, 6.

Sieve] *To sift the Nations with a sieve of vanity*, Isa. 30. 28. The use of a *sieve* ordinarily is to *shake out* the *drosse*, or lesser and lighter seed, and retain the full and weighty grain, Amos 9. 9. But this here is such as did *shake to and fro* (so *sift* is in the Hebr.) what was sifted in it, till it came even to nothing; to drive them to nothing, by that whereby he onely purgeth his own people, chap. 27. 8, 9. Or, to *sift* them in such a *sieve* as retaineth nothing, but letteth it run thorow,

thorow, to make an utter riddance of them. The word rendred a *ſieve*, is no where elſe found in Scripture. The word is oft found thus uſed in the *Jewiſh Doctors*, as in that of one of them concerning *foure* ſorts of *ſcholars* or *hearers*; ſome like to a *ſponge*, that ſucketh all in alike; ſome like an *hour-glaſſe* or *water-glaſſe* (ſuch as anciently they were) that taketh in at the one end, and putteth out at the other (alluded to Heb. 2. 1.) Some like a *wine-bag*, that letteth go the *wine*, and keepeth onely the *dregs* (he might as well have ſaid a *bolter*, that bolteth out the *flour*, and keeps in the *bran*.) Some to a *ſieve*, that letteth go the *traſh*, and keepeth in the *corn*. *Annot.*

Sigh] A pitifull groan, or ſob, Lam. 1. 22.

Sight] Neh. 8. 5. Heb. *eyes*, marg.

In thy ſight, Pſal. 5. 5. Hebr. *before thine eyes*, marg.

Out of thy ſight, 2 Sam. 7. 9. Heb. *from 'thy face*, marg.

Signe] Judg. 20. 38. or *time*, marg.

Gave him a ſigne, 2 Chr. 32. 24. or wrought a miracle for him, marg.

Signes, Pſal. 105. 27. Hebr. *words of his ſignes*, marg.

Signes are, 1. *Naturall*, Gen. 1. 14. Jer. 10. 2.

2. *Prodigious*, Luk. 21. 11, 25. Act. 2. 9.

3. *Supernaturall*, wrought by Gods marvellous hand, Deut. 6. 22. Joſh. 24. 17. Dan. 4. 2, 3.

4. *Caſuall*, by a providence of God, 1 Sam. 10. 7, 9.

5. *Miniſteriall*, which the Prophets gave to confirm their Miniſters, Pſal. 74. 9. and which the Apoſtles wrought, Mar. 16. 17, 20. 2 Cor. 12. 12.

6. *Military*, Pſal. 74. 4.

7. *Satanicall*, Deut. 13. 2, 3. 2 Theſſ. 2. 9. Rev. 13. 13.

The ſigne of the Son of man, Matth. 24. 30. This may ſignifie here ſuch a *manifeſtation* of Chriſts *preſence* in this puniſhment on the *Jews*, as ſhould *convince* them that it was for *crucifying* of him, that it was to come upon them, and accordingly mourn. Dr. *Hamm.* Annot. *a*.

Signification] 1 Cor. 14. 10. or dumb, or mute, marg.

Sihor] Iſa. 23. 3. It's no other then *Nilus*. The Hebr. name *Shichor* hath a notion of *blackneſſe* in it, as appears by the common uſe of the fountain, whence it ſprings, and other the iſſues of it, Lev. 13. 31, 37. Job 30. 30. Cant. 1. 5. & 5. 11. Lam. 4. 8. Zech. 6. 2, 6. And it was anciently by the *Greeks* called *Melas*, which ſignifies *black*, and thence by the *Latines* in old time, *melo*. *Annot.*

Silence] Job 4. 16. or a ſtill voyce, marg.

Silent] Not to ſpeak a word, 2 Sam. 19. 10. Comp. the text with the marg. To be quiet, Jerem. 8. 14. To be cut off, Pſal. 31. 17. marg.

Silver] *Pieces of ſilver*, Joſh. 14. 32. or *lambs*, marg.

Silver cord] By the *ſilver cord*, Eccl. 12. 6. ſome [underſtand the *marrow* or *pith of the back*, continued from the brain, as it were in a cord or ſtring unto the bottome of the back bones, and for the *white* colour of it compared to *ſilver*. It may alſo be applyed unto all the other *ſinews* and *ligaments* of the body, which from the *head* as the fountain, convey ſenſe and motion upon the other parts. Hereby alſo may not unfitly be underſtood, the chain and ſweet harmony of the elements and humours in the body, which being preſerved in its due proportion, the body doth receive life from the ſoul, which is the ſpring thereof, but being once diſſolved, life preſently faileth. *Annot.*

Silver-ſmith] *Demetrius* being of this trade out of meer covetouſneſſe did band himſelfe with his fellow Craftſ-men, againſt *Paul*, Act. 19. 24.

Simeonites] Such as were of the Tribe of *Simeon*, Numb. 26. 14.

Similitude] Put for the glory of God manifeſted to *Moſes*, Numb. 12. 8. called Gods *back-parts*, Exod. 33. 23. A viſible repreſenting of God utterly forbidden to man, Deut. 4. 15, 16. Pſal. 106. 20. The artificiall forming of one thing like another, 2 Chr. 4. 3. either actuall or verball expreſſions, Hoſ. 12. 10.

Simple] Rom. 16. 19. or harmleſſe, marg. Such a one as is deſtitute of humane help, and doth commit himſelfe to God *ſimplici corde*, Pſal. 116. 6.

Simplicity] Rom. 12. 8. or liberally, marg.

Since] *Since my coming*, Gen. 30. 30. Heb. *at my foot*, marg. that is, by my natural ſervice. So the *foot* is uſed to ſignifie laborious ſervice, Deut. 11. 10. and the coming or preſence of any, Hab. 3. 5. The Chald. tranſlateth it, *for my ſake*. *Aynſw.*

This word referreth unto a former time, longer or ſhorter, continued until that very time, and is in effect as much as *from the time*,

or

or *during the time, all the while*, 1 Sam. 29. 3. Ezr. 5. 16. Sometimes it's all one with, *seeing, for that, inasmuch as*, Gen. 46. 30.

Sincere] *That ye may be sincere*, Phil. 1. 10. Εἰλικρινεῖς. It signifieth properly something *tryed* by the *light of the Sun*, and it is a Metaphor (as some suppose) taken from the custome of the *Eagle*, whose manner is (say *Aristotle* and *Pliny*) to bring their young ones out of the nest before they be full fledged, and to hold them forth against the full sight of the Sun; the light whereof those of them that can with open eye endure, she retaineth and bringeth up as her own, the rest that wink at it, she rejecteth as a bastardly brood. Others think it rather taken from the usuall practise of *Chapmen*, in the view and choyce of their wares, that bring them forth into the light, and hold up the cloth against the Sun, to see if they can espy any default in it. *Pure as the Sun.* As the Sun discovers motes and atomes, so let your hearts be genuine, that the inwardest light may not discover motes that appear in others. Or, *pure*, *viz.* from any leaven of corruption in doctrine, life, or manners; for so the word signifies, such as are *cleer*, and free from all mixture of corruption, as *white* wool never died, *fine* flour never leavened. *Leigh's Crit. Sac.*

Sincerely] Truly, justly, uprightly, gracefully, Judg. 9. 16, 19.

Sing] Psal. 104. 12. Heb. *give a voyce*, marg.

Singed] Spoken of the hair of the heads of the *three children*, whereon (though there's nothing more apt to take fire) the fire had no power, Dan. 3. 27. So that the least hurt cannot come to those whom God will preserve, 1 Sam. 14. 45. Isa. 43. 2. Matth. 10. 30. Act. 27. 34. *Annot.*

Singers] Of them there were *Singing-men* also *Singing-women*, Ezr. 2. 65. Neh. 7. 67.

Single] *If thine eye be single*, Matt. 6. 22. As by the *evill eye* is meant the covetous, envyous, injurious, malicious, illiberall and niggardly *eye*, so by *single eye* is meant the good liberall *eye*. Dr. *Hamm.* Paraph. & Annot. *ib.*

Singular] *Shall make a singular vow*, Lev. 27. 2. or *shall separate a vow*, in Gr. *vow a vow*. The word *separate* signifieth to *exempt* after a singular manner from common use. *Aynsw.*

Sin] *He hath made him to be sin for us*, 2 Cor. 5. 21. The word ἁμαρτία is taken for a *sacrifice for sin*, Lev. 4. 3, 29. & 5. 6. & Psal. 40. 7. and so *peccatum* in *Latine* is both a *sin*, and a *sacrifice of Expiation*, or the *person* that is so *sanctified*, and so the Hebr. חַטָּאת, signifies *primarily sin*, and *legall uncleanesse*, and *secondarily* a *sacrifice* of *propitiation* for *sin*, and of *purification* for *uncleanesse*. So in Rom. 8. 3. περὶ ἁμαρτίας, *for sin*, is the *sacrifice* of *propitiation* (*by a sacrifice for sin*, saith the mar.) And so Heb. 10. 6. & 13. 11. and so here, though without περὶ. The opposition also of ἁμαρτία *sin*, to δικαιοσύνη *righteousnesse*, in the end of the vers. doth also cleer this; for as our being *righteousnesse*, signifies our being sanctified first, and then accepted by God, *justified*; so his being *sin* signifies his being *condemned*, i. e. *consecrated*, as a *sacrifice* is wont to be *devoted* for the *sins* of the people. Dr. *Hamm.* Annot. *c.*

That man of sin, 2 Thess. 2. 3. This is here the denotation of a *very wicked sort* of people, and though it be in the *singular* number, must not yet in any reason, be confined to a *single person*, but to some one or more *ring-leaders*, and their *followers*. Thus we know Χριστὸς, *Christ*, signifies him, as he is the *head* of his *Church*, and is used sometimes to signifie the whole *society* of *Christians*: And so Ἀντίχριστος, *Antichrist*, is sure no *single* person considered alone, but in conjunction with his followers; and so here the ἄνθρωπος ἁμαρτίας, *the man of sin*, signifieth more then one *single person*, viz. *Simon* and the *Gnosticks*. *Id.* Ann. *c.*

There is a sin unto death, 1 Joh. 5. 16. As he that set at nought *Moses's* Law dyed without mercy, upon a sufficient proofe of it, Heb. 10. 28. So he that useth the Son of God now under the Gospel, after that manner, *treading* or *trampling* upon the Son of God, vers. 29. setting his *commands* and *terrors* at nought, as there he is *thought worthy of sorer punishment*, so here his *sin* may fitly be said to be *unto death*. Now this *contempt*, this *sin unto death*, is to *continue unreformed*, and *incorrigible* after all the *admonitions* and *censures* of the *Church*; of which as there were severall degrees, so he that did not *reform* upon the *first*, was within some time to be put under the *second*, or higher, and not *reforming* then, was to fall under the *third*, which was wont to be called by the *Jews*, *Schammatha*, which signifies, there is *death a punishment* proportioned to this sin, and from the *title* thereof, this seems to be called here, *a sin unto death*. Not that every *deliberate* or *wilfull sin* is here so styled (though that also be *mortiferous* without *repentance*) but the phrase peculiarly belongs to a *wilfull sin* (to which without

repentance or *reformation*, *eternall perdition* is *denounced*, *heightned* and *aggravated* farther, with the addition of *obſtinacy* againſt all *perſwaſions* and means of *melting*, which renders him *hopeleſſe*, and owned to *ruine*, and there is nothing left for him, but *a fearfull looking for of judgement, and fiery indignation, which ſhall devour the adverſaries*; thoſe that walk thus *contrary* to God, reſiſt his *admonitions*, his *grace*, all his methods of *reducing* them. Dr. *Hamm.* Annot. *c.*

Sin] Job 5. 24. or erre, marg. *He that committeth ſin, &c.* 1 Joh. 3. 8. ἁμαρτάνειν to *ſin*, and ἁμαρτίαν ποιεῖν to *do* or *commit ſin*, which appear to be directly the ſame, by comparing verſ. 6. & verſ. 8. and ſo ἁμαρτίαν ἔχειν, ch. 1. 8. *to have ſin* all one with *having ſinned*, verſ. 10. have a ſpeciall energie in the writings of this Apoſtle, to denote a *deliberate, preſumptuous commiſſion of ſin*, not every *ſin* of *ignorance, incogitancy, frailty*, but after *deliberation*, an *adviſed commiſſion* of it. And though he that *lives impenitently* in any *habit* of *known* ſin, be moſt *eminently* ſaid to *ſin*, and *commit ſin*, yet he that is *guilty* of any *one deliberate act*, is here primarily meant by theſe phraſes. Dr. *Ham.* Ann. *a.*

Sinfull] *An encreaſe of ſinfull men*, Numb. 32. 14. or a *crew* (a *multitude*) *of men ſinners*, that is, bred and brought up of men moſt ſinfull, of men given unto ſin, notorious wicked ones, Gen. 13. 13. 1 Sam. 15. 18. *Aynſw.* Addicted and given wholly to ſin, and to looſeneſſe of life. *Annot.* on Iſa. 1. 4. *That ſin might become exceeding ſinfull*, Rom. 7. 13. That ſin might ſhew it ſelfe to be ſin, and ſpit forth (as it were) all its venome. *Annot.*

It's ſpoken of Fleſh, Rom. 8 3. Generation, Mar. 8. 38. Kingdome, Amos 9. 8. Nation, Iſa. 1. 4. Man, Luk. 5 8. Men, Luk. 24. 7. Sin, Rom. 7. 13.

Sinner] *A woman in the City which was a ſinner*, Luk. 7. 37. This may be taken in the notion wherein we finde, ἁμαρτωλοὶ ἐξ ἐθνῶν, Gal. 2. 15. *Sinners of the Gentiles*, and ſo ſignifies no more then a *Gentile woman*. Thus the word ſeemeth to ſignifie, ch. 6. 32, 34. comp. with Mat. 5. 46. or, ſeeing *Publicans* and *Harlots* are put together, Mat. 21. 32. which ſeems to refer to the *baſeneſſe* and *unworthineſſe* of thoſe two infamous callings, ἁμαρτωλὸς *ſinner*, as it is of affinity of ſignification with theſe, may perhaps ſignifie one that had been a *whore*, that *vice* or trade of *proſtitute whores*, being among the *Gentiles* ſo ordinary. And ſo this *woman* if ſhe were a *whore*, was either a *Gentile* alſo; or becauſe guilty of that *Gentile ſin*, called by this common name of *Gentiles*, ἁμαρτωλὸς a *ſinner*. But whoſoever ſhe was, it was not *Mary Magdalen* (which our Author proveth at large.) Dr. *Ham.* Annot. *b.*

Sins] *And my ſins*, Pſal. 69. 5. Heb. *guiltineſſe*, marg.

Siriah] 2 Sam. 3. 26. This Well of *Siriah* was ſituate on the North of *Hebron*. *Annot.*

Sit] To company with, Pſal. 26. 5. To abide, remain, or ſtay, 2 King. 7. 3. To ride, Act. 8. 28.

Sit in darkneſſe, Luk. 1. 79. To be in an uncomfortable condition bodily. *Bernard.*

Sit down, 1 Sam. 16. 11. Heb. *round*, marg.

Sit among the Elders, Prov. 31. 23. Be a Magiſtrate, *Bernard.*

Sit in the gate, Pſal. 69. 12. Be a Magiſtrate. *Idem.*

Sit in heavenly places, Eph. 2. 6. To be poſſeſſed of heaven, where many places be for the Elect, where they be now in their head, *Chriſt*, and ſhall be hereafter in their owne perſons. *Idem.*

To ſit ſtill, Ruth 3. 18. To be at reſt and quiet. *Idem.*

Sitting place, 2 Chr. 9. 18. Heb. *on the place of the ſeat. Annot.*

Sith] Seeing, for that, becauſe, Jerem. 23. 38.

Situate] Stood, 1 Sam. 14. 5. Placed, built, Ezek. 27. 3. Nah. 3. 8.

Six] Spoken of, 1. in *Units*, and applyed unto, Boards, Exod. 26. 22. Branches, Ib. 25. 32. Brethren, Act. 11. 12. Cakes, Lev. 26. 4. Cities, Joſh. 15. 59. Cubits, 1 Sam. 17. 4. Curtains, Exod. 26. 9. Daughters, 1 Chron. 4. 27. Dayes, Exod. 20. 9. Fingers, 2 Sam. 21. 20. Lambs, Ezek. 46. 6. Levites, 1 Chron. 26. 17. Meaſures, Ruth 3. 15. Names, Exod. 28. 10. Paces, 2 Sam. 6. 33. Sheep, Neh. 5. 18. Sons, Gen. 30. 20. Steps, 1 King. 10. 19. Things, Prov. 6. 16. Times, 2 King. 13. 19. Toes, 1 Chr. 20. 6. Troubles, Job 5. 19. Wagons, Numb. 7. 3. Water-pots, Joh. 2. 6. Wings, Iſa. 6. 2. Yeers, Gen. 16. 16. Exod. 21. 2.

2. In *Hundreds*, and applyed unto, Chariots, Exod. 14. 7. Children of *Beni, Bebai, Binui, &c.* Ezr. 20. 10. Neh. 7. 15, 16. *Danites*, 1 Chr. 12. 35. Furlongs, Rev. 14. 20. Males, Numb. 3. 28. Men, Judg. 3. 31. Oxen, 2 Chr. 29. 33. Sheep, Numb. 31. 37. Shekels of Iron, 1 Sam. 17. 7. of Gold, 1 King. 10. 16. Sons, 1 Chr. 7. 2. Strangers, 2 Chr. 2. 17. Talents, 2 Chr. 3. 8. Tribes of *Gad*, Nu. 1. 25, of *Judah*, Ib. 27. Yeers, Gen. 7. 9, 11.

3. In

3. In *Thouſands*, and applyed unto, Aſſes, Ezr. 2. 67. Camels, Job 42. 12. Camp of *Judah*, Num. 2. 9. Children of *Judah*, 1 Chr. 12. 24. Horſmen, 1 Sam. 13. 5. Males of the family of *Merari*, Numb. 3. 34. Officers and Judges, 1 Chron. 23. 4. Pieces of gold, 2 King. 5. 5.

4. In *Hundred thouſands*, and applyed unto men, Exod. 12. 37. Foot-men, Num. 11. 21. Sheep, Ib. 31. 32.

Sixſcore] Spoken of in *Units*, and applyed unto Talents of gold, 1 King. 9. 14. In *thouſands*, and applyed unto Children, Jonah 4. 11.

Sixt, or Sixth] Spoken of, and applyed unto, *Ammiel*, 1 Chron. 26. 5. Angel, Rev. 9. 13. *Atthai*, 1 Chr. 12. 11. Curtain, Exo. 29. 9. Day, Gen. 1. 31. *Hanun*, Neh. 3. 30. Hour, Mar. 15. 33. *Jehohanan*, 1 Chr. 26. 3. *Ira*, Ibid. 27. 9. *Ithream*, 2 Sam. 3. 5. Lot, Joſh. 19. 32. Moneth, Ezek. 8. 1. *Oxem*, 1 Chron. 2. 15. Part of an Ephah, Ezek. 45. 13. of an Hin, Ib. 4. 11. *Sardonius*, Rev. 21. 20. Seal, Ibid. 6. 12. Son, Gen. 30. 19. Yeer, Lev. 25. 21.

Sixteen] Spoken of in *Units*, and applyed to, Chief men, 1 Chr. 24. 4. Cities, Joſh. 15. 41. Daughters, 2 Chron. 13. 21. Sockets, Exod. 26. 25. Sons, 1 Chro. 4. 27. Souls, Gen. 46. 18. Yeers, 2 King. 13. 10. In *thouſands*, of perſons, Numb. 31. 40. Shekels, Ib. 52.

Sixteenth day] 2 Chron. 29. 17. Lot, 1 Chr. 24. 14.

Sixty] Spoken of Hee-goats, Lambs, Rams, Numb. 7. 88. Souls, Gen. 46. 26. Yeers, Lev. 27. 3.

S K.

Skilfull] One that hath been trained up, and exerciſed about any thing, or extraordinarily ſo made. It's applyed unto ſuch as were expert and cunning in cutting timber, 2 Chro. 2. 8. Deſtroying, Ezek. 21. 31. Graving, 2 Chron. 2. 7. Hewing timber, 1 King. 5. 6. Lamenting, Amos 5. 16. Muſicall inſtruments, 2 Chr. 34. 12. Any manner of ſervice, 1 Chron. 28. 21. Singing, 1 Chr. 15. 22. War, Ib. 5. 18. Wiſdome, knowledge, and underſtanding, Dan. 1. 4. Working in gold and ſilver, *&c.* 2 Chron. 2. 14.

Skilfully] *Play skilfully*, Pſal. 33. 3. or, *do well playing*, that is, *make good muſick* or *melody*. So 1 Sam. 16. 17, 18. Iſa. 23. 16. And this melody we are now willed to make to the Lord in our hearts, Eph. 5. 19. *Aynſw.*

Skilfulneſſe] *Guided them by the skilfulneſſe of his hand*, Pſal. 78. 72. or *diſcretions of his hands*, or *prudencies of his palms*, that is, with moſt prudent and diſcreet adminiſtration managed he them, figuring Chriſt herein, who is called *David*, and the *great* and *good Paſtor of his flock*, Ezek. 34. 23. Joh. 10. 11. Heb. 13. 20. *Aynſw.*

Skin for skin] Job 2. 4. Any skin for his owne; outward things that concern not his owne body, are too light to try him him withall. A *proverbiall* ſpeech, ſignifying that *Job* cared not for the loſſe of Cattle, nor Servants, nor Children, ſo he might keep his owne skin whole, his owne life was deareſt to him. He could well be content they might all periſh, ſo he might eſcape. Or, *skin upon skin*, 2 King. 4. 5. He will give the skins of all that belong him, rather then he hurt himſelf. So ſome underſtand Joh. 1. 16. *Grace for grace*, that is, *grace upon grace*, abundance of grace. *Annot.*

My bones cleave to my skin, Pſal. 102. 5. or fleſh, marg.

Skip] To make ſpeed or haſte, with a cheerfull and ready diſpoſition. Cant. 2. 8. *Thou skippedſt for joy*, Jer. 48. 27. or, *thou ſhakeſt thy ſelf*, or *moveſt thy ſelf*; or, as ſome, *thou ſhakeſt the head at him*, by way of inſultation and deriſion, Pſal. 22. 7. Lam. 1. 8. Or, becauſe of that which thou haſt ſpoken, *thou ſhalt wander*, or *be led captive*. *Annot.*

Skirts] Ezek. 5. 3. Hebr. *wings*, marg.

S L.

Slack] *He becometh poor that dealeth with a ſlack hand*, Prov. 10. 4. or, *a poor man makes a deceitfull weight* (as *Mercerus* tranſlateth) or *a deceitfull weight makes a poor man*. And certain it is, that as poverty makes many a one fraudulent (Prov. 30. 10.) that otherwiſe would be honeſt, ſo faudulency, or fraudulent dealing is the undoing of many, who by truth and honeſty might have thrived better. *Annot.*

Slack] To fail, delay, defer, linger, be ſlow, Deut. 23. 21.

Slack not thy riding for me, 2 King. 4. 24. Heb. *reſtrain not for me to ride*, marg. Zeph. 3. 16. or faint, marg.

Slackneſſe] Delaying, deferring, lingering, 2 Pet. 3. 9. They are not *ſlack* that are long ere they come, but they that come not at their due and appointed time. God puts not off his coming one hour beyond the ſet time, Heb. 10. 37. *Annot.*

Slain] *Corporally*, by having their lives taken away any way, whether by war or otherwiſe, they are brought to death and deſtruction, Gen. 34. 27. Numb. 19. 16. Deut. 1. 4. 1 Sam. 31. 8. Pſal. 62. 3. Pro. 7. 26.

Spiritually, as Eph. 2. 16. *Having ſlain the enmity thereby*; that is, by his death and paſſion upon the Croſſe, having taken away (as a man ſlain hath his life taken from him) the cauſe of enmity both between *God* and *us*, which is *ſin*, and between the *Jew* and *Gentile*, which was the *Ceremoniall law*, being the partition wall between us. *Bernard.* In 1 Cor. 5. 7. *Sacrificed* in the text is rendred by *ſlain* in the marg.

Slander] *By bringing up a ſlander*, Numb. 14. 36. Evill report, or defamation. The Gr. tranſlate *evill words*, the Chald. *an evill name. Aynſw.*

The ſlander of many, Pſal. 31. 13. The infamy of many, or the diffamation (the ill report) of mighty men. *Idem.*

Slander] *Thou ſlandereſt*, Pſal. 50. 20. Giveſt ill report, or infamy, offenſive ſcandalous ſpeech. *Idem.*

Slandereth his neighbour, Pſal. 101. 5. *Hurteth with tongue his fellow friend*, that is, *that traduceth*, or (as the Hebr. phraſe is) *betongueth*. Hereupon *a man of tongue* is for a Pratler, or Calumniator, Pſal. 140. 12. The Chald. Par. *he that ſpeaketh with a third* (or *threefold*) *tongue againſt his neighbour*, meaning a backbiter or calumniator, who is ſaid of the Hebr. Doctors to have a *threefold tongue*, becauſe he hurteth *three* therewith; both *himſelf*, by his ſin; and his *neighbour*, whom he backbiteth; and the *receiver* of his *tale*, whom he corrupteth. *Idem.*

Slanderer] 1 Tim. 3. 11. *A falſe accuſer*, as the Originall word διάβολος is rendred in Tit. 2. 3. or a *Make-bate*, as it's there in the marg. In plain tearms, a *devill*. This name being by way of excellency aſcribed to Satan, the *Prince* of *Hell-hounds*: So that for *women* (for *men* too) *not to be ſlanderers*, is all one with *they muſt not be devils*. To *carry ſlander* is the work of the *devill*. See *Leigh Crit. Sac.*

Slanderouſly reported] Rom. 3. 8. βλασφημούμεθα, *ſlandered*, *blaſphemed*, *defamed*, *wrongfully blamed*, *evill ſpoken of*.

Slap] may be conſidered with relation unto the *creatures*, whether *unreaſonable*, both in the *water*, Pſal. 105. 29. and on the *land*; and both the *wilde*, 1 Sam. 17. 36. 2 Sam. 23. 10. and *tame*; and this, both for *common* and *ſacred* uſes; *common*, as Gen. 43. 16. (*Slay*, Heb. *kill a killing*, m.) Iſa. 22. 13. *ſacred*, as Exod. 29. 16. Lev. 1. 6. & 4. 29, 33. and 14. 13. or *reaſonable*, Men, Women, Children. And that both by *God*, Exod. 13. 13. Pſal. 78. 31. by his *Angel*, 2 King. 9. 35. by *themſelves*, 1 Sam. 31. 4. by *others*, and that both in the time of *war*, Numb. 31. 7. Judg. 1. 4. & 3. 29. whether with the *ſword*, Judg. 4. 15, 16. & 18. 27. or other *inſtruments of death*, as Judg. 15. 15. 2 Sam. 1. 22. Hoſ. 2. 3. and in the time of *peace*, whether *lawfully*, as Numb. 35. 19, 21. or *unlawfully*; and that either *fraudulently*, Gen. 34. 25, 26. 2 Sam. 3. 30. or *forcibly*, 2 Sam. 21. 1. So ſome have been ſlain by *fire*, Dan. 3. 22. ſome by *the fall of a tower*, Luk. 13. 4. ſome by being *ſtoned*, Act. 22. 20. as others by divers other wayes. See Heb. 11. 7.

Slayer] Man-ſlayer, Numb. 35. 11. He who killeth another unawares, Joſh. 20. 3.

Sleep] Deut. 31. 16. Heb. *lie down*, marg. To take bodily reſt, Joh. 11. 13. To be buried, and lie in the grave, Joh. 7. 21. To be ſlothful, careleſſe, and negligent, Prov. 10. 5. Mat. 13. 35. To be dead, Joh. 11. 11. To live in blindneſſe, Eph. 5. 14.

Could not ſleep, Eſt. 1. 6. Heb. *ſleep fled away*, marg.

Sleeper] One that ſeemed deprived of all ſenſe and underſtanding, as who then ſlept when others were agaſt with the horror of preſent death, Jonah 1. 6.

Sleeping] Iſa. 56. 10. or dreaming, or talking in their ſleep, marg.

Slew] 2 King. 23. 20. or ſacrificed, marg. 2 Chr. 32. 21. Hebr. *made fall*, marg.

Sling] To throw or caſt ſtones out of a ſling, wherein ſome of the *Benjamites* excelled, Judg. 20. 16.

Sling ſtones] Such as are flung out of a ſling, Job 41. 28.

Slingers] 2 King. 3. 25. Engineers, who with ſuch violence forced ſtones againſt a wall out of their engines, as now Gunners ſhoot bullets. *Annot.*

Slip] *That my footſteps ſlip not*, Pſal. 17. 5. Heb. *be not moved*, marg.

Let them ſlip, Heb. 2. 1. Gr. *run out as leaking veſſels*, marg.

Slippery] Jer. 23. 12. or, *as a very ſlippery way*, Hebr. *ſlipperineſſes*. The word ſignifies ſometimes *ſmoothneſſes* (for in the ſingular it is not read) and ſo it is uſed for *flatteries*, Dan. 11. 21, 34. And becauſe *ſmooth* things are commonly *ſlippery*; hence it is that it cometh alſo to ſignifie *ſlipperineſſes*. *Annot.*

Slothful-

Slothfulneſſe] *By much ſlothfulneſſe the buil ding decayeth*, Eccl. 10. 18. As a *State* or *Kingdome* is compared to a *houſe*, and *Princes* are compared unto the *Maſters* of the *family*; ſo *miſ-government* is compared unto *careleſneſſe* in an *Houſe-keeper*, or *Steward*, that doth not in time prevent thoſe ruines in an houſe, which a few breaches uncured will quickly draw after them; which to ſhew the greatneſſe of it, is called in the *duall* number, *double ſlothfulneſſe*, or *the ſlothfulneſſe of both hands*. *Annot.*

Slowly] *Had ſailed ſlowly*, Act. 27. 7. Made but ſmall progreſſe, but a little way.

S M.

Small] Prov. 24. 10. Heb. *narrow*, mar. *Small of power*, Iſa. 37. 27. Hebr. *ſhort of hand*, marg.

Smitten] 2 King. 14. 12. Put to the worſe. Comp. the marg. with the text.

They were ſmitten, 2 Chro. 20. 22. or, they ſmote one another, marg.

And ſmite the hindmoſt, Joſh. 10. 19. Hebr. *cut off the tail*, marg.

Smote down, Pſal. 78. 31. Hebr. *made to bow*, marg.

She ſmote, Judg. 5. 26. Hebr. *hammered*, marg.

Smiters] Iſa. 50. 6. Such by whom our Saviour was beaten and buffeted. See Matt. 26. 27. & 27. 26. Luk. 22. 63, 64. Joh. 18. 22. See *Annot.*

Smoaking] *Smoaking flax ſhall he not quench*, Matth. 12. 20. The *reed* is the *weak infirm man*, the *bruiſing* of that *reed* is his *falling into ſin*, and the *flax* on fire, *i. e. burning in the lamp* (See Judg. 15. 14. & 16. 9. Iſa. 43. 17.) is the *man* again, the *ſmoaking flax* is when the *flame* is out, or burns *darkly* for want of *oyl*, and yet there remains ſome *fire* in the flax, and that ſmoaks or ſhines *dimly* in ſtead of *flaming*; and anſwerable to that is the man in whom grace is decayed, but yet not *deſperately* or irrevocably *gone out*, ſome *ſparks* of *good* being ſtill left in him; and this perſon in this eſtate, Chriſt is ſo far from deſtroying or triumphing over, that he doth moſt tenderly cheriſh, and labour to reſtore ſuch an one in the Spirit of meekneſſe, to a firm habit of Chriſtian practiſe again. Dr. *Hamm.* Annot. *d.*

Smooth] To poliſh, or make ſleek, Iſa. 41. 7.

S N.

Snare] *Leſt thou be ſnared therein*, Deut. 7. 25. By *ſnared* is meant falling into ſin, and ſo into deſtruction. *Aynſw.*

Leſt thou be ſnared, Deut. 12. 30. *Leſt thou be enſnared*, that is, deceived in thy minde, and ſo fall into ſin and deſtruction by following their Religion. The Gr. tranſlateth, that thou *ſeek not to follow them*. *Idem.*

Snow-water] *If I waſh my ſelf in ſnow-water*, Job 9. 30. with the cleereſt water like to *ſnow*; or, it may be ſome might uſe *Snow-water* in their Ceremoniall ablutions, as cleereſt water falling from heaven, and having no earth mixed with it. *Annot.*

Snowie day] When ſtore of ſnow fell, 1 Chron. 11. 22. There are two reaſons why this circumſtance is added. *One*, the more to amplifie the valour of *Benaiah*, for in ſnowie weather beaſts uſe not to be abroad, ſo as this Lion muſt needs be the more hunger-bit at that time for want of a prey, and in that reſpect the more fierce. The *other*, to ſhew the occaſion of his being in the pit, for the ground was then covered with ſnow, ſo as *Benaiah* could not ſee the pit, but unawares fell into it, and there finding a Lion, ſo defended himſelf that he ſlew it. *Annot.*

Snuffe] *Ye have ſnuffed at it*, Mal. 1. 13. or, whereas you might have blown it away, marg.

Snuffe-diſhes] Exod. 25. 38. Wherein the ſnuffe of the lamps was to be put. Theſe being appointed of God, and by him preſcribed, who would not leave the leaſt and baſeſt thing to their wills, ſhewing how odious in his ſervice mens meer inventions be. B. *Babington.*

Snuffers] Exod. 37. 23. or *Tongs*. *Aynſw.* Which ſerved to make the lamp and light ſhine more bright; ſo ſhadowing out that the doctrine of the Church muſt be pure, bright and light, not mixed with darkneſſe and ſnuffs in it. And to this end the Lord hath Diſcipline in his Church, and Diſputations, ſo to cleer, when obſcurity groweth, and to ſet things right that went awry. Though our gifts be not ſuch as to ſet us high in the Tabernacle, yet are we not utterly unprofitable, unfit, or rejected of God, if we may be among the meaneſt veſſels of his Sanctuary, and of his Church, as to be but Snuffers, or Snuffe-diſhes, &c. *Babington.*

S O.

So be it] Jer. 11. 5. Hebr. *Amen. Annot.* By the words prefixed and annexed unto *So*, as *do, great, long, much, that, &c.* the meaning thereof may be plainly ſeen. And in many places where it's found it expreſſeth *quality*, as Deut. 22.26. Pſal. 1.4. Jam.2.12. *quantity*, as Joh. 3. 16. *number*, as Gen. 15. 5. and *manner*, as Act. 24. 14.

So to me, 1 Sam. 9. 21. Heb. *according to this word*, marg.

So that, 1 King. 8. 25. Hebr. *onely is*, marg.

Sober] Tit. 1.8. The originall word is σώφρων, which the Papiſts out of their Vulgar tranſlation abuſe, to reprove the marriage of Miniſters, and moſt improperly tranſlate it *chaſte*, or *continent*, whereas the word properly ſignifieth *a man of a ſound minde*, that is, *prudent*, and *circumſpect*, of σώω *keep*, and φρὴν *minde*, or φρόνησις *wiſdome*. *Leigh Cr. Sac.* One that carrieth a continual conſultation within himſelf for the guiding of his whole courſe in ſuch moderation, as wiſdome may appear in his ſpeeches, geſture, countenance, and whole life. *Taylor* on Tit.

Be ſober, Tit. 2. 2. or vigilant, marg. In this precept of Sobriety, older perſons are enjoyned to watch againſt the immoderate uſe of meat, and drink eſpecially, and in the uſe of theſe (wine and ſtrong drink eſpecially) to moderate themſelves within the confines and precincts of Sobriety. *Idem.*

To be ſober, Tit. 2. 4. or wiſe, marg. or *ſober-minded*, that is, to become wiſe in the performance of all the duties of their ſeverall places. *Idem.*

Soberly] Wiſely, diſcreetly, temperately, Tit. 2. 12. This is to moderate the minde, and contain it in due compaſs both in all the affections of the ſoul, and the actions of life which it turneth unto. *Taylor* on Tit. Under the three adverbs in this verſ. all the Affirmative precepts of the Law are compriſed; which have a threefold reference; the firſt to our *ſelves*, *ſoberly*; the ſecond to our *neighbours*, *righteouſly*; the third to *God*, *godly*, or *holily*.

Hæc tria perpetuò meditare adverbia Pauli,
Hæc tria ſint vitæ regula ſancta tuæ.

That is, *Meditate alwayes on theſe three adverbs of Pauls, let theſe three be the holy rule of thy life. Annot.*

Theſe are the three Graces which go hand in hand, and every one looking at another. *Sobriety* keepeth the owne houſe, and moderateth the minde at home; *righteouſneſſe* looketh forth, and giveth every man his due abroad; *piety* looketh up unto God, and giveth him his right. *Sobriety* preſerveth, and is content with its owne eſtate and portion. *Righteouſneſſe* preſerveth, and is content that other men enjoy their eſtate and portion. *Piety* preſerveth, and is willing that Gods part be reſerved to him. Again, *ſobriety* muſt go before as a nurſe of the other two; for he that dealeth not *ſoberly*, cannot deal *juſtly*, but depriveth the Church, the Common-wealth, and the family of their due; *righteouſneſſe* without *godlineſſe* is but *atheiſme*, and a beautifull abomination; and *piety* without *righteouſneſſe* is but *hypocriſie*. Now as *ſobriety* the firſt is the Nurſe of the two latter, ſo *piety* the laſt is the Mother of the two former; which where it is wanting, neither of the former, nor both of them can commend a man unto God. *Taylor* on Tit.

Sober-minded] Tit. 2. 6. or Diſcreet, m. To get an humble heart, which will frame to an humble carriage in behaviour, ſpeech, apparel. *Taylor.*

Soberneſſe] *Words of ſoberneſſe.* Act. 26. 25. Sober words, ſuch as may evidence that I am of a ſound minde, neither mad nor diſtracted.

Socho] *A covering*, or *bough*. The Son of *Heber*, 1 Chr. 4. 18.

Sodden] Not ſodden at all with water, Exod. 12. 9. or any way ſod, Hebr. *ſodden ſod in water.* It muſt neither be *ſodden in water*, nor *in any other liquor or juice of fruits.* In *ſeething*, the water is mixed with the fleſh, the forbidding whereof ſeemeth to teach the *ſimplicity* that ſhould be in Chriſt, that we *know nothing, but Chriſt, and him crucified*, 2 Cor. 11. 3. 1 Cor. 2. 2. *Aynſw.*

Sodoma] Gen. 10. 19. The ſame with *Sodome*, whence *Sodomite*, Deut. 23. 17. and *Sodomites*, 1 King. 14. 24. & 15. 12. & 22. 46.

Ye Princes of Sodom, Iſa. 1. 10. Like them for wickedneſſe, Deut. 32. 32. as bad as they or rather worſe, Ezek. 16. 46, 48. and juſtly therefore deſerving to be deſtroyed, as they were. *Annot.*

Soft] *Maketh my heart ſoft*, Job 23. 16. By *a ſoft heart*, *Job* doth not here mean a penitent or patient one, but one worne with afflictions, and able to bear no more. *Annot.*

Sojourn] To abide or dwell in a ſtrange Land

Land for a time, Gen. 12. 11. & 47. 4. To be a Pilgrim, a Stranger, Pſal. 120. 5. *Aynſw.*

Solemnity of the yeer] Deut. 31. 10. or *the ſet time*, as the Gr. and Chald. tranſlate it, *the time*. *Aynſw.*

Ye ſhall have a ſong as in the night, when *a holy ſolemnity is kept*. Iſa. 30. 29. Hebr. *the ſong ſhall be to you, as a night*, or *according to a night of ſanctifying a feſtivall*; that is, according to the ſinging that is wont in ſuch a night to be uſed. *Annot.*

Solitary] Job 30. 3. or dark as the night, marg.

Solitarily] *Which dwell ſolitarily*, Mic. 7. 14. As torn aſunder, and ſcattered here and there in ſeverall places of their diſperſions and baniſhments. *Annot.*

Some] 2 King. 2. 16. Heb. *one of*, marg. 2 Chr. 12. 7. or a little while, marg. Neh. 7. 70. Heb. *part*, marg.

Some-body] Act. 5. 36. One that was to be highly thought of, relyed on, and joyned with, as a man of renown, valour, courage, wiſdome, power, *&c.*

Some-thing] Some evill, or miſchance, 1 Sam. 20. 26.

Some-what] A little, 2 Chron. 10. 4, 9. Of eſteem and good account, Gal. 2. 6. It's referred both to ſpeech, 1 King. 2. 14. Luk. 7. 40. and action, Lev. 4. 13, 22, 27.

Songs] 1. *Divine*, Exod. 15. 1. Numb. 21. 7. Deut. 31. 19. Judg. 5. 12. 2 Chron. 25. 27. Pſal. 137. 4. Amos 8. 3. Rev. 15. 3. Such are the *Pſalms*, and *Song of Songs*.

2. *Spirituall*, Eph. 5. 19.

3. *Myſticall*, Rev. 14. 3.

4. *Wicked* and *ungodly*, Job 30. 9. (where *Song* is put for the matter of the *Song*) Pſa. 69. 22. Lam. 4. 14.

They ſhall not drink wine with a ſong, Iſa. 24. 9. Uſe ſuch ſongs as formerly they had in their merry meetings, and their feaſts, (where ſong is put for that which was made a ſong. See Prov. 25. 20.) *Annot.*

For ſong, 1 Chr. 17. 22. Heb. *lifting up*, m.

Of the ſong, Ib. 27. or carriage, marg.

A ſong, Pſal. 137. 3. Hebr. *the word of a ſong*, marg.

Son] *That Son*, Exod. 29. 30. Heb. *he of his Sons*, marg. *The Son*, 1 Chr. 20. 6. Heb. *born to*, marg. This word is taken alſo for, A whole people as one man, Exod. 4. 22. One as dear as a Son, Ruth 4. 17. A Son in Law, 1 Sam. 25. 8. & 26. 17. One reverencing another, as a Father, 2 King. 8. 9. Mankinde, Mar. 3. 28. Poſterity, Mal. 3. 6.

Of *Sons* there are ſeven ſorts:

1. *Naturall*, of *God*, ſo is *Jeſus Chriſt*, Mar. 1. 1. Rom. 1. 4. Of *Man*, ſo are all others; and that either *lawfully* begotten, or *unlawfully*, as *Jephtah*, Judg. 11. 2.

2. By *creation*, as the *Angels*, Job 1. 6. and *Adam*, Luk. 3. 18.

3. *Adoptive*, of *God*, Joh. 1. 12. Rom. 8. 14. 2 Cor. 6. 18. 1 Joh. 3. 1. Of *man*, Exod. 2. 10.

4. *Suppoſitive*, Gen. 6 2. Luk. 3. 23.

5. *Inſtructive*, Prov. 1. 8, 10, 15. & 3. 1, 11, 12, *&c.*

6. *Spirituall*, 1 Cor. 4. 15. 1 Tim. 1. 1, 2, 18. & 2 Tim. 1. 2. Tit. 1. 4. Philem. verſ. 10.

7. *Subjective*, 1 Sam. 3. 6. & 4. 61. Joſh. 7. 29. 2 Chr. 29. 11. *Bernard.*

Soon] *They ſoon forgat*, Pſal. 106 13. Heb. *they made haſte, they forgat*, marg.

Soothſayer] Joſh. 13. 22. or Diviner, m. *And are Soothſayers*, Iſa. 2. 6. Some will have the word to ſignifie ſuch as take upon them to tell future events by the view of the skie, and the poſture of the ſtars and planets, ch. 47. 13. And they deduce it from a word that ſignifies to *eye* or *obſerve*, 1 Sam. 18. 9. From whom thoſe ſwerve not much, who would have the tearm uſed of ſuch as raiſe their conjectures from the various figures and motions of the clouds in the sky; or from the flight of fowls that fly in the sky toward the clouds, Gen. 1. 20. Deut. 4. 17. Prov. 23. 5. And they derive it from a word that commonly ſignifies a *cloud*. Others, ſuch as by Magicall skill delude mens ſight; as drawing a cloud, and caſting a miſt (as we uſe to ſay) before mens eyes, whereby things are made to appear other then in truth they are. So it is thought the Magicians in *Ægypt* did, Exod. 7. 11, 12. And of theſe ſome deduce it from a word that ſignifies an *eye*, others from a verb that ſignifies to *cloud*, Gen. 9. 14. Others underſtand by it, ſuch as give anſwers to thoſe that repair to them for advice and direction concerning their affairs, and ſucceſſe of them; deriving it from a word that ſignifies to *anſwer*. Others, ſuch as obſerve dayes and times; as good or bad, lucky or unlucky; ſuch as thoſe that caſt lots before *Haman*, Eſt. 3. 7. fetching its originall from a word which ſignifies (as they ſuppoſe) a *ſet time*, Exod. 21. 10. But that word ſeems rather to bear another ſenſe. The firſt and ſecond are moſt probable. *Annot.*

Soothſaying] Divining, propheſying, or foretelling things to come, Act. 16. 16.

Sophach] (called alſo *Shobach*, 2 Sam. 10. 16. *Powring*, or *powred forth*, or *a vain*

vaill.

viall. The Captain of the hoſte of *Hadarezer*, 1 Chron. 19. 16. called *Shophach*, verſ. 18.

Sorcerer] Act. 13. 6. The Originall μάγος, is a *Perſian* word, and ſignifieth *wiſe*; but becauſe the *Chaldeans* and *Ægyptians* were given to deviliſh arts, now it is taken in the ill ſenſe, as one given unto magicall arts. *Leigh Crit. Sac.*

Sorcerers] Exod. 7. 11. or Witches. Such as do bewitch the ſenſe and mindes of men, by changing the forms of things to another true. And from the Hebr. *Caſhaph* (which hath the ſignification of *changing* or *turning*) the Greeks have formed their verb *Baſcaino*, and the Latines *Faſcino*, which is to *bewitch*; and it is uſed for unlawfull deviliſh arts and Artizens, ſuch as Gods law condemneth and puniſheth with death, Ex. 22. 18. Deut. 18. 10. and applyed to falſe Teachers, and their crafts, Gal. 3. 1. Rev. 18. 23. *Aynſw.*

Sorcereſſe] Iſa. 57. 3. or Witch. It ſignifieth properly one that dealeth with *lots*, and by them *divineth*; coming from a Latine word that ſignifieth a *lot*. The maſculine is rendred a *Soothſayer*. The word *Witch* may ſeem to ſuit better, and the rather becauſe it is here a *feminine*, in which form it is no where elſe found. *Annot.*

Sorcery] *Uſed ſorcery*, Act. 8. 9. exerciſed the Black Art, Magick.

Sorceries, Iſa. 47. 9. or *witchcrafts*, (for thence is the word for a *Witch*, Exod. 22. 17.) Whereby is underſtood as well *Babylons* politick devices, wherewith ſhe circumvented or deluded, and ſo either won to her, or kept with her, great Princes and potent people, as if they had been bewitched and enchanted by her; but her Magicall arts, and practiſes alſo, wherein that State abounded, v. 12, 13. therein trading and tracing the ſteps of *Nineveh*, by whoſe ruine ſhe roſe, called a *Miſtreſſe of witchcrafts*, Nah. 3. 4. As alſo the Spirituall *Babylon*, that ſucceeded the Secular, did herein alſo not come ſhort of either. See Rev. 17. 2, 3. & 18. 23. *Annot.*

Sore] Deut. 6. 22. Heb. *evill*, marg.

Sore] Pſal. 38. 11. Heb. *ſtroke*, marg.

Sore] *Wept ſore*, 2 King. 20. 3. Heb. *with a great weeping*, marg.

Sorely] Bitterly, Gen. 49. 23. *Aynſw.* Iſa. 23. 5. *Sorely pained.* The word properly ſignifies Womens travell, wherein trembling and pain concur, Pſal. 48. 6. See ch. 13. 8. The word is indefinitely here uſed; *they ſhal be in pain*; that is, there ſhall be much pain, or men ſhall be much pained. *Annot.*

Sorrow] Eccl. 7. 3. or anger, marg. Iſa. 5. 30. or diſtreſſe, marg. Lam. 3. 65. or obſtinacy, marg.

Sorrows, 2 Sam. 22. 6. or cords, marg. The word in the Originall importeth *the pains of a woman in travell*, marg. The word λύπη (being all one with πόνος) ſeems to ſignifie the *cenſuring* of *impenitent ſinners*, 2 Cor. 2. 1. ἐλθεῖν ἐν λύπῃ, to *come* with intention to *cenſure* and *puniſh*. So 2 Cor. 2. 3 λύπην ἔχω, *I have ſorrow*, ſignifies to be conſtrained to uſe ſeverity of *cenſures*, to which this *mourning* or *ſorrow* belongs, and λυπᾶσθαι, verſ. 4. to be under thoſe *cenſures*, and verſ. 5. λυπεῖν to *offend* and *commit* that wch S. *Paul* was conſtrain'd to *puniſh* with the *cenſures* of the *Church*. So ch. 7. 8. εἰ καὶ ἐλύπησα ὑμᾶς, is, *if I inflicted the cenſures* of the *Church* upon you; and in the end of the verſ. *I ſee that that Epiſtle, though written for that ſeaſon*, ἐλύπησεν ὑμᾶς, brought the *cenſures* of the Church upon you, v. 9. & οὐκ ὅτι ἐλυπήθητε, *not that you were* put under the *cenſures*, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν, but that thoſe *cenſures* produced that effectuall *change* in you, ἐλυπήθητε γὰρ κατὰ θεόν, for ye were dealt with according to the *diſcipline* ordained by *God* or *Chriſt* in the *Church*. Dr. *Ham.* on 1 Cor. 5. Ann. *c.*

Sorrow] To lament, mourn, be grieved, 1 Theſſ. 4. 13.

Sorrowfull] Sad, mournfull, full of grief and lamentation, Pſal. 69. 29. Jer. 31. 29.

Of a ſorrowfull ſpirit, 1 Sam. 1. 15. Hebr. *hard of ſpirit*, marg.

Sort] Gen. 7. 14. Hebr. *wing*, mar. Dan. 1. 10. or tearm, or countenance, marg.

All ſorts of things, Ezek. 27. 24. or *excellent* things, marg.

Soul] Job 12. 10. or life, marg. Job 30. 15. Heb. *principall one*, marg. 1 Sam. 20. 4. or minde, marg.

Souldiers] 2 Chr. 15. 13. Heb. *ſons of the hand.*

Sounds] 1 Cor. 14. 7. or tunes, marg.

A dreadfull ſound, Job 15. 21. Heb. *a ſound of fears*, marg.

Sounded] 1 Sam. 20. 12. Heb. *ſearched*, m. Act. 27. 28. Let down the plummet and line into the Sea, to try the depth thereof.

Soundneſſe] *No ſoundneſſe*, Pſal. 38. 3. or there is nothing ſound or whole. *Aynſw.*

There is no ſoundneſſe, Iſa. 1. 6. or as ſome, *there is no ſhape of a man*; for ſo is the word taken, Judg. 20. 48. He compareth the *Jewiſh* State to a mans body, ſo generally poſſeſt with ſome malignant diſeaſe, that no

part of it is ſound or free, either from the inward taint, or the outward ſymptomes thereof; or, to ſuch a body as either by the like malignity, or by ſore and oft ſcouring, or evill uſage otherwiſe, is with tumors, and ulcers, ſo overſpread, that no ſhape, or figure of a man, almoſt, appears on it. *Annot.*

South] As it's one of the parts of the heaven, Iſa. 21. 1. So it's put for a Countrey or place lying towards the South, Numb. 34. 3. Mat. 12. 42. It hath divers words annext, as *border, coaſt, countrey, end, field, land, quarter, Ramoth, ſide, ward, weſt, wind*; which by the context will appear to have no difficulty in them.

Sow] See *Swine.*

Sowe] To patch or piece things together with a needle and thread. See Job 14. 17. & 16. 15. Ezek. 13. 18. Mar. 2. 21.

S P.

Space of a moneth] Gen. 29. 14. Hebr. *a moneth of dayes*, marg.

Spake] Job 3. 2. Hebr. *anſwered*, marg.

Sparingly] Scantily, ſcarcely, niggardly, 2 Cor. 9. 6.

Sparks] *As the ſparks fly upward*, Job 5. 7. Hebr. *as the Sons of the burning coal lift up to fly*, marg.

Sparkle] *And they ſparkled*, Ezek. 1. 7. Themſelves, or rather their feet ſparkled with their ſpeed and purity in doing Gods will. *Annot.* Had a ſparkled kind of brightneſſe in their moving. *Hall.*

Speak] Exod. 23. 2. Hebr. *anſwer*, marg. Judg. 5. 10. or Meditate, marg.

Yet ſpeaketh, Heb. 11. 4. or is yet ſpoken of, marg.

Spake kindly, Gen. 50. 21. Hebr. *to their heart*, marg. 2 Ki. 25. 28. Heb. *good things*, m.

To ſpeak becauſe they knew him, Mar. 1. 34. or, to ſay that they knew him, marg. See alſo Luk. 4. 41. marg.

Speak reproachfully, 1 Tim. 5. 14. Gr. *for their railing*, marg.

Speak with, Pſal. 127. 5. or *ſubdue*, as Pſal. 18. 45. or Deſtroy, marg.

Left off ſpeaking, Job 32. 15. Hebr. *removed ſpeeches from themſelves*, marg.

Speaking the truth in love, Eph. 4. 15. or being ſincere, marg.

Whoſoever ſpeaketh a word, &c. Mat. 12. 32. It is ordinary in the Hebr. Dialect, for *ſpeaking* to ſignifie *doing*, and *word* to ſignifie *thing*; and ſo here, to *blaſpheme*, or to *ſpeak a word againſt the Son of man*; and again, *againſt the holy Ghoſt*, is to *oppoſe* and *reſiſt* them. Dr. *Ham.* Annot. *b.*

Speaker] *Let not an evill ſpeaker*, Pſal. 140. 11. or, *an ill tongued man*, Heb. *a man of tongue*, that is, a *pratler*, that hath tongue at will to uſe and abuſe at his luſt, and to ſmite therewith, as Jer. 18. 18. So *a man of lips*, Job 11 2. is one *talkative*; *a man of words*, Exod. 4. 10. is one *eloquent*; a man of *arm*, Job 22. 8. is one *mighty*, and ſundry the like. *Aynſw.*

The chief ſpeaker, Act. 14. 12. They called them by the names of their falſe gods: *Barnabas* by the name of *Jupiter*, their chief *idol-god*, and *Paul* of *Mercurius*, whom they faigned to be the *Interpreter of their gods*, becauſe *Paul* here appeared the *chief ſpeaker.* *Annot.*

Spear] 2 Sam. 21. 16. Hebr. *ſtaffe*, or the *head*, marg.

Spear-men] *The company of Spear-men*, Pſal. 68. 30. or of *archers*, the *rout* (or *crue*) *of the cane*; that is, ſuch as uſe *canes* or *reeds*, whereof *ſpears* or *arrows* were made. It may alſo be read *the wilde beaſts of the reeds*, meaning the ſavage wicked people. So the Chald. turneth it, *the armies of ſinners.* *Aynſw.*

Spear-ſtaffe] 1 Chron. 20. 5. A *Weavers beam* uſeth to be about twenty four inches round. A *ſpear-ſtaffe* or *ſpear*, ſo much in compaſſe muſt needs be very long, for in ſuch inſtruments there uſeth to be a proportion betwixt the length and breadth. *Annot.* on 1 Chr. 11. 23.

Speckled] Jer. 12. 9. or tallented, marg. Zech. 1. 8. or Bay, marg.

Spectacle] 1 Cor. 4. 9. Gr. *theater*, marg.

Speech] *The ſpeech of the truſty*, Job 12. 20. Hebr. *the lip of the faithfull*, marg.

Thy ſpeech, Hab. 3. 2. Heb. *thy report*, or *thy hearing*, marg.

Speed] *Made ſpeed*, 1 King. 12. 18. Hebr. *ſtrengthened himſelf*, marg.

Speedy riddance] A quick diſpatch, Zeph. 1. 18.

Speedily] Zech. 8. 21. or continually, m. Quickly, haſtily, out of hand, Gen. 44. 11. Eſt. 2. 9.

Spend] Iſa. 55. 2. Heb. *weigh*, marg.

Spent] 1 Sam. 9. 7. Heb. *is gone out*, ma.

Spice it well] Ezek. 24. 10. By this and the other phraſes mentioned in this verſe, the full and exquiſite vengeance which was to be executed on all the inhabitants of *Jeruſalem*, is meant. *Hall.* By this is meant that God would give the enemies an appetite thereunto. *Annot.*

Spiders web] Job 8. 14. Hebr. *ſpiders houſe*, marg.

Spies] Gen. 42. 9. The Hebr. hath the ſignification of *footing*, or going from place to place. *Aynſw.*

Sent forth ſpies, Luk. 20. 20. Men fraudulently ſuborned, which might lay wait to deceive.

Received the ſpies, Heb. 11. 31. The ſcouts, or ſuch as were ſent to ſearch the land.

Spikenard] Mar. 14. 3. This *nard* is reckoned among the σωτὰ, the *oyntments* that do diſtill out of *reeds*, either of their owne accord, or when they are cut and bruiſed, and with which nothing is wont to be mixt, that ſo it may remain a pure, ſimple, liquid and noble juice. Hence it is called *ſpicata nardus*, *ſpicknard*, becauſe it thus diſtills *ex ſpicis*, *vel ex ariſtis*, out of canes or reeds. And it is very poſſible that that may be the importance of the word שׁבלת here, lightly varyed from the Latine *ſpicata*. Some have thought it to come from the name of a place *Biſt*, or *Piſt*, whether that be the Metropolis of *Carimania*, or of the region of *Cabul* in *India*. Others, that שׁבלת like שׁבט, may ſignifie *ſincere*, *unmixt*, as the Latine *ſincerus*, is ſaid to be made of *ſine cera*, without mixture of *wax* (contrary to the *Cerema oyle* and *wax* together, uſed by the *Athletæ*) and ſo it's generally called *pure nard*, and ſuch are commonly the more *chargeable*, as this here in St. *John*, *coſtly* or *precious*. But ſeeing there are in the New Teſtament Writers many Latine words, and thoſe a little diſguiſed by turning into Greek, as λίτρα for *libra*, &c. Here *ſpicata* may be turned into σπικὴ, which is as it were the anagram of it, the *miſplacing*, but yet *retaining* all the conſonants in it. Dr. *Hamm.* Annot. *a*.

Spirit] *Ye know not what manner of ſpirit ye are of*, Luk. 9. 55. The word πνεῦμα *ſpirit*, is very diverſly taken in the New Teſtament.

1. Sometimes (with the addition of θεοῦ *God*, or χριστοῦ *Chriſt*, and ἅγιον or *holy*, or ſometime without it) for the *eternall Spirit* of *God*, the *holy Ghoſt*, the *third Perſon* in the *ſacred Trinity*.

2. For the *graces* and *gifts* of that *Spirit*, whether thoſe that are of uſe to all ſorts of men, as Zech. 12. 10. Eph. 5. 19. or, whether thoſe which belong not to all, but onely to thoſe which are thus to be qualified for any office, whether *Regall*, or *Prophetick*, or *Evangelicall*, as Act. 2. 18. 1 Cor. 14. 12. & verſ. 2. & v. 3, 14, 19, 23.

3. For an *Angel*, whether *good*, as Rev. 1. 4. or *bad*, as Mar. 1. 23. & 5. 2. From the ambiguity of which it is that πνευματικὰ, 1 Cor. 12. 1. is taken in the latitude both for thoſe that are acted with an *evill*, and which are inſpired with a *good ſpirit*, the *Spirit of God*, which is looked on as a *fountain* of all *ſupernaturall revelations*, 1 Cor. 2. 22. and oppoſed there to the *ſpirit* of the *world*, that which the *world* knows or can *reveal* to us. And to this another notion may be reduced not far diſtant, wherein the word *ſpirits* ſignifies *teachers*, pretenders to *inſpiration* from *God*, whether *truly* or *falſly*, 1 Joh. 4. 1, 2, 3, 5, 6. 1 Tim. 4. 1. 2 Joh. 7.

4. For an *apparition*, the *ſhape* or *ſeeming* of a *body*, without any *reall corporeity* in it, Luk. 24. 37, 39. comp. with Matth. 14. 26. & Mar. 6. 49.

5. For the *ſpirit* of *man*, the ſupreme *diviner* faculty, oppoſed to the *body* or fleſh, Gal. 5. 17. 1 Theſſ. 5. 23. and ſet higher then ψυχὴ the *ſoul*, common to *man*, with other *ſenſitive creatures*. So 1 Cor. 2. 11. 1 Pet. 3. 19. So Joh. 6. 63. The *Spirit* that *enliveneth* is the *ſoul* that *animates* the *body* (as Jam. 2. 26.) and from thence in the end of that verſ. where he ſaith that *the words which he ſpake unto them were ſpirit and life*, the meaning muſt be that *Chriſt* ſpake not of a *carnall* groſſe but an *immateriall ſpirituall eating*, *i. e. receiving* and laying up his *doctrine* in their *hearts* and *ſouls*, and amending their lives by it, which is alſo the *true*, *durable*, *profitable eating*, far beyond the *corporeall externall*, as *Chriſt* and his *doctrine* are the true *Manna*, verſ. 55. So Joh. 4. 23. *the true worſhippers ſhall worſhip the Father in ſpirit*, *i. e.* the *ſervice* and *worſhip* of God now under the Goſpel, ſhall not conſiſt in the *externall* legall performances, but extend to the *heart* and *ſoul*, thoſe duties of *reall purity* and *piety* which were *typified* by thoſe *legall ſhadows*; ſo when the *ſpirit* ſignifies the *Goſpel*, as that is oppoſed to the *Law* under the title of the *fleſh*, Gal. 3. 3. and in many other places this is taken by *analogie* from that acception of the *ſpirit* for the *ſoul*, as that is the *principle* of *life*, and that an *inward* principle.

6. For a way of *diſpenſation* or *œconomy*, a *diſpoſition* or *courſe* of things, as when the Law is called the *Spirit* of *bondage*, Rom. 8. 15. *i. e.* the way of dealing with men, as with *ſervants* (as it was with the *Jews*) and on the other ſide the *Spirit of adoption*, the more *ingenuous* way of dealing as with *Sons* now under

under the Goſpel. And ſo here, when they would as *Elias* had done, have called for *fire* on the *Samaritans*, Chriſt tells them, *they know not of what ſpirit they are*, i. e. they conſidered not under what *diſpenſation* they were, *Chriſt came to ſave*, &c. The courſe or way of proceedings which the Goſpel brought in, or was meant to teach men, was very diſtant from that which had been obſervable in *Elias* under the Old Teſtament, and conſequently they muſt not do, as *Elias* had done. So 1 Pet. 4. 14. *The Spirit of God*, i. e. the ſame way of *œconomy* which was uſed toward *Chriſt incarnate*, *reſteth on you*, is uſed among you.

7. It ſignifies *affection*, *temper*, *diſpoſition* of any, (which is a ſenſe lightly varied from the former) Luk. 1. 17. 1 Joh. 3. 24. Rom. 4. 9, 11, 14. And ſo the ſpirit of *fear*, *power*, *love*, &c. 2 Tim. 1. 7. are thoſe *affections* of *fear* on the one ſide, *cowardiſe* and *timidity*; and of *courage*, and *conſtancy*, and *adherence* to Chriſt (ſuch as was exemplified to us in *Chriſt*, in declaring and aſſerting his *Fathers will*) on the other ſide. In the Old Teſtament, it's farther uſed, ſometimes for *skill* and *abilities*, Exod. 28. 3. & 31. 2. Sometimes for *zeal*, 1 Sam. 11. 6. Sometimes for a *commiſſion* to an *office* or *employment*, Judg. 3. 10. & 6. 34. & 11. 29. & 13. 25. but this ſtill joyned with *extraordinary abilities*, for the diſcharge of the *office*, and with particular *incitation* to ſome *extraordinary* things, which might *teſtifie* to men this their *commiſſion* from God; or to themſelves that they are thus *deſigned* and *qualified* for it, Judg. 14. 6, 19. Numb. 11. 17, 25, 26. 1 Sam. 10. 6, 10. Dr. *Hamm.* Annot. *d*.

Then the Spirit ſaid unto Philip, Act. 8. 29. It may be here queſtioned what is meant by the *Spirits ſaying unto Philip*, which, as it was not in any *dream* or *viſion*, as chap. 10. 3. ſo that it was by *voyce from heaven*, (as Matth. 3. 17. Act. 9. 6.) doth not appear probable by any argument diſcernible in the Story, and therefore it is moſt likely that it was by *afflation of the Spirit of God*, after the manner that Prophets received revelations, as chap. 10. 19. & 11. 11. & 13. 2. Dr. *Hamm.* Annot. *f*.

And I pray God in your whole ſpirit, 1 Theſſ. 5. 23. The *all* or *whole*, the *intire* and *compleat* man is here divided into *three* parts, *ſpirit*, *ſoul*, and *body*. There ſeems to be particular mention of each of theſe in the Creation.

1. Gen. 2. 7. *The duſt of the earth*, that viſible *maſſe*, the *fleſh* or *members*, i. e. the *body*.

2. The *living ſoul*, the *animall* or *ſenſitive* faculty, common to man with *beaſts* and other *ſenſitive* creatures, and that is ψυχὴ, the *ſoul*, which therefore in the New Teſtament ordinarily ſignifieth the *life*, Luk. 12. 20. Mat. 10. 39. & 16. 25, 26.

3. The *breath of life*, the *rationall* faculty, capable of divine *illumination*, and called the *Spirit*, or that which was at firſt breathed into man by God, and returns *immortall* into his hands again. And ſo this may be the full meaning of the words, *your ſpirit*, *ſoul and body*, i. e. your *rationall immortall ſpirit*, your *ſenſitive mortall ſoul*, and your *body* the place of *reſidence* of both, which *three* make up the whole man. *Idem* Ann. *f*.

In the ſpirit of meekneſſe, Gal. 6. 1. It's the *milder* part of the Apoſtolicall office, which is to precede the more *ſevere*.

1. *Admonitions* and *reprehenſion*, which if prevail, there is no need of proceeding any farther. And 2. *admiſſion* to penitence (in caſe the *cenſures* have paſt upon him) without proceeding to any higher degree of *cenſures*, as in caſe of *obſtinacy* might be ſeaſonable. And to this the word καταρτίζειν inclines, which we render *reſtore*, but ſignifies properly to *put in joynt* any member of a *body* which is *diſlocated*, and ſo fitly belongs to the *reſtoring* an *excommunicate* perſon to the *ſociety* and *peace* of the *Church*. Dr. *Hamm.* Annot. *a*.

But in demonſtration of the Spirit and of power, 1 Cor. 2. 4. *Spirit* and *power* may here ſignifie:

1. The *ſame thing*, as it's ordinary for two words or phraſes to be conjoyned, the one onely to explain the other.

2. *Spirit*, the *propheſies* of the *Old Bible*, inſpired by the *ſpirit* of God; and *power*, the *miracles* done by Chriſt.

3. The *deſcent* of the *Spirit* of *God* on *Chriſt*, joyned with that *voyce* from *heaven*, Matt. 3. which may here fitly be called the *demonſtration of the Spirit*, an evidence afforded by God immediately from heaven of the truth of the Goſpel, which being joyned with the power of Chriſt, both in reſpect of his *doctrine* and *miracles*, were two heads moſt fitly to be inſiſted on by St. *Paul*, for the confirming the truth of the Goſpel.

4. The *deſcent* of the Spirit upon the Apoſtles, and by their *impoſition of hands*, the holy Ghoſts coming down upon others alſo, Act. 18, 18. And this together with their power of doing miracles, may well be their demonſtration of the truth of the Goſpel, and be the thing that is meant here. *Id.* Annot. *e*.

Spiritual]

Spirits] Zech. 5. 6. or winds, marg.

Spirituall] Gal. 6. 1. The Governours of the Church, in whom the power of the Keys is vested, for the word *Spirit*, signifies not onely the Spirit of God, whereby men are reformed, and the deeds of the flesh mortified, but also the χαρίσματα, the *powers* and *gifts* which were bestowed on men, the *Church*, in order to *Ministeriall functions*, and *offices* there. So that *spirituall* are here thus to be understood in proportion to, and by analogie with these. *Idem* Annot. *a*.

Of spirituall gifts, 1 Cor. 14. 12. Gr. *of spirits*, marg.

Spirituall wickednesse, Eph. 6. 12. or wicked spirits, marg.

Spitefully intreated] Matth. 22. 6. *Reproached*, as the Originall ὑβρίζω is rendred in Luk. 11. 45. *used despitefully*, as in Act. 14. 5. *Shamefully intreated*, as in 1 Thess. 2. 2. Had injuries or contumelies put upon them both in word and deed, and that in a petulant and insolent manner.

Spittle] *Nor let me alone till I swallow down my spittle*, Job 7. 19. Some take it to be a *proverbiall* and *hyperbolicall* speech, intimating, that God gave him not so much time of ease as a man may swallow his spittle in, which may be done in lesse then a minute. God gave him not a breathing time, ch. 3. 24. & 9. 18. Others take it to have respect to *Job's* pain, whose sorrows grew on him so fast, that they had like to choak him, and God gave him not power to spit out the corrupt matter that run down his throat, nor time to swallow it. *Annot.*

Spokes] Such pieces of a wheel as are joyned the one end to the *nave*, and the other to the *felloes*, 1 King. 7. 33.

Spokesman] Exod. 4. 16. *A mouth*; or, as the Chald. saith, *an Interpreter*. In Exod. 7. 1. *Aaron* is called *Moses's* Prophet. *Aynsw.*

Spot] Heb. 9. 14. or fault, marg.

Spotted] *Hating even the garment spotted by the flesh*, Jude v. 23. As cleanly persons cannot endure spots of grease on their garments, vers. 12. Or, as God in the Law would not accept a spotted Peace-offering: so do not ye onely hate their sinfull lusts, vers. 8. but also come not in their company. Or, avoyd not onely grosse sins, but also the very signes and tokens of them, 1 Thess. 5. 22. *Annot.*

Spoyl] Judg. 14. 19. or Apparel, marg. Ezek. 25. 7. or Meat, marg.

Spoyl] To deprive, or bereave any of their goods, Exod. 3. 22. & 12. 36. To pill, prey on, destroy, Gen. 34. 27. To take away by violence, Psal. 109. 11. To overthrow, Prov. 22. 23. To make waste of, Prov. 24. 15. To destroy, make havock of, Cant. 2. 15. To rifle, Isa. 13. 16. The word συλαγωγέω translated *spoyl*, in Col. 2. 8. is various in signification, as, To make bare, to prey upon, to circumvent, deceive, drive away as a prey, lead away bond and captive. *Byfield* on the Colos. The speech is taken from theeves, who come secretly to carry away a sheep out of the fold, to whom the Apostle compareth *vain* Teachers. The word signifieth, To drive away as a prey taken in war. *Leigh Crit. Sac.* The word ἀπεκδυσάμενος translated *spoyled* in Col. 2. 15. properly signifieth *stripped*, or *made naked*, and being there applyed to enemies overcome by Christ, it signifieth, that he disarmed them, pulled off their armour, took from them all their weapons, and left them naked and spoyled of all power to hurt. *Idem.*

Spoyler] Isa. 16. 4. The word is commonly used for a Plunderer or Waster. *Annot.*

Springs of the sea] Job 38. 16. The bottome of the Sea, where the waters abundantly come out of the earth. *Spring* signifies *weeping*, for *springs* pour out *water* as *eyes* do *tears*. One word in the Originall signifies an *eye* and a *spring*. *Annot.*

Springs of water, Josh. 15. 19. Land wherein there are springs of water. *Annot.*

All my springs are in thee, Psal. 87. 7. that is, *all gifts and graces*, which the Scripture noteth by *lively fountains of waters*, wherewith they are refreshed that serve God in his Temple day and night, Rev. 7. 15, 17. and *well-springs of salvation*, Isa. 12. 3. And as *Christ* is called a *fountain*, so is his *Church*, Cant. 4. 15, 12. *Aynsw.*

The upper springs, and the nether springs, Josh. 15. 1. *i. e.* Land, which though it did lye *high*, had springs of water in it, and so might the more easily be drained, and derived to other dry and barren grounds that did lie *lower* then they; and *lower springs*, which made the grounds in which they were, fruitfull, as being level with them. *Annot.*

Sprinkle] To strew, scatter, cast here and there. Spoken of Ashes of the furnace, Exodus 8. vers. 10. The blood of Oxen, Exod. 24. 8. of a Ram, Exod. 21. 16, 20, 21. of a Bullock, Levit. 4. 17. of the Sin-offering, Lev. 6. 27. of the Burnt-offering, Lev. 9. 12. of the Peace-offering, Ib. 18. of a living Bird, Lev. 14. 6, 7, 51.

of

of a Goat, Lev. 16. 15. Water of Purifying, Numb. 8. 7. Water of Separation, Lev. 19. 13. Oyle, Lev. 8. 11, 30. Duſt, Job 2. 12.

So ſhall he ſprinkle many Nations, Iſa. 52. 15. Ours expound the words thus, That *Chriſt* ſhould bedew many Nations with the Doctrine of the Goſpel, by the Miniſtery of his Apoſtles, and thereby convert them to the Faith, through the efficacy of the Spirit, accompanying the ſame, and working faith in them, ch. 59. 20, 21. Mat. 28. 18. Act. 2. 33, 38, 41. Rom. 10. 17. 2 Cor. 3. 6. Or, which comes all to one, That he ſhould ſanctifie and cleanſe them with his Spirit, imparted to them by the Word, and with his blood by faith applyed unto their ſouls, Ezek. 36. 25, 27. Joh. 15. 3. & 17. 17. Act. 15. 9. Gal. 3. 2. Eph. 5. 26. 1 Pet. 1. 2. 1 Joh. 1. 7. Rev. 1. 5. & 7. 14. An alluſion, as ſome think, to the water and waſhing with it, uſed in the Evangelicall Baptiſme, Mat. 3. 11. Joh. 3. 5. Act. 2. 38. & 22. 16. 1 Pet. 3. 21. As others, to the Legal baptizings or ſprinkling with water, or blood, or both mixt together, for the ſanctifying of ſome, and cleanſing of others that were legally unclean, Exod. 24. 6, 8. & 29. 4, 20, 21. Lev. 13. 6, 7, 8. Num. 19. 12--21. Pſal. 51. 7. Heb. 9. 10, 13, 14, 18--22. & 10. 8, 10, 22. *Annot.*

I will ſprinkle clean water, Ezek. 36. 25. I will largely communicate my grace unto you, and grant you pardon for all your ſins, purchaſed with the price of my Sons blood which was ſhed for the ſins of the world, Iſa. 44. 23. Eph. 5. 26. Heb. 9. 14. 1 Pet. 1. 2. 1 Joh. 1. 7. *Annot.*

S T.

Staffe] A walking ſtaffe, Gen. 32. 10. & 38. 18. A ſtay in ones hand to lean upon, Exod. 21. 19. A cudgell, 1 Chron. 11. 23. The means of rule and defence, Pſal. 23. 5. The Paſtorall office, Zech. 11. 10. Some make the *two ſtaves* (or *ſheephooks*, or *ſhepherds ſtaves*) mentioned verſ. 7. a figure of the two wayes that Chriſt uſeth at all times in feeding of his Church; The one, by guiding them lovingly by his Word and Spirit; The other, by ſeverely puniſhing them by the cruell hand of their enemies. See Pſal. 2. 9. & 23. 1, 2, 3, 4. & 89. 32. & 110. 2. Mic. 7. 14. *Annot.*

Nor yet ſtaves, Matth. 10. 10. The *ſtaffe* here is lookt on, not as the *character* of a *poor man* or *begger*, but as an inſtrument of *defence* or *offence*, to ſecure them from after *aſſaults* or *dangers* by the way, from which, God is to be truſted to *defend* them, without any *proviſion* on their part. But though they were not like ſollicitous perſons to carry *ſtaves* for *defence*, yet *walking ſtaves* they might. Mar. 6. 8. Dr. *Ham.* Ann. *e.*

Stalled] Prov. 15. 17. Fatted.

Stammerers] Iſa. 32. 4. There is in the word here an alluſion, either unto thoſe that out of a naturall defect, cannot ſpeak without ſtammering; or to thoſe that ſpeaking in ſome barbarous language, ſeem ſo to do unto thoſe that underſtand them not, 1 Cor. 14. 11. *Annot.*

Stammering lips] Iſa. 28. 11. Heb. *mocks* or *ſcoffs of lip*; *lip* for *language*, as Gen. 11. 1. Zech. 3. 9. That is, as ſome, ſtammering, ſtuttering, or liſping language, becauſe ſuch language men are wont to uſe in mocking, and ſuch kind of language is ſubject to deriſion. Or, as others, ſtrange language, which to thoſe that underſtand it not, ſeems ridiculous; and they are wont therefore to deride and deem as barbarous, Pſalm 114. 1. 1 Cor. 14. 11. and this latter way, both the words following carry it, and the Gr. alſo, 1 Cor. 14. 21. *Annot.*

Stand] put for, Reſiſt, Deut. 7. 24. To appear, Joſh. 20. 6. Born up, Judg. 16. 26. Attend unto, 1 Sam. 12. 16. Wait, abide, 2 Sam. 18. 30. To ſerve, 1 King. 1. 2. Approved, Eſt. 3. 4. Endure, Job 8. 15. Reverence ſhewed thereby, Job 29. 9. Juſtified, Pſal. 1. 5. To be preſent, Pſal. 109. 6. Advanced, Prov. 22. 29. Take effect, Iſa. 8. 10. Made ſure, Iſa. 32. 8. Made good, Jer. 44. 28, 29. Being idle, Mat. 20. 6. Be, is, or are, Joh. 1. 26. Rom. 5. 2. & 9. 11.

It's a *geſture* for *attendants*, In the place of Gods worſhip, Jer. 7. 10. In prayer, Matt. 6. 5. Praiſing, Nehem. 8. 5. Reading, Luk. 4. 16. Confeſſing ſin, Neh. 9. 2. Preaching, Act. 5. v. 20, 25. Hearing, Joh. 3. 29. *Bernard.*

I ſtand in doubt of you, Gal. 4. 20. or, am perplexed for you, marg.

Standing, 2 Pet. 3. 5. Gr. *conſiſting*, marg.

Pray ſtanding, Mat. 6. 5. The word עמידה, may poſſibly refer to that particular poſture of *ſtanding*, which was uſuall in *prayer*, as among the ancient *Chriſtians*, ſo among the *Jews* before them, whence it is that עמידה, *ſtatio* is reckoned by them, as one of the *ſeven* names of *prayer*. So *Manahem* ſpeaks of *Abraham's ſtanding*, *i. e.* (ſaith he) *praying before the Lord*. And thence is the proverbiall ſpeech of *Rabbi Judah*, without עמידה, *ſtation*, *the world could not ſubſiſt*. And beſides

the posture of *standing* might be more convenient for their turn, of being more and farther seen by men. But both the Greek ἑστὼς, and the Hebr. belong promiscuously (not to *standing* onely, but) to every or any *posture* of the body. Dr *Hamm.* Annot. c.

There are severall words annexed hereunto, as *abroad, against, aloof, back, before, by, fast, forth, here, in, on, out, perfect, still, strong, there, together, up, upon, upright, with, without*, the meaning whereof by the context is easily found.

Standard-bearer] He that carryeth the Colours, Isa. 10. 18.

Standing-corn] Corn not yet reaped, Deut. 23. 25.

Star] *His star*, Matt. 2. 2. signifies an *extraordinary star* appearing in the heaven, observed by those *Magi* in the field to differ from the ordinary *stars* of heaven, and some way interpreted to them by the Index or finger to point out this miraculous birth, the ἀνατολὴ to light him into the world. And for the confirming the truth of Christianity, by the consent of Heathen Writers, See *Chalcidius* his testimony in Dr. *Ha.* Annot. c.

Stately bed] Ezek. 23. 41. Hebr. *honorable.* According to the manner of many ancient Nations, and also of the *Jews*, who at their most solemne feasts used to sit or lie upon beds, Est. 1. 6. & 7. 8. Joh. 13. 25. *Annot.*

Statute] Law, Precept, Rite, Ordinance; *Divine*, Psal. 81. 4. *Humane*, both *lawfull*, 1 Sam. 30. 25. and *unlawfull*, Dan. 6. 7.

Stay] Psal. 18. 18. or *staffe*, to keep me from falling. *Annot.*

The stay and the staffe, Isa. 3. 1. All means, one and other, whereby as with a staffe, mans life is sustained, vers. 1. or a State is supported, vers. 2, 3. The words in the Originall do both signifie one and the same thing; to wit, such a staffe, wherewith men weak through sickness, Exod. 21. 19. or age, Zech. 8. 4. or for ease in journey. Mar. 6. 8. are wont to stay themselves. They differ onely herein, that the one is a *masculine*, the other a *feminine* form. *Annot.*

Stead] Deut. 2. 12. or room, marg.

Steadfastly] *She was steadfastly minded*, Ruth 1. 18. Heb. *strengthened her self*, marg.

Steadie] *And his hands were steadie*, Exod. 17. 12. Hebr. *was steadyness* (or *faithfulness*) And here the force of the Heb. word *amanah*, which signifieth *faith*, is shewed to be a *steady* or *firm* perswasion in the promises of God, and that which is most necessary in prayer, Mat. 21. 22. Jam. 1. 6, 7. & 5. 1 in Rom. 4. 20, 21. For *steadyness* the Chald. saith, *Moses's hands were spread out in prayer. Aynsw.*

Steadfastness] Soundness, Stayedness, Col. 2. 5. The Originall στερέωμα signifies a *firmament*, or *fast thing. Leigh Cr. Sac.*

Steal] To take away ones goods, by privy and secret means, Exo. 20. 15. Deut. 5. 19.

Step down] To descend, Joh. 5. 7.

Step in] To go into, Joh. 5. 4.

Steward] *The steward of his house*, Gen. 44. 1. Hebr. *him that was over his house*, marg.

Stewardship] Luk. 16. 2. The originall οἰκονομία (rendred in 1 Cor. 9. 17. *dispensation*) properly signifieth the administration and dispensation of houshold businesses, whereof one taketh such care, and doth so dispose thereof, as that he appointeth every one what they are to do. See *Leigh Cr. Sac.*

Stick] The twig of a tree, 2 King. 6. 6. Dry wood, apt to take fire, Numb. 15. 32, 33. 1 King. 17. 10, 12. Act. 28. 3. *A rod of wood*, Ezek. 37. 16. *Annot.*

Stick] *Sticketh closer*, Prov. 18. 24. is more ready to do one a pleasure. *Annot.*

Stick out, Job 33. 21. are not kept in by the flesh, as formerly. Some read it, *are diminished. Annot.*

Stick together, Job 41. 17. Like captives taken in war, and fettered one to another. So much the word imports. *Annot.*

Stiffe] *Made their neck stiffe*, Jer. 17. 23. Hardened themselves against all precepts and warnings.

Stiffen] *He stiffened his neck*, 2 Chron. 36. 13. This is a Metaphor taken from *beasts*, that will not yeeld their neck to the yoke. It implyeth an obstinate disposition. See Exod. 32. 9. 2 King. 17. 14. & 30. 8. Act. 7. 51. *Annot.*

Stiff-hearted] Ezek. 2. 4. When judgements, mercies, miracles, will not move or mollifie them, Exod. 32. 9. Deut. 9. 6. Isa. 48. 4. *Annot.*

Stiff-necked] Act. 7. 51. Σκληροτράχηλοι, *proverbially* signifies *undiscinable*, foolish people. According to a rule in *Physiognomy*, that those that have *necks* that do not easily bend, are such: But I suppose that the meaning of St. *Stephen* is to be fetcht from the Metaphor of *Beasts, Oxen, &c.* that till they be disciplined and accustomed to the *yoke*, are not willing or patient to bend downe unto it. And so *hard* or *stiff-neck'd* signifies no more then *refractary, disobedient, undisciplinable*; and so it's here set to denote them, that

that *do alwayes reſiſt the holy Ghoſt*, in all *God's* methods towards them, *walk contrary* to him. Dr. *Hamm.* Annot. *h*.

Still] To quiet, pacifie, appeaſe, aſſwage. Applyed unto people, Numb. 13. 30. Neh. 8.11. The tumult of the people, Pſal. 65.7. The noyſe of the Seas, Ibid. and the waves thereof, Pſal. 89. 9.

Still] *We be ſtill*, and *take it not*, 1 King. 22. 3. Heb. *ſilent from taking it*, marg.

Sting] Spoken of *Drunkenneſſe*, which ſtingeth like an Adder, or Cockatrice, Prov. 23. 32. marg.

Stink] Iſa. 3. 24. The word properly ſignifies *putrefaction* or *rottenneſſe*, as ch. 5. 24. and by conſequence *ſtench*, thence uſually proceeding. That which ſhould befall them, either from ſuch filthy ſores, and loathſome diſeaſes, wherewith God ſhould ſmite them, Deut. 28. 27, 60. Job 7. 5. & 19.17. Pſal. 38. 5. or from ſuch evill uſage and reſtraint in priſons and dungeons, which they ſhould indure in the time of their captivity, ch. 42.22. *Annot.*

Stink] To have an ill ſmell or ſavour, Iſa. 50. 2. Joh. 11. 39.

Stir] Act. 18. 12. Commotion, perturbation, tumult.

Full of ſtirs, Iſa. 22. 2. or *clamours*, or *noyſes*. The word is uſed ſometime for joyfull acclamations, Zac. 4. 7. ſometime for doleful exclamations, and ſo it is by ſome deemed here to ſignifie. It may well be taken either way; either that they had been before full of the one, or that they were now full of the other. *Annot.*

Stone] Ex. 4. 25. or Knife, m. Pſa. 137. 9. Heb. *the rock*, m. Joh. 1. 42. or *Peter*, marg.

Great ſtones, Ezr. 5. 8. Chald. *ſtones of rolling*, marg. *Sharp ſtones*, Job 41. 30. Hebr. *ſharp pieces of the potſheard*, marg.

There ſhall not be left here one ſtone upon another, Mat. 24. 2. The full completion of this Propheſie, is very remarkable in Story, which tells us that *Turnus Rufus* did with a *plough-ſhare* tear up the *foundations* of the *Temple*, and ſo not leave any part of it under ground undiſſolved, not *one ſtone upon another*. Dr. *Hamm.* Annot. *a*.

Stone-ſquarers] 1 King. 5. 18. or *Giblites*, marg. Theſe were inhabitants of *Gebal*, (Ezek. 27. 9.) neer to *Sidon*, and were artificiall *Stone-cutters*. The Hebr. word from whence *Giblite* is derived, ſignifieth to *terminate* or *limit* a thing. Now Maſons uſe to limit their ſtones to ſuch a proportion as they be even one with another in a building. The Tranſlators therefore taking the word *appellatively*, tranſlate it *Stone-ſquarers*; others, *Maſons*. In the Syr. the word ſignifieth to *form* or *faſhion*, which in generall makes to the ſame purpoſe. Theſe *Giblites*, as the *Sidonians* before mentioned, were Heathen, yet becauſe they were skilled in their workmanſhip, they were uſed about the holy Temple. Thus abilities of men out of the Church, may lawfully be uſed for helping on the good of the Church. *Annot.*

Stoze] *All manner of ſtore*, Pſal. 144. 13. Heb. *from kinde to kinde*, marg.

Stoze-Cities] 1 King. 9. 19. That is, Cities wherein ammunition, proviſion, and all manner of preparation for War, Navigation, Food, Clothing, and other neceſſaries were laid up, Exod. 1. 11. *Annot.*

Stozmy] Applyed to *wind*, Pſal. 107. 25. & 148. 8. Ezek. 13. 11, 13.

Stout-hearted] Pſal. 76. 5. or *ſtubborn-hearted*, *mighty of heart*. A title of the wicked that are far from juſtice, Iſa. 46. 12. called here in Gr. *unwiſe in heart*. *Aynſw.* Iſa. 46. 12. or, *men of great ſtomacks*. *Annot.*

Stoutneſſe] Iſa. 9. 9. Heb. *greatneſſe*. *Annot.*

Straight] Directly, Joſh. 6. 5, 20. Even, Pſal. 5. 8. as Iſa. 26. 7, 10. *Annot.* So Heb. 12. 13. marg. Rectified, Eccl. 1. 15. Level, Iſa. 40. 3, 4. Round, without turning, to run readily any way, as a round bowl or globe is ready for motion any way, Ezek. 1. 7. *Right*, as the word ἰυθεῖα is rendred in Act. 13. 10. which in Mat. 3. 3. is tranſlated *ſtraight*.

And the kine took the ſtraight way to the way of Bethſhemeſh, 1 Sam. 6. 12. *i. e.* They went ſtraight to the City of the Prieſts, as though they had purpoſely been ſent thither by God, to deliver the Ark into their hands unto whoſe care it belonged. *Annot.*

Straightway] Preſently, forthwith, immediately, Luk. 14. 5. Jam. 1. 24. Prov. 7. 22. Hebr. *ſuddenly*, marg.

Strain] *Strain at a gnat, &c.* Mat. 23. 24. A *proverbiall* ſpeech. The ſenſe is, Ye make a ſcruple of ſmall things, but nothing care for the main. *Annot.*

Strait] Narrow, not ſpacious enough, wanting room, 2 King. 6. 1. Iſa. 49. 20.

Straiten] Jer. 19. 9. or Diſtreſſe. *Annot.*

Straitned] Mic. 2. 7. or ſhortened, marg. Luk. 12. 50. or pained, marg.

Straitneth, Job 12. 23. Hebr. *leadeth in*, m.

Straitneſſe] Diſtreſſe, perplexity, anguiſh, Deut. 28 53, 55, 57. Jer. 19. 9. Want of liberty, Job 36. 16.

Strakes] *Hollow ſtrakes*, Lev. 14. 37. or *deep ſtrakes*, or *concavities*, as the Gr. tranſlateth the word. *Aynſw.*

White ſtrakes, Gen. 30. 37. *ſpatia, Tremel. cortices, Arias Montan. decorticationes, Vatabl.* Rinds, or barkings, which being pilled off, the white appeared.

Strange] *You make your ſelves ſtrange to me*, Job 19. 3. or harden your ſelves againſt me, marg.

Strange ſpeech, Ezek. 3. 5. Hebr. *deep of lips, and heavy of tongue*, marg. It's ſpoken of and applyed unto Act, Iſa. 28. 21. Apparel, Zeph. 1. 8. Children, Pſal. 144. 7. Cities, Act. 26. 11. Countrey, Heb. 11. 9. Doctrines, Heb. 13. 9. Fire, Lev. 10. 1. Fleſh, Jude v. 7. (Gr. *other*, marg.) God, Deut. 32. 12. Gods, Gen. 35. 2. Incenſe, Exod. 30. 9. Land, Exod. 2. 22. Language, Pſal. 113. 1. Nation, Exod. 21. 8. Puniſhment, Job 31. 3. Slips, Iſa. 17. 10. Speech, Ezek. 3. 6. Thing, Hoſ. 8. 12. Things, Luk. 5. 26. Vanities, Jer. 8. 9. Vine, Jer. 2. 21. Waters, 2 King. 19. 24. Wives, 1 King. 11. 8. Woman, Prov. 2. 16. Women, Prov. 22. 14. Work, Iſa. 28. 21.

To bury ſtrangers in, Matth. 27. 7. The *ſtrangers* here may be either,

1 Men of *other Nations*; and then the thing from hence obſervable is, that they would not have commerce with them, even when they were dead, and therefore provided a *ſeparate* place for them. Or,

2 (which is more likely) the *Jews*, which coming from far to *Jeruſalem*, to ſacrifice, *&c.* dyed there before their return, and ſo the Prieſts took this care to provide a *burying place* for them. Theſe perhaps are thoſe *Jews* that travelled from *Rome* thither, Act. 2. 10. Dr. *Ham.* Annot. *c.*

Strangely] *Should behave themſelves ſtrangely*, Deut. 32. 27. or make ſtrange of the matter, deny and diſſemble the truth of the thing, which the Chald. expoundeth, *magnifie themſelves*. Comp. Pſal. 140. 8. Or, it may mean the ſtrange and inhumane dealing of the enemies againſt *Iſrael*. *Aynſw.*

Straw] To ſcatter, diſperſe, Exo. 32. 20. 2 Chr. 34. 4. To ſpread, lay along, Matth. 21. 8.

And gathering where thou haſt not ſtrawed, Matth. 25. 24. Looking for and exacting gains, for which thou haſt taken no pains.

Strength] Job 18. 13. Hebr. *bars*, marg. Pſal. 19. 14. Heb. *rock*, marg. Pſal. 71. 18. Heb. *arm*. Iſa. 23. 10. Heb. *girdle*, mar.

Strength of Iſrael, 1 Sam. 15. 29. or Eternity, or Victory, marg.

In his full ſtrength, Hebr. *in his very perfection*, or *in the ſtrength of his perfection*, marg.

The ſaving ſtrength, Pſal. 28. 8. Hebr. *ſtrength of ſalvations*, marg

Increaſeth ſtrength, Prov. 24. 5. Heb. *ſtrengtheneth might*, marg.

Strengthen] 1 Chron. 11. 10. or held ſtrongly with him, marg. Pſal. 20. 2. Heb. *ſupport*, marg. Iſa. 44. 14. or taketh courage, marg.

Stretch] Dan. 11. 42. Hebr. *ſend*, mar.

Stretched, 1 King. 17. 21. Hebr. *meaſured*, marg. Ezek. 1. 11. or divided, marg.

Stretcheth, Prov. 31. 20. Hebr. *ſpreadeth*, marg.

Stretched out, Iſa. 16. 8. or plucked up, m.

Stretch themſelves, Amos 6. 4. or abound with ſuperfluities, marg.

Strike] 2 King. 5. 11. Heb. *move up and down*, marg.

Striker] Tit. 1. 7. One of a martiall heart and ſpirit; ſuch a one as in his private matters will ſtand out with every man at the ſtaves end in contending; or, a man of a word and a blow, an Hakſter or Cutter. *Taylor* on Tit.

Stringed inſtruments] Iſa. 38. 20. or *Hand-inſtruments*, rather; for the word is more generall. We find in Scripture their ancient Muſicall inſtruments reduced to two heads; the *Nechiloth*, Pſal. 5. and the *Neginoth*, Pſal. 6. The *Nechiloth* were *Wind-inſtruments*, ſuch as were managed by *wind* or *breath*, as Pipes, Fifes, Flutes, Trumpets, Cornets, and the like; ſo called, becauſe they are pierced or bored thorow, and made hollow, to receive and tranſmit the *wind* or *breath*, that produceth the *ſound*. The *Neginoth* were *Hand-inſtruments*, ſuch as were managed by the hand; not the *ſtringed* only, whether touched with the fingers, as Lute and Harp; or ſtruck over with a quill, as the Cittern; or with a bow, as the Violl; but ſuch alſo as are ſhaken to and fro, as the Cymball; or beaten, whether with the hand or ſtick, as the Timbrell; ſo called from the forementioned word, which ſignifieth to *touch*, *ſtrike*, or play upon any ſuch kinde of Inſtrument, whether without ſong or ſinging thereunto, 1 Sam. 16. 16, 17, 23. 18. 10. & 19. 9. 2 King. 3. 15. Pſa. 68. 25. and the word here uſed is ſometime therefore put for a *ſong* that is ſung thereunto, as Job 30. 9. Pſal. 69. 12. & 77. 6. Lam. 3. 14, 63. which may help to juſtifie our Verſion that here ſo rendreth it. *Annot.*

Stripling] A youth, or a young man, 1 Sam. 17. 56, 58.

Strive] Gen. 6. 3. To judge, or contend in judgement, and may here import both

contending

contending by preaching, disputing, convincing in the mouths of the Patriarchs, as Neh. 9. 30. and by inward motions and checks of conscience, which his Spirit gave them for their sins. *Aynsw.* To fight, Ex. 21. 18. To contend or plead, Deut. 33. 8. To debate a matter with many words, Psal. 35. 1. To be of a contentious disposition, 2 Tim. 2. 24.

They that strive with thee, Isa. 41. 11. Heb. *the men of thy strife*, or *of thy quarrell*, or *thy men of strife* or *quarrell*. *Annot.*

Strive not about words, 2 Tim. 2. 14. Not to strive about words onely, when the controversie is meer verball, or nominall, and no wayes reall, or not at all importing faith or good manners; or strive not with words, bandying contumelious speeches, or bringing no better proof then vaunting words and boastings. *Annot.*

Strivings] Contentions, Psalm 18. 43. *Strivings about the Law*, Tit. 3. 9. Those hot contentions and brawlings, which yet many *Jews* and *Judaizing* Teachers did trouble the purity of Religion withall, striving still to bring back again the observation of *Jewish* Ceremonies, such as was Circumcision, differences of Meats, and Days, and Garments, as though Christ were not yet come; wherewith the Church in that tender age was much molested. *Taylor* on Titus.

Stroke and stroke] Deut. 17. 8. or *plague and plague*, which the Chald. translateth, *plague of leprosie, and plague of leprosie*, wherein there might be difficulties that the Priests could not easily judge. See Lev. ch. 13. & 14. But by *plague* or *stroke* may also be meant *strokes* and *wounds*, that one man gave unto another. *Aynsw.* A blow, Deut. 19. 5. Sudden death proceeding from some supernaturall and divine cause, Ezek. 24. 16. *Annot.*

Strong men] 2 King. 2. 16. Hebr. *Sons of strength*, marg.

Thou hast made my mountain to stand strong, Ps. 30. 7. Hebr. *setled strength for my mountain*, m.

Stronger] *Shall be stronger and stronger*, Job 17. 9. Hebr. *shall adde strength*, marg.

Strongly laid] Ezr. 6. 3. As being for a great and weighty edifice. *Annot.*

Studie] Eccl. 12. 12. or Reading, marg.

Studs] Cant. 1. 11. See the *Dict.* of the *Cantic.*

Stumble] To shake, 1 Chr. 13. 9. marg. To fall in, Mal. 2. 8. marg.

Stumbling] 1 Joh. 2. 10. Gr. *scandall*, marg.

Stumbling-block] Lev. 19. 14. Generally this forbiddeth all occasion of errour or fall unto any, especially unto the blinde and ignorant, Deut. 27. 18. And as the soul is more precious then the body, so the sin is greater to put a scandall of sin, or stumbling block of iniquity before the conscience of the weak or ignorant, Rom. 14. 13. & 16. 17. 1 Cor. 8. 9---13. Revel. 2. 14. *Aynsw.*

And I lay a stumbling block before him, Ezek. 3. 20. Do by my just and provident administration turn against him his owne *iniquity*, whereby he shall fall as by a stumbling-block; or lay that before him which he will make a stumbling-block to himselfe; not infusing any corruption into him, but for his former sin leaving him to himselfe, delivering him up to his owne vile lusts, giving Satan leave to tempt and seduce him, and keeping back my assistance, and withdrawing my grace; and thus in justice punishing one sin with the occasion or commission of another, Rom. 1. 24, 26, 28. 2 Sam. 16. 21, 22. 1 King. 22. 22. 2 Thess. 2. 11. *Annot.*

Stumbling-blocks] Zeph. 1. 3. or Idols, marg.

Stumbling-stone] Isa. 8. 14. Hebr. *a stone of striking, smiting.* Such as lying in the way the foot may smite or strike against, and a man receive some hurt or harm, some maim or mischief thereby, Psal. 91. 12. Prov. 3. 23. This is applyed in the Gospel to our Saviour, whose mean condition, to outward appearance, made many to refuse and reject him, to their owne ruine. *Annot.* Christ is a *stone of stumbling* not actively, but passively; he doth not make them stumble, but they through their ignorance (walking in darknesse) or through their precipitation running headlong in things, or through the poyson of some beloved sin, which hath altogether corrupted their taste, do fall at the doctrine of Christ, or turn the precious things of Christ into poyson, by reason of the venome lying in themselves. *Byfield* on 1 Pet. 2. 8. p. 305.

S V.

Subdued] Deut. 20. 20. Hebr. *come down*, marg. 2 Sam. 22. 40. & Psal. 18. 39. Hebr. *caused to bow*, marg.

Subject] *Let every soul be subject*, Rom. 13. 1. The word ὑποτασσεσθω, signifieth an orderly subjection, and implyes the reverence of the heart, respectfull language and gesture, obedience without resisting, a subjection willing,

ling, and in due manner. It comprehends all duties and ſervices.

For it is not ſubject, Rom. 8. 7. The word ὑποτάσσεται ſignifieth an orderly ſubjection, ſubject according to order, a ſubmitting of the neck unto the yoke. *Leigh Crit. Sac.*

Subject] To bring into, or under ſubjection, Rom. 8. 20.

Submit] 2 Sam. 22. 45. or yeeld faigned obedience, marg.

Submitted, 1 Chro. 29. 24. Hebr. *gave the hand*, marg. To ſuffer or humble ones ſelf to the will of another, Gen. 16. 9. To yeeld with approbation, Rom. 10. 3. To be at command, Eph. 5. 22. To be willing to be guided, Heb. 13. 17. To reſigne our ſelves quietly, Jam. 4. 7. To ſhew teachableneſſe, 1 Pet. 5. 5. *Bernard.*

Subſtance] put for the body in the womb, Pſal. 139. 15. Poſſeſſion, Pro. 1. 13. Ground or confidence, Heb. 11. 1. marg. Bleſſedneſſe in heaven, Heb. 10. 34.

And all the ſubſtance, Deut. 11. 6. or living ſubſtance which followed them, marg. Job 22. 20. or Eſtate, marg.

Succeſſe] *Have good ſucceſſe*, Joſh. 1. 8. or do wiſely, marg. Thou ſhalt carry thy ſelf prudently and proſperouſly in all thy undertakings, and have good ſucceſſe in all thy counſels and enterpriſes. *Annot.*

Succourer] Rom. 16. 2. or Aſſiſter. *Annot.*

Such] The like whereof, Gen. 41. 19. So qualified, Deut. 5. 29. Of that ſort, 1 King. 10. 12. Them, Pſal. 25. 10. That, Act. 3. 6. It relateth ſometimes to what goeth before, ſometimes to what followeth after, and is in ſome places very emphaticall.

Suck] To gather, Deut. 32. 13. To partake, Deut. 33. 19. To draw out the breaſt, Job 3. 12. To drink, Job 20. 16. To receive nouriſhment, Cant. 8. 1. or be nouriſhed, Iſa. 60. 16.

Suckling] One not yet weaned, Deut. 32. 25.

Sudden] Haſty, unlooked for, unexpected. Spoken of *fear*, Job 22. 10. Prov. 3. 25. and *deſtruction*, 1 Theſſ. 5. 3.

Suffer] To bear afflictions, Rom. 8. 18. To be patient, and long-ſuffering, 1 Cor. 13. 4. To dye, 1 Pet. 4. 1. To mortifie ſinfull corruption, Ibid.

Sufficient] Enough, Exod. 36. 7. That which will ſupply what is deficient and wanting, Deut. 15. 8. What is needful, Luk. 14. 28. Fit, able, 2 Cor. 2. 16. & 3. 5.

Let his hand be ſufficient for him, Deut. 33. 7. or *enough for him*, when he fighteth, as God taught *David's hands to war, and his fingers to fight*, Pſal. 144. 1. and *girded him with ſtrength to battle*, 2 Sam. 22. 35, 40. The Gr. tranſlateth, *judge for him*. The Chald. *execute vengeance for him on them that hate him. Aynſw.*

Sufficiently] *To eat ſufficiently*, Iſa. 23. 18. Hebr. *to eat unto ſatiety*, or *fulneſſe*, as Levit. 25. 19. & 26. 5. Prov. 13. 29. That Gods Miniſters may have food ſufficient, even to the full, 2 Chron. 13. 10. Matth. 3. 10. *Annot.*

Had not ſanctified themſelves ſufficiently, 2 Chr. 30. 3. This may have reference to the number of Prieſts that were but few, which had ſanctified themſelves, ch. 29. 34. Or, it may have reference to the rites of Sanctification, that they had not fully obſerved all. *Annot.*

Sum the ſilver] 2 King. 22. 4. Tell it, to ſee how much there was of it. *Annot.*

Summer] Iſa. 18. 6. To abide by them, finde harbour with them, and feed upon them, all the ſummer. *Annot.*

Summer-fruit] Amos 8. 1. Not as the haſty fruit before the Summer, Iſa. 28. 4. Not as that corn, 2 King. 19. 26. Iſa. 37. 27. but fully ripe. See Rev. 14. 18. *Annot.*

Summer-fruits, Mic. 7. 1. Hebr. *the gatherings of Summer*, marg. After harveſt; when the fruits are gathered, and the fields are bare. *Annot.*

Sunder] It's joyned with Beat, Iſa. 27. 9. Break, Pſal. 107. 14. Burſt, Nah. 1. 13. Cut, Pſal. 46. 9. & 107. 16. Iſa. 45. 2. Luk. 12. 46.

Sun] put for, The light of the Sun, Numb. 25. 4. The heat of it, Deut. 33. 14. The beams of it, 2 King. 3. 22. The image of it, 2 King. 23. 11. Comfort, Job 30. 28. Gods eſpeciall favour, Pſal. 89. 11. The light, Eccl. 6. 5.

Superſcription] Mar. 14. 26. It was the *Romans* cuſtome to write the *crime* for which any man ſuffered death in a *table*, and carry it before him to execution. And as of other kindes of death, ſo particularly of thoſe that are crucified. Whence appears the propriety of all theſe expreſſions in the ſeveral Evangeliſts, ἐπιγραφὴ τῆς αἰτίας, *the ſuperſcription of the cauſe*, or *of his crime*, as here in St. *Mark*, ἡ αἰτία ἐπάνω τῆς κεφαλῆς γεγραμμένη, *the charge* or *cauſe written over his head*, Matt. 27. 37. and ſimply ἐπιγραφὴ, *inſcription*, Luk. 23. 38. (ſo *ſuperſcription*, is rendred, Matt. 22. 20. marg.) and τίτλος (the Latin word *titulus*) *title*, Joh. 19. 19. all to the ſame purpoſe, noting this *Romane cuſtome* obſerved in the

the dealing with him, *more Romano*, after the manner of the *Romanes*. Dr. *Hamm.* Annot. *b.*

Superſtitious] *Too ſuperſtitious*, Act. 17. 22. More ſuperſtitious then ordinary, ſignifying the *worſhip* of *more gods* then other Cities worſhipt. *Idem* Annot. *e.*

Sup] put 1. for *Corporall* feeding, and taking repaſt at Evening for the body, Luk. 17. 8.

2. *Spirituall* food, and repaſt for the ſoul, 1 Cor. 11. 25.

3. *Celeſtiall* feaſting for ever in heaven, body and ſoul, Rev. 3. 20. *Bernard.*

Suppliant] One that humbly intreateth or deſireth any thing kneeling, or proſtrate. *My ſuppliants*, Zeph. 3. 10. Some hereby underſtand the *Gentiles* to be called and converted; others, the diſperſed *Jews*, that they ſhall return to their Land, and there worſhip the Lord, and make one body with the converted *Gentiles*. *Annot.*

Supplication] *Made ſupplication*, 1 Sam. 13. 12. Heb. *intreated the face*, marg.

With ſupplications, Jer. 31. 9. or favours, m.

Sure] Deut. 12. 23. Hebr. *ſtrong*, marg. 2 Tim. 2. 19. or ſteady, marg.

Surely] Certainly, doubtleſſe, Gen. 18. 18. & 28. 16.

Thou ſhalt ſurely die, Gen. 2. 17. *Dying thou ſhalt die*; or as the Gr. tranſlateth it, *ye ſhall die the death*. *Aynſw.*

Shall ſurely die, 2 Sam. 12. 5. or is worthy to die, marg.

Suretiſhip] Prov. 11. 15. Hebr. *thoſe that ſtrike hands*, marg.

Surname] *I have ſurnamed thee*, Iſa. 45. 4. The word ſignifieth properly to *enſtile* or *entitle* one, to give him ſome eminent or honorable title, chap. 44. 5. Job 32. 21, 22. The word therefore would rather be rendred, *I have entituled* or *ſtyled thee*; or, *I have given thee an honorable ſtyle* or *title*, to wit, in calling thee *Cyrus my ſhepherd*, chap. 44. 28. and *Cyrus mine anointed*; for that is the ſtyle, and thoſe the titles that God here faſteneth upon him. *Annot.*

Suſtenance] Proviſion, or things neceſſary to live by, as meat, drink, *&c.* Judg. 6. 4. 2 Sam. 19. 32.

No ſuſtenance, Act. 7. 11. Not enough to keep them alive, or ſatisfie nature.

S W.

Swadle] *Thoſe that I have ſwadled*, Lam. 2. 22. or *ſwathed*; ſo rather then as ſome, *which I carried in my hands*. It ſeemeth to comprehend all thoſe offices that Mothers or Nurſes exerciſe about their children, for the managing of their limbs, and keeping of them in their due proportion and poſture, during the time of their tender infancy. *Annot.*

Swarbe] *Having ſwarved*, 1 Tim. 1. 6. or not aiming at, marg.

Sweare] *I ſware*, Numb. 14. 30. Hebr. *lifted up my hand*, marg.

Swearing, Jer. 23. 10. or curſing, marg.

Whoſoever ſhall ſwear by the Temple, &c. Mat. 23. 16. It ſeems by that which *Chriſt* here affirms of the *Phariſees*, that they had a *tradition*, that thoſe *oaths* onely were *obligatory* which were conceived by *God*, or ſomething immediately *conſecrated* to him; meaning thereby not the *Temple* and *Altar*, which had onely an *univerſall conſecration* (being ſet apart to his *ſervice*) but other *particular oblations* and *gifts*, which were by the *voluntary* piety of men *devoted* to him. Of this ſort is the *gold of the Temple*, and the *gift on the Altar*, wherein it ſeems they placed a more *eſpecial ſanctity* then in the other. This Chriſt looks on as a pityfull nice piece of deceit, either to fruſtrate the *obligation* of ſome *oaths*, or to make a nice diſtinction of ſanctity, where indeed there was none, the whole ſanctity of the gold or gift flowing from the Temple or Altar, to which and the God in it, they were *conſecrated*. What ſhould be the colour or pretence of this doctrine of theirs, it would be hard to gueſſe; unleſſe perhaps it was, that they conceived the Temple by its having been demoliſht, to have loſt its *ſanctity*, and not to have recovered it at its *rebuilding*, and increaſe by *Herod*; whereas the *gold* or the *gift* which the piety of the *Jewiſh* Donour had conſecrated, might be allowed by them to have that ſanctity; but this being ſo weak a reaſon, leaves it lyable to the cenſure of *hypocriſie*, which Chriſt here layes upon it, the true cauſe ſurely being that by perſwading men that the *gold* and *gifts* brought to the *Temple*, where the *holieſt* things in the world, *holier* then the Temple, or Altar it ſelf, they might *bring* men to great *liberality* that way, and ſo make gain of their doctrine. Dr. *Hamm.* Annot. *e.*

Swearer] *Falſe ſwearers*, ſuch as ſwear falſly. Againſt theſe, ſee Levit. 19. 12. 1 Tim. 1. 10. where they are tearmed *perjured perſons*.

Sweat] *Naturall*, Gen. 3. 19. *Supernaturall*, Luk. 22. 44. *Bernard.*

Sweet] Spoken of, and applyed unto, Bread of deceit, Prov. 20. 17. *Calamus*, Ex. 30. 23. Cane, Iſa. 43. 24. Cinamon, Ex. 30. 23,

30. 23. Clods, Job 21. 33. Counſel, Pſ. 55. 14. Deſire accompliſhed, Prov. 13. 19. Every thing, Prov. 27. 7. Flowers, Cant. 5. 13. Fruit, Cant. 2. 3. Honey, Rev. 10. 9, 10. Honey-combe, Pro. 24. 13. Incenſe, Exod. 30. 7. (Hebr. *incenſe of ſpices*, marg.) Influences, &c. Job 38. 31. Light, Eccleſ. 11. 7. Meditation, Pſal. 104. 34. Melodie, Iſa. 23. 16. Mouth, Cant. 5. 16. Myrrhe, Cant. 5. 5. Odours, Lev. 26. 31. Pſalmiſt, 2 Sam. 23. 1. Sacrifices, Jer. 6. 20. Savour, Gen. 8. 21. (Hebr. *a ſavour of reſt*, marg.) Sleep, Eccl. 5. 12. Smell, Iſa. 3. 24. Spices, Exod. 30. 34. Stolne waters, Prov. 9. 17. Voyce, Cant. 2. 14. Water, Jam. 3. 11. Waters, Exod. 15. 25. Wickedneſſe, Job 20. 12. Wine, Iſa. 49, 26. Words, Pſal. 119. 103. & 141. 6.

Sweet ſmelling myrrhe, Heb. *paſſing* or *running about*, marg.

Sweet wine, Iſa. 46. 26. or new wine, marg.

Sweet ſavour, Ezek. 16. 19. Hebr. *a ſavour of reſt*, marg.

Sweetly] Pleaſantly, Job 24. 20. Cant. 7. v. 7.

Sweetneſſe] Pleaſantneſſe, Judg. 9. 11. Eloquence, Prov. 16. 21. Good advice, Prov. 27. 9.

Sword] Joel 2. 8. or Dart, marg.

From the ſword, Iſa. 31. 8. or for fear of the ſword, marg.

S Y.

Synagogue] *He ſhould be put out of the Synagogue*, Joh. 9. 22. συναγωγαί, the *Synagogues* of the *Jews* ſignifie all manner of *Aſſemblies*. Agreeably the ἀποσυναγωγία, *removing* or *turning* out of the Synagogues, is the *ſeparating* any *offender* from ſuch Aſſemblies, ſetting a mark of *reproach* upon him, that he might not be *familiarly convers'd* with by any, which is ἀφοείζειν, Luk. 6. v. 22. the *Nidui* ſo known among the *Jews*. This was alwayes done with circumſtances of *contumely*, and ſo hath ὀνειδίζειν added to it, *contumelious uſage*, Luk. 6. 22. And ſo verſ. 35 of this chap. Their *caſting* the man out of their *Synagogue*, ſignifies that ceremony of *reproach*, the officers of the Court taking him that was condemned, and thruſting him out of the Aſſembly. What thus belonged to *excluding* him out of the *Aſſembly*, though it belonged to *civill commerce*, yet certainly excluded him out of the *ſacred Aſſembly* alſo; for the loweſt degree of *Excommunication* among the *Jews*, being to the *ſeparating* for the ſpace of *four paces*; this muſt needs belong to all kindes of Aſſemblies, as well *ſacred* as *civill*. Dr. *Ham.* Annot. *b.*

Syriack] Dan. 2. 4. or the *Babylonian* tongue. So Iſa. 36. 11. Yet now the *Syriack* and *Chaldee* tongue do much differ; and did in the dayes of our Saviour, who uſed the *Syriack* tongue, as the *Jews* did in his time. This appears by many *Syriack* words in the New Teſtament, which yet are called *Hebrew*, becauſe that was the ancient and Mother language, and the *Syriack* but a corruption of it. See Joh. 5. 2. & 19. 13, 17, 20. Act. 21. 40. & 22. 2. Rev. 9. 11. & 16. 16. *Annot.*

Syrian] Gen. 25. 20. The Hebr. name is *Aramite*, which the holy Ghoſt in Gr. calleth *Syrian*, Luk. 4. 27. *Aynſw.*

T A.

Tabernacle] Lam. 2. 6. or Hedge, marg.

Table] is put for Proviſion, Prov. 9. 2. A feaſt, Iſa. 21. 5. & 28. 8. The Altar of God, Mal. 1. 7, 8. Heavenly joyes, Luk. 22. 30. The relieving the poor, Act. 6. 2.

Tablets] Iſa. 3. 20. Hebr. *houſes of the ſoul*, or *breath*; *ſoul* for *breath*, as Gen. 6. 17. & 7. 22. and ſo ſome take it not amiſſe, Jam. 2. 26. By theſe *houſes* or receptacles of *breath*, ſome underſtand *pomanders* or *boxes* wherein they carryed ſweet odours about them; with ſmall holes pierced in them (not unlike the *Myrrhe-boxes* by ſome thought to be mentioned, verſ. 19.) by the ſent thereof to refreſh their ſpirits when they pleaſed. Others, *masks* or *mufflers*, or the like, that covering the mouth, receive or keep in the breath. *Annot.*

Tabring upon their breaſts] Nah. 2. 7. Beating their breaſts as if they had been a Taber, thus expreſſing their inward grief.

Take her] Judg. 15. 2. Hebr. *let her be thine*, marg.

Taken, 1 Tim. 5. 9. or Choſen, marg.

Taking vengeance] Ezek. 25. 12. Hebr. *revenging revengement*, marg.

Talent] Zech. 5. 7. or weighty piece, m. Mat. 18. 24. A *talent* is 750 ounces of ſilver, which after 5 *s.* the ounce, is 187 *l.* 10 *s.* m.

Talk]

Talk] To ſay, ſpeak, conſer, commune, Gen. 45. 15. 2 King. 18. 26. To meditate, that is, ſpeak advitedly, and after due meditation, Pſal. 71. 24. *Αγνσω*. To diſpute or reaſon, Act. 20. 11.

Let me talk with thee, Jer. 12. 1. or, let me reaſon the caſe with thee, marg.

Talkers] *Ye are taken up in the lips of talkers*, Ezek. 36. 3. or, ye are made to come upon the lip of the tongue, marg.

Talking] *He is talking*, 1 King. 18. 27. or he meditateth, marg.

Tall] 2 King. 19. 23. Heb. *tallneſſe*, mar.

Tamed] *Hath been tamed*, Jam. 3. 7. δαμάζειν, *to tame*, may (as ordinarily it doth) ſignifie *cicurare*, to take off from wildneſſe, and ſo to make tame and familiar, to bring to hand; and that may be very applyable both to θηρία & πετεινὰ, *beaſts* and *birds*, which are by men thus *tamed*, and made ſerviceable to us. But becauſe this is not ſo commonly practiſed in *ſerpents* and *fiſhes*, and yet theſe are here named *indifferently* with the former, it is more reaſonable that another notion of the word ſhould here be pitched on, which may *indifferently* be applyable to all the kindes here mentioned, and that is the notion of *ſubduing*, *maſtering*, *getting power over them*, that they ſhall not be able to *offend* or *hurt*. And then this will be of a larger extent, belong to all *hurtfull creatures*, which by *horns*, or *teeth*, or *heels*, or by their *poyſonous* nature are able to *hurt* us; and to all the ſeverall *wayes* and *inventions* that men have to *avoyd* and *reſtrain* theſe, by taking them, depriving them of their *weapons* of *offence*, their *ſtings*, their *teeth*, or when they have *bitten* or *poyſoned* any man, by curing that wound, *overcoming* that *poyſon*. And this laſt of *poyſon*, if it be not primarily here meant, is certainly to be taken in, as may be gueſſed by the *Antapodoſis*, or *ſecond part* of the *ſimilitude*, verſ. 8. where the *tongue* that no man can *ſubdue* or *reſtrain*, is ſaid to be full of *deadly mortiferous poyſon*, whereas the *poyſon* of other things is *conquerable*, *curable*. Dr. *Ham.* Annot. *e*.

Tasks] *Daily tasks*, Exod. 5. 13. Hebr. *a matter of a day in his day*, marg.

Taſte] Job 6. 30. Heb. *palate*, marg. as which diſcerneth of taſtes.

Taught] Judg. 8. 16. Hebr. *made to know*, marg.

Taxation] A rate or ſum which *Jehoiakim* with his officers laid on every one, 2 King. 23. 35. *Annot*.

Taxed] Luk. 2. 1. The ἀπογραφὴ is here literally *deſcriptio*, and that is (not an exacting of *tribute* or *taxation*, but) a ſetting down, or *enrolling* every perſon, according to their families and eſtates. It ſignifies the *numbring* of the *people*, or *declaring* how many, or what kind of *people* they are. Each man was ſent for to make known what and how much they had, and whence his eſtate came to him. They when to tell what they were worth. This *enrolling* was, that all the differences of patrimony, dignity, age, craft, office, might be recorded. Dr. *Hammond* Annot. *b*.

Taxes] *A raiſer of taxes*, Dan. 11. 20. Hebr. *one that cauſes an exactor to paſſe over*. An exactor of tributes and taxations. *Annot*.

T E.

Teach] Prov. 16. 23. Hebr. *make wiſe*, marg.

Teaching in thy Synagogues, Mat. 9. 35. It was the manner among the *Jews* for divers men to contribute their Talents, to the expoſition of the Leſſon that was read. This ordinarily belonged to the *Sons of the Prophets*, who were brought up in *learning* the Law, and at thirty yeers old might be made *Doctors* (at which time, being then of *Doctors* ſtanding (ſaith *Irenæus*) *Chriſt* began to *preach*, and not before; and proportionably *Presbyters* were not made in the Ancient Church till that age) and continued in that notion, or the other of Scribes, till they obtained the Spirit of *Propheſie* at Gods hands, till which time they did ordinarily *expound Scriptures*, though not by *revelation*. Anſwerable to which, was that cuſtome or practiſe among Chriſtians, mentioned 1 Cor. 14. 29. And thus might *Chriſt*, without pretenſion to any *extraordinary* power or *authority*, *expound* in their *Synagogues*, which being the *Doctors* work, is here called *teaching*, and differs (in the Chriſtian uſe of the word in the New Teſtament) from κηρύσσειν *preaching* (which follows) and εὐαγγελίζειν, *publiſhing* or *preaching the Goſpel*, and μαθητεύειν, parallel with it (as appears by comparing Mat. 28. 19. with Mar. 16. 15.) *gathering of diſciples*, in other places. All theſe being the publiſhing ſomewhat to thoſe to whom 'twas news (as here the *Goſpel of the Kingdome*, *i. e.* the *doctrine of Chriſtianity*) the other διδάσκειν, *inſtructing* congregations that already *profeſt that doctrine*, which is therefore onely by the *Doctor* farther explained to them. Dr. *Ham.* Annot. *l*.

Teachers] Iſa. 43. 27. Hebr. *Interpreters*, marg.

Tear] *He teareth him*, Mar. 9. 18. ῥήσσει, which

which ſignifies to *break*, or *rend*, Mat. 7. 6. & 9. 17. Mar. 2. 22. Luk. 5. 37. (and to *break out*, Gal. 4. 27. *i. e.* to *ſpeak*) ſignifies alſo to *beat* or *throw down*, *upon* or *againſt* the *ground*, which *Tertullian* rendreth by *evertere*, to *throw down*, Matt. 7. 6 (though the context in that place ſeems not to own it, the *treading under foot*, going before, not following it.) Thus is προσέρηξεν ὁ ποταμὸς, the *river* being ſwelled into a *torrent*, *beats upon the houſe*, Luk. 6. 49. and upon it follows in the next words, *preſently it fell*. In ſtead of it in the parallel place, St. *Matthew* reads προσέπεσεν, & προσέκοψαν, *fell upon*, Matth. 7. 25, 27. Thus doth *Heſychius* render the word ῥῆξαι, not onely διελεῖν to *divide* or *break in pieces*, but καταβαλεῖν alſo, to *throw down*. Thus in this place the Syr. and the Old Latine took it; and ſo the Heb. הרס, that is by the *Septuagint* rendred ῥήγνυμι, is καταβάλλειν alſo, Job 12. 14. Ezek. 26. 4, 12. and καταστρέφω and καταπάω, to *ſubvert* and *caſt down*; and ſo נטש, καταβάλλω, Eze. 29. 5. & 31. 12. and ἐδαφίζω, to *lay on the ground*, or *daſh againſt the ground*, Ezek. 31. 12. and σφάλλω ἐπὶ γῆς, to *throw on the ground*, Amos 5. 6. is ῥήγνυμι, Iſa. 33. 2, 3. and ἐδάφω, Jer. 23. 33, & 39. Dr. *Hamm.* Annot. *b*.

Temperate] ἐγκρατὴς, Tit. 1. 8. The Papiſts to maintain their error of a *ſingle life*, tranſlate this word *continentem*, but the word is more generall then ſo; it properly ſignifieth one that hath any thing in his power, is Lord over himſelf, and his luſts, affections, appetite, who enjoyeth theſe, and is not theirs; who keepeth the command of theſe, & they have not him at command; requiring that the Miniſter ſhould be a man that can curb and bridle himſelf in his *Will* to overmaſter it; in his *affections* of deſire, revenge, mirth, ſorrow, *&c.* to moderate them, that they exceed not the mean and due meaſure; in his *appetite* of meat, drink, ſleep, recreation, that it be not inordinate; yea in all his parts, his hands, his eyes, his tongue, *&c.* So order himſelf as that no unſeemly kind of geſture, faſhion, word, or dealing proceed from him which may diſgrace his calling; but to carry himſelf in ſuch a temper as becometh holineſſe. For even the word hath affinity with that which we call a *right temperament* or *conſtitution*, whether of humours in the body, or affections in the ſoul; which is, when none is predominant, but one of them is equally mixed and qualified by another, as ſtrong wine is tempered and allayed with water; and implyeth that the Miniſter by reaſon, wiſdome, and religion eſpecially, muſt either allay, or break off the headineſſe and violence of thoſe troubleſome luſts and affections which may otherwiſe moleſt him, and exceedingly prejudice him in the works of his Calling. *Taylor*.

Temperate] Tit. 2. 2. or *diſcreet*, *moderate*. This word principally intendeth a moderation of all fleſhly concupiſcences, and deſires, and alſo extendeth it ſelf to all the parts of the life; requiring that all the affections, ſpeeches, and actions be carryed levell, not according to the ſtrength of will or paſſion, but according to the rule of prudence, both in forbearing that which is evill and unſeemly, and in chooſing and practiſing that which is good and decent. *Idem*.

Tempeſtuous] *Came out as a whirlewind*. Hab. 3. 14. Comp. the text with the marg. *It ſhall be very tempeſtuous*, Pſal. 50. 3. or *a ſtorm ſhall be moved vehemently*, *a tempeſt raiſed*, which maketh fire the more fierce and forcible. And theſe things ſignifie Chriſts judgements againſt hypocriticall carnall worſhippers. See Mal. 3. 1, 2, 3. Matth. 3. 12. *Aynſw*. It's applyed unto the Sea, Jonah 1. 11, 13. Wind, Act. 27. 14.

Temple] *Captains of the Temple*, Luk. 22. 52. The *Captains* of a *band* or *bands* of *Romane Souldiers*, ſet at the *porches* of the *Temple*, to *guard* and keep *peace*, that there might be no *ſedition* raiſed in the *City* at the aſſembling of the *Jews* at the *Temple*. See Act. 4. 1. & 5. 24. Dr. *Hamm.* Annot. *f*. *The houſe*, 1 Chr. 6. 10. marg.

Tempt] *Thou ſhalt not tempt the Lord thy God*, Mat. 4. 7. The phraſe of *tempting God* ſignifies not too much, but too little *confidence*, a diffidence, and *incredulity*. Thus the *Iſraelites tempting of God* in *Exodus* and *Deuter.* is generally *doubting* of Gods care, and providence, and power, and wiſdome, of which they had had ſo many arguments, aſſurances, and promiſes from him. See Numb. 14. 9, 11, 12. Pſal. 78. 18, 19, 20, 21, 42, 43, 44, 57. So Iſa. 7. when *Ahaz* ſaith, he will not *tempt* the *Lord*, the words ſignifie, that he needed no farther arguments to aſcertain him of the truth of what was there promiſed. Where yet *Ahaz* ſeems to have ſpoken *ironically*, he will ask no more ſignes, believing the thing impoſſible, & is therefore reprehended by the *Prophet* for *incredulity* and *wearying of God*, and making it neceſſary for him to give a *ſigne*, verſ. 13, 14. And thus clearly the phraſe is uſed in this place, where the Devill perſwading Chriſt by caſting himſelf

ſelf downe from the battlement, to make tryall whether God would deal with him as a Son, *i. e.* preſerve him or no; *Chriſt* that needed no ſuch evidences of his being *the Son of God*, Mat. 3. 17. replyes, that this is that *tempting* of God, which is forbidden, Deut. 6. 16. See Mat. 16. 1, 4, 5. Luk. 11. 16. Sometime this phraſe is uſed in a notion a little different from this, not in relation to any *promiſes* of God, but of any other part of his Will revealed, and notes any act of *infidelity*, any *contrariety* to the revealed Will of God, whether in point of *doctrine*, as Act. 15. 10. or *practiſe*, 1 Cor. 10. 9. Mal. 3. 15. comp. with 2. 17. So Act. 5. 9 Dr. *Hamm.* Annot. *c.*

Have tempted you, 1 Theſſ. 3. 5. It is ordinary in the *Scripture-dialect* for *verbs* to ſignifie beſide the *action* or *paſſion* noted by them, the *effect* which is conſequent thereto. Of *actives* we have an example in this word πειράζειν, for to *tempt* doth ordinarily ſignifie no more then to *offer temptations*, to *propoſe* or *ſuggeſt* thoſe *objects*, which if the man *reſiſt* and *reject*, are matter of *virtue* in him, but having *tempted* here, ſignifies evidently having *brought* them into *ſin*, *i. e.* *wrought* upon them, *corrupted* them by *temptations*, for otherwiſe his *labour* in preaching the *Goſpel* to them would not become *vain* by that means. So when God is ſaid to *give* men to *Chriſt*, Joh. 6. 37. the meaning is, that by Gods *preventing* and *preparing grace*, they do effectually come to Chriſt, receive and embrace the Goſpel. *Idem* Ann. *a.*

Temptation] *And lead us not into temptation*, Mat. 6. 13. To *enter into temptation* ſignifies to be ſo *involved* in *ſtraights* or *difficulties*, as that one cannot *extricate* himſelf, chap. 26. 41. And proportionably here εἰσφέρειν εἰς πειρασμὸν, is to *bring* men, or *ſuffer* them to be *brought* into ſuch an *eſtate*, contrary to which is Gods promiſe, 1 Cor. 10. 13. of *giving a way of eſcaping*, or getting out together with the temptation; and that it is which we here pray for, in aſſurance of Gods *fidelity* in performance. Dr. *Hamm.* Ann. *g.*

Ten] Spoken of, 1. in *Units*, and applyed to Acres, Iſa. 5. 10. Aſſes, Gen. 45. 23. Baſes, 1 King. 7. 27. Baths, Ezek. 45. 14. Brethren, Gen. 42. 3. Bullocks, Numb. 29. 23. Camels, Gen. 44. 10. Candleſticks, 2 Chr. 4. 7. Changes of rayment, 2 King. 5. 5. Chariots, 2 King. 13. 7. Cheeſes, 1 Sam. 17. 18. Cities, Joſh. 15. 57. Commandements, Deut. 4. 13. Cubits, Exod. 26. 16. Curtains, Exod. 26. 1. Dayes, Gen. 24. 55. Degrees, Iſa. 38. 8. Diſciples, Mat. 10. 24. Fat oxen, 1 King. 4. 23. Foals, Gen. 32. 15. Heap of corn, Hag. 2. 16. Homers, Numb. 11. 32. Horns, Dan. 7. 7. Kings, Rev. 17. 12. Knops, 1 King. 7. 24. Lavers, 1 King. 7. 38. Lepers, Luk. 17. 12. Loaves, 1 Sam. 17. 17. Men, Jer. 41. 1, 2. Mighty men, Eccl. 7. 19. Palm-trees, Exod. 15. 27. Parts, 2 Sam. 19. 43. Pieces of a garment, 1 King. 11. 31. Pieces of ſilver, Luk. 15. 8. Pillars, Exod. 27. 12. Portions, Joſh. 17. 5. Pounds, Luk. 19. 13. Princes, Joſh. 22. 14. Righteous, Gen. 19. 32. Shekels, Gen. 24. 22. Sockets, Exod. 27. 12. Sons, 1 Sam. 1. 8. Souls, Gen. 46. 27. Strings, Pſal. 33. 2. Tables, 2 Chron. 4. 8. Talents, Mat. 25. 28. Tribes, 1 King. 11. 35. Virgins, Matth. 25. 1. Women, Lev. 26. 26. Yeers, Gen. 50. 22. Young men, 2 Sam. 18. 15.

2. In *thouſands*, and applyed unto Captives, 2 King. 24. 14. The Children of *Naphtali*, &c. Judg. 4. 6. Choſen men out of all *Iſrael*, Judg. 20. 34. Drams of gold, 1 Chron. 29. 7. Foot-men, 2 King. 13. 7. Inſtructers, 1 Cor. 4. 15. Meaſures of Barley and Wheat, 2 Chron. 27. 5. Men of *Judah*, 1 Sam. 15. 4. and ſeverall others, mentioned in other places. Oblation unto the Lord, Ezek. 48. 9. Portion of the Land to be offered, Ezek. 45. 1. Such as were ſlain of the *Canaanites*, Judg. 1. 4. *Edom*, 2 King. 14. 7. *Moab*, Judg. 3. 29. *Seir*, 2 Chr. 25. 11. Saints, Jude v. 14. Sheep, 2 Chron. 30. 24. Talents, 1 Chr. 29. 7.

Tenth] Spoken of Captain, 1 Chron. 27. 13. *Chryſopraſus*, Rev. 21. 20. Day, Exod. 12. 3. Deal of flour, Lev. 14. 10. Generation, Deut. 23. 2. Hour, Joh. 1. 39. (that was two hours before night, marg.) *Jeremiah*, 1 Chr. 12. 13. Lot, 1 Chron. 24. 11. Moneth, 2 King. 25. 1. Part of all, Heb. 7. 2. of a Bath, Ezek. 45. 14. of the City, Rev. 11. 13. of an Ephah, Lev. 5. 11. of an Homer, Ezek. 45. 11. of the Spoyls, Heb. 7. 4. Seed, 1 Sam. 8. 15. Sheep, Ib. 17. Tithe, Num. 18. 26

I will ſurely give the tenth to thee, Gen. 28. 22. *I will tithing give the tenth to thee.* A ſigne of homage and ſubjection to God, which therefore was given to the Prieſts of the Lord. *Aynſw.*

Tender] Spoken of a Branch, Matth. 24. 32. Calf, Gen. 18. 7. Children, Gen. 33. 13. Grape, Cant. 2. 13. Graſſe, Prov. 27. 25. Heart, 2 King. 22. 19. Hearb, Job 38. 27. Love, Dan. 1. 9. Mercy, Luk. 1. 78. (or bowels of the mercy, marg.) Mercies,

Pſal.

Pſal. 25. 6. (Heb. *bowels*, marg.) Plant, Iſa. 53. 2. *Solomon*, 1 Chr. 22. 5.

Tender-hearted] 2 Chron. 13. 7. that is, *ſoon daunted*. This is oppoſed to courage and magnanimity. He wanted ſtoutneſſe of ſpirit. *Annot.* The originall εὔσπλαγχνοι, in Eph. 4. 32. is rendred *tender-hearted*, but being derived of εὖ *well*, and σπλάγχνα *bowels*, it's as much as *well of bowels*, or *rightly bowelled*. One that is affected with the miſeries of others, and pityeth them from his very heart; who is prone to mercy, whoſe heart moveth to compaſſion. See *Leigh Crit. Sac.*

Tenderneſſe] Delicateneſſe, niceneſſe, Deut. 28. 56.

Tent-makers] Act. 18. 3. Their trade was to make tents of skins, then much in uſe in thoſe hot Countreys. Herein *Paul* wrought, in reſpect of his preſent neceſſity, and that he might not diſadvantage the Goſpel by being burthenſome to any, chap. 20. 34. 2 Theſſ. 3. 8. *Annot.*

Terribleneſſe] Deut. 26. 8. or *terror*. This the Greek and Chaldee tranſlate *viſions*. *Aynſw.*

Thy terribleneſſe hath deceived thee, Iſa. 49. 16. Some render it *thine idoll*, becauſe a word from the ſame root, differing onely in a *miniſteriall* letter, is uſed for an *idoll*, ſo tearmed, becauſe the worſhippers of ſuch dread them, 1 King. 15. 13. 2 Chr. 15. 16. Others, *pride* or *arrogancy*, ſo ſome of the *Jewiſh* Maſters, whom the old Latine followeth, and they ſay *pride* is ſo tearmed, either by a contrariety of ſpeech, becauſe proud perſons are fartheſt from fear, or becauſe they affect to be frightfull to others, Job 40. 10--12. The Chaldee rendreth it *fatneſſe*, or *fatuity*, *folly*; for the word he uſeth may ſignifie either, and they go freqnently together, as the Gr. Proverb informeth us. A learned Interpreter, *horrour* or *roughneſſe*, as having reference to the roughneſſe of thoſe mountains, on which having expelled the *Horites*, *Edom* ſeated himſelfe, called from their roughneſſe (ſaith he) *the mountains of Seir*, Deut. 2. 12. But the beſt and plaineſt is to take the word in a notion of *terror*, thereby underſtanding not the terror wherewith *Edom* was affected himſelf, but the terror that he ſtruck into, and wherewith he was wont to affright others; as the like is ſaid of other great States, Iſa. 14. 16. Ezek. 32. 23--27. *Annot.*

Terribly] *To ſhake terribly the earth*, Iſa. 2. 19. When he comes to make a terrible earthquake in the State, Pſal. 75. 3. Great commotions and concuſſions in a State, are compared to great earthquakes that overturn houſes and buildings, and ſwallow up ſometimes whole Cities. *Annot.*

Terrifie] *Neither be ye terrified*, Deut. 20. 3. or *broken*, *diſcouraged*, *daunted with terror*. The Gr. tranſlateth, *decline not from their faces*. *Aynſw.* Things that affright, terrifie, or make afraid, are Adverſaries, Phil. 1. 28. The blackneſſe of the day, Job 3. 5. (*let the blackneſſe of the day terrifie it*, or *let them terrifie it as thoſe who have a bitter day*, marg.) Fear, Job 9. 34. Letters, 2 Cor. 10. 9. A multitnde, Job 31. 34. Spirits, Luk. 24. 37. Viſions, Job 7. 14. Wars and commotions, Luk. 21. 9.

Terriſes] 2 Chr. 9. 11. or Stairs, Hebr. *his wayes*, marg.

Terrour] Ezek. 32. 23. or Diſmaying, marg.

Teſtament] The word διαθήκη in the New Teſtament doth every where ſignifie a *covenant*, as Mat. 26. 28. Mar. 14. 24. Luk. 22. 20. (and ſo the Hebr. ברית, which is rendred by διαθήκη ſignifies a *Covenant*, but never a *Teſtament*) 2 Cor. 3. 6. Gal. 4. 24. excepting onely in Heb. 9. 16, 17. where it infallibly ſignifies a *Will* or *Teſtament*, which yet is taken in by way of accommodation, as a ſecond ſenſe of the word ſuperadded to the former of a *Covenant*, in which it is uſed, v. 15, 18, 19, 20. for there the διαθήκη which was ſaid to be *conſecrated* with *blood*, was the *Tables of the Law*, the *Commandements*, v. 19. and will be fitly rendred there *Covenant* not *Teſtament*, v. 20. It being the conſtant cuſtome and practiſe of the *Eaſtern* Nations to uſe *blood* in the ſtriking of any *pact* or *covenant*, but not in making every *Will* or *Teſtament*, and to that the expreſſe teſtimony of Exod. 24. 6. which is there cited, doth belong, the *ſprinkling of blood* being the ceremony following *Moſes's rehearſing the Commandements* to the people, Exod. 20. & 21. & 22. & 23. as the ſanction of a Covenant. Dr. *Hamm.* Annot. p. 1, 2.

Teſtified] 1 Tim. 2. 6. or a Teſtimony, marg.

T H.

Thank] *What thank have ye?* Luk. 6. 32. What reward can ye expect from God? It is no good work which onely ſelf-love, carnall reſpects, or deſire of like favours from others cauſeth. *Annot.*

Give thanks, Pſal. 18. 49. or Confeſſe, m.

Thanked] 2 Sam. 14. 22. Hebr. *bleſſed*, marg.

Thank-

Thank offerings] 2 Chr. 29.31. *Sacrifices* were for the expiation of their ſins. *Thank-offerings* were to teſtifie their gratefull acknowledgement of Gods mercy to them. *Annot.*

Thankfull] Col. 3. 15. Gratefull one to another, as well in conferring as in receiving benefits. Some render it *amiable*. See *Leigh Crit. Sac.* in the word Εὐχάριστος.

Thankfulneſſe] *With all thankfulneſſe*, Act. 24.3. There's thankfulneſſe in words; it may alſo contain gratuities, that is, tokens of good will, whereby we endeavour indeed to recompenſe good for good. It's ſometimes in deſire, for it's true thankfulneſſe unfaignedly to deſire opportunity to ſhew it. It may be due not onely to godly men, but alſo to wicked men; yea ſuch as turn to be our enemies. We ſhould watch to the opportunities of doing them good, though they be evill. *Byfield* on Col. 3.15. p. 90.

Thanks] *But rather giving of thanks*, Eph. 5. 4. Εὐχαριστία ſignifies ordinarily *thankſgiving*, and that belonging eſpecially to *God* (from whom all mercies are *received*, and to whom all *thanks* are due) may be meant here by the word, though no mention of *God* be added to it, and ſo the context may well bear, *let there be no unclean ſcurrilous jeſts* uſed among you, but *rather giving of thanks*, *i. e.* let the *Chriſtians* way of *mirth* be far from that of *obſcene* wit, the recounting the *mercies* of *God* in *Chriſt*, *calling you from darkneſſe to his marvellous light*, will far better become a *Chriſtian*. But ſeeing χάρις (of which this word is compounded) is taken ſeveral times in the *Epiſtles* for *piety*, *chriſtian virtue* in generall, chap. 4. 29. Col. 3. 16. & 4. 6. and agreeably to this notion of χάρις, we have γυνὴ εὐχαρίστος, *a gracious pious woman*, Prov. 11. 16. perhaps εὐχαριστία may ſignifie in this place, *gracious*, *pious*, *religious* diſcourſe in generall, being ſet oppoſite to the *filthy*, *obſcene* diſcourſe preceding, and not to be reſtrained to one *ſpecies* of it, recounting the *mercies* of *God*. Dr. *Ham.* Annot. *c.*

Thankſgiving] Neh. 12. 8. that is, the Pſalms of thankſgiving, marg.

Thank-worthy] That which is commendable, and deſerveth to be praiſed, 1 Pet. 2. 19.

That] *That he might not reign*, 2 King. 23. 33. or *becauſe he reigned*, marg.

For that, Rom. 5. 12. or in whom, marg.

That is, 2 Sam. 3. 13. Hebr. ſaying, m.

The] *The body of this death*, Rom. 7. 24. or this body of death, marg.

The Kingdome, Jam. 2. 5. or that Kingdome, marg.

Thee] hath relation unto the party ſpoken unto, and by the words prefixed, *above*, *about*, *after*, *againſt*, *at*, *before*, *behinde*, *beſides*, *between*, *beyond*, *by*, *concerning*, *for*, *from*, *in*, *into*, *of*, *off*, *on*, *over*, *through*, *to*, *towards*, *under*, *unto*, *upon*, *with*, *within*, *without*, alſo *teach*, *tell*, *&c.* the meaning is eaſie.

Theeves] *A den of theeves*, Matt. 21. 13. By λῃσταί, *theeves*, here is meant thoſe that by merchandiſe make gain of others, not thoſe that are robbers indeed. So Joh. 2. 16. it's οἶκον ἐμπορίου, *a houſe of merchandiſe*. Dr. *Ham.* Annot. *c.*

Theirs] Spoken of things belonging to others, Gen. 34. 23. Num. 16. 26.

Them] *Againſt them*, 2 Pet. 2. 11. Some read *againſt themſelves*, marg. By the words prefixed, *above*, *after*, *againſt*, *among*, *amongſt*, *at*, *before*, *behinde*, *beſides*, *between*, *by*, *concerning*, *for*, *from*, *in*, *into*, *of*, *on*, *one of*, *over*, *ſay to*, *through*, *teach*, *to*, *towards*, *wo to*, *under*, *unto*, *upon*, *with*, *without*, the meaning is plain.

Theophilus] Luk. 1. 3. It's not certain that *Theophilus* here was the proper name of a particular man, but perhaps a faigned title to ſignifie every *Chriſtian*, every one that *loved God*, to whom he addreſſes his diſcourſe; and then κράτιστος, *moſt excellent*, will be no title of *honour*, nor any more then *Optimus* in Latine, a form of *civility* onely. Dr. *Ham.* Annot. *c.*

Thereabout] Luk. 24. 4. About not finding the body of the Lord.

Thereat] Exod. 30. 19. or *therefrom*, or *thereof*; to wit, in the water that is taken out of the laver, into ſome veſſell of the Sanctuary. *Aynſw.* The wide gate, and broad way, Mat. 7. 13.

Thereby] hath reference unto the matter or thing laſt ſpoken of.

Therefrom] From what's written in the book of the Law of *Moſes*, Joſh. 23. 6. From the ſins of *Jeroboam* the Son of *Nebat*, 2 King. 3. 3.

Therein] Thereof, thereon, thereout, thereto, thereunto, thereupon, therewith; all as well as [thereby] have reference unto the matter or thing laſt ſpoken of.

Theſe] refer unto the perſons or things then mentioned; as alſo *They*.

Thickneſſe] Spoken of the Molten ſea, 2 Chr. 4. 5. the Pillar, Jer. 52. 21. the Wall, Ezek. 41. 9.

Thimnathath] A City, Joſh. 19. 43.

Thin] Spoken of Ears, Gen. 41. 6. The glory of *Jacob*, Iſa. 17. 4. Hair, Lev. 13. 30.

Kine, Gen. 41. 27. Plates, Exod. 39. 3. Work, 1 King. 7. 29.

Thine-wood] Rev. 18. 12. See the *Dict.* of the Rev.

Thine] hath reference unto things appertaining unto him to whom the ſpeech is made.

Thing] 1 Sam. 3. 17. or word, marg. 1 Sam. 20. 21. Hurt. Comp. text with mar.

Things dedicated, 1 King. 15. 25. Hebr. *holy*, marg.

Things went well, 2 Chr. 12. 12. or, there were good things, marg.

The things, Exod. 30. 4. Hebr. *the order thereof*, marg.

Think] 2 Cor. 10. 2. or reckon, marg.

Think an evill thought, Ezek. 48. 10. or conceive a miſchievous purpoſe, marg.

Think'ſt thou that David doth, 2 Sam. 10. 3. Hebr. *in thine eyes doth David*, marg.

Thinking to have brought good tydings, 2 Sam. 4. 10. Heb. *he was in his own eyes as a bringer, &c.* marg.

Thinking] 2 Sam. 5. 6. or ſaying, marg.

Third] Spoken of and applyed unto *Abſalom*, 2 Sam. 3. 3. *Aharah*, 1 Chron. 8. 1. Angel, Rev. 8. 10. Beaſt, Rev. 4. 7. Captain, 2 King. 1. 13. Chamber, 1 King. 6. 6. Chariot, Zac. 6. 3. Day, 1 Cor. 15. 4. *Eliab*, 1 Chr. 12. 9. *Eliphelet*, 1 Chr. 8. 39. Entry, Jer. 38. 14. Face, Ezek. 10. 14. Fifty, 2 Ki. 1. 13. Foundation, Rev. 21. 19. Generation, Gen. 50. 23. Heavens, 2 Cor. 12. 2. Hour, Matt. 20. 3. *Jahaziel*, 1 Chr. 23. 19. *Joah*, 1 Chr. 26. 4. *Iſrael*, Iſa. 19. 24. *Keren-happuch*, Job 42. 14. Kingdome, Dan. 2. 39. Loft, Act. 20. 9. Lot, 1 Chr. 24. 8. Moneth, 1 Chron. 27. 5. Part, Numb. 15. 7. Rank, Numb. 2. 24. River, Gen. 2. 14. Row, Ex. 28. 19. Ruler, Dan. 5. 7. Seal, Rev. 6. 5. Servant, Luk. 20. 22. *Shammah*, 1 Sam. 17. 13. Stories, Gen. 6. 16. *Tebaliah*, 1 Chr. 26. 11. Time, 1 Sam. 3. 8. Watch, Luk. 12. 38. Woe, Rev. 11. 14. Yeer, Deut. 26. 12. *Zebadiah*, 1 Chr. 26. 2. *Zedekiah*, 1 Chr. 3. 15.

Thirdly] The third in order, 1 Cor. 12. 28.

Thirſty] Pſal. 63. 1. Hebr. *weary*, marg. *Corporally*, Judg. 4. 19. 2 Sam. 17. 29. Prov. 25. 21. Mat. 25. 35. *Spiritually*, Pſ. 143. 6. It's ſpoken alſo of Land, Iſa. 35. 7. Ground, Ezek. 19. 13. And there are alſo *blood-thirſty*, Prov. 29. 10.

Thirteen] Spoken of Bullocks, Numb. 29. 13. Cities, Joſh. 19. 6. Cubits, Ezek. 40. 11. Sons and Brethren of *Hoſah*, 1 Chr. 26. 11. Yeers, Gen. 17. 22.

Thirteenth] Spoken of Day, Eſt. 3. 12. Lot, 1 Chr. 24. 13. Yeer, Gen. 14. 4.

Thirty] Spoken of, 1. *in Units*, and applyed to Baſins of ſilver, Ezr. 1. 10. Captains, 1 Chr. 11. 15. 1 King. 23. 31. Chambers, Ezek. 40. 17. Change of garments, Judg. 14. 12. Chargers of gold, Ezr. 1. 9. Cities, Judg. 10. 4. Cubits, Exod. 26. 8. Daughters, Judg. 12. 9. Dayes, Num. 20. 29. Furlongs, Joh. 6. 19. The Sons of *Geſhrom* throughout their families, Numb. 4. 40. Kings, 1 King. 20. 16. Meaſures of fine flower, 1 King. 4. 22. Men, Judg. 14. 19. Milch camels, Gen. 32. 15. Nephews, Judg. 12. 14. Perſons, Judg. 20. 39. Pieces of ſilver, Matth. 27. 3, 9. The families of the *Reubenites*, Numb. 26. 7. Righteous, Gen. 18. 30. Sheets, Judg. 14. 12. Shekels, 27. 4. Sons, Judg. 12. 9. Souls, Gen. 46. 15. Talents of gold, 2 King. 18. 14. Yeers, Gen. 5. 3. Young men, 1 King. 20. 1.

2. In *thouſands*, and applyed unto Aſſes, Numb. 31. 39. Beeves, Numb. 31. 38. Bullocks, 2 Chr. 35. 7. Chariots, 1 Chr. 19. 7. Choſen men of *Iſrael*, 2 Sam. 6. 1. The families of the Sons of *Ephraim*, Numb. 26. 37. Foot-men, 1 Sam. 4. 10. The hoſt of *Abidan*, Numb. 2. 23. The levy which *Solomon* made, 1 King. 5. 13. The Levites by their polls, 1 Chron. 23. 3. The men of *Judah*, 1 Sam. 11. 8. Men of valour, Joſh. 8. 3. *Nephtali*, 1 Chr. 12. 34. Sheep, Numb. 31. 36. Souldiers for war, 1 Chr. 7. 4. The Tribe of *Benjamin*, Numb. 1. 37. of *Manaſſeh*, Ib. 35. Women, Numb. 31. 35.

Thiſtle] 2 Chro. 25. 18. or furbuſh, or thorn, marg.

Thoſe] 1 Sam. 30. 22. Hebr. *men*, marg.

Thought] 2 King. 5. 11. Heb. *ſaid*, or *I ſaid with my ſelf*, marg. 1 Cor. 13. 11. or reaſoned, marg.

Thought] Ezek. 38. 10. or purpoſe, mar. Eccl. 10. 20. or conſcience, marg.

Evill thoughts, Mat. 15. 19. wicked machinations, or deſignes. Dr. *Ham.* Par.

Thouſand] Spoken of, and applyed unto Bucklers, Cant. 4. 4. Bullocks, 1 Chr. 29. 21. Burnt-offerings, 1 King. 3. 4. Captains, 1 Chr. 12. 34. Chariots, 2 Sam. 8. 4. Chargers of ſilver, Ezr. 1. 10. Children of *Azgad*, Ezr. 2. 12. *Elam*, Ib. 7. *Harim*, Ib. 39. *Immer*, Ib. 37. *Iſrael*, Numb. 26. 51. *Paſhur*, Ezr. 2. 38. Crafts-men, 2 King. 24. 6. Cubits, Numb. 35. 4. Dayes, Dan. 12. 12. Drams, Neh. 7. 70. Furlongs, Rev. 14. 20. Generations, Deut. 7. 9. Goats, 1 Sam. 25. 2. Hills, Pſal. 50. 10. Interpreters, Job 33. 23. Lambs, 1 Chr. 29. 21. Lords, Dan. 5. 1. Men, Judg. 15. 15. Men of might, 2 King. 24. 16. Officers, 1 Chr. 26. 30. Pieces of ſilver, Cant. 8. 11.

8. 11. Rams, 1 Chr. 29.21. Sent to the war, Numb. 31. 6. Shee-asses, Job 42.12. Shekels, 2 Sam. 18. 12. Silverings, Isa. 7. 23. Songs, 1 King. 4. 32. Talents of silver, 2 King. 15. 19. Vessels, Ezr. 1. 10. Vines, Isa. 7. 23. Yeers, 2 Pet. 3. 8. Yoke of oxen, Job 42.12. *A thousand thousand, and an hundred thousand*, 1 Chr. 21. 5. Joyned together, they make up Eleven hundred thousand, which is a Million and an hundred thousand. *Annot.*

An hundred thousand talents of gold, and a thousand thousands talents of silver, 1 Chron. 22. 14. both sums of silver and gold together, amount to Seven hundred and fifty millions. *Annot.*

Many thousands, Numb. 10. 36. Hebr. *ten thousand thousands*, marg.

Three] Spoken of, 1. in *Units*, and applyed to Angels, Rev. 8.13. Arrows, 1 Sam. 20. 20. Bands, Job 1. 17. Baskets, Gen. 40. 16. Berries, Isa. 17. 6. Bowls, Ex. 25. 33. Branches, Gen. 40. 10. Bullocks, 1 Sam. 1. 24. Chambers, Ezek. 40. 10. Cities, Deut. 19. 2. Companies, Judg. 7. 20. Countreys, Josh. 17. 11. Cubits, Exod. 27. 1. Darts, 2 Sam. 28. 14. Daughters, Job 1. 2. Dayes, Gen. 40. 12. Eunuches, 2 King. 9. 32. Faith, hope, and charity, 1 Cor. 13. 13. The Father, the Word, and the holy Ghost, 1 Joh. 5. 7. Firkins, Joh. 2. 6. Friends, Job 2. 11. *Eliphaz*, *Bildad*, and *Zophar*, Job 32. 1, 3, 5. Flocks of sheep, Gen. 29. 2. Gates, Ezek. 48. 31. Horns, Dan. 7. 20. Hours, Act. 5. 7. The husbands duty, Exod. 21. 11. Keepers of the dore, 2 King. 25. 18. Kings, Dan. 7. 24. Leaves of a roll, Jer. 36. 23. Loaves, 1 Sam. 10. 3. Measures of barley, Revel. 6. 6. of meal, Mat. 13. 33. of fine meal, Gen. 18. 6. Men, Act. 10. 19. Moneths, Exod. 2. 2. *Moses*, *Aaron*, and *Miriam*, Numb. 12. 4. Mighty men, 2 Sam. 23. 9. *Noah*, *Daniel*, and *Job*, Ezek. 14. 14. Parts, Deut. 19. 3. Pillars, Exod. 27. 14. Presidents, Dan. 6. 2. A Priest, Levite, and Samaritan, Luk. 10. 36. Prophets, 1 Cor. 14. 29. Ranks, 1 King. 7. 4. Ribs, Dan. 7. 5. Rowes, 1 King. 7. 4. Shekels, Lev. 27. 6. Shepherds, Zac. 11. 8. Sockets, Exod. 27. 14. Sons of *Absalom*, 2 Sam. 14. 27. *Anak*, Judg. 1. 20. *Hamuah*, 1 Sam. 2. 21. *Jesse*, 1 Sam. 17. 13. *Judah*, 1 Chron. 2. 3. *Luadan*, 1 Chr. 23. 8. of *Mushi*, Ib. 23. of *Noah*, Gen. 6. 10. of *Saul*, 1 Sam. 21. 8. of *Shimei*, 1 Chr. 23. 9. of *Zerviah*, 1 Chro. 2. 16. The Spies which out of every Tribe were sent into the Land of *Canaan*, Josh. 18. 4. The Spirit, the water, and the blood, 1 Joh. 5. 9. Unclean spirits, Rev. 16. 13. Stories, Ezek. 41. 16. Tabernacles, Matth. 17. 4. Taverns, Act. 28. 15. Teeth, 1 Sam. 2. 13. Tenth deals of flour, Numb. 15. 9. & 28. 12, *&c.* Things, 2 Sam. 24. 12, 13. Prov. 30. 15, 18, 21, 29. Times, Ex. 23. 14. Transgressions, Amos 1. 3, 6, 9, 11, 13. & 2. 1, 4, 6. Weeks, Dan. 10. 2. Witnesses, Deut. 17. 6. Matth. 18. 16. Wives, Gen. 7. 13. Yeers, Gen. 11. 13. Young men, 1 Sam. 10. 3.

2. In *hundreds*, applyed unto *Abraham's* trained servants, Gen. 14. 14. Chariots, 2 Chr. 14. 9. Children of *Bezai*, Ezr. 2. 17. of *Harim*, Ibid. 32. of *Hashum*, Neh. 7. 22. of *Jericho*, Ibid. 36. of *Shephatiah*, Ezr. 2. 4. of *Solomon's* Servants, Ibid. 58. Concubines, 1 King. 11. 3. Cubits, Gen. 6. 15. Dayes, Ezek. 4. 5. Foxes, Judg. 15. 4. Such as lapped, Judg. 7. 6, 7. Males, Ezr. 8. 5. Men, 2 Sam. 2. 3b. Men at *Shushan*, Est. 9. 15. Them that were numbred of the Tribe of *Simeon*, Numb. 1. 23. Officers, 1 King. 5. 16. Oxen, 2 Chr. 35. 8. Pence, Mar. 14. 5. Pieces of silver, Gen. 45. 22. Shekels of brasse, 2 Sam. 21. 16. Shields of beaten gold, 1 Ki. 10. 17. Talents of silver, 2 King. 18. 14. Yeers, Gen. 5. 22.

3. In *thousands*, applyed unto the *Aaronites*, 1 Chr. 12. 27. Them that were added to the Church, Act. 2. 41. Baths, 2 Chron. 4. 5. Bullocks, 2 Chr. 35. 7. Camels, Job 1. 3. Captives, Jerem. 52. 28. Children of *Senaa*, Ezr. 2. 35. Cities, or the inhabitants therein, 2 Chr. 25. 13. Chosen men with *Saul*, 1 Sa. 24. 2. The kindred of *Saul*, 1 Chr. 12. 29. Men of *Judah*, Judg. 5. 11. Such as were numbred, Num. 1. 46. & 2. 32. & 4. 44. Officers, 2 Ki. 5. 16. Overseers, 2 Chr. 2. 18. Proverbs, 1 King. 4. 32. Roof, Judg. 16. 27. Sheep, 2 Chr. 29. 33. Such as were slain by the *Levites*, Exod. 32. 28. Strangers in the Land of *Israel*, 2 Chr. 2. 17. Talents of gold, 1 Chr. 29. 4

4. In *hundred thousands*, applyed to *Asa's* Army, 2 Chr. 14. 8. The children of *Israel*, 1 Sam. 11. 8. of *Judah*, 1 Chr. 17. 14. & 2 Chron. 25. 5. Sheep, Numb. 31. 36, 43. *Uzzia's* Army, 2 Chr. 26. 13.

Threed] Gen. 14. 23. *I will not take from a threed even to a shoe-latchet.* A *threed*, or *shoe-latchet* or things of smallest value, importing (in a proverbiall speech) a resolute and universal refusal of gain, or advantage by the present businesse. *Annot.* *Aynsw.* reads the words thus, *if from a threed to a shoe-latchet*; An imperfect speech (saith he) used in oaths, for *if I take from a threed*, that is, *I will not take so much as a threed*, or a *shoe-latchet*.

Threefold] *A threefold cord is not quickly broken*, Eccl. 4. 12. or *a triple twisted threed is*

not easily broken. A proverb setting forth the strength and benefit of concord and society. *Annot.*

Threescore] Spoken of, 1. in *Units*, and spoken of the Asses which were for the Lords tribute, Numb. 31. 39. Asse-colts, Judg. 12. 14. Beeves, which were the Lords tribute, Numb. 31. 38. Bullocks, 2 Chron. 29. 32. Cities, Deut. 3. 4. Concubines, 2 Chr. 11. 21. Cubits, 1 King. 6. 2. Daughters, 2 Chr. 11. 21. Dayes, Gen. 50. 3. Elders, Judg. 8. 14. First born of the children of *Israel*, Num. 3. 46. Furlongs, Luk. 24. 13. Horsemen, Act. 23. 23. Kings, Judg. 1. 7. Males, Ezr. 8. 13. Measures of meal, 1 King. 4. 22. Men, 2 King. 25. 19. Number of the beast, Rev. 13. 18. *Obed-Edom* with their Brethren, 1 Chr. 16. 38. his Sons, and their Sons, and their Brethren, Ibid. 26. 8. Palm-trees, Numb. 33. 9. Persons, Judg. 9. 2. Pieces of silver, Ib. 4. Priests garments, Neh. 7. 72. Queens, Cant. 6. 8. Sheep, Numb. 31. 37. Shekels, Exod. 38. 25. Sons, Judg. 8. 30. Souls, Act. 7. 14. & 27. 37. Talents of gold, 1 King. 10. 14. Valiant men, Cant. 3. 7. The Sons of *Reuben*, *&c.* which went out to the war, 1 Chr. 5. 18. Weeks, Dan. 9. 25. Yeers, Gen. 25. 26. 1 Chr. 2. 21.

2. In *thousands*, and spoken of Asses, Num. 31. 34. Beeves, Numb. 31. 33. Bearers of burdens, 2 Chr. 2. 18. Drams of gold, Ezr. 2. 69. Horsemen, 2 Chr. 12. 3. Such as were numbred of the Tribe of *Dan*, Numb. 1. 39. *Issachar*, Numb. 26. 25. *Judah*, Numb. 1. 27. the *Shuhamites*, Numb. 26. 43. of the *Zebulonites*, Ib. 27.

Thrice] It's put sometime for a *definite* number, as Exod. 34. 23, 24. 2 King. 13. 18, 19. Mat. 26. 34, 75. Act. 10. 16. 2 Cor. 11. 25. Sometime for an *indefinite*, signifying *often*, or *many times*, as 2 Cor. 12. 8. *Ravanel.*

Through, *or* **thorow**] *From the face*, Gen. 6. 13. *Aynsw.* *Among*, Gen. 30. 32. *By*, Gen. 41. 36. *Aynsw.* *In*, Exod. 10. 15. *Idem.* *Inwardly*, Numb. 24. 8.

Through the land of Ægypt, Psal. 81. 5. or against, marg. This particle hath divers other significations, but by the words joyned therewith, the same may be plainly perceived.

Throughout] This particle in most places may be rendred by *in*, as Gen. 41. 29. & 25. 8. Exod. 5. 12. & 7. 19, 21, *&c.*

Throughout all the East land, 1 Chron. 5. 10. Hebr. *upon all the face of the East*, marg.

Thrown] Spoken 1. of *God*, Ex. 15. 1, 21. Neh. 9. 11. by whom *Pharaoh* with his were thrown into the deeps, as a stone into the mighty waters.

2. Of *Satan*, Luk. 4. 35. & 9. 42.

3. Of *men*, of whom *Shimei* threw stones at *David*, 2 Sam. 16. 13. The men of *Abel* of *Beth-maachah* threw *Sheba's* head over the wall, 2 Sam. 20. 21, 22. and *Paul's* enemies threw dust into the air, Act. 22. 23.

With throwing a stone, Numb. 35. 17. Heb. *with a stone of the hand*, marg.

Threw in, Mar. 12. 42. Did contribute, or gave into. This in the *Diction.* is joyned with *throw down*, without any distinction to difference it therefrom.

Thrust] To presse, Numb. 22. 25. To beat, or cast down, Numb. 35. 20, 22. To make to erre, Deut. 13. 5, 10. To squeese, Judg. 6. 38. To put, Joh. 20. 25, 27. To resist, Act. 7. 39.

Thrust down, Job 32. 13. Drive from one affliction to another, as the wind doth the leaf. *Annot.*

Thunder] *Hearing a voyce*, or *hearing indeed the voyce* or *thunder*, Act. 9. 7. What is here said of those that were with *Paul*, that *they heard the voyce*, seems directly contrary to what's affirmed, ch. 22. 9. *they heard not the voyce.* The onely way of reconciling the difficulty is by observing the notion of the word קול, in Hebr. which signifies φωνὴν & βροντὴν, a *voyce* and *thunder*, and those promiscuously taken the one for the other. So Hebr. 12. 26. *Whose voyce shook the earth*, i. e. *whose thunder, and lightnings*, and *voyce of a trumpet exceeding loud*, Ex. 19. 16. and so Luk. 9. 35. the *voyce of a cloud saying*, was the *thunder* with a *voyce* in it, a *revelation* from heaven given in *thunder.* So Mat. 3. 17. a *voyce from heaven saying*, i. e. a *thunder* from heaven sending forth this voyce, which therefore was wont to be called בת קול, *the daughter of voyce*, or a *voyce* coming out of it; or as the *voyce from heaven*, Joh. 12. 28. is expresst by the by-standers, by βεβρονθηκεναι γεγονέναι, *that it thundred*, and *an Angel spake to him*, which is explained distinctly by St. *John*, Rev. 4. 5. where βρονταὶ and φωναὶ both are named, and ch. 10. 3. *the seven thunders delivered their voyces.* By this the difficulty will be cleered, for here chap. 9. the *voyce* ought to be rendred *thunder*, which was here joyned with *lightening*, which shone or flasht about him, vers. 3. As for *the voyce of him that spake to me*, chap. 22. 9. that was the *voyce* of the *Angel speaking* out of *heaven*, or out of the *cloud.* Both which put together signifie no more then this, that St. *Paul's* companions

companions at that time, ſaw the *light* of the *lightning*, and heard the *noyſe* of the *thunder*, (which is the importance of the place here) but *heard not* the *articulate voyce* that came out of the *thunder*, *i. e.* the *Saul, Saul, &c.* the *voyce* of the *Angel* ſpeaking to him. Dr. *H.* Annot. *b.*

Thunder] To make a great ſound, or terrible noyſe, which the *Pſalmiſt* expreſſeth thus, *The higheſt gave his voyce*, Pſal. 18. 13. This none can do but God. *Canſt thou thunder with a voyce like him?* ſaid the Lord himſelf unto *Job*, Job 40. 9.

The God of glory thundereth, ſaith the *Pſalmiſt*, Pſal. 29. 3. and that with a great thunder, 1 Sam. 7. 10. with the voyce of his excellency, Job 37. 8. and marvellouſly, Ib. 5. This is a ſigne of Gods anger, 1 Sam. 2. 10. & 7. 10. Iſa. 29. 6. and of his power and glory, Job 26. 14. & 37. 4, 5. & 40. 4. Pſal. 29. 3. & 77. 19. *Aynſw.* on Pſal. 18. 14.

Thunderings] *Mighty thunderings*, Exod. 9. 28. Heb. *voyces of God*, marg.

Thus] Numb. 11. 28. Heb. *theſe*, marg.

Thus and thus] Spoken of ſuch things as have been ſaid or done by one, 2 Sam. 17. 15. Joſh. 7. 20. or ſaid and done by others, 2 King. 5. 4. & 9. 12. Judg. 18. 4.

T I.

Tiberias] Joh. 6. 1, 23. This City was called of old *Cinnereth*, whence the Latine word *canere*, to ſing, כנור, *cinnor* ſignifieth a Muſicall inſtrument. *Junius* rendreth it, an *harp*, whence haply the old *Cinnereth* had its name. *Paſor* Etym.

Tiberius] Luk. 3. 1. The name of a *Romane Cæſar*, as *Nero* was alſo called, who in reſpect of his drunkenneſſe, was by ſome in ſtead of *Tiberius Nero*, tearmed *Biberius Mero*. He was thus denominated from the river *Tiber*, as being born beſide the ſame. *Idem.*

Tidings] *Bear tidings*, 2 Sam. 18. 20. Be a man of tidings, marg.

Tile] Ezek. 4. 1. Whether unburnt, or burnt in a kill is not expreſſed. Others ſay the Hebr. word will bear a *table* or *tablet*, ſmooth, and ſquare, and ſomewhat large, and ſo fitter for the Prophets pencil. *Annot.* Tiles were uſed to cover the roofes of houſes, to which they are yet employed.

Tiling] *Let him down through the tiling*, Luk. 5. 19. Διὰ τῶν κεράμων, *through the pavements*; for their houſes were flat roofed, and railed or battlemented according to the Law, Deut. 22. 8. to ſecure them from falling off; theſe pavements laid with tarrice, or the like materiall, might keep out all wet; theſe they digged, or brake through, Mar. 2. 4. Which ſetteth out the great faith of theſe men, and their confidence of Chriſt his power and will to heal their ſick. *Annot.*

Till] *And knew her not till ſhe had brought forth her firſt born Son*, Matt. 1. 25. She was therefore a pure Virgin when Chriſt was born, as well as when he was conceived, neither doth it neceſſarily follow that he knew her after, for theſe words ἕως οὗ, *till*, import the excluſion of all former, but not the admiſſion of a latter, as ch. 5. 26. *Suidas* interpreteth the *Ravens not returning*; עד, ἕως, *untill the waters were dryed up*, Gen. 8. 7. by εἰς τὸ παντελὲς οὐκ ἀπέστρεφε, *never*, or *not at all returned. Annot. Donec* (ſaith one) *ita negat de præterito, ut non affirmet de futuro.*

Tillage] Husbandry, whereof *tillage* or plowing the ground is one principall part. About this the poor ſeem to have been chiefly imployed, Prov. 13. 23. over whom, or ſuch as did the work of the field, for *tillage* of the ground, *David* had a particular officer, 1 Chron. 27. 26. Hereof the Levites had the tithes.

Tiller] Gen. 4. 2. *Cain* was the firſt Plough-man, a calling allowed of God, where by the antiquity of Husbandry appeareth to the great praiſe of it, and encouragement unto it. Idleneſſe was hated from the beginning, even of ſuch as had but civill honeſty, or the uſe of humane reaſon. But now tilling of the ground is too baſe for Farmers Sons, and we muſt be finer, but take heed we be not ſo fine in this world, that God know us not in the world to come, but ſay unto us, I made thee a Husbandman, who made thee a Gentleman? I made thee a Tiller of the ground (a trade of life moſt ancient and honeſt) who hath cauſed thee to forſake thy calling wherein I placed thee? Surely thou art not he that I made thee, and therefore I know thee not, depart from me thou wicked one into everlaſting fire. *Babington* on Gen. 4. 2.

Timbrel] Job 21. 12. It is eſteemed to be a woodden inſtrument, with parchment at both ends, to be beaten on with ſticks, much like our Drums or Tabers. *Annot.*

Time] 1 King. 11. 42. Hebr. *dayes*, mar. 1 Sam. 27. 7. Hebr. *number of dayes*; marg.

About this time, 1 Sam. 9. 13. Hebr. *to day*, marg.

At all times, 1 King. 8. 59. Hebr. *of a day in his day*, marg.

At any time, 1 Ki. 1. 6. Hebr. *from his dayes*, m.

Before time, 2 King. 13. 5. Hebr. *yeſterday, and third day*, marg.

Former time, Job 30. 3. Hebr. *yeſternight*, m.

Time to come, Gen. 30. 33. Heb. *to morrow*, m. Iſa. 30. 8. Hebr. *the latter day*, marg.

Time was come about, 1 Sam. 1. 20. Hebr. *revolution of dayes*, marg.

In proceſſe of time, Gen. 4. 3. Hebr. *at the end of dayes*, marg. Judg. 11. 4. Hebr. *after dayes*, marg.

In time paſt, Deut. 19. 4, 6. Hebr. *from yeſterday, the third day*, marg.

The time of figs was not yet, Mar. 11. 13. The word καιρὸς literally ſignifying a *ſeaſonable time*, and *time* being of a great latitude, belonging to any part of time, an *age*, a *yeer*; and not onely a *part* of a *yeer*, though the firſt of an *age* cannot, yet the ſecond of a *yeer* may be applyable to this place, and then the meaning will be, that there was not a *ſeaſon of figs*, i. e. a good *fig-yeer*, a yeer that brought forth any ſtore of figs in that Countrey. Dr. *Hammond* Annot. *a*.

Timna] The Siſter of *Lotan*, Gen. 36. 22. The Son of *Eliphaz*, 1 Chr. 1. 36.

Timnathah] The name of a place, Joſh. 19. 43.

Timnite] A native or inhabitant of *Timnath*, Judg. 14. 6. See Judg. 14. 1, 2, 6.

Timotheus] Act. 16. 1. A Greek word, compounded of τιμάω to *honour*, and θεὸς *God*, *q. d. a worſhipper* or *honourer of God*. *Paſor* Etym. He is alſo named *Timothy*, 1 Tim. 1. 2, 18. & 6. 20. 2 Tim. 1. 2.

Tiras] The Son of *Japhet*, 1 Chr. 1. 5.

Tired her head] 2 King. 9. 30. She ſet her ſelf out in the greateſt bravery that ſhe could, whereby ſhe ſhewed her great ſtoutneſſe, as if ſhe would daunt *Jehu*, by ſhewing that ſhe would yet ſtil retain her royal ſtate, and not care or fear what he could do to her. Some will have it, that ſhe ſo attired her ſelfe, to entice *Jehu* to luſt, or at leaſt, to induce others to aid her, Jer. 4. 30. Ezek. 23. 40. *Annot.*

Tires] *And the round tires like the moon*, Iſa. 3. 18. The word is found onely here, and Judg. 8. 21, 26. where ſuch *ornaments* are ſaid to have been on the *Camels* necks that belonged to the *Midianitiſh* Princes. Some underſtand hereby ſome kinde of *ornament* about their *ſhooes*, ſuch as the Nobility among the ancient *Romans* ware, whereby they were diſtinguiſhed from the meaner ſort; or other ſuch *jewels* or *ornaments* ſhaped like the *moon*; as among other Nations (as Stories ſhew) have been in uſe. And they might reſemble the figure of the *half-hooked* or *horned* moon. So the word here uſed may well ſignifie ſuch *jewels* or *ornaments* as repreſented her in any ſhape, of which ſort might well be the ſilver or golden *boſſes* on the Camels furniture before mentioned. *Annot.*

Tithe] *Abraham gave him tithes of all*, Gen. 14. 20. The payment of *tithes* is ancienter then the *Leviticall* Law, and being paid to *Melchiſedec* a type of Chriſt, they are not aboliſhed by the Goſpel, but may be continued as an Evangelicall revenue for the maintanance of thoſe who exhibit Sacramentall bread and wine (the materials of *Melchiſedec*'s benevolence) to the people, and bleſſe them in the name of the Lord, as *Melchiſedec* did *Abraham*. *Annot.* *One of ten*, ſaith the Chald. Paraphraſt. This was a ſigne of homage and thankfulneſſe to God; for as tribute is paid to Kings for their attendance to the affairs of the Common-wealth, Rom. 13. 6, 7. So *tithes* in the Law are called *holy*, and an *heave-offering to the Lord*, Levit. 27. 30. Numb. 18. 24. and *before* the Law *Jacob* paid them to the Lord, Gen. 28. 22. and he appointed his tithes to the Prieſts, Numb. 28. 8, 21. And *Abram* the tenth generation from *Sem*, here payeth to the Prieſt *Melchiſedec* (who is generally thought to be *Sem*) *the tenth of all*. The Prieſts alſo and Levites of the Law, who now was in *Abram*'s loyns, did in him pay tithes to *Melchiſedec*, wherefore his prieſthood was greater then theirs, Heb. 7. 9, 10, 11.

This ſervice was alſo kept among the Heathens. *Piſiſtratus* tyrant at *Athens*, writeth to *Solon* thus; *All the Athenians do ſeparate the tithe of their fruits, not to be ſpent unto our uſe, but for publick ſacrifices, and common profits, &c. Diog. Laert. in vit. Solonis.* So among the *Latines* they were wont to pay tithes to their god *Hercules*, as *Pompon. Lætus de Sacerd.* & *Macrob. Saturn. lib.* 3. *c.* 12. affirm. *Aynſw.*

All the tithe of the land, &c. Lev. 27. 30. There are two ſorts of tithe in the Law; the *firſt* which (after the payment of the firſt-fruits) was given to the *Levites*, Num. 18. 21. The *ſecond* which (after the payment of the former tithe) was ſeparated and carried up to *Jeruſalem*, and there eaten by the Owners, Deut. 12. 6, 7, 11. & 14. 22, 23. which *ſecond* tithe every third yeer was given to the poor, Deut. 14. 28. *Idem.*

Such as would be further informed of the things which in generall were *titheable*, of the ſeverall kindes of them, and of the time when each ſort began to be titheable, may

may have recourſe to *Goodwyn's Moſes and Aaron, lib. 6. cap. 3. p. 274, &c.* They alſo which ſcruple the lawfulneſſe of them, may by peruſing a Treatiſe of B. *Carleton*, entituled, *Tithes examined, and proved to be due, &c.* a Treatiſe of *R. Eburn*, entituled, *The maintenance of the Miniſtery.* Another of *F. Roberts*, entituled, *The revenue of the Goſpel is tithes.* Another, *The poor Vicars plea for tithes.* Another, *The Countrey mans Catechiſme*, or *The Churches plea for tithes*; with ſeverall others who have writ on this ſubject, receive (if they will) abundant ſatisfaction.

To conclude, *To pay or give what God appoints is not the way to impoveriſh men, but to enrich them.* The *Hebrews* have a very elegant proverb to that purpoſe, תעשר בשביל שתעשיר that is, *pay thy tithes that thou mayſt be rich.* The ſame word in the Hebr. (the different placing of one little prick over one of the letters makes all the difference) ſignifies to *pay tithes* and to *grow rich*, which gave occaſion to the proverb. *Annot.* on Prov. 3. 10.

Tithe] To pay the tenth, Luk. 11. 42. or receive the tenth, Heb. 7. 5, 6.

Title] 2 King. 23. 17. There was ſome *Graveſtone*, and a *ſuperſcription* upon it, or elſe a *pillar* by the *ſepulchre* of the man of God, ſuch a one as *Jacob* ſet upon *Rachels* grave, Gen. 35. 20. wherein the ſtory of that man of God was engraven. See 1 Kin. 13. 30, 31. *Annot.*

Pilate wrote a title, Joh. 19. 19. It was the faſhion of the *Ancients* to ſignifie to the publick, the cauſe of any Delinquents ſufferings, either by the voyce of a Cryer, or by ſetting it up written in Capitall letters. *Annot.*

Neither let me give flattering titles, Job. 32. 21. He would not flatter [illegible] nor them with high titles, though they were ancienter then he, but would carry the buſineſſe by meer ſtrength of argument, not by oratoricall and rhetoricall inſinuations. *Annot.*

T O.

To] Job 38. 20. or At, marg. Luk. 1. 17. or By, marg. 2 Sam. 22. 35. Hebr. *for*, mar. So Mic. 1. 14. marg. Pſal. 28. 1. Heb. *from*, m. Gen. 4. 23. or In, marg. 1 Sam. 12. 7. Hebr. With, marg.

To and fro] 2 King. 4. 35. Hebr. *once hither, and once thither*, marg.

Toyl] *They toyl not*, Mat. 6. 28. They neither labour in Husbandry for the ſowing thoſe things, from whence in the time to come garments are made, hemp, flax, *&c.* (the word κοπιᾶν doth properly belong to Husbandry-labour, plowing, ſowing, *&c.* Joh. 4. 38. 2 Tim. 2. 6.) nor do they ſpin them when they are grown; *i. e.* they contribute nothing towards this matter of providing themſelves clothing for the future. Dr. *Ham.* Par. and Annot. *o.*

We have toyled all the night, Luk. 5. 5. We have wrought ſo hard in rowing, that we are even weary. See Mar. 6. 48.

Tolaites] Such as deſcended of *Tola*, Numb. 26. 33.

Told] 1 Sam. 9. 15. Hebr. *revealed in the ear of*, marg.

I told them what they ſhould ſay, Ezr. 8. 17. Heb. *I put words in their mouth*, marg.

Too] Extremely, or overmuch, Act. 17. 22.

Took] *Took again*, 2 King. 13. 25. Hebr. *returned and took*, marg.

Took away, 1 Chr. 5. 21. Heb. *led captive*, m.

Took no heed, 2 King. 10. 31. Heb. *obſerved not*, marg.

Tool] Exod. 20. 25. or Axe, Sword, any iron or edge-tool; therefore in Deut. 27. 5. *Moſes* uſeth the word *iron*, and the Heb. *chereb* (an *axe* or *ſword*) here uſed, hath the name of *waſhing* or *deſtroying*, being inſtruments of war for deſtruction of men and of towers, Eze. 26. 6, 9. and is here forbidden in making the Altar; and in the building of *Solomon's* Temple *no iron tool was heard*, 1 King. 6. 7. *Aynſw.*

Tooth] See *Teeth.*

Torment] *I adjure thee by God that thou torment me not*, Mar. 5. 7. Βασανίζειν among other ſignifications, is taken for *coercing* or *impriſoning*; and ſo here, when the Devill deſires and *adjures Chriſt*, that he would not βασανίζειν, it ſignifies ſending him to his *priſon*, to his *chains*, Jude v. 6. & 2 Pet. 2. 4. for ſo in St. *Luke's* relation of it, Luk. 8. 31. *They beſought him that he would not command them to go out into the deep, i. e.* that he would not ſend them to *hell*, their place of *puniſhment* and *reſtraint*, where they were (in ſtead of *going up and down*, Job 1. 7.) to be *kept* cloſe and *tormented* alſo, τηρουμένους εἰς κρίσιν, 2 Pet. 2. 4. *kept* in cuſtody to be *puniſhed.* And accordingly St. *Matthew* reads, *Art thou come* ὧδε πρὸ καιροῦ βασανίσαι, Mat. 8. 28. *to ſend us to our priſon before our time of going thither*, ſignifying this to be a more tolerable ſtate that now they are in, leſſe of *reſtraint* and *miſery* then when time ſhould come, they were to expect. Dr. *Ham.* Annot. *b.*

Tormentors] Mat. 18. 34. or *Jaylors.* Such as kept the priſon. *Idem* Par. & Annot. *e.*

Touch]

Touch] To take and meddle with, Num. 16. 26. To lay ſome heavy hand upon, Job 1. 11. To happen unto, Job 5. 19. To handle, Job 20. 17. To move, 1 Sam. 10. 26. To reach unto, 2 King. 6. 27. To lie with one, whether *lawfully*, 1 Cor. 7. 1. or *unlawfully*, Prov. 6. 29.

Touched, Judg. 16. 9. Hebr. *ſmelled*, marg. Ezek. 3. 13. Heb. *kiſſed*.

Towards] is in many places the ſame with *to*, and is ſo rendred by *Aynſworth*, Gen. 2. 14. & 18. 2, 22. as in divers other places.

Tower] A ſtrong high building made for ſuccour and ſafeguard; and applyed unto the Lord, Pſal. 61. 3. Prov. 18. 10. It ſeems that of *Babel* was made for oſtentation, Gen. 11. 4. Others alſo are particularly mentioned, as of *David*, Cant. 4. 4. *Hananeel*, Jer. 31. 38. *Libanon*, Cant. 7. 4. *Penuel*, Judg. 8. 17. *Shechem*, Judg. 9. 49. *Syloe*, Luk. 13. 4. *Syene*, Ezek. 29. 10. πύργος rendred a *tower*, Matth. 21. 33. Luk. 13. 4. cometh of πῦρ, *fire*, whoſe ſharp top repreſenteth the figure thereof. *Leigh Cr. Sac.*

T R.

Trade] Any lawfull calling, craft, or occupation, whereunto one hath been trained, or wherein he exerciſeth and employeth himſelf, as *Joſeph's* brethren had been about cattel, Gen. 46. 32, 34.

Traffique] Merchandizing, Ezek. 17. 4. Herein *Tyrus* was famous, which notwithſtanding was deſtroyed for the ſins thereof, amongſt which the iniquity of their traffique is mentioned, Ezek. 28. 18.

Trance] *He fell into a trance*, Act. 10. 10. The word ἔκστασις the Gr. is תרדמה, which ſignifies either, 1. *deep ſleep* (and a *trance* of the nature of that) or 2. *amazement*, *aſtoniſhment*, and accordingly is by the *Septuagint* rendred ſometime ὕπνος, as Pſal. 68. 29. and δεινὸς φόβος, 1 Sam. 26. 12. and ſometime ἔκστασις, as Gen. 2. 21. where it is (though we render it a *deep ſleep*) of the ſame kinde with that here, a *trance* or *extaſie*, and therefore is rendred in the שנא חקימא, a *ſtrong ſleep*, ſignifying or intimating it to be ſomething more then that *ſleep* which is ordinary among men. Proportionably to theſe acceptions of the Hebrew, the word ἔκστασις in the New Teſtament ſignifies ſometime *amazement* and *aſtoniſhment*, from *fear* or *wonder*, Mar. 5. 42. & 16. 8. Luk. 5. 26. Act. 3. 10. and ſometimes a *trance* or *extaſie*, when the outward ſenſes being bound up as it were with ſleep, Gods will is inwardly revealed to the underſtanding, by way of intellectuall viſion. Thus is it in all the other places of the New Teſtament, ch. 11. 5. & 22. 17. Dr. *Hamm.* Annot. *c.*

Tranſgreſſe] 1 Sam. 2. 24. or cry out, m. 1 Sam. 14. 33. or deal treacherouſly, marg. Ezr. 10. 13. or greatly offend, marg. To break Gods commandements, Neh. 1. 8. his Covenant, 2 King. 18. 12. his Laws, Iſa. 24. 5. To commit idolatry, Amos 4. 4. To doe what's forbidden, Numb. 14. 41. Mat. 15. 2. To do unjuſtly, Prov. 28. 21. To omit to do what's commanded, Eſt. 3. 3. To ſin, 1 Chr. 2. 7. 1 Joh. 3. 4. To ſwerve from, Prov. 16. 10. To turn from ſerving God, 1 Sam. 2. 24.

Tranſgreſſion] Diſobedience, Heb. 2. 2. Deficiency and failing in what we ſhould do, Pſal. 51. 3. Iſa. 53. 5. Rebellion, Job 7. 21. as 2 King. 3. 7. It is uſed in Scripture to ſet out great offences, as Iſa. 57. 4. and is a degree beyond ſin, Job 34. 37. *Annot.* on Job 7. 21.

Tranſgreſſour] Treſpaſſer, Pſal. 37. 38. *Aynſw.* Such a one as unfaithfully worketh, or diſloyally committeth iniquity, Pſal. 59. 5. *Idem.* Men openly profane, ſuch as have caſt off all profeſſion of piety, Iſa. 46. 8. *Annot.* on Iſa. 1. 28. An Apoſtate, as the word παραβάτης (which was *Julian's* ſurname) ſignifieth Gal. 2. 18. *lawleſſe* (as the word ἄνομος, of *a privat.* and νόμος the *Law*, ſignifieth) Mar. 15. 28.

Tranſlation] See the *Dict.* of the *Hebrews*.

Trap] *And a trap for him*, Job 18. 10. Heb. *his trap*, that is a trap laid to catch him, ſo the word imports, for it comes from a word that ſignifies to take Towns and Cities. *Annot.*

Traveller] *To the traveller*, Job 31. 32. or to the way, marg.

Travellers, Judg. 5. 6. Hebr. walkers of paths, marg.

Treacherouſly] Mal. 2. 15. or unfaithfully, marg. Thus the houſe of *Judah* deals againſt the Lord, Jer. 5. 11. Thus the Brethren of *Jeremiah* and the houſe of his Father dealt with him, Jer. 12. 6. Thus the Churches enemies dealt with her, Iſa. 33. 1. Thus alſo her friends, Lam. 1. 2. Thus every man dealt againſt his brother, Mal. 2. 10. Thus the Husband againſt the Wife, Mal. 2. 14. as the Wife againſt the Husband, Jer. 3. 20.

Treachery] Treaſon, 2 King. 9. 23. So thought *Joram* for *Jehu*, and the reſt that were with him were his Subjects. But *Jehu* had a warrant from God, verſ. 7, 8. See *Annot.*

Tread

Tread out] Deut. 25. 4. Heb. *threſh*, mar.

Treader of grapes] Amos 9. 13. Wine, Iſa. 16. 10.

Treaſon] 2 Chr. 23. 13. Hebr. *conſpiracy*, marg.

Treaſure] It's 1. *Earthly*, Act. 8. 27. Jam. 5. 3. (and that both *private*, Mat. 2. 11. and *publick*, whether *Eccleſiaſticall*, 2 Chro. 12. 9. & 16. 2. Dan. 1. 2. or *Politicall*, 1 King. 14. 14. 2 King. 25. 24. Iſa. 39. 4.)

2. *Spirituall*, 2 Cor. 4. 7. Col. 2. 3.

3. *Heavenly*, Mat. 6. 20. Luk. 12. 33. and is put for virtues or vices ſtored up in the heart of man, Mat. 12. 35. Luk. 6. 48. and for whatſoever may draw the heart after it, Mat. 6. 21.

Treaſure] To lay, heap, horde up gold and ſilver, *&c.* Jam. 5. 3.

Treaſure-Cities, Treaſure-houſe] Places made and appointed for the ſafe-keeping of the treaſure, Exod. 1. 11. Dan. 1. 2.

Treaſurer] One intruſted with the publick treaſure, for the receiving it in, keeping it ſafe, and giving it out according as he ſhall be appointed, Ezr. 7. 21. Nehem. 13. 13.

Treaſury] *They ſhall come into the treaſury*, Joſh. 6. 19. *i. e.* ſhall be laid up in the Tabernacle to be employed in Gods ſervice. *Annot.* Kings alſo had their *treaſuries*, as *Zedekiah*, Jer. 38. 11. and *Jehoſaphat*, for his *ſilver, gold, precious ſtones, ſpices, ſhields, and all manner of pleaſant jewels*, Hebr. *inſtruments of deſire*, 2 Chr. 32. 27. marg.

Treaſuries, or *Store-houſes*, Nehem. 13. 12. Hereunto *all Judah brought the tithe of the corn, and the new wine, and the oyl.* God is alſo ſaid to *bring the wind out of his treaſuries*, Pſal. 135. 7. or Coffers, Store-houſes. *Aynſw.*

Tree] 1 Sam. 22. 6. or Grove, marg.

The tree with the fruit thereof, Jerem. 11. 19. Hebr. *the ſtalk with his bread*, marg.

Fruit-trees, Neh. 9. 25. Hebr. *tree of food*, m.

It's put for a Croſſe or Gallows, 1 Pet. 2. 24. There are four ſorts of Trees.

1 *Naturall*, Gen. 1. 11.

2 *Planted*, Pſal. 1. 3.

3 *Sacramentall*, Gen. 2. 9, 17.

4 *Myſticall*, Rev. 7. 3. *Bernard.*

Tremble] Deut. 20. 3. Hebr. *make haſte*, marg.

Trembling] Zech. 12. 2. or ſlumber, or poyſon, marg.

Treſpaſſe] Ezr. 9. 6. or guiltyneſſe, marg.

Treſpaſs] *He hath certainly treſpaſſed*, Lev. 5. 19. *treſpaſſing he hath treſpaſſed*, or *he is ſurely guilty. Aynſw.* Tranſgreſſe, Levit. 26. 40. *Idem.*

Treſpaſſed, Deut. 32. 51. In Gr. *diſobeyed my Word. Idem.*

If thy Brother ſhall treſpaſſe againſt thee, Mat. 18. 15. The Originall ἁμαρτάνω, ſignifieth, *to erre from the prefixed mark.* So the Hebr. word *chata* ſignifieth *a miſſing of a mark one ſhould aim at.* Hereby properly any ſin is ſignified, whether againſt God or our neighbour, and that which way ſoever committed, whether by force or fraud, in word or in deed, publickly or privately, wittingly or unwittingly. *Leigh Cr. Sac.*

Treſpaſſe-money] 2 King. 12. 16. Such as was for ſatisfaction of wrong done, Levit. 5. 15. *Annot.*

Triall] *The tryall*, Job 9. 23. Thoſe afflictions that ſhould but try good men, Gen. 22. 1. but do indeed deſtroy them with the wicked; or, the *melting away*, that is, their *deſtruction*, as it is called, verſ. 22. and *ſlaying* in this verſ. for things melted periſh. *Annot.* The originall δοκιμὴ thus rendred in 2 Cor. 8. 2. is in Rom. 5. 4. rendred *experience*, in 2 Cor. 2. 9. *proof*, in 2 Cor. 9. 13. *experiment.*

Tribes] *Any of the Tribes of Iſrael*, 2 Sam. 7. 7. in 1 Chr. 17. 9. *Any of the Judges of Iſrael.*

Tributarie] *Shall be tributaries unto thee*, Deut. 20. 11. Hebr. *ſhall be unto thee to tribute*, which the Chald. expoundeth for *offerers of tributes.* And *tribute* is not onely of mens *goods*, but of their *perſons*, to be paid with the labour of their *bodies*; as the Ægyptians ſet over *Iſrael Taſk* (or *Tribute*) *maſters*, to afflict them with their burthens, Exod. 1. 11. and *Solomon* raiſed a *tribute* (or *levy*) of 30000 men, 1 King. 5. 13. *Aynſw.*

Tribute] Deut. 16. 10. or ſufficiency, m. 1 King. 4. 6. or levy, marg.

Put the Land to a tribute, Hebr. *ſet a mulct upon the Land*, 2 King. 23. 33. marg.

Tribute to Cæſar, Mar. 12. 14. That which is in the printed Copies κῆνσον, *taxe* or *tribute*, is in the old Greek and Latine MS. which *Theod. Beza* ſent to the Univerſity of *Cambridge*, δηκαράλιον, *head-money.* Dr. *H.* Annot. *d.*

Trickle] *Mine eye trickleth down*, Lam. 1. 49. Heb. *floweth down. Annot.* Namely with teares, weeping and mourning abundantly.

Tried] 2 Sam. 22. 31. or refined, marg.

Triumphing] Job 20. 5. The word ſignifies *crying out for joy*, or *ſinging*, as men in great proſperity uſe to do. *Annot.* To *inſult* or *ſhew gladneſſe*, as having got the *victory. Aynſw.* on Pſ. 25. 2. The word θριαμβεύω thus rendred

UMI

rendred, 2 Cor. 2. 14. & Col. 2. 15. is made of θεῖον, that is, the *leaf of a fig-tree*, for that of old conquerours were crowned therewith because victory is sweet; and ἄμβων, which is edge or end of a thing, as a crown put upon the head. *Leigh Cr. Sac.*

Trouble] 1 Chr. 22. 14. or poverty, mar. 2 Chr. 29. 8. Hebr. *commotion*, marg. Neh. 9. 32. Heb. *weariness*, marg. Job 5. 7. or labour, marg. Job 30. 25. Heb. *hard of day*, marg. Psal. 41. 1. *In time of trouble*, Hebr. *in the day of evill*, marg. Jer. 2. 28. Heb. *evil*, marg.

Troubled] Job 21. 4. Hebr. *shortened*, m. Jer. 31. 20. Heb. *sound*, marg.

Troubler of Israel] 1 Chr. 2. 7. This is added to shew the reason of putting *Achar* in stead of *Achan*, for *Achar* signifieth a *troubler*. *Annot.*

Troublous times] Dan. 9. 22. Hebr. *strait of times*, marg.

Trough] *Kneading troughs*, Exod. 8. 3. or Dough.

Troup] *Into a troup*, 2 Sam. 23. 11. or, for forraging, marg. Amos 9. 6. or bundle, marg.

True] Psal. 19. 9. Heb. *truth*, marg.

True laws, Neh. 9. 13. Heb. *laws of truth*, m.

It is true, Dan. 3. 14. or of purpose, marg.

True bread from heaven, Joh. 6. 32. As ἀληθὴς signifieth *truly valuable*, or *durable*; or *truly durable*, because it is *durable*. So here ἀληθὴς, or ἀληθὰς βρῶσις, *true meat*, or *truly meat*, is explained to be the *bread of life*, vers. 48. that on which he that feeds shall *live for ever*. So *food that indures for ever*, vers. 27. and opposite to *Manna*, on which they that feed, die, vers. 47. And this,

1. As the word ἀληθῶς, *truly* noteth some speciall *eminency* wherein any attribute belongs to the subject; and when it is applyed to *resemblances*, it then signifies that which is spoken of be more *eminently* that by which it's resembled, then that it self is; as, *I am the true vine*, i. e. a *vine* by *bearing grapes* (which yeeld *wine*) which *makes glad the heart of man*, is not neer so *able* and *proper* to *refresh* a thirsty person, as I am, as my commands and promises are. So St. *John* of *Christ*, ch. 1. 9. that *he is the true light*, i. e. the most excellent. So Heb. 8. 2. *Heaven* is the *true Tabernacle*, that of which the *tabernacle* was but a *dark* and *poor* resemblance; and so this called ἀληθινὸς ἄρτος, *true bread*, and vers. 55. *meat indeed*, or *truly meat*, i. e. more *nutritive*, and *strengthening*, and *comforting* then *meat* and *bread* is.

2. In respect of the *particular* matter to which it's applyed, βρῶσις, *food*, that which feeds one for an *hour* or a *day* (and enlargeth his *life* but so long) being not *truly food*, not worthy to be so called, at least not so in comparison with that which keeps him *alive*, so as *life* is *adequately* opposite to *death*, i. e. *for ever*. And so with us the word *false* signifies *fading*, *transitory*, that which will *fail* us when it were most of advantage for us to *receive benefit* by it. Dr. *Hamm.* Annot. *f.* and *Note* on Luk. 16. *a.*

Truly] Luk. 20. 21. or of a truth, mar.

Trump] It's all one with *trumpet*; the Originall σάλπιγξ, being in 1 Cor. 14. 8. & 15. 52. one and the same. And it's tearmed the *last*, because after it no *trumpet* shal ever be sounded. *Annot.*

Trumpet] Exod. 19. 13. or Cornet, mar.

Trumpeters] 2 King. 11. 14. To blow with Trumpets was an accustomed rite at all great solemnities, especially at Kings inauguration, 1 King. 1. 39. and the Levites used to be Trumpeters as well as the Priests, 1 Chron. 16. 42. & 2 Chron. 5. 12. But unto the Priests it appertained most properly to sound with Trumpets, 2 Chron. 13. 12. *Annot.*

Trusted] Eph. 1. 12. or hoped, marg.

Trusty] Job 12. 20. The word is by some translated *eloquent*, from נאם, to *speak*, and such men are of great use in a State; by others, *such as speak truly*, for such will rightly inform in publick affairs. By others, *the confident*, for they that speak truly and elegantly, as they are of great use in the publick, so they may well be confident in what they advise, and look to be believed. By others, *the trusty*, as in our Translation, for such men are most worthy to be trusted, both by Governours and people in places of greatest consequence, who can speak well, and will speak truly and confidently, as becomes Orators, Lawyers, Embassadors. And in these three last senses the word is taken, from אמן; which in some conjugations signifies to be *true of speech*, *faithfull*, *confident*. Such God can take away, or take those qualities from them, Isa. 3. 3. The word is translated *faithfull*, Prov. 25. 13. *Annot.*

Truth] *Sanctified through thy truth*, Joh. 17. 19. or truly sanctified, marg.

According to truth, Rom. 2. 2. The Hebr. אמת, signifies both *truth* and *justice*, and is rendred by ἀλήθεια and δικαιοσύνη, and here one of them is put for the other, ἀλήθεια *truth*, and δικαιοσύνη *justice*, so as on the other side ἄδικον μαμωνᾶ, the *unjust mammon*, is opposed to the *true riches*. Dr. *Ham.* Ann. *b.*

Tryphosa] The name of a woman, Rom. 16. 12. *Thrice ſhining*, of τρὶς *thrice*, and φάσα of φάω to *ſhine*. *Paſor* Eeym.

T V.

Tumble] To fall, or roll down, Judg. 7. 13.

Tumults] 2 Cor. 6. 5. or toſſings to and fro, marg.

Tumultuous noyſe] Iſa. 13. 4. Hebr. *a voyce of tumult*, ac ch. 16. 6. or of a *ſtreperous* or *tumultuous* company, *Annot. A tumultuous City*, Iſa. 22. 2. The word ſometimes implyes a *mournfull noyſe*, Pſa. 55. 2. ch. 59. 11. The word is alſo uſed for ſuch a *noyſe* as *Revellers* amidſt their mirth make, Pro. 20. 1. Zac. 9. 15. It ſeems here to imply an hideous confuſed noyſe, whether of the one or of the other. *Annot.*

Of the tumultuous ones, Jer. 48. 45. or *Revellers*, Heb. *children of noyſe*, as chap. 46 17. Not ſo much the rude and promiſcuous multitude, Iſa. 16. 14. & 17. 12. as the gallants, thoſe revelling and roaring ones, as Iſa. 5. 14. & 24. 8. *Annot.*

Turn] Time, as it was appointed and ordered, Eſt. 2. 12, 15.

Turn] Job 5. 1. or look, marg. Jer. 2. 24. or reverſe, marg. Amos 1. 3. or convert, let be quiet, marg.

Turned, 1 Sam. 10. 9. or gave another heart, Comp. the text with the marg. Zach. 14. 10. or compaſſed, marg.

Turn away] *Spoken to turn you away from the Lord*, Deut. 13. 5. Heb. *ſpoken revolt againſt the Lord*, marg. Pſal. 119. 37. Hebr. *make to paſſe*, marg.

The turning away, Prov. 1. 32. or eaſe, ma. Mic. 2. 4. or inſtead of reſtoring, mar.

Turned their backs, 2 Chr. 29. 6 Heb. *given the neck*, marg.

Turneth it upſide down, Iſa. 24. 1. Hebr. *perverteth the face thereof*, marg.

T W.

Twain] Two, 1 Sam. 18. 21. 2 Ki. 4. 33. Two parts, Jer. 34. 18. Mat. 27. 51.

Twelfth] Applyed to Captain, 1 Chro. 27. 15. Day, Numb. 7. 78. Lot, 1 Chron. 24. 12. & 25. 19. Moneth, 1 Chro. 27. 15. Precious ſtone, Ezek. 21. 20. Yeer, 2 King. 8. 25. & 17. 1. Yoke of Oxen, 1 King. 19. 19.

Twelve] Spoken of, 1. in *Units*, and applyed to Angels, Rev. 21. 12. Apoſtles, Mat. 10. 2. Baskets, Matth. 14. 20. Bowles of ſilver, Numb. 7. 84. Braſen bulls, Jer. 52. 20. Bullocks, Numb. 7. 87. Brethren, Gen. 42. 13. Cakes, Lev. 24. 5. Chargers of ſilver, Numb. 7. 84. Chief Prieſts, Ezr. 8. 24. Cities, Joſh. 18. 24. Cubits, 1 King. 7. 15. Dayes, Act. 24. 11. Diſciples, Matth. 10. 1. Foundations, Revel. 21. 14. Fountains of water, Numb. 33. 19. Manner of fruits, Rev. 22. 2. Gates, Rev. 21. 21. He goats, Ezr. 6. 17. Hours in the day, Joh. 11. 9. Lambs, Numb. 7. 87. Legions of Angels, Mat. 9. 53. Lions, 1 King. 10. 20. Men, Joſh. 3. 12. Moneths, Eſt. 2. 12. Officers, 1 King. 4. 7. Oxen, both naturall, Numb. 7. 3. and artificiall, 1 King. 7. 25. Patriarchs, Act. 7. 8. Pearls, Rev. 21. 21. Pieces of a garment, 1 King. 11. 30. Princes, Gen. 17. 20. Rams, Numb. 7. 87. Rods, Numb. 17. 6. Servants of *David*, with the like number of *Benjamin*, who ſlew one another, 2 Sam. 2. 15. Sons and Brethren of *Gedaliah*, 1 Chr. 25. 9. Sons of *Jacob*, Gen. 35. 22. Spoones of gold, Numb. 7. 84. Stars, Rev. 12. 1. Stones for the Breaſtplate, Ex. 28 21. Stones taken out of *Jordan*, which *Joſhua* ſet up in the midſt thereof, Joſh. 4. 3, 9. Stones whereof *Elijah* built an Altar, 1 Kin. 18. 31. Thrones, Luk. 22. 30. Tribes of *Iſrael*, Ex. 24. 4. Wells of water, Exod. 15. 27. Yeers, 14. 4. Yoke of Oxen, 1 King. 19. 19.

2. In *hundreds*, being ſpoken of Chariots, 2 Chr. 12. 3.

3. In *thouſands*, and applyed unto ſuch as were armed for war, Numb. 31. 5. ſuch as were ſlain of *Ai*, Joſh. 8. 25. ſuch as were ſent againſt *Jabeſh Gilead*, Judg. 21. 10. ſuch as the Children of *Ammon* hired of *Iſhtob*, 2 Sam. 10. 6. ſuch as *Achitophel* required of *Abſalom*, wherewith to perſue *David*, 2 Sam. 17. 1. *Solomon's* horſemen, 1 King. 4. 26. ſuch as were ſealed of the Tribes of *Iſrael*, Rev. 7. 5, 6, 7, 8. The meaſure of the heavenly *Jeruſalem*, Rev. 21. 16.

Twenty] Spoken of, 1. in *Units*, and applyed to Baſins of gold, Ezr. 8. 27. Boards, Exod. 26. 18. Captains, 1 Chron. 12. 28. Chambers, Ezek. 45. 5. 1 King. 9. 11. Cubits, Exod. 27. 16. Dayes, 2 Sam. 24. 8. Fathoms, Act. 27. 28. Furlongs, Joh. 6. 19. Gerahs, Numb. 3. 47. Hee-goats, Gen. 32. 14. *Jeſhaiah* of the Sons of *Merari*, his Brethren and their Sons, Ezr. 8. 19. *Jews* carryed captive, Jer. 52. 28. Knives, Ezr. 1. 9. Loaves of Barley, 2 King. 4. 42. Lot, 1 Chr. 24. 18. Males, Ezr. 8. 11. Men, 1 Sam. 14. 14. Meaſures of pure oyl, 1 King. 5. 11. Oxen, 1 King. 4. 23. Pieces of ſilver, Gen. 37. 28. Pillars, Exod. 27. 10. Rams, Gen. 32. 14. Righteous, Gen. 19. 31. Servants, 2 Sam. 9. 10. Shee-aſſes, Gen. 32. 15. Shekels, Lev. 27. 5.

27. 5. Sockets, Exod. 27. 10. Sons, 2 Chr. 13. 21. Talents, 1 King. 10. 10. Veſſels out of the Preſſe, Hag. 2. 16. Yeers, Gen. 6. 3. & Judg. 15. 20.

2. In *thouſands*, applyed unto Baths of Wine and Oyl, 2 Chron. 2. 10. Chariots of God, Pſal. 68. 17. Children of *Aſher*, 1 Chr. 7. 40. of *Benjamin*, Judg. 20. 15. of *Ephraim*, 1 Chr. 12. 30. *Danites* which came to make *David* King, Ib. 35. Them that dyed of the Plague, Numb. 35. 9. Drams of gold, Neh. 7. 71. The families of the *Simeonites*, Num. 26. 14. The firſt-born males, Numb. 3. 43. Footmen whom *David* took from *Hadadezer*, 2 Sam. 8. 4. Footmen whom the children of *Ammon* hired, 2 Sam. 10. 6. The people that returned from *Gideon*, Judg. 7. 3. The Levites numbred, Numb. 3. 39. Meaſures of beaten Wheat, and meaſures of Barly, 2 Chron. 2. 10. Oxen, 1 King. 8. 63. Reeds, Ezek. 45. 1. Such as in their courſes ſerved *David*, 1 Chr. 27. 1, 2, 4. 5, *&c.* The *Reubenites*, *Gadites*, and half Tribe of *Manaſſeh*, 1 Chron. 12. 37. Sheep, 1 King. 8. 63. Such as were ſlain of *Benjamin*, Judg. 20. 35. of *Iſrael*, Judg. 20. 21. 2 Sam. 18. 7. of the *Syrians*, 2 Sam. 8. 5. and by the fall of a wall, 1 King. 20. 30. The Sons of *Becher*, 1 Chron. 7. 9. of *Bela*, Ibid. 7. of *Tola*, Ibid. 2.

Twentyeth] Spoken of Day, Numb. 10. 11. Lot, 1 Chr. 24. 16. & 25. 27. Yeer, 1 King. 15. 9.

Two] Spoken of, 1. in *Units*, and applyed unto Angels, Gen. 19. 1. Anointed ones, Zac. 4. 14. Armies, Cant. 6. 13. Aſſes, Judg. 19. 10. Bands, Gen. 32. 7. *Barſabas* and *Matthias*, Act. 1. 23. Baskets, Jer. 24. 1. Berries, Iſa. 17. 6. Birds, Lev. 14. 49. Blind men, Mat. 20. 30. Boards, Exod. 26. 23. Bottels, 1 Sam. 25. 18. Bowles, 1 King. 7. 41. Bracelets, Gen. 24. 22. Branches, Exo. 25. 35. Breaſts, Cant. 4. 5. Brethren, Gen. 9. 22. Bullocks, 1 King. 18. 23. Burdens, Gen. 49. 14. Calves of gold, 1 King. 12. 28. Captains, 2 King. 1. 14. 1 Chr. 12. 28. Captains of the hoſte, 1 King. 2. 5. Centurions, Act. 23. 23. Chains, Act. 12. 6. Chains of pure gold, Exod. 28. 14. Chamberlains, Eſt. 2. 21. Changes of garments, 2 King. 5. 22. Chapiters of molten braſſe, 1 King. 7. 16. Chariots of horſes, 2 King. 7. 14. Cheeks, Deut. 18. 3. Cherubims of gold, Exo. 25. 18. Children, 2 King. 2. 24. Children of *Azmaveth*, Ezr. 2. 24. Cities, Joſh. 15. 60. Claws, Deut. 14. 6. Cloaths rent, 2 King. 2. 12. Cluſters of raiſins, 1 Sam. 30. 12. Coats, Mat. 10. 10. Commandements, Matthew 22. verſ. 40. Companies, Judg. 9. 44. Countreys, Ezek. 25. 10. Corners, Exod. 26. 24. Covenants, Gal. 4. 24. Courts of the houſe of the Lord, 2 King. 21. 5. Cubits, Exod. 25. 10. Damſels, Judg. 5. 30. Daughters, Gen. 19. 8. Dayes, Ex. 16. 26. Debters, Luk. 7. 41. Diſciples, Matth. 11. 2. Dores, 1 King. 6. 32. Edges, Exod. 28. 7. *Elijah* and *Eliſha*, 2 King. 2. 6. Ends, Exod. 39. 18. Eunuchs, 2 King. 9. 32. Evils, Jer. 2. 13. Eyes, Mat. 18. 9. Faces, Ezek. 41. 18. Families, Jer. 33. 24. Farthings, Luk. 12. 6. Feet, Mat. 18. 8. Firkins, Joh. 2 6. Fiſhes, Matth. 14. 17. Fowles, cattle, and creeping things, Gen. 6. 20. Friends, Job 42. 7. Furrowes, Hoſ. 10. 10. Gates, 2 Sam. 18. 24. Goats, Lev. 16. 7. Hands, Mat. 18. 8. Heaps, 2 King. 10. 8. *Hiram* and *Solomon*, 1 Kin. 5. 12. Horns, Dan. 8. 6. Hours, Act. 19. 34. Houſes, 1 King. 9. 10. Houſhold ſervants, Act. 10. 7. *Jeroboam* and *Abijah*, 1 King. 11. 29. Interpreters, 1 Cor. 14. 27. Immutable things, Heb. 6. 18. *Jonathan* and *David*, 1 Sam. 23. 18. Kidneys, Lev. 3. 4. Kids, Gen. 27. 9. Kingdomes, Ezek. 37. 22. Lambs, Exod. 29. 38. Legs, Amos 3. 12. Leaves of a dore, Ezek. 41. 24. Lights, Gen. 1. 16. Lines, 2 Sam. 8. 2. Lions, 1 King. 10. 19. Lion-like men, 1 Chr. 11. 22. Little flocks, 1 King. 20. 27. Lot, 1 Chr. 24. 17. Loaves of bread, 1 Sam. 10. 4. Man-ſervants, Gen. 31. 33. Malefactors, Luk. 23. 32. Manner of people, Gen. 25. 23. Maſters, Mat. 6. 24. Meaſures of Barley, 2 King. 7. 1. Meaſures of ſeed, 1 King. 18. 32. Men, Exod. 2. 13. Men of *Beth-azmaveth*, Neh. 7. 28. Middle pillars, Judg. 16. 29. Milch-kine, 1 Sam. 6. 7. Mites, Mar. 12. 42. Moneths, Judg. 11. 37. Mountains, Zac. 6. 1. Mules, 2 King. 5. 17. *Naomi* and *Ruth*, Ruth 1. 19. Nations, Gen. 25. 23. New cords, Judg. 15. 13. Net-works, 1 Ki. 7 42. Officers, Gen. 40. 2. Olive-branches, Ezek. 4. 12. Olive-trees, Zac. 4. 3. Omers, Exod. 16. 22. Onyx-ſtones, Exod. 28. 9. Opinions, 1 King. 18. 21. Ouches, Exod. 39. 16. Oxen, Nehem. 7. 17. Parts of the prey, Numb. 31. 27. Pence, Luk. 10. 35. Perſons, Numb. 31. 40. Pigeons, Lev. 5. 11. Pillars of braſſe, 1 King. 7. 15. Pomels, 2 Chr. 4. 12. & 13. 4. Porters, 1 Chron. 26. 17, 18. Portions, Ezek. 47. 13. Poſſeſſed with devils, Mat. 8. 28. Poſts, Judg. 16. 3. Princes, Numb. 7. 3. Prophets, 1 Cor. 14. 29. *Rachel* and *Leah*, Ruth 4. 11. Rams, Exod. 29. 3. Rings, Exod. 25. 12. Rows, Lev. 26. 6. Seas, Act. 27. 41. Servants, Num. 22. 22. Shee-Bears, 2 King. 2. 24. Sheep, Iſa. 7. 22. Ships, Luk. 5. 1. Shoulders, Ex. 28. 12. Shoulder-pieces, Ibid. 28. 7. Sides,

Exod.

Sides, Exod. 27. 7. Side posts, Exod. 12. 7. Signes, Exod. 4. 9. Sockets, Exod. 26. 19. Souldiers, Act. 12. 6. Sons, Gen. 10. 27. Souls, Gen. 46. 27. Sparrows, Matth. 10. 29. Staves, Zac. 11. 7. Sticks, 1 King. 17. 12. Swords, Luk. 22. 38. Tables, Ex. 31. 18. Tails, Judg. 15. 4. Talents, 1 Kin. 16. 24. Tenons, Exod. 26. 16. Tenth deals of fine flower, Lev. 23. 13. Theeves, Matth. 27. 38. Things, Job 13. 20. Prov. 30. 7. Isa. 47. 9. & 51. 19. Times, Gen. 27. 30. Tribes, Numb. 34. 15. Trumpets, Numb. 10. 2. Turtle-dove, Levit. 5. 11. Vessels of fine copper, Ezr. 8. 27. Villages, Josh. 19. 30. Wagons, Numb. 7. 7. Walls, 2 King. 25. 4. Wave-loaves, Levit. 23. 17. Wayes, Ezek. 21. 19. Weeks, Levit. 12. 5. Wings, 1 King. 8. 7. Witnesses, Deut. 17. 6. Wives, Gen. 4. 19. Woes, Revel. 9. 12. Women, 1 King. 3. 16. Women-servants, Gen. 32. 22. Wreaths, 2 Chr. 13. 4. Yeers, Gen. 11. 10. Young bullocks, Numb. 28. 11. Young men, Gen. 2. 3.

2. In *hundreds*, being applyed unto such as abode by the stuffe, 1 Sam. 25. 13. the Brethren of *Adajah*, Nehem. 11. 13. and of *Shemajah*, 1 Chron. 15. 8. Cakes, 1 Sam. 25. 18. Censers, Numb. 16. 17. Cubits, Joh. 21. 8. Devoured by fire, Num. 26. 10. Ewes, Gen. 32. 14. Fooliſh questions and genealogies, contentions, *&c.* Tit. 3. 9. Heads of the Children of *Issachar*, 1 Chron. 12-32. Lambs, 2 Chron. 29. 32. *Levites*, Neh. 11. 18. Loaves of bread, 2 Sam. 16. 1. Males, Ezr. 8. 4. Men that went with *Absalom*, 2 Sam. 15. 11. Men of *Bethel* and *Ai*, Ezr. 2. 28. Mules, Ibid. 66. *Nethenims*, Ezr. 8. 20. Officers of *Solomon*, 2 Chron. 8. 10. Pieces of silver, Cant. 8. 12. Penny-worth of bread, Mar. 6. 36. Pomegranates, 1 King. 7. 20. Princes of the Assembly, Numb. 16. 2, Rams, Ezr. 6. 17. Reeds, Ezek. 48. 17. Sheep, 1 Chron. 5. 21. She-goats, Gen. 32. 14. Shekels of silver, Josh. 7. 21. Singing men, Ezr. 2. 65. Slain of the *Philistins*, 1 Sam. 18. 27. Souldiers, Act. 23. 23. Such as were instructed in the Songs of the Lord, 1 Chron. 25. 7. Souls, Act. 27. 37. Spear-men, Act. 23. 23. Targets of beaten gold, 1 King. 10. 16. Yeers, Gen. 11. 23. Young men of the Princes of the Provinces, 1 King. 20. 15.

3. In *thousands*, and applyed unto Asses, 1 Chron. 5. 21. Baths, 1 King. 7. 26. Brethren of *Jerijah*, 1 Chron. 26. 32. Chief of the Fathers of the mighty men of valour, 2 Chron. 26. 12. Children of *Azgad*, Neh. 7. 17. of *Biguai*, Ezr. 2. 14. of *Jeshuah* and *Joab*, Ezr. 2. 6. of *Parosh*, Ibid. 3. Cubits, Numb. 35. 5. Dayes, Dan. 8. 14. Destroyed of the *Israelites*, Judg. 20. 21. Families of the *Simeonites*, Numb. 26. 14. Such as returned from *Gideon*, Judg. 7. 3. Horsemen, 2 King. 18. 23. *Levites*, Numb. 3. 39. Men with *Saul* at *Mickmash*, 1 Sam. 13. 2. Oxen, 1 King. 8. 63. Pound of silver, Nehem. 7. 72. Shekels of brasse, Exod. 38. 29. of silver, Numb. 7. 85. Slain of *Benjamin*, Judg. 20. 45. of the *Syrians*, 2 Sam. 8. 5. Small cattell, 2 Chron. 35. 8. Sons of *Bela*, 1 Chro. 7. 7. of the *Kohathites*, Numb. 4. 36. of *Tola*, 1 Chr. 7. 2. Swine, Mar. 11. 13.

4. In *hundred thousands*, being applyed unto the men which were with *Amasiah* the Son of *Zichri*, 2 Chron. 17. 16. with *Eliada*, Ibid. v. 17. with *Jehohanan* the Captain, Ibid. 15. with *Saul*, 1 Sam. 15. 4. and those mighty men of valour, 2 Chro. 14. 8. The Women, Sons and Daughters of the *Jews*, whom the *Israelites* carryed away captive, 2 Chron. 28. 8.

5. In *millions*, applyed unto Horsemen, Revel. 9. 16.

Twofold] *And when he is made, ye make him twofold more the childe of hell then your selves*, Matthew 23. 15. When you have got a *Gentile* to your religion, by teaching him the worser part of your doctrine, that which fortifies him against the receiving of Christ, and by pressing him to that legall strictnesse (which is commanded you as *Jews*, but belongs not to him) you put him in a far worse and more dangerous estate, and make him more vehemently to oppose the Gospel, then your selves, or your owne children, naturall *Jews*. Dr. *Ham.* Paraph. Much worse, and so more damnable. *Annot.*

V A.

Vagabond] One that hath no ſafe nor ſetled habitation, but *wandreth about*, as the word read *vagabonds* in Act. 19. 13. is rendred in 1 Tim. 5. 13. One that *rogueth about* as a *vagabond*, Pſal. 109. 10. *Aynſw.*

Vails] Iſa. 3. 23. or Robes, or Frocks, or Caſſocks. A looſe upper garment, ſo called of *ſpreading*, for ſo ſignifies the word from whence it comes, 1 King. 6. 32. *Annot.*

Vain] Empty, voyd, idle, falſe, as the Original רק, שוא, תוהה, and κενὸς ſignifie. That which wanteth the ſubſtance which ought to be in it, whereof notwithſtanding it hath a certain ſhew. That which is not true, but falſe and deceitfull. That which produceth not the expected effect, but doth fruſtrate the expectation. That which is frivolous, raſh, of no moment, or weight. That which is frail, brittle, unconſtant, unſtable, corruptible. *Ravanel.* This is ſpoken of Bablings, 1 Tim. 6. 20. Beauty, Prov. 31. 30. Converſation, 1 Pet. 1. 18. Cuſtomes of the people, Jerem. 10. 3. Deceit, Col. 2. 8. Fellows, 2 Sam. 6. 20. Fooliſh queſtions, genealogies, contentions, *&c.* Tit. 3. 9. Help, Lam. 4. 17. Help of man, Pſal. 60. 11. Horſe, Pſal. 33. 17. Jangling, 1 Tim. 1. 6. Knowledge, Job 15. 2. Life, Eccl. 6. 12. Man, Jam. 2. 20. Men, Judg. 11. 3. 2 Chr. 13. 7. Oblations, Iſa. 1. 11. Perſons, Judg. 9. 4. Pſal. 26. 4. Religion, Jam. 1. 26. Repetitions, Mat. 6. 7. Shew, Pſal. 39. 6. Talkers, Tit. 1. 10. Thing, Pſal. 2. 1. Things, 1 Sam. 12. 21. (*why ſhould ye go after vain things?* i. e. *idols*, which being empty vanities, and of no worth, do lead men into vanity, and do prove to be juſt *nothing*, and unable to give any help in time of trouble to them that truſt in them, when they ſtand in moſt need, Jer. 2. 9. & 10. 8, 14. Hab. 2. 18. 1 Chr. 8. 4. Deut. 32. 21. Jonah 2. 8. *Annot.* on 1 Sam. 12. 2.) Thoughts, Pſal. 119. 113. Viſion, Ezek. 12. 24. Words, Exod. 5. 9. 2 King. 18. 20. About which notwithſtanding the *ſpeakers* were much deceived. This is alſo applyed unto things ſometimes by ſuppoſition as unto preaching and faith, 1 Cor. 15. 14. Sometimes falſly, as when they ſaid, *It is in vain to ſerve God*, Mal. 3. 14. Sometimes truly, as *Vain is the help of man*, Pſal. 108. 12. So unto perſons, as To idle, light, unſtable and looſe companions, Prov. 12. 11. & 28. 19. To the heathen, 1 King. 17. 15. To the wicked, Job 11. 11, 12. To the children of *Belial*, 2 Chron. 13. 7. To robbers and oppreſſors, Pſal. 62. 10. To Idolaters, Rom. 1. 21. To ſuch as credit falſe Teachers, Jer. 23. 16.

Vain-glory] Gal. 5. 26. Ambition, which hath alwayes two companions, backbiting and envy, out of which two it cannot be but many contentions muſt needs ariſe. *Ann.* The vanity of appearing to the *Jews* to be great Zealots. Dr. *Hamm.* Paraph. Deſiring to be accounted rich, eloquent, good by men. *Leigh's* Annot.

Vainly] Col. 2. 18. Εἰκῇ, raſhly, without cauſe or reaſon, without fruit or profit. See *Leigh Cr. Sac.*

Vale, *or* **Valley**] There are divers mentioned in Scripture, for ſome remarkable things. Whereof *ſome* were choyce, Iſa. 22. 7. Fat, Iſa. 28. 4. Flowing, Jer. 49. 4. *Others*, rough, Deut. 21. 4. deſolate, Iſa. 7. 19.

Valiantly] Manfully, ſtoutly, couragiouſly, Numb. 24. 18. 1 Chro. 19. 13. Pſal. 60. 12. Wonderfully, mightily, victoriouſly, Pſal. 118. 15, 16.

Value] Worth, eſteem, repute, skill, Job 13. 4.

Vanity] Pſal. 10. 7. or iniquity, marg. Inconſtancy and frailty, Pſal. 144. 4. Idols, Deut. 32. 21. A vaniſhing and fleeting eſtate, Pſal. 39. 5. Lightneſſe, Pſal. 62. 9. The puniſhment following iniquity, Prov. 22. 8. Sinfull means, Prov. 13. 11. A thing of no worth, of great uncertainty, Pſal. 35. 5, 11. Prov. 21. 6. Unprofitableneſſe, Eccleſ. 1. 2. Falſhood in words, Pſal. 12. 2. & 41. 6. That which is not able to help, Pſal. 62. 9. A diſquieted and troubleſome eſtate about tranſitory and unprofitable things, Pſal. 78. 33. Naturall opinions, vain and fooliſh, Eph. 4. 17. Sinfull and fooliſh, folly, Pſal. 94. 11. Prov. 12. 11. 1 Cor. 3. 20. Mans own imaginations, Ezek. 13. 6, 8. Jonah 2. 8. Every deceitfull thing, counſell, hope, device, imagination, which bring not our endevours to paſſe, Pſal. 4. 2.

For the creature was made ſubject to vanity, Rom. 8. 20. Ματαιότης, *vanity* hath a double notion; one, as it refers to the *heathen idols*, which being הבל *nothings* are called μάταια, *vain* or *vanities*, Act. 14. 14. and ſo *vanity* here is all their ignorant *filthy idol-worſhip*, and ſo it's Eph. 4, 17. and ſo Rom. Rom. 1, 21. & 2 Pet. 2. 18. Another, as it's rendred,

rendred, *wretched, miſerable*, and both theſe may ſeem to be here put together, as the courſe of the *Gentiles*, was an *idolatrous, villanous*, and withall an *unhappy, wretched* courſe, to which the Devill had brought them, and God in his juſt judgements had delivered them up, for their deſpiſing the *light* of *nature*. Dr. *Ham.* Annot. *h.*

Vapour] Job 36. 33. Hebr. *that which goeth up*, marg.

Variableneſſe] *From the Father of lights, with whom is no variableneſſe, neither ſhadow of turning*, Jam. 1. 17. The word παραλλαγὴ (rendred *variableneſſe*) ſignifieth *aſtronomically* the ſeverall *habitudes* and *poſitions*, wherein the Sun appears to us every *day* at the *riſing* in the *Meridian*, and when it ſets. And ſo τροπὴ (rendred *turning*) is alſo a like word, belonging not to the *daily* but *yeerly* courſe of the *Sun*, which is *farther* from us, or *neerer* to us, after the meaſure, or in the proportion, that it moves towards the *Northern* and *Southern Tropick*. And from thence it is that it caſts ſeverall ſhadows to the ſeverall people of the world, and gives Geographers occaſion to divide them into ἄσκιοι, ἑτερόσκιοι, and ἀμφίσκιοι, thoſe that caſt *no ſhadows*, thoſe that caſt *ſhadows on one ſide*, and thoſe that caſt *ſhadows round about*. And agreeable to this is the word ἀποσκίασμα (rendred *ſhadow*) *caſting of ſhadow* here, and being joyned with τροπῆς *turning*, ſignifies the *variations* of the *ſhadows*, according to the *various motions* of the *Sun*, before mentioned. Dr. *Hamm.* Annot. *d.* God is here compared to the *Sun*, and is therefore called *the Father of lights*, but yet is preferred before it, becauſe it hath ſometimes *clouds* caſt over it, and ſometimes is in an *eclipſe*; but there is *no change* or *ſhadow of change* with him. All theſe words are *aſtronomicall*; *God* is compared to the *Sun*, and his light is much perfecter. The Sun hath its *parallaxes*, in the Eaſt it looks one way, in the South and Weſt another way; and his *turnings*, yeerly departures from us, which we call *Solſtices*. God neither riſes, nor ſets, nor departs, but is alwayes neer to thoſe that call upon him. *Leigh*'s Annot.

V E.

Vehement] Jonah 4. 8. or ſilent, marg.

Vehemently] Earneſtly, confidently, fervently, Mat. 14. 31. Sharply, eagerly, greatly, Luk. 11. 53. Stiffly, fiercely, with great contention, Luk. 23. 10.

Venome] *Their wine is the cruell venome of Aſps*, Deut. 32. 33. *Wine* here ſignifieth the corrupt *doctrine* and *hereſies* wherewith the *Jews* poyſoned themſelves, and their Diſciples, as the *wine of fornications* is the *hereſies* and *idolatries* of Antichriſt, wherewith all Nations have been made drunken. Rev. 17. 2. *The cruell venome of Aſps*; in Gr. *incurable fury of Aſps*; in Chald. *as the gall of Aſps the cruell Serpents*, which are venemous Serpents that will not be charmed, Pſal. 58. 5, 6. and ſo it noteth their incurable maliciouſneſſe. *Aynſw.*

Vertue] *That hath called us to glory and vertue*, 2 Pet. 1. 3. The word ἀρετὴ, *vertue*, beſide the ordinary known notion of it, for *probity of manners among men*, as the generiall word that contains all *morall* and *Chriſtian vertues* under it, (in which ſenſe it is uſed, Phil. 4. 8.) doth in this chap. ſignifie *two* things very diſtant from one another, and both of them differing from this. In this verſe it ſignifies the *power* of God which he ſhewed in Chriſt, eſpecially the *miracles* which he was enabled to work; and ſo it's here joyned with the *glory*, whether the deſcent of the Holy Ghoſt on him, and on the Apoſtles, (which is ordinarily called *Schechina*, and δόξα, *glory*) or whether the *glory* that *ſhone* in his *works* and *doctrine* be meant by it. So 1 Pet. 2 9. ἀρεταὶ καλέσαντος, *the vertues* (in the plural) *of him that called us out of darkneſſe into this great light*, i. e. his *miraculous* power, *divine actions* and *words* together. But then in v. 5. of this chap. the word ſeems yet to have a third notion, and belonging there evidently to *men* not to *God*, as here, it cannot yet be fitly interpreted by that word *vertue*, which is the *generall comprehenſive* title of all *vertues*, for many of them are after named, as *continence, patience*, &c. and required to be ſuperſtructed upon this of ἀρετὴ *vertue*, which would not be ſo *proper*; but it ſeems rather to ſignifie (in that notion wherein both the Gr. ἀρετὴ, and the Latine *virtus*, are often uſed) ἀνδρίζεσθαι, 1 Cor. 16. 13. *Manhood, courage*, or *fortitude* in adhering to Chriſt, Mat. 16. 24. which the *Gnoſticks*, againſt whom he arms them, would ſo fain *rob* them of, now in time of *perſecutions*. Dr. *Hamm.* Annot. *a.*

Vertuouſly] *Have done vertuouſly*, Prov. 31. 29. or have gotten riches, marg.

Verp] By the words annexed hereunto the meaning hereof may be plainly perceived.

Veſſel] *The Potters veſſel*, Iſa. 30. 14. Heb. *the bottle of Potters*, marg. Any inſtrument to carry things in, wet or dry, Gen. 43. 11. Mat. 13. 48. Mar. 11. 16. Ships, Iſa. 18. 2.

Mans body, 1 Theſſ. 4. 4. Earthly, fraile, ſubject to mortality, 2 Cor. 4. 7. There were veſſels of braſſe, 2 Sam. 8. 10. Clay, Jer. 18. 4. Earth, 2 Tim. 2. 20. Gold, Eſt. 1. 7. Silver, 2 Sam. 8. 10. Wood, 2 Tim. 2. 20. Yvory, Rev. 18. 12.

Vex] 2 Sam. 12. 18. Hebr. *do hurt*, marg. Pſal. 2. 5. or trouble, marg.

Vexed] Judg. 10. 8. Hebr. *cruſhed*, marg. Judg. 16. 16. Hebr. *ſhortened*, marg. Job 27. 2. Heb. *made bitter*, marg.

V I.

Victory] 2 Sam. 19. 2. Hebr. *ſalvation* or *deliverance*, marg. Prov. 21. 31. or ſafety. Comp. the marg. with the text.

Death is ſwallowed up in victory, 1 Cor. 15. 54. The Hebr. phraſe לנצח, which is ordinarily rendred εἰς νῖκος, 2 Sam. 2. 26. Job 36. 7. Jer. 3. 5. Lam. 5. 20. Amos 1. 11. doth in all of them ſignifie *for ever*, and is rendred εἰς τὸν αἰῶνα, Iſa. 13. 20. and εἰς τέλος, *to the end*, Pſal. 13. 2. and ſo it's in this place, *Death ſhall be for ever* (or *perfectly*, or *finally*) *devoured*. Dr. *Ham.* Annot. *e.*

Victuals] Jer. 44. 17. Heb. *bread*, marg.

View] 2 King. 2. 7. Hebr. *in ſight*, or *over againſt*, marg.

Vile] *So vile a thing*, Judg. 19. 24. Hebr. *the matter of this folly*, marg. 1 Sam. 3. 13. or accurſed, marg.

Vileſt men, Pſal. 12. 8. Hebr. זולות, *vilitates*, the *abſtract* for the *concrete*, as often. *Annot.*

Vileneſſe, or *vile luxurioufneſſe*, *riotize*. The word *Zuſuth* here uſed is derived from *Zolel*, that is, a *rioter*, *glutton*, or *luxurious perſon*, Deut. 21. 20. Prov. 23. 21. and conſequently, one *vile*, contemptible, and nought worth, oppoſed unto the precious, Jerem. 15. 19. And here *vileneſſe* or *riotize* may either be meant of the vice it ſelf, or of vicious doctrin, oppoſed to Gods precious Word, before ſpoken of, verſ. 16. or a *vile* and *riotous* perſon may be ſo called for more vehemency ſake, as *pride* for the *proud man*, Pſalm 36. 12. *Aynſw.*

Vile perſon, Iſa. 32. 5. The word is in Scripture commonly uſed for a *fool*, as Deut. 32. 6. where *wiſe* and it are oppoſed, or (like a *withered flower*, or *leaf*, or *branch*, or *plant*) of no reckoning or eſteem, chap. 28. 1, 4. & 64. 6. See ch. 14. 19. & 27. 11. and both *fooliſh* and *wicked* ones are perſons of no worth, Prov. 10. 20. But in this place being oppoſed to a word that hath a notion of *liberality* in it, it ſeems rather to import *tenacity* and *niggardlineſſe*; and our *ancienter* Verſions, therefore render it, one of them, a *niggard*; another, a *fooliſh niggard*. *Annot.*

Villages] Numb. 21. 25. Hebr. *daughters*, marg.

Vine-tree] Numb. 6. 4. Hebr. *vine of the vine*, marg. Of Vines, *ſome* were Choyce, Iſa. 5. 2. Flouriſhing, Cant. 7. 12. Fruitful, Pſal. 128. 3. Goodly, Ezek. 17. 8. Noble, Jer. 2. 21. Spreading, Ezek. 17. 6. *Others*, Empty, Hoſ. 10. 1. Undreſſed, Lev. 25. 5, 11. Waſte and dryed, Joel 1. 7, 12. Wilde, 2 King. 4. 39.

Violence] Jer. 22. 17. or incurſion, ma. *Do violence to no man*, Luk. 3. 14. or put no man in fear, marg.

The Kingdome of heaven ſuffereth violence, Matth. 11. 12. or is gotten by force, marg. This is a ſtrange phraſe, if it ſhould be exacted by our manner of expreſſing; but for the manner of the ſpeech it is to be referred to this Tradition of the Elders: *Two men had an inheritance divided between them by equall portions; and it's ſaid of one of them, that he carryed away his owne part, and his fellows too*; therefore they called him *Ben-Hamſen*, or *the Son of violence, untill the day of his death, &c.* By *the Kingdome of heaven* is plainly meant the Inheritance of the Saints, and the means whereby to purchaſe it. *The Goſpel of the Kingdome*, as it is therefore ſo called, Mat. 9. 35. Comp. with Luk. 16. 16. This Inheritance was bequeathed to, and equally divided betwixt the *Jew* and the *Gentile*, in a Chriſtian way of *Gavelkin*. It was firſt offered to the *Jew*, to take his half, but (which the *Jew* refuſing to doe) the Apoſtles caſt off the duſt of their ſhooſs, and turned to the *Gentiles*; and ſo the *Gentile* like a good *Ben-Hamſen*, or *Son of violence*, took his owne ſhare, and the *Jews* too. Mr. *Gregorie's Notes and Obſerv.* p. 27, 28. See Dr. *Ham.* Annot. *f.*

Violent man] Pſal. 18. 48. Hebr. *man of violence*, marg. Pſal. 86. 14. Hebr. *terrible*, m.

The violent take it by force, Matth. 11. 12. Theſe words are reſtrictive and promiſſive. The violent, and onely they, take it by force, as a Caſtle is taken by a ſtorm. *Leigh's* Annot. Onely they who with ardent affections, overcoming all that ſtands in their way, preſſe into it, do, and ſhall attain poſſeſſion thereof: The *violent*, or they that *thruſt on* men, marg. as in ſtorming a Town, one thruſts another to get before him into it; ſo the people were ſo encouraged by *Johns* preaching to come to Chriſt, that every one was ambitious to come firſt. *Annot.*

Brief Jus

βιάζεσθαι notes a thing being taken by one that hath no *legall* acknowledged right in it. The Goſpel being firſt by appointment preacht to the *Jews*, the chief Cities thereof, *Chorazin*, *Bethſaida*, and *Capernaum*; nay, *Jeruſalem* it ſelf were not ſo carefull to look after it, eſpecially the *principall perſons* among them, *Doctors* and *High-prieſts*, &c. but continued to contradict and oppoſe it, and then the *multitude* and *meaner* ſort of the *Jews*, the *people*, *which* (ſay the *Doctors*) *know not the Law, and are accurſed*; and thoſe that dwelt in *Idumea*, *Tyre* and *Sidon* (See chap. 12. 15. comp. with Mar. 3 8) and of *Galilee*, ſo deſpiſed by the *Phariſees*, that they ſaid proverbially, *No good thing comes out from thence* (and beſides them the *Publicans* and *Sinners*) they carry all away, and proportionably are called here βιασταὶ, *violent perſons*; and the Goſpel, which *primarily*, and (as it was by them conceived) *legally* belonged not to them (and therefore it's one of the *Phariſees* arguments againſt *Chriſts* being the *Meſſias*, *Have any of the Rulers or Phariſees believed on him? but theſe people*, &c. And another, that *he eat with Publicans and Sinners*) is now wholly encloſed and engroſs'd by them. Dr. *Ham.* Annot. *f.*

Virginity] Maydenhead; whereof certain tokens were to be produced unto the Elders in the caſe of Slander, Deut. 22. 15.

And bewaile my virginity, Judg. 11. 37. Whereby I ſhall be deprived of poſterity. *Annot.*

Viſion] *In the viſions of God*, 2 Chron. 26. 5. Heb. *in the ſeeing of God*, mar. There were four ſeverall wayes of Revelations among the *Jews*.

1 רוח הקדוש, *the holy Spirit.*

2 בת קול, *the daughter of voyce*, or *a voyce* from *heaven*, brought by an *Angel*, by which any thing was made known to them.

3 אורים ותמים, *Urim* and *Thummim*, under the firſt *Temple*, the *twelve ſtones* in the Pectorall of the High-prieſt (which was called *Hoſchen judicii*) the *irradiation* of which foretold many things to the *Jews*. This is by *Joſephus* called λόγιον, the *oracle*, which (ſaith he) ceaſed to ſhine 200 yeers before he wrote.

4 נבואה, *propheſie*, which under the ſecond Temple, after the death of *Haggai*, *Zachary*, and *Malachy*, was taken away. This was of two ſorts, either in time of *ſleep*, by way of *dream*; or when they were *waking*, by caſting them into a *trance* or *extaſie*, where by way of *viſion*, they *ſaw* ſome body ſaying this or that unto them; or elſe *ſeeing* no ſhape, onely heard a *voyce*. Both which ſorts of Propheſie we have mentioned together, Joel 2. 28. *Dreaming of dreams*, and *Seeing of viſions*. Many examples of the *viſion* or *trance* we have here in this Book. Act. 9. 10, 12. & 10. 3, 10. & 16. 9. & 27. 23. See ch. 23. 11. Dr. *Hamm.* on Act. 23. 9. Annot. *a.*

Viſit] Take away life, Jer. 32. 5. Do judgement, Jer. 51. 47. Comp. the text with the marg. Avenge, Hoſ. 1. 4. See marg.

Viſitation] For this there's a Day, Iſa. 10. 3. Dayes, Hoſ. 9. 7. Time, Luk. 19. 44. Yeer, Jer. 11. 23. & 48. 44.

In the day of Viſitation, 1 Pet. 2. 12. This word *Viſitation* is in Scripture attributed both to Men and to God.

To *men*; as, 1. To ſhepherds, who when they did ſpecially ſurvey their flock, with intent to redreſſe what was amiſſe, were ſaid to *viſit* them, Jer. 23. 2.

2. To ſuch men as had the gathering of tribute; when they came to exact their tribute, to the great vexation of the people, they were ſaid to *viſit* them. So the word rendred *exactors*, Iſa. 60. 17. in the Originall is *viſitors*, or *viſitations*.

3. To *viſit* was a tearm given to the Biſhops and Apoſtles in the primitive Church, that went about through the Churches to take notice of the eſtate of the Churches, and to reform what was amiſſe, Act. 15. 36.

4. To *viſit* is reckoned among the works of curteſie and mercy, Jam. 1. 27. The Hebr. word in the Old Teſtament ſignifies often to *muſter* or *number up* the people, as 1 Chr. 21. 6. But in this place *Viſitation* is not referred to *men*.

To *God*, who is ſaid to *viſit*, not onely men, but other creatures; as the *earth*, when he makes it in an eſpeciall manner fruitfull, Pſal. 65. 9. *Images*, by breaking them to pieces, and confounding them (Amos 3. 14.) *The veſſels of the Temple*, by cauſing them to be brought again into the Temple, Jer. 27. 22. *Leviathan* the *devil*, by reſtraining his power, and diſappointing his malice, Iſa. 27. 1. But moſt uſually, *Gods viſitation* is ſpoken of in Scripture, as it concerneth *men*; and ſo God holdeth *two ſorts* of *viſitations*. The *one* is the *viſitation* of *all men*, which concerns either *life* or *death*. *Life*, in that he doth by his daily providence give and preſerve life till the appointed time, Job 10. 12. *Death*, when he cauſeth men to dye, at the time thereunto appointed, Numb. 16. 29. The *other*

of *some men* in ſpeciall, when in a ſpeciall providence he takes notice of certain men, and comes among them to work the redreſs of ſin, and that is here meant. This *viſitation* muſt be conſidered according to the *kindes* of it, being either in *juſtice* (for though God may ſpare wicked men long, and ſeem to wink at their faults, yet he will finde a day to *viſit* them for their ſins, Iſa. 10. 3. Jerem. 50. 27.) or in *mercy*, and that both in *temporall* things (as in the caſe of *bleſſings*, or in the caſe of *afflictions*) and in *ſpirituall* things, revealing his marvellous and everlaſting mercies to his elect; he *viſited* his people when he ſent his Son to redeem them, Luk. 1. 68, 78. & 7. 16. Thus he *viſited* the world, when he ſent his Apoſtles unto all Nations preaching the Goſpel. If we reſpect *whole congregations*, the *day* of *viſitation* is, when God ſends them the powerfull *preaching* of the *Goſpel*, and doth thereby *muſter* and *preſſe* a people to himſelf; if we reſpect *particular perſons*, it is the *day* when God effectually calls them, and converts them. *Byfield* on Pet. p. 412, 413, 414, *&c.* The day of vengeance, deſolation and deſtruction, which was to come on the unquiet, turbulent, and ſeditious *Jews*, by the *Romane* Armies. The *Syriack* here read, *in the day of temptation*, i. e. *of affliction*, coming on the Nation, the falling of which upon the *obdurate unbelieving Jews*, and the eſcaping of the *Chriſtians* (as moſt remarkably they did by *Gallus*'s raiſing the ſiege, and the *Chriſtians* going out, and flying to *Pella*) could not but be taken notice of by the *Heathens*, and ſo be means of their acknowledging of Gods *good providence* and *mercy* toward the *Chriſtians*, and *glorifying* God for this work of his. Dr. *Hamm.* on 1 Pet. 2. 12. Annot. *g.*

V M.

Umpire] A Dayeſ-man, Job 9. 33. marg.

V N.

Unawares] Numb. 35. 11. Heb. *by errour*, marg.

At unawares, Pſal. 35. 8. Hebr. *which he knoweth not of*, marg.

Unbelievers] Luk. 12. 46. Ἄπιστοι, *unfaithfull*, voyd of faith.

Unbelief] Heb. 4. 11. or diſobedience, marg.

Unblameably] Without complaint, (ἀμέμπτως) having ſo ordered our lives, that no man may juſtly complain on us, blameleſſe, 1 Theſſ. 2. 10.

Uncertain riches] 1 Tim. 6. 17. Gr. *uncertainty of riches*, marg.

Uncertainly] Doubtfully, waveringly, unknowingly, 1 Cor. 9. 26.

Unchangeably] Hebr. 7. 24. or, which paſſeth not from one to another, marg.

Uncircumciſed] 1. *Corporally*, as whoſe foreskin of their fleſh was not cut away; being either *within* the Church, ſo by Gods diſpenſation, as Joh. 5. 2, 4, 7. or ſo of careleſſe neglect and contempt, whereby the Lord was provoked to wrath, Exod. 4. 24. and ſuch were not to eat the Paſſeover, Exod. 12. 48. or *without* the Church, as the *Philiſtims*, 1 Sam. 14. 6. and *all* other *Nations*, except *Abraham*'s poſterity, Jerem. 9. 26. called *unclean*, Iſa. 52. 1. and *ſtrangers*, Ezek. 44. 7. Of whom ſome were *uncircumciſed in heart and fleſh*, Ibid. of whom, Eph. 2. 12. & 4. 17, 18. Others, *uncircumciſed in the fleſh*, but *not in the heart*, Rom. 4. 11, 12. ſpecially after Chriſts coming being freed from Circumciſion, 1 Cor. 7. 18.

2. *Spiritually*, in Heart, Act. 7. 51. in Ear, Jer. 6. 10. in Lips, Exod. 6. 12, 30. Though they were circumciſed in the fleſh. *Bernard.*

Uncleanthing] Exod. 23. 14. Hebr. *nakedneſſe of any thing*, marg. Job 36. 14. or *Sodomites*, mar. Lam. 4. 15. or polluted, m. Rom. 14. 14. Gr. *common*, marg. There are unclean,

1 *Corporally*, Lev. 13. 45.

2 *Ceremonially*, Levit. 5. 2. & 11. 4. Deut. 14. 7.

3 *Morally*, Job 36. 14.

4 *Scrupulonſly*, Rom. 14. 14. *Bernard.*

Uncleanneſſe] Zac. 23. 1. Heb. *ſeparation for uncleanneſſe*, marg.

Uncover his feet] Ruth 3. 4. or lift up the clothes that are on his feet, marg.

Uncovered] Iſa. 22. 6. Hebr. *made naked*, marg.

Undefiled in the way] Pſal. 119. 1. *Perfect, intire*, or *unblemiſhed* in their *ſtate* or *converſation*. *Aynſw.*

Under the hand] 2 Chr. 31. 13. Hebr. *at the hand*, marg.

Under-girding the ſhip] Act. 27. 17. This under-girding is by truſſes, which are ropes made faſt to the yards; uſed either to bind faſt the yard to the maſt, when the ſhip rowls a hull, or at an anchor, or to hale down the yards in a guſt or ſtorm. *Annot.*

Under-ſetters] 1 King. 7. 30. Heb. *ſhoulders*. Theſe were as ſhoulders to uphold the veſſel, and to keep it from ſhaking, or moving

moving out of its place when it ſhould be removed. *Annot.*

Underſtand] Deut. 28. 49. Heb. *hear*, m. Neh. 8. 13. or that they might inſtruct in, marg. This is either *naturally*, 2 Sam. 3. 27. 1 Cor. 1. 19. or *ſupernaturally*, as Gen. 41. 15. 1 Chr. 18. 19. Dan 4. 9. Heb. 11. 3. or *ſpiritually*, Pſal. 119. 100. 1 Cor. 2. 9, 14. *Bernard.*

Underſtanding] Job 12. 3. Hebr. *an heart*, marg. Pſal. 111. 10. or ſucceſſe, m. 1 King. 3. 9. Hebr. *hearing*, marg.

Underſtood] Eaſie to be underſtood, 1 Cor. 14. 9. Gr. *ſignificant*, marg.

Undertake for me] Iſa. 38. 14. or eaſe me, marg.

Undone] Iſa. 6. 5. Hebr. *cut off*, marg.

Undreſſed] *Of thy vine undreſſed*, Levit. 25. 5. Hebr. *of thy ſeparations*, marg. Which were ſeparated and exempted from the owners, from ſale and merchandize, and by the Word of God made free and common for all. The Gr. tranſlateth, *of thy ſanctification*; the Chald. *of thy leaving*; that is, which thou art to leave in common. Or, they may be ſo called, becauſe the land and trees were to be left unmanured, and undreſſed, and ſo after a ſort ſeparated from the owners care and husbandry. *Aynſw.* Or, which thou haſt ſeparated from thy ſelfe principally, and left free from common uſe, verſ. 16. Or, which thou hadſt wont in the ſix yeers to appropriate or ſeparate to thine own uſe; or (as ſome conceive, according to the Hebr. word *Nezirecha*) becauſe the fruits ungathered make a ſhew or reſemblance of the *Nazarites*, whoſe locks were worne long without any cutting. *Annot.*

Unequally yoked] 2 Cor. 6. 14. Gr. *diverſly yoked*, or *drawing the other part of the yoke. Annot.*

Unfained] Applyed unto Faith, 1 Tim. 1. 5. and Love, 1 Pet. 1. 22. both which muſt be without diſſimulation.

Unfaithfully] Pſal. 78. 57. Nothing more diſpleaſeth God in Children, then when they continue in that wickedneſſe which their Fathers had begun. *Annot.*

Ungodly] 2 Sam. 22. 5. Hebr. *Belial*, m. Pſal. 43. 1. or unmercifull, marg. This is ſpoken of Idolaters, 2 Chr. 19. 2. of Rebels, Pſal. 3. 7. of enemies of the godly, Pſalm 18. 4. of ſuch as in worldly proſperity contemne God, Pſal. 73. 12. of a miſchievous man, Prov. 16. 17. of ſuch as dig up evill, Prov. 17. 27. of a falſe witneſſe, Pro. 19. 28. of all men before converſion and juſtification, Rom. 4. 5. & 5. 6. of ſinners, 1 Tim. 1. 9. 1 Pet. 4. 18. of them that turn the grace of God into wantonneſſe, and falſe Teachers, Jude v. 4. of notorious wicked livers and blaſphemers, Jude v. 15. of luſts, Jude v. 18.

Unicorns] Iſa. 34. 7. or Rinocerots, m.

Unity] Pſal. 133. 1. or concord.

Together in unity, Heb. *even together*, marg.

Unjuſt man] Pſal. 43. 1. Hebr. *man of iniquity*, marg. or man of injurious evill. *Aynſw.*

By unjuſt gain, Prov. 28. 8. Hebr. *by increaſe*, marg.

Unjuſtly] Iſa. 26. 10. or unequally and perverſly, as Pſal. 71. 4. *Annot.*

Unprofitableneſſe] See Dict. of the *Hebr.*

Unpunished] Pro. 16. 5. Heb. *held innocent*, marg.

Unrighteous man] Iſa. 55. 7. Hebr. *the man of iniquity*, marg. Unjuſt by nature, 1 Pet. 3. 18. Living unrighteouſly, 1 Cor. 6. 9. It's the ſame with *unjuſt.*

Unruly] 1 Theſſ. 5. 14. or diſorderly, m. Ἀνυπότακτος, Tit. 1. 6. Who cannot be brought into order, intractable, refractable, refractary, not ſubordinate, as when Souldiers will not keep their ranks. A Metaphor taken from untamed head-ſtrong beaſts, that will not be brought under the yoke. And it is ſomewhat anſwerable to an Hebrew phraſe given to diſobedient children, viz. *Sons of Belial*, Deut. 13. 13. which is according to the notation, *Sons without profit*, or as ſome will have it, *Sons without yoke. Leigh Cr. Sac.* In 1 Tim. 1. 9. The word is rendred *diſobedient*, and in Heb. 2. 8. *not put under.*

Unſavory] See *Annot.* on Job 1. 22.

Unſearchable] Job 5. 9. Hebr. *and there is no ſearch.* They may be ſearched into, but not with any expectation to finde out the cauſes of them, or the manner of doing of them by the wit of man, though he ſearch never ſo ſtrictly; That labour is in vain. Therefore *unſearchable*, is expounded by *paſt finding out*, Rom. 11. 33. It ſignifies alſo high, deep things, and ſecret things which men cannot come at, at the height of heaven, the bottome of the Sea and of the earth, the heart of Kings, Prov. 25. 3. Job 38. 16. *Annot.* It's ſpoken of Gods greatneſſe, Pſal. 145. 3. Of his judgements, Rom. 11. 33. and the riches of Chriſt, *&c.* Eph. 3. v. 8.

Unſtable] Ἀστήρικτος, inconſtant, Jam. 1. 8. Like a man that ſtands upon one leg, wavereth, and is unſteady, and eaſily overturned,

turned. *Leigh Cr. Sac.* ἀσηευτῶ, 2 Pet. 2. 14, 16. Not ſetled, confirmed.

Untimely] Rev. 6.13. or green, marg.

Unto] Exod. 29.17. or Upon, marg. Heb. 2.1. or In, marg. Mar.6.45. or Over-againſt, marg. Deut. 21. 8. Hebr. *in the midſt*, marg.

Unto thee, Deut. 7. 23. Hebr. *before thy face*, marg.

Unweighed] 1 Ki.7.47. Without weight, 1 Chr. 22. 3, 14. For it would have been too great a task to have weighed all, and too great a charge to have been accountable for all by weight; and there was ſo much of thoſe metals prepared, as they exceeded all weight. *Annot.*

Unwiſe] *He is an unwiſe Son*, Hoſ. 13.13 If this people were not fooliſh and ſtupified they would imitate little infants, who coming into the world do keep themſelves, and ſtrive to free themſelves out of the ſtraits and dangers of the birth; ſo they ſhould have endevoured to free themſelves out of their mortall dangers and travels by true repentance. To ſtay long in the birth is mortall both to the infant and mother; but this people aſtonyed in their miſeries, and obdurate in their ſins, and deſperate, ſought not to come out of them by the *pangs* of true repentance, and ſo be born anew to God; but fooliſhly they periſh in them. *Annot.*

V O.

Void] Without, Deut.32.28. Pro.7.7. & 10.13.

Void place, 2 Chr. 18. 9. or floor, marg.

Volume] Pſal. 40. 7. That by *the volume of the book*, the Law of God, which preſcribes to all men how to live godlily (or which is the rule of godlineſſe unto all men) ſhould be underſtood, I doe not think abſurd. But nevertheleſſe I take this to be the more genuine expoſition, that *David* ſhould profeſſe himſelf *in eorum catalogo cenſeri* (ſome by *this volume of the book*, underſtand a ſcrol or catalogue, wherein Souldiers names were regiſtred) to be of their number, enrolled by name who yeeld obedience unto God. If by מְגִלַּת סֵפֶר there is no neceſſity the Scripture ſhould be underſtood, the words of themſelves being generall, which may as well be tranſlated, *in a volume of a book*, as *in the volume of the book*, and by סֵפֶר, any Writings, Evidences, Bills, Court-rolls, *&c.* may be underſtood, as Deut. 24. 1. and in divers other places, as no man makes any queſtion; then I ſee nothing why this ſhould not be thought the moſt literall and convenient interpretation; that *David* ſhould make here a ſolemne proteſtation of his purpoſed abſolute obedience unto God, as one that were legally bound and obliged by a written and regiſtred covenant or engagement. Neither is it unuſuall to the Scripture by mention of a Book to intimate the certainty and irrevocableneſſe of things, as alſo to deliver things with more ſolemnity. *Annot.*

Voluntarily] Willingly, of their owne free will, not being urged or compelled, Ezek. 46. 12,

Vomit] Iſa. 28. 8. or *ordure*, for ſo the word properly ſignifieth, cha. 36. 12. See chap. 4. 4. An exceſſe of drunkenneſſe that makes men purge both wayes. *Annot.*

It's put for a loathſome and deteſtable courſe of converſation (as in the forequoted place) and for great ſorrow oppreſſing the heart, as a Surfet doth the ſtomach, being overcharg'd ſo as he falleth down upon his vomit, Jer. 48. 26.

Vow [It's made with a promiſe, Gen. 28.20. With an oath ſometime, Numb. 30. 2. Pſal. 132. 2. and with prayer, 1 Sam. 1. 10, 11, 27. Whereof God taketh notice, Deut. 23. 21. and accepteth, Numb. 21. 3. 1 Sam. 1. 19. and is carefully to be performed, being made, Deut. 23. 21. which the godly do, Pſal. 61. 8. & 66. 13.

Choyce vows, Deut. 12. 11. Heb. *the choyce of your vows*, marg.

Had a vow] Act. 18. 18. *Had a vow* here, is not to be referred to *Paul*, but to *Aquila*, for which his name is conjoyned κεκαρμένος, *&c. Shaving his head*, without ſo much as a *comma* between in ſome printed Copies. And it is not improbable, that when it is ſaid verſ. 19. that *Paul went to Epheſus, and left them there*, the αὐτοῦ there ſhould not denote *Epheſus* to which, but *Cenchrea* from which he came (for why ſhould his leaving them at *Epheſus* be immediately ſubjoyned to his coming thither?) and this on this occaſion, to *purifie* himſelf, and to be *ſhaved*, to which ſome ſtay, at leaſt ſeven dayes, was neceſſary. This vow was without all queſtion the vow of the *Nazarites* among the *Jews*, Numb. 6. 5. which was not alwayes for *life*, but ſometimes for a determinate time, wherein they did κόμην τρέφειν, and not ſuffer the *razor* to come upon them; but when that time was paſt, then one part of the *vow* was to be *ſhaved*, verſ. 18. and to offer up the *hair*, (called *the hair of his ſeparation*) to put it in the *fire*, which is under the *ſacrifice* of the

Peace-

Peace-offerings, and accordingly here is *ſhaving himſelf, for he had a vow*. But becauſe this is here done by him at *Cenchrea*, and not at *Jeruſalem*, (where the accompliſhment of the vow was to be performed, as before at the dore of the Tabernacle, Numb. 6.13. and as we ſee it performed here, Act. 21.23.) therefore it is moſt probable that this *ſhaving* here, was not on the *accompliſhing* of his *vow*, but upon ſome intervening *legall pollution*, in which caſe he was bound to *offer* for a *cleanſing*, and on the *ſeventh day* to *ſhave his head*, and ſo *begin the dayes* again, Numb. 6.11, 12. This probably might be done in any City where a man happened to be polluted. But that at the *completion* of the *vow*, when the dayes of his *ſeparation* were fulfilled, was to be at *Jeruſalem*. This cuſtome was practiſed among the *Heathens*, who offered their *hair* (when it was cut) to *Apollo*, whom they tearmed, *the nouriſher of hair*. Dr. *Ham.* Annot. *b*.

Vow] To binde ones ſelf, whether by promiſe or oath, or both, to perform ſuch or ſuch a thing; which hath been done, both *lawfully*, as Gen. 28.20, 21. & 31.15. Numb. 21.2, 3. 1 Sam. 1.11. Pſal. 132.2. Prov. 31.2. Jonah 2.9. Act. 21.23. and *unlawfully*, out of raſhneſſe, Judg. 11.30. deceit, 2 Sam. 15.7, 8. to ſerve idols, Jer. 44.25. Judg. 17.3. to doe villany, Act. 23.14.

U P.

Upon] Iſa. 4.5. or above, marg. Dan. 12.6. or from above, marg. Hoſ. 9.1. or In, marg.

Came upon, Judg. 6.34. Hebr. *clothed*, marg.

Upper] Applyed to *Beth-horon*, Joſh. 16.5. Chamber, Act. 9.37. Coaſt, Act. 19.1. Dore-poſt, Exod. 12.7. Lip, Lev. 13.45. Lintels, Zeph. 2.14. Milſtone, Deut. 24.6. Pool, 2 King. 18.17. Room, Mar. 14.15. Springs, Joſh. 15.19. Watercourſe, 2 Chr. 32.30.

They went into an upper room, Act. 1.13. One ſaith, that *it was the ſame upper room in which they had eaten the Paſſeover*. It was ſo truely an *houſe of prayer*, that by ſome it is taken for an upper room in the Temple it ſelf. But this upper room into which the Apoſtles went up, was appertaining to ſome private houſe, though whether that of St. *John* the *Evangeliſt*, as *Evodius* delivered, or that of *Mary* the Mother of *John Mark* (as others have collected) cannot be certain. The Diſciples indeed were *continually* (that is *daily*) *in the Temple*, Act. 2.46. Not all the day, but at the *hour of prayer*, Act. 3.1. At other times, and eſpecially for the *breaking of that bread*, that is, the *Euchariſt* (as the *Syriack*) or *diſtribution of the body of Chriſt*, (as the *Arabick*) they met together ἐν ὑπερῴοις, in theſe *upper rooms*, Act. 20.7. which could not poſſibly be in the Temple, for it was not at *Jeruſalem*. They continued daily with one accord *in the Temple*, (but) *breaking bread*, κατ' οἶκον, *from houſe to houſe*, or as the marg. there is, *at home*, Act. 2.46. The *Jews* were bound to worſhip in the Temple, towards the Ark; without the Temple towards that, or at leaſt towards the place whereabouts that was, at what diſtance ſoever. Thus did *Daniel* in his *upper-chamber*, Dan. 6.10. This his practiſe gave ground to that Canon, That *no man pray but in ſuch a room which hath windows* or *holes in the wall, opening towards the Holy City*. This *hole* in the wall (it was commonly but one) is called in Jer. 22.14. *Gods window*. This *window*, or theſe *holes in the wall*, Petronius calleth, *ſummas cœli auriculas*, *the uttermoſt ears of heaven*. And the Hebrew *Sages* call their wiſe men, *Sons of the upper room*. The *upper rooms* then in Scripture were *ſuch places in that part of the houſe which was higheſt from the ground, ſet apart by the Jews for their private Oraiſons and devotions to be addreſſed toward Solomon's Temple, or the place of that which was for the conſecration, and convenience of receſſe, the Apoſtles made uſe of in the Chriſtian way*. But the word *Alijah* doth not alwayes ſignifie in the principall and religious ſenſe, but when it doth ſo, it is alwayes ſet downe abſolutely; otherwiſe, if it be meant for *an ordinary upper room*, it is moſt uſually expreſſed with a note of *diſtinction*, as *the upper room of the gate*, 2 Sam. 18.33. *the cooling upper room*, Judg. 3.20. *the upper room of the wall*, 2 King. 4.8. Mr. *Gregorie's Notes and Obſerv.* p. 7---24.

Upright one] Dan. 11.17. or much uprightneſſe, or equall conditions, marg.

And upright, Job 1.1. Juſt in all his dealings towards men, chap. 2.3. & 8.6. & 33.27. upright in his wayes, ch. 4.6. *Annot.* Not bowing downe.

And made you go upright, Lev. 26.13. or with upright ſtature, not ſtooping as under the yoke. So the Chald. ſaith, *I led you forth into freedome*; and the Gr. *I led you with boldneſſe*. *Aynſw.*

Uprightly] *He that walketh uprightly*, Pſa. 15.2. that is, leadeth his life *perfect, intire, ſimple, ſincere* and *unblemiſhed*. It noteth the integrity that is before God in heart and ſpirit, according to the covenant, Gen. 17.1.

Deut.

Deut. 18. 13. Therefore muſt be firſt *in* the heart, Pſal. 119. 80. then in the wayes, Pſal. 18. 33. & 119. 1. *Aynſw.*

Do ye judge uprightly, Pſal. 58. 1. *Do ye judge righteouſneſſes*, or *equities*, that is, *righteous*, *plain*, and *equall things?* as God doth, Iſa. 45. 19. whom Judges being called *gods*, Pſal. 82. 6. ſhould imitate. *Idem.* And as there muſt be *judging uprightly*, ſo muſt there bee both walking uprightly, Pſal. 84. 11. Prov. 2. 7. and ſpeaking uprightly, Iſa. 33. 15. Amos 5. 10.

Uprightneſſe] Equity, righteouſneſſe, ſanctity, integrity, ſimplicity, ſincerity, purity, perfectneſſe. *Judgement* muſt be miniſtred in *uprightneſſe*, Pſal. 9. 8. and there muſt be *uprightneſſe of heart*, (an inward ſincere manner of performing that which we doe) 1 King. 3. 6. Pſal. 119. 7. *Uprightneſſe* alſo of our *wayes*, (juſt dealing with men) Job 4. 6. as who muſt walk in the paths of uprightneſſe, Prov. 2. 13. our very *way* being *uprightneſſe*, Iſa. 26. 7.

In the land of uprightneſſe will he deal unjuſtly, Iſa. 26. 10. or in the *plaineſt* or *eveneſt land*, or *ground*, *he will deal perverſly*. He will perſiſt in his wicked courſes, though he live among a reformed people, or in a land where godlineſſe is profeſſed, and means of inſtruction are. Or in a land or palce where all is plain and cleer, and nothing either to offend a man in his way, or to force him out of it, even there will he go awry, or turn aſide to crooked by-paths; there will he betake himſelf to his wonted wicked courſes, where there is nothing to preſſe him from walking uprightly, or to put him upon ſuch practiſe. *Annot.*

Upſide down] 2 King. 21. 13. Hebr. *upon the face thereof*, marg.

U R.

Urgent] Exod. 12. 33. or *were ſtrong*; and as the Gr. tranſlateth, *forcibly urged*. This was with humble entreaty, Exod. 11. 8. See Pſal. 105. 38. *Aynſw.* Dan. 3. 22. Preſſing, forcing, calling earneſtly upon.

Uriel] The Son of *Tahath*, 1 Chr. 6. 24. Of the Sons of *Kohath*, 1 Chro. 15. 5. The Father of *Michaiah*, 2 Chr. 13. 2.

Urijah] A Prieſt, 2 King. 16. 10. The Son of *Koz*, Nehem. 3. 21. One that ſtood on *Ezra*'s right hand whileſt he read the Law, Neh. 8. 4. The Son of *Shemajah*, Jer. 26. 20.

Urim and Thummim] Exod. 28. 30. Theſe words ſignifie *light* and *perfection*, according to their beſt derivation in the Hebr. tongue; and they are put in the *plurall* number, *lights* and *perfections*, to note the *plenty* as well as the *excellency* of divine graces. This was meant (as ſome conceive) of the ſplendor and perfection of the precious ſtones of the Breaſt-plate, which were of moſt cleer and perfect beauty. But that is not all; for beſides that, theſe words were engraven or written upon ſome of the precious materials of the High-prieſts ornaments; neither made nor placed by the inſpired Artificers, but (as ſome learned Writers rather think, by the compariſon of Exod. 39. 10. Lev. 8. 8.) made by God himſelf, and put by *Moſes* into the Breaſt-plate. It was called, *the Breaſt-plate of judgement*, verſ. 15. and *the judgement of Urim*, Numb. 27. 21. becauſe the High-prieſt put it on when he conſulted with God, and received from him clear and determinate anſwers in caſes of doubt; which were ſometimes made by audible voyce, ſometimes by ſecret inſpiration, which when he had told it to the people, the ſtones and letters in the Breaſt-plate (as is probably conceived, for there is nothing certain of it in the Scripture) might have an extraordinary brightneſſe appearing on them, for aſſurance that the Prieſt had ſpoken with the Lord, and received reſolution from him; as by the ſhining of *Moſes* his face when he came from God, with the Tables of the Teſtimony in his hand, Ex. 34. 29, 30. it was manifeſt that he had from God what he brought unto the people. And whereas *David* being to conſult with the Lord, called for the Ephod, 1 Sam. 23. 9. The reaſon was, for that the Breaſt-plate was faſtened to the Ephod, verſ. 28. and the Ephod to the Breaſt-plate, ſo that if he had one, he had both, Exod. 39. 21. This oraculous conſultation with the Breaſt-plate, that is, by the uſe of the Breaſt-plate, laſted no longer (as is generally and moſt probably thought) then to the Captivity of *Babylon* (for which ſee Ezr. 2. 63.) and after that time we finde not that the *Jews* had any uſe of that kind of revelation. *Annot.* Hereof ſee more in *Moſes and Aaron*, *lib.* 4. *cap.* 8. p. 203, 204. As alſo in *Alſtedius* his *Paratitla Theologica*, p. 454, 455, 456, *&c.*

U S.

Us] Exod. 10. 25. Heb. *into our hands*, m. *For us*, 1 Pet. 2. 21. Some read, *for you*, m. By the words prefixed and annexed hereunto, the meaning of ſuch places will be very eaſie.

Uſe] *To the uſe of edifying*, Eph. 4. 29. or to edifie profitably, marg.

Uſing, 1 Pet. 2. 16. Gr. *having*, marg.

Uſurer] Exod. 22. 25. *As an exacting creditor*, as a lender that is urgent to have his owne again, or to have a pawn for the ſame; ſo the word is ſundry times uſed in this ſenſe, 2 King. 4. 1. Pſal. 109. 11. Neh. 5. 7, 10, 11. Deut. 24. 10. So the Law elſewhere forbiddeth exacting of debts upon our poor brethren, Deut. 15. 2, 3. *Aynſw.* A lender of money upon covenant, for certain increaſe, intending and endevouring to make ſure both principall and uſe, though the borrower ſhould loſe either the one or both. See Dr. *Willet* on Exod. 22. 25.

V T.

Utter] *I will utter things which have been kept ſecret, &c.* Matth. 13. 35. The word ἐρεύξομαι muſt be rendred, *I will pour out*, as which ſignifies to *ſend forth*, ſo as a fountain doth water, or a tree its juyce or moyſture. Thus נבע, (which Pſal. 19. 2. & 119. 171. & 145. 7. is rendred ἐρεύγεσθαι) ſignifies *ſcaturire* or *exundare*, *to poure forth* water from within it, as here the κεκρυμμένα, *what before was kept cloſe* within. Dr. *Ham.* Annot. *f.*

Uttered, Pſal. 66. 14. Hebr. *opened*, marg.

Uttereth, Job 15. 5. Hebr. *teacheth*, marg.

Utter] Totall or thorow deſtruction, 1 King. 20. 42. End, Nah. 1. 8.

Utter] Outward, Ezek. 10. 5.

Utterly] Pſal. 119. 8. Very much, or unto vehemency, vehemently. *Aynſw.*

Uttermoſt] Utmoſt, Exod. 26. 4. Farthеſt part, Numb. 20. 16. The very laſt, Mat. 5. 26.

Wrath is come upon them to the uttermoſt, 1 Theſſ. 2. 16. Εἰς τέλος, *untill the end*, wrath is come upon them finally, ſo as it ſhall never be removed. *Leigh's* Annot. or *ſuddenly fallen upon. Annot.* or *hath come haſtily upon them to the end.* Dr. *Ham.* Par.

Able to ſave them to the uttermoſt, εἰς τὸ παντελὲς, Heb. 7. 25. Surely, wholly, fully, perpetually, perfectly. *Leigh Crit. Sac.*

V Z.

Uz] The Son of *Aram*, Gen. 10. 23. The Son of *Diſhan*, Gen. 36. 28.

The *land of Uz*, Job 1. 1. was a part of the Countrey of *Idumea*, as Lam. 4. 21. ſo called from *Uz* the Son of *Diſhan*, the Son of *Seir*, Gen. 36. 28. mentioned, Jerem. 25. 10. Or, a part of *Arabia* bordering upon the land of *Edom*, as others conceive, becauſe the place from whence *Job's* friends came, were thereabouts. *Annot. Aus* in old pronouncing, whence *Auſitæ* in *Ptol. tab.* 4. *Broughton* on *Job.* It was upon the borders of the *Sabeans*, and of the *Caldeans*, and of the *Arabians*, thoſe *Eaſtern* people, of whom it is generally received, that they were a people profane in their lives, and ſuperſtitious at leaſt in their worſhip. *In all, even in the worſt places, God hath his ſervants. And it a great honour and an high commendation to be good, and doe good amongſt thoſe that are evill.* And *grace will preſerve it ſelf in the midſt of the greateſt oppoſition.* Mr. *Caryl's* Expoſ. of Job 1. 1.

Uzzi] The Son of *Bela*, 1 Chr. 7. 7. The Son of *Michri*, 1 Chr. 9. 8. The Son of *Bani*, Neh. 11. 22. See Neh. 12. 19, 42.

Uzziah] The Son of *Uriel*, 1 Chro. 6. 24. The Father of *Jehonathan*, 1 Chr. 27. 25. Of the Sons of *Harim*, Ezr. 10. 21.

W A.

Wages] Luk. 3. 14. or allowance, mar.

Waited] Neh. 12. 44. Hebr. *ſtood*, marg. Job 34. 4. Hebr. *expected*, marg. Mic. 1. 12. or was grieved, marg.

Waiteth, Pſal. 65. 1. Hebr. *is ſilent*, marg.

Wait upon thee] Pſal. 145. 15. or look unto thee, marg.

Waited on, 2 King. 5. 2. Heb. *was before*, m.

Laid wait, 1 Sam. 15. 5. or fought, marg.

Waken] *He wakeneth morning by morning*, Iſa. 50. 4. or *he wakeneth* me *morning by morning*; or *he ſtirreth up*, or *raiſeth up: He wakeneth my ear*, or *ſtirreth up my ſpirit*, as Ezr. 1. 1. *Annot.*

Walk] A private place to walk in, Ezek. 42. 4. The *Scythians* expedition for the relief of *Nineveh* beſieged by the *Medes*, which was like a walk or perambulation. *Annot.*

Wall] 1 King. 21. 23. or Ditch, marg. Dan. 9. 25. or breach, or ditch, marg.

Walled City, Lev. 25. 29. Hebr. *City of wall* which the Gr. explaineth, *walled*; the Chald. *compaſſed with a wall. Aynſw.*

Wander] Numb. 14. 33. or feed, marg. 2 Sam. 15. 20. Goe up and downe. See marg.

Wandred, Joſh. 14. 10. Hebr. *walked*, mar.

Wanderer] *I will ſend unto him wanderers that ſhall cauſe him to wander*, Jer. 48. 12. or *tranſporters*,

tranſporters, as the *Jewiſh* Commenters would have it; ſo rendring it alſo, Iſa. 63. 1. Such as *make others to wander*; but the word ſeemeth rather to be in a *conſiſtent* then a *tranſient* notion, both here and there, and to ſignifie in his firſt and ſingle form, to *wander*, or travel from place to place; in his ſecond, or double form, *to make to wander*, or *to move*; and there is an elegant *antanaclaſis* or variety of notion in the tearms; if it were ſaid, *The Caldeans ſhall come far from their owne place of abode, into the Moabites Countrey, as if they were ſome vagrants*, or *wanderers, but they ſhall make the Moabites in good earneſt to wander, by leading them away Captives*, verſ. 46. *Annot.*

They ſhall be wanderers among the Nations, Hoſ. 9. 17. He would no longer ſuffer them to be in his land of Promiſe, his reſt, Pſal. 95. 11. and the reſt of his people, and under his wings; but as a viſible ſigne to all people of his abdication and rejection of them, they ſhould be captives, exiles, wanderers without reſt among the Heathen Nations, and be as the Heathen themſelves. *Annot.*

Want] Need, neceſſity, penury, lack, ſcarcity.

Of her want, Mar. 12. 44. *Out of her neceſſaries*, out of that which was neceſſary to her, out of that which ſhe wanted for her ſelf, out of her very *low eſtate*, or *extremity*, as appears by that which follows, *all her proviſion*, all that ſhe had to *live* or *ſubſiſt* on. Dr. *Ham.* Annot. *b.*

Want] To lack, or be in need, Pſ. 23. 1. *Shall not want a man*, Jerem. 35. 19. Hebr. *there ſhall not a man be cut off*, marg.

Things that are wanting, Tit. 3. 5. or left undone, marg.

Wanton eyes] Iſa. 3. 16. Hebr. *deceiving with their eyes*, marg.

Wardrobe] 2 King. 22. 14. Hebr. *garments*. Holy veſtments are here meant, appertaining to the Temple. See Neh. 7. 72. *Annot.*

War] 1 Chr. 12. 8. Hebr. *the hoſt*, marg. *Had wars*, 2 Sam. 8. 10. Heb. *was a man of wars*, marg.

Meet for war, Deut. 3. 18. Hebr. *Sons of power*, marg. A battel, 1 Chr. 20. 6.

War] To fight in battle, Numb. 31. 7. Joſh. 24. 9. 1 King. 20. 1. There is a warring *after the fleſh*, 2 Cor. 10. 3. *of our luſts*, Jam. 4. 1. and that *againſt the ſoul*, 1 Pet. 2. 11.

Was] 1 Chr. 27. 24. Hebr. *aſcended*, mar. Mat. 28. 2. or had been, marg.

Waſh] *Waſheſt away*, Job 14. 19. Hebr. *overfloweſt*, marg. *Except they waſh they eat not*, Mar. 7. 4. Two words there are uſed by the *Hebrews* for *waſhing*:

1 קדושין, the word uſed for *waſhing hands* and *feet* onely, the νίψεις here, verſ. 2.

2 טבולה, *immerſion* of the *whole body*, to which βαπτισμοὶ anſwers. Dr. *Hamm.* Annot. *c.*

A cuſtome this was (*not to eat with unwaſhen hands*) taken up among the *Jews*, and ſo ſtrictly commanded one another, that he that ſhould not obſerve it, was thought guilty of an heavy *crime*, and a *capitall*; ſo ſaith *Rabbi Aquiba*, *He that takes meat with unwaſht hands, is worthy of death*; and therefore having in priſon water given him for his uſe, to waſh and to drink, having by accident ſpilt one half of it, he waſht his hands in the remainder, thinking it more neceſſary to do ſo, then to drink; and to *die*, then to *violate* the Traditions of his Anceſtors. Hence is that of another *Jew*, *Rabbi Joſe*, That *to eat with unwaſht hands is all one as to lye with a whore*. *Idem* Annot. *a.* on Mat. 15. 2.

Waſte] Deſtruction, deſolation, Jerem. 49. 13. Laviſh and unprofitable ſpending, Mat. 26. 8.

Waſte] Spoken of the Church, Iſa. 49. 17. Earth, Iſa. 24. 1. Ground, Job 38. 27. Houſe of the Lord, Hag. 1. 9. *Jeruſalem*, Ezek. 5. 14. *Iſrael*, Jer. 2. 15. The Land of *Ægypt*, Ezek. 29. 9. Mountains and hills, Jer. 42. 15. *Nineveh*, Nahum 2. 10. *Noph*, Jer. 46, 19. Places, Iſa. 49. 19. Streets, Zac. 3. 6.

Waſte] Mic. 5. 6. Hebr. *eat up*, marg. *Waſteth away*, Job 14. 10. Hebr. *is weakened*, or *cut off*, marg.

That waſted us, Pſal. 137. 3. Hebr. *laid us on heaps*, marg. Ib. verſ. 8. *deſtroyed*. Comp. the text with the marg.

Waſter] One that ſpends all, Pro. 18. 9. *I have created the waſter to deſtroy*, Iſa. 54. 16. I ſuppoſe that by the *waſter* or *deſtroyer* is underſtood the *warriour* in generall, whoſe work and employment is to *waſte* and *deſtroy*, and whoſe arms are therefore tearmed *weapons* or *inſtruments of deſtruction*, from the word here uſed, Ezek. 9. 1. *Annot.*

Waſtes] *The old waſtes*, Iſa. 61. 4. Hebr. *waſtes of perpetuity*, of long continuance, Jer. 49. 13. Above a *Jubilee* time, conſiſting but of fifty yeers at moſt, Lev. 25. 9, 10. Expreſſed by the tearm here uſed, Exod. 21. 6. *Annot.*

Waſtneſſe] Deſolation, Zeph. 1. 15. Where there are ſtrong expreſſions of Gods vengeance

vengeance (whereof *the day of waſteneſſe and deſolation* is one.) It's not good for man to ſlight or extenuate the weight of his wrath. *Annot.*

Water-brooks] Pſal. 42. 1. *Streams of waters. Aynſw.*

Water-courſe] Conduits, or Water-heads, which brought water to the City, 2 Chron. 32. 20. *Annot.* Job 38. 25. A place to convey the rain from heaven to earth where God's will, chap. 28. 26. So here verſ. 26. It comes from a word that ſignifies to *aſcend*, or to be on *high*, for ſuch places uſe to begin on high, and carry water to lower grounds. Such are the *windows of heaven*, Gen. 7. 11. *Annot.* Iſa. 44. 4. the ſtreams or watery places. *Annot.*

Water-pots] Joh. 2. 6. Waters were very ſcarce in *Paleſtine*, fountains being there but rare, therefore the *Jews* kept ſuch veſſels of waters filled by them, wherewith they uſed often to waſh and purifie themſelves. (See Mar. 7. 3.) which now antiquated cuſtome of the *Jews* the Heretick *Hebion*, would have brought into the Chriſtian Church. *Annot.*

Water-ſpouts] Pſal. 42. 7. Pipes, ſluces, flood or water-gates, whereby the waters guſh out. The means whereby God is pleaſed that afflictions befall his people.

Water-ſpringe] Pſal. 107. 33. Hebr. *goings out of the waters. Annot.*

Wave them] Exod. 29. 24. That is, *ſhake them to and fro*, as ſome conceive, from Eaſt to Weſt, from North to South, ſignifying Gods univerſall preſence all the world over. The word ſignifies ſometime *ſifting with a ſieve*, Iſa. 30. 28. which may note either the *ſhaking* of *affliction*, Iſa. 10. 32. or *purging* by *affliction*, as by *ſifting* and *ſhaking* the *chaff* is ſevered from the *grain*, Mat. 3. 12. or it may note the agitation and motion of the mind, which ſhould not be idle in the performance of Gods ſervice, with this *waving* or wavering the Sacrifices, was alſo liſted up, verſ. 27. and thence it was called the *Heave-offering* as well as the *Wave-offering*, verſ. 28. Lev. 7. 35. To raiſe the hearts of Prieſts and people upwards towards God. But ſome take this *waving* to be a caſting of the portions out of one hand into the other, and the *heaving* to be a throwing of them upward. *Annot.* For *wave* the Gr. tranſlate *ſeparate*, which word *Paul* uſeth, ſpeaking of his deſignation to the Miniſtery, Rom. 1. 1. *Aynſw.*

Wave-breaſt] Levit. 10. 14. It figured the giving of our breaſt, that is, of the heart and affections unto Chriſt, in newneſſe of life, in the fellowſhip of his afflictions. See 1 Chron. 28. 9. Prov. 23. 26. Rom. 6. 3, 4, 5, 6. Phil. 3. 10. *Aynſw.* on Levit. 7. 30.

Wave-loaves] Lev. 23. 17. At the feaſt of Pentecoſt, every family (as ſome conceive) was to bring two leavened loaves, as the firſt fruits of their increaſe, to the Prieſts, becauſe it is ſaid, they ſhould *bring them out of their habitations*; but that notwithſtanding others take it, that it would be too great a proportion of bread for them, that ſo many could not be waved by the Prieſt with the Peace-offering, as is appointed, verſ. 20. Therefore it is more probable that they were a common oblation, made at the publick charge, and offered alſo in the name of all the people in covenant with God. And this was to be of the wheat of the Land of *Canaan*, not of a forain Countrey, where they had no *habitations*; and yet it might be that this common charge might by courſe be ſo diſtributed among the people, that it might rather be accounted a common or generall thing, then of particular coſt, and concernment of particular perſons. *Annot.*

Wave-offering] Lev. 23. 17. Hebr. *bread of wavering*, that is, to be waved before the Lord. *Aynſw.*

Waver] *He that wavereth is like a wave of the ſea*, Jam. 1. 6. By this ſimilitude St. *James* illuſtrateth the property of a wavering minded man. As the waves of the Sea through tempeſtuous winds ſometimes are carryed up to heaven, ſometimes deſcend as low as the deep. So a wavering minded man ſometimes is of this opinion and reſolution, and ſometimes of that. See verſ. 8. *Annot.*

Waves of death] 2 Sam. 25. 5. or pangs, marg.

Waves of the ſea, Job 9. 8. Hebr. *heights*, marg.

Wax] To encreaſe, grow. *David waxed greater and greater*, 1 Chr. 11. 9. Heb. *went in growing and increaſing*, marg. There are many words joyned herewith, as *bold, confident, fat, great, groſſe, rich, &c.* whereby the meaning may be perceived.

Way, ways] *A little way*, Gen. 35. 16. Hebr. *a little piece of ground*, marg.

Wayes may be diverſly conſidered; as,

1 With relation unto *God*; being put for his Works, Job 40. 19. for his Direction, Exod. 32. 8. Deut. 13. 5. his Law, Deut. 9. 16. That which he preſcribeth, Pſalm.

119. 33. Matt. 22. 16. his deep and unſearchable Counſels, Rom. 11. 13. in whoſe *way* of judgements his people waited for him, Iſa. 26. 8. whoſe *wayes* are good and right, 1 Sam. 12. 23. (and who teacheth men the good *way* wherein they ſhould walk, 1 King. 8. 36. Perfect, 2 Sam. 22. 31. Everlaſting, Pſal. 139. 24. Juſt and true, Rev. 15. 3. From him is the *way* of holineſſe, Iſa. 35. 8. of life, Prov. 15. 24. of peace, Luk. 1. 79. of righteouſneſſe, Matth. 21. 32. of ſalvation, Act. 16. 17. of truth, Pſal. 119. 30.

2. With relation unto *Chriſt*, who tearmeth himſelf *the way*, Joh. 14. 6. who conſecrated for us a new and living *way*, Heb. 10. 20.

3. With relation both unto *man* in generall, Prov. 16. 2. & 21. 2, 8. Jer. 32. 19. and the godly and wicked in particular. The *godly*, ſo we read of the *way* of the meek, Amos 2. 7. of Gods people, Iſa. 57. 14. of the Righteous, Pſal. 1. 6. of the Saints, Prov. 2. 8. The *ungodly*, Pſal. 1. 6. Accordingly there's mention of the *way* of a Fool, Prov. 12. 15. of the Froward, Prov. 22. 5. of the Gentiles, Mat. 10. 5. of the Heathen, Jer. 10. 2. of Sinners, Pſal. 1. 1. of the Slothfull, Prov. 15. 19. of Tranſgreſſors, Prov. 13. 15. of the Wicked, Prov. 4. 19. And particularly of *Balaam*, 2 Pet. 2. 15. of *Cain*, Jude v. 11. of *Ægypt* and *Aſſyria*, Jer. 2. 18. whoſe wayes may be tearmed Crooked, Pſal. 125. 5. Dark and ſlippery, Pſal. 35. 6. Evil, Pſal. 119. 101. Falſe, Pſal. 119. 104. Grievous, Pſal. 10. 5. Movable, Prov. 5. 6. Pernicious, 2 Pet. 2. 2. Stubborn, Judg. 2. 19. Wicked, Pſal. 139. 24. All which may be ſaid to be the *way to hell*. See Prov. 7. 27. and the way of *death*. See Jer. 21. 8.

4. With relation unto *other things*; as of an Eagle, Serpent, Ship, &c. Prov. 30. 19. of the Spirit, Eccl. 11. 5. of *Zion*, Lam. 1. 4.

5. They are alſo put for mens devices, Judg. 2. 19. practiſe and plot, 1 King. 8. 32. the event and ſucceſſe of mens actions and purpoſes, Jer. 10. 23. warrantable callings and courſes, Pſal. 91. 11. furious, raging, and unbridled affections, Prov. 22. 25. Aberrations from Gods Commandements, Lam. 3. 40. Death, which is tearmed the *way of all the earth*, Joſh. 23. 24. 1 King. 2. 2.

Wayfaring-man] Iſa. 33. 8. or Paſſenger, Heb. *paſſing by the way*, as Job 21. 29. Lam. 1. 12. & 2. 15. *Annot.* Iſa. 35. 8. Hebr. *one going* or *walking the way*, or *in the way*, as chap. 65. verſ. 2. taken collectively. *Annot.*

Way-marks] Jer. 31. 21. Hebr. *ſignes* or *monuments*, 2 King. 23. 17. Ezek. 39. 19. Such are here meant, as were wont to be erected upon the high-wayes, plains eſpecially, where paths are not ſo apparent, or where many croſſe wayes meet, to direct paſſengers the right way to ſome places of note, that they may not wander by miſtake. *Annot.*

Way-ſide] Pſal. 140. 5. *By the way-ſide*, or *by the paths ſide*, or *faſt by* my *path*, Heb. *at the hand of the path. Aynſw.*

W E.

We] Who are hereby to be underſtood, is plainly ſeen in all ſuch places wherein this word *We* is found, as in Gen. 3. 2. by *we*, *Adam* and *Evah* are meant, in Gen. 44. 9. *Joſeph's* Brethren, in Deut. 1. 28. the *Iſraelites*, &c.

Weak] 2 Sam. 3. 39. Hebr. *tender*, marg. One *civilly weak* in power and ſtrength, 1 Cor. 1. 27. *ſinfully weak*, unable to doe good, or reſiſt ſin, Ezek. 16. 30. *ceremonially weak*, Gal. 4. 9.

Weak-handed] *Whileſt he is weary and weak-handed*, 2 Sam. 17. 2. *i. e.* when he and his company are tired and ſpent, with their ſudden and long march, which they have been forced unto, to get out of reach, that they might not be ſupplanted with thine Army, and have neither counſell nor courage to make any reſiſtance. *Annot.*

Weaken] *Which didſt weaken the Nations*, Iſa. 14. 12. or *didſt overthrow the Nations*, *didſt cut down*, and *lay* them along. *Annot.* It's put alſo for to hinder, make remiſſe, or diſcourage, Ezr. 4. 4. Jer. 38. 4.

Weakened in Pſal. 102. 23. is put for *afflicted. Aynſw.*

Weakneſſe] Applyed, 1. unto *God*, *the weakneſſe of God*, &c. 1 Cor. 1. 25. that is, that which in their eſteem is but weak, and of no power or efficacy to ſalvation, is more ſtrong and powerfull then they with all their conceited eloquence and authority. *Annot.*

2. Unto *Chriſt*, *crucified through weakneſſe*, 2 Cor. 13. 4. Namely, the weakneſſe of his fleſh, which was ſubject to all humane infirmities, ſin onely accepted. To infirmities, painfull Chriſt in his ſtate of humiliation here upon earth was ſubject, but no wayes to any infirmities that are ſinfull. *Annot.*

3. Unto the *Commandement*, *for there is verily*

verily a diſanulling of the Commandement going before, for the weakneſſe and unprofitableneſſe thereof, Heb. 7. 18. *Commandement*, that is, of the covenant of *weakneſſe*, Gal. 4. 9. *viz.* to juſtifie, ſanctifie, and bring unto ſalvation by reaſon of the fleſh, Rom. 8. 3. that is, of us men, who are not able to fulfill the Law, by reaſon of that corruption which dwels in our fleſh, Act. 15. 10. Gal. 3. 21. And note that here St. *Paul* ſpeaketh of the Old Covenant, as underſtood by the *Jews*, *viz.* of fulfilling the Law; for otherwiſe the Covenant was a *perfect* Covenant, for thoſe times, or the nonage of Gods people, though not ſo perfectly revealed as in the time of the Goſpel. *Annot.*

4. The *dead body*, 1 Cor. 15. 43.

5. Unto *Paul*, 1 Cor. 2. 3. *I was with you in weakneſſ*; whereby may be underſtood, outward perſecutions, temptations, and afflictions. See Dr. *Hammond* on Gal. 4. Annot. *a.*

6. Unto thoſe mentioned, Heb. 11. 34. who *out of weakneſſe were made ſtrong.*

Wealth] Job 21. 13. or mirth, marg. Prov. 5. 10. Hebr. *ſtrength*, marg.

Wealthy] Pſal. 66. 12. Hebr. *moyſture*, m. Jer. 49. 31. or that is at eaſe, marg.

Weary] 1 Sam. 14. 28. or Faint. Comp. the marg. with the text.

Weary of my life, Job 10. 1. or cut off while I live, marg.

Wearyed] Tired, Gen. 19. 11. Burdened, Iſa. 43. 23. Worne out, Iſa. 57. The *wicked weary the Lord* with their iniquities, Iſa. 43. 24. with their words, Mal. 2. 17. The *godly weary themſelves*, becauſe of the wicked, and are *by them wearyed*, Jer. 4. 31. & 12. 5. The *wicked* think that the *Lord wearyeth* them, Iſa. 43. 23. Mic. 6. 3. but are *wearied* in the multitude of their counſels, Iſa. 47. 13. *weary themſelves* with lies, Ezek. 24. 12. One may come to be *wearyed* alſo by labour, toyl, and travel, Joh. 4. 6.

Wearisome nights] Job 7. 3. The nights that ſhould be times of reſt to me, afford nothing but wearineſſe and diſquietneſſe, ſo that I cannot ſleep. *Annot.*

Weaver] Exod. 35. 35. *Of the weaver*, which the Chald. expoundeth *weaving*, underſtanding by the *Weaver*, the *Weavers work*, as elſewhere the Scripture uſeth *Spirit* for the *gifts of the Spirit*, 1 Cor. 14. 12, 32. *Aynſw.* Of the Weavers *beam* we read in 1 Sam. 17. 7. 2 Sam. 21. 19. 1 Chr. 11. 23. & 20. 5. of his *ſhuttle*, in Job 7. 6. And that phraſe in Iſa. 38. 12. *I have cut off like a Weaver my life*, is taken from the Weavers *practiſe cutting off his web* from the *loom*, either when the web is woven out, as uſually, or as upon ſpeciall occaſion, at ſome times before it be finiſhed. *Annot.*

Web] Job 8. 14. Heb. *houſe*, marg.

If thou weaveſt the ſeaven locks of my hair with the web, Judg. 16. 13. That is, if thou doſt part the hair of my head into ſeven locks, or if thou doſt take them as they are already ſo divided, verſ. 19. and weaving them with the web, doſt winde them both about the beam of the loom. *Annot.*

Wedding] A marriage, ſuch as is between the Husband and Wife, Luk. 14. 8. or ſuch as is between Chriſt and his Church, Matt. 22. 3.

Wedding garment] Matth. 21. 11. As γάμος and γάμοι ſignifie a *marriage-feaſt*, ſo here the ἔνδυμα γάμου ſignifies the *garment* that was *cuſtomary* at ſuch *feaſts*, *i. e.* a better ſort of *array* then thoſe that were uſed upon *ordinary* dayes. So in the Wardrobes of *great* men, there were robes to put on for that uſe, mentioned by *Juvenal*, when he ſpeaks of the *trechedipna* that runs about to *feaſts* or *entertainments*. Theſe were *veſtes diſcubitoriæ*, fine and *florid*, ſuch as *Trimalcio's* in *Petronius*, in whom they are alſo called *veſtimenta Tricliniaria*, and in *Xiphilin* in the Life of *Adrian*, στολὴ ἑστητικὴ, the *feſtivall garment*, and this it ſeems ſo neceſſary (as *repentance*, and *reformation* of *life*, the *new garment* or *array* of the ſoul, which is here *parabolically* expreſt by it.) (Mr. *Bernard* ſaith, that *This garment is the righteouſneſſe of the Saints*, Rev. 19. 8, 11. & 4. 4. & 3. 5. *which is by Jeſus Chriſt through faith*, Rev. 7. 14. *after which followeth our Sanctification accompanying the ſame, through the work of the Spirit given to the Saints, elſe none of Chriſts*, Rom. 8. 9.) that without it, even they that were *invited* to come, were not yet permitted to *taſte* of the *feaſt*, or remain among the gueſts. D. *H.* Annot. *a.*

Week] *Fulfill her week*, Gen. 29. 27. The word *Shebang*, in Hebr. is ſometimes taken for *ſeven yeers* (ſo the *Genevah* Tranſlation hath it) ſometimes for *ſeven dayes* or a *week*, ſo here. The meaning is, that foraſmuch as the manner was to celebrate a Wedding with ſeven dayes feaſting, as Judg. 14. 12. he would accept of *Leah* for his Wife, and celebrate the Nuptials after the wonted manner, and that done, he would preſently give him *Rachel*, for whom he ſhould ſerve the next ſeven yeers after, which he did; and that he ſtaid not for *Rachel* untill a week of yeers, is evident by order of the

Story; for *Jacob* ſtayed in *Meſopotamia* with *Laban* twenty yeers, ch. 31. 38, 41. At the fourteenth yeer of *Jacobs* ſervitude was *Joſeph* born, before which time *Rachel* had been ſome good while a barren Wife, and therefore as out of hope of iſſue by her ſelf, ſhe gave her Maid *Bilhah* to her husband, who by her had two Sons, before her ſelf had any, as the 30 of *Geneſis* ſheweth; whence it muſt neceſſarily be concluded, that *Rachel* was marryed before the ſecond week of yeers, or ſeven yeers ſervitude was expired, and ſo that ſhe was marryed to *Jacob* after a week of dayes, according to the phraſe and cuſtome already obſerved, not after the end of the ſecond ſeven yeers ſervice. *Annot.*

Weep] It's to draw water, 1 Sam. 7. 6. To pour out tears, Job 16. 20. and for the eyes to run downe with tears, Pſalm 119 136. Jer. 9. 18. This is manifold.

1. *Naturall*, Gen. 43. 30. & 45. 2. & 46. 29. & 50. 1, 17.
2. *Spirituall*, Ezr. 3. 12. & 10. 1. Neh. 8. 9. Jer. 50. 4.
3. *Mixt*, Pſal. 137. 1. Lam. 1. 2, 16.
4. *Funerall*, Gen. 23. 2. & 50. 10, 11. Numb. 20. 19.
5. *Charitable*, Job 30. 25. Rom. 12. 15.
6. *Worldly*, Numb. 11. 10, 11. Gen. 27. 38. 2 Sam. 3. 16.
7. *Hypocriticall*, Jer. 41. 6. Mal. 2. 13.
8. *Helliſh*, Mat. 24. 51. *Bernard.*

He wept, Mar. 14. 72. or he wept abundantly, or he began to weep, marg.

Rachel weeping for her children, Matth. 2. 18. The *Benjamitiſh* women who came of *Rachel*, did weep ſo bitterly for their children led into captivity, as if ſhe her ſelfe had bemoaned them out of her grave; and ſo did the women of *Bethlehem* now mourne for their ſlain infants. *Annot.*

Weight] The poyſe, and that which we do weigh a thing with, whether lead, or ſtone, or what elſe, Lev. 19. 35, 36. Deut. 25. 13. Prov. 16. 11. Alſo the heavyneſſe more or leſſe of that which is weighed by the weights, 2 Sam. 22. 30. Ezr. 8. 34. Zac. 5. 8.

All the weights, Prov. 16. 11. Hebr. *all the ſtones*, marg.

Divers weights, Deut. 25. 13. Hebr. *a ſtone and a ſtone*, marg.

Weight of glory, 2 Cor. 4. 17. The Hebr. כבד, ſignifies primarily two things, *weight* and *plenty*, and from thence two things more, either *glory* or *riches*. From hence it comes that δοξα is in the Greek of the Old Teſtament taken for *multitude*, or *greatneſſe*, that is applyed to a *traine* or *hoſt*, 1 Ki. 10. 2. & 2 King. 6. 14. & 18. 17. & 2 Chron. 9. 1. Accordingly βαρος δοξης here, will be *riches*, *plenty*, and *abundance of glory*, the word βαρος being the rather here uſed in *oppoſition* to the *lightneſſe* of the *afflictions* precedent, but not to denote the *heavyneſſe*, but *abundance* or *riches* of this, as Gen. 13. 2. *Abraham* is ſaid to be כבד, *heavy*, *i. e. plentifull in cattle* The *Septuagint* reads πλουσιος, *rich*, and ſo cap. 1. כביד ſignifies *riches*. Dr. *Hammond* Annot. *d.*

Welfare] Exod. 18 7. Hebr. *peace*, marg. Health, wealth, ſafety, Job 30. 15. *Annot.*

Wel-nigh ſlipt] Almoſt, but a very little lacked, Pſal. 73. 2.

Well pleaſed] *In whom I am well pleaſed*, Mat. 3. 17. Εν ᾧ εὐδόκησα. My judgement is ſatisfied, and my love ſetled upon him, and in him upon all believers, who were before the children of wrath, Epheſ. 2. 3. *Annot.*

It is an emphaticall word, implying an infinite affection to any thing men delight in. The moſt precious thing, which *Paul* did ever deſire to receive, he expreſſeth by this word, 2 Cor. 5. 8. and the moſt precious thing which he ever deſired to give, he expreſſeth by the ſame word, 1 Theſſ. 2. 8. When he would extoll to the heavens, that heavenly affection of the *Macedonians*, to relieve the poor, he doubleth this word, Rom. 15. 26, 27. to ſhew that they delighted in charity. And when God himſelfe would expreſſe his unexpreſſible affection to his Son, and in his Son to man, he doth it by this word. It ſignifieth a willing pleaſing ſelfe-propenſion, not without much contentment. *Leigh Crit. Sac.*

Well] *As well*, Deut. 1. 17. A note of compariſon. It noteth an equity, and like quality, not equality. It's as much as Even as, Act. 25. 10.

Very well] It's in effect the ſame with *well*, *marvellous well*, 2 King. 4. 23.

Well, Hebr. *peace*, marg.

All is well, 2 Sam. 18. 28. or, Peace be to thee, Hebr. *peace*, marg.

Is he well, Gen. 29. 6. Heb. *is there peace to him*, marg.

Well ſaid, 1 Sam. 9. 10. Hebr. *thy word is good*, marg.

Well] A pit of water, either digged, Gen. 21. 30. & 25. 11. & 26. 18. or which naturally ſpringeth up, Gen. 26. 19.

Wells, Neh. 9. 25. or Ciſterns, marg.

Went] Gen. 29. 1. Hebr. *lift up his feet*, m.

Judg.

Judg. 15. 11. Heb. *went down*; marg. Gal. 1. 18. or returned, marg.

Went onward, Exod. 40. 36. Hebr. *journeyed*, marg.

Went up, Ezek. 10. 4. Hebr. *was lifted up*, m. By the words annexed hereunto, *about, aside, astray, away, back, before, behinde, down, forth, her way, his way, in, or into, over, out, their way, through, up*; the different significations thereof may appear.

Wept again] Numb. 11. 4. Heb. *returned and wept*, marg.

Wept aloud, Gen. 45. 2. Heb. *gave forth his voyce in weeping*, marg.

Wept very sore, Ezr. 10. 1. Heb. *wept a great weeping*, marg.

Were] Rom. 6. 3. or Are, marg.

West-countrey] Zach. 8. 7. Hebr. *the Countrey of the going down of the Sun*, marg.

West is applyed unto *border*, Numb. 34. 6. *quarter*, Josh. 18. 14. *side*, Numb. 2. 18. *wind*, Exod. 10. 19.

Western-border] Numb. 34. 6. The Sea border. *Aynsw.*

Westward] Josh. 23. 4. Hebr. *at the Sun set*, marg.

Wet] *They are wet, &c.* Job 24. 8. Being driven out of their houses, they lie in holes, where they cannot lye dry for the rain. *Ann.* Accordingly *Nebuchadnezzar's* body was *wet with the dew of heaven*, Dan. 4. 33.

W H.

Whale] Ezek. 32. 2. or Dragon, marg.

What wouldst thou?] 1 King. 1. 16. Heb. *what to thee?* marg.

Whatsoever cometh forth, &c.] Judg. 11. 31. Heb. *that* which *cometh forth shall come forth*, marg.

Wheaten flowre] Exod. 29. 2. Flowre of wheat.

When] Exod. 8. 9. or Against when, m. 2 Chr. 5. 10. or Where, marg. 2 Chr. 29. 27. Hebr. *in the time*, m. Eccl. 8. 7. or How, m.

Whensoever] At what time soever, Mar. 14. 7. Rom. 15. 24.

Where is then] Gal. 4. 15. or, *what was then?* marg.

Whereabout] 1 Sam. 21. 2. About which.

Whereas] 1 Pet. 2. 12. or Wherein, ma. It's in effect the same with *sith that, forasmuch as*, Gen. 31. 37.

Whereby] hath reference unto that which goeth before, as Gen. 24. 5. unto *Joseph's* cup, Lev. 22. 5. unto any creeping thing, Numb. 5. 8. unto the Ram of atonement. It's as much as *by which*, and in Gen. 15. 8. *how, by what means, by what signe.*

Wherein] Ezr. 5. 7. Chald. *in the midst whereof*, marg. It's to be referred unto the precedent matter, as Gen. 6. 17. All flesh, Gen. 17. 8. The land, Exod. 1. 14. Service, Lev. 4. 23. Sin, Lev. 5. 18. Ignorance, *&c.*

Whereinsoever] In what thing, matter, priviledge soever, 2 Cor. 11. 21.

Whereinto] Into which, Boat, Joh. 6. 22. Land, Numb. 14. 24. Vessell, Lev. 11. 33. Tribe, Numb. 36. 3.

Whereof] Of which. This also hath reference unto the matter foregoing, as Gen. 3. 11. Lev. 6. 30.

Whereon] On, or upon which. This also hath reference unto the foregoing matter, as Gen. 28. 13. Exod. 3. 5. & 8. 21.

Wheresoever] In what place soever, Mar. 24. 28. & 26. 23. Mar. 9. 18.

Whereto] To what use, Job 30. 2. For which, Isa. 55. 11. To which, Phil. 3. 16.

Whereunto] Unto which, is to be understood by that which goeth before, as Numb. 36. 4. Deut. 4. 26. 2 Chron. 8. 11. Unto what thing, Matt. 11. 16. Mar. 4, 30. Luk. 13. 18.

Whereupon] Upon which, which is to be understood by that which goeth before, Lev. 11. 35. Judg. 16. 26. 1 King. 7. 48. Therefore, for that cause, 1 King. 12. 28. 2 Chr. 12. 6.

Wherewith] With which, which refereth unto that which goeth before, as Gen. 27. 41. Exod. 3. 9. & 4. 17. & 16. 32.

Wherewithsoever] With which soever, to wit, blasphemies, Mar. 3. 28.

Wherewithall] With what, Mat. 6. 31.

Which] This referreth to Persons, Times, Places, Things, Gen. 3. 17. Numb. 19. 2. Luk. 7. 42. Joh. 8. 46. & 21. 20, 25.

Which the Lord hath laid upon it, Deut. 29. 22. Hebr. *wherewith the Lord hath made it sick*, marg.

While] *A while*, 1 Sam. 9. 27. Heb. *to day.*

Whiles] is all one with *while.*

Whilest] is in effect the same with *while* and *whiles.* It may also signifie, During the time, Neh. 6. 3. Job 8. 12. & 32. 11. As long as, Act. 5. 4.

Whirle] *It whirleth about continually*, Eccl. 1. 6. The words *going, circuiting, whirling about, returning*, (all in this verse) are used to shew the restlesse and unquiet nature of these things, their busie and speedy motion, as if they were ever out of their place; all which shew how full of vanity they are, and represent the disquiet agitations of the mind of man, till it fix upon him that is immutable. *Annot.*

Whisper] Isa. 29. 4. Hebr. *weep*, or *chirp.*

chirp, marg. To ſpeak ſoftly one to another, 2 Sam. 12. 19.

Whiſperer] Such a one as ſecretly practiſeth by carrying of tales to defame the innocent, and bring them into ſuſpicion, whereby variance may be wrought, and the bond of amity may be diſſolved between them and their dear friends. Such a one as ſoweth diſſenſion among friends, Prov. 16. 28. Rom. 1. 29.

Whiſperings] Privy and ſecret means, whereby to ſtir up contention amongſt friends, 2 Cor. 11. 20.

White] To make white, Mar. 9. 3.

Whited ſepulchres, Mat. 23. 27. Like thoſe ſumptuous tombes, which cover ſtenchy and corrupted fleſh, and *bones of dead carkaſes*, (See verſ. 6, 7, 14, 15, 23.) So were the Phariſees onely *externally*, and to the eyes of other men, *religious*; but *inwardly*, *vicious* and *wicked*, and ſo more abominably *impious*, then they who are apparently ſo. *Annot.*

Whether, *or* **whither**] To what place, Gen. 16. 8. If, Gen. 18. 21. Yea or no, Gen. 24. 21. It's alſo an adverb of *Interrogation*, as Mat. 21. 31. Sometimes of *Doubting*, Gen. 27. 21.

No whither, 2 King. 5. 25. Hebr. *not hither* or *thither*, marg.

Whithерſoever] To what place ſoever, Joſh. 1. 7, 9, 16. Judg. 2. 15.

Who] Exod. 10. 8. Heb. *who and who*, m. 2 Chr. 20. 7. Heb. *thou*, marg.

Whole world] Job 34. 13. Hebr. *all of it*, marg.

Whole nights, Iſa. 21. 8. or every night, m.

Whole] *Cannot be made whole again*, Jerem. 19. 11. Hebr. *be healed*, marg.

Wholly] Altogether, Lev. 6. 26.

Wholly given to idolatry, Act. 17. 16. or full of idols, marg.

Wholly followed the Lord, Deut. 1. 36. Hebr. *fulfilled to go after*, marg.

Yet will I not leave thee wholly unpuniſhed, Jerem. 46. 28. or not utterly cut thee off, marg.

Wholſome tongue] Prov. 15. 4. Heb. *the healing of the tongue*, marg.

Whom] Spoken ſometimes of one man, Gen. 4. 25. or of one woman, Gen. 3. 12. and ſometimes of more, 2 Sam. 23. 8. ſometimes of God, 2 King. 19. 10. ſometimes of Chriſt, Mat. 3. 17.

Whomſoever] Any of what rank, quality, degree ſoever, Dan. 4. 17. Job. 13. 20.

Whore] Deut. 23. 17. or *Sodomiteſſe*, m. One that playeth the harlot, whether for gain, Deut. 23. 18. Ezek. 16. 33. out of wantonneſſe to ſatisfie her baſe and beaſtly luſt, Ezek. 16. 33. or for ſome other reſpects, Gen. 38. 26.

Whoredome] 1. *Corporall*, Levit. 19. 29. Hoſ. 4. 11. Under which *ſynecdochically*, adultery, inceſt, with uncleanneſſe and luſts of what kinde ſoever may be comprehended. *Ravanel.* For which he quotes Matt. 5. 32. & 19. 9. 1 Cor. 5. 1. Act. 15. 20, 29. Rom. 1. 29. 1 Theſſ. 4. 3. In which places the word *fornication* is all one with *whoredome*.

2. *Spirituall*, which is Idolatry (as is proved in the *Diction.*) which is a provoking ſin, whereon judgement attendeth, Numb. 14. 33.

Whoremonger] One that haunteth or hunteth after Whores; whether *marryed*, ſo he may be termed an Adulterer, or *unmarryed*, a Fornicator, Eph. 5. 5. 1 Tim. 1. 10. Heb. 13. 4.

Whoring may be applyed unto ſuch as defile themſelves either *corporally*, by fornication, adultery, inceſt, *&c.* or *ſpiritually*, by idolatry, witchcraft, *&c.* Exod. 34. 15, 16. Lev. 20. 5, 6. Ezek. 23. 30. Hoſ. 4. 12. & 9. 1.

Whoriſh] Spoken of a woman (inclined, addicted, and accuſtomed to play the whore) Prov. 6. 26.

An imperious whoriſh woman, Ezek. 16. 30. That is to ſay, licentious, unbridled, and uncorrigible, that taketh liberty to doe what ſhe pleaſeth. *Annot.* It's ſpoken alſo of the *heart*, which *departeth from God*, Ezek. 6. 9.

Whoſe] hath reference unto Perſons, Gen. 16. 1. & 22. 24. & 38. 1. Places, Gen. 11. 4. & 24. 37. Matters or things before mentioned, Gen. 1. 11, 12. & 38. 25.

Whoſo, whoſoever] Any of what quality, degree, ſex, or nation, ſoever, Pſal. 50. 23. & 101. 5. & 107. 43. Prov. 8. 35. & 21. 31. Deut. 18. 19. Jer. 19. 3. Matth. 5. 19. & 12. 50.

Why] Wherefore, for what cauſe. An adverb of Interrogation, Gen. 4. 6. & 12. 8.

W I.

Wicked] Deut. 15. 9. Hebr. *Belial*, m. Job 20. 22. or troubleſome, m. *Evill*, Gen. 38. 7. where note that the letters in Hebr. of this word *evill*, רע, are the ſame with thoſe in *Er* the Son of *Judah*, ער, the order onely changed. *Aynſw.* They are in Scripture oppoſed to the *righteous*, Gen. 18. 23, 25. and to the *perfect*, Job 9. 22. And this word *wicked* is applyed unto Abominations, Ezek. 8. 9.

8. 9. Balances, Mic. 6. 11. Counſel, Ezek. 11. 2. Counſeller, Nah. 1. 11. Heb. *a counſeller of Belial*, marg. Device, Eſt. 9. 25. Pſ. 140. 8. Devices, Pſal. 37. 7. Doer, Prov. 17. 4. Doers, Pſal. 101. 8. Generation, Mat. 16. 4. *Haman*, Eſt. 7. 6. Hands, Act. 2. 33. Heart, Deut. 15. 9. Prov. 26. 23. Imaginations, Prov. 6. 18. Lewdneſſe, Act. 18. 14. Man, Job 15. 20. Pſal. 109. 6. Men, 2 Sam. 3. 34. Heb. *children of iniquity*, marg. Meſſenger, Prov. 13. 17. Minde, Prov. 21. 27. Perſon, Pſal. 101. 4. Prince, Ezek. 21. 25. Ruler, Prov. 28. 15. Servant, Matt. 18. 32. Servants, Prov. 29. 12. Thing, Deut. 23. 9. Things, 2 King. 17. 11. Tranſgreſſors, Pſal. 59. 5. Way, Pſal. 139. 24. Heb. *way of pain*, or *grief*, marg. Wayes, 2 Chr. 7. 14. Woman, 2 Chr. 24. 7. Works, Neh. 9. 35. Pſal. 141. 4.

Wickedly] Evill, Gen. 19. 7. Deut. 9. 18. *Aynſw.* With *malicioufneſſe*, or *in evill*; that is, *maliciouſly*, or *malignantly*, Pſal. 73. 8. *Idem.* It's joyned with *ſpeaking*, Job 13. 7. *Will you ſpeak wickedly for God*, Hebr. *ſpeak iniquity*, as Pſal. 7. 3. or *unrighteouſneſſe*, as Lev. 19. 15. The word ſignifies *injury* in or out of judgement. Will ye condemne me unjuſtly to clear God? *Annot.* It's joyned alſo with *doing*, 1 Sam. 12. 25. *But if ye ſhall ſtill do wickedly*, *i. e.* If you perſiſt and continue in your rebellious courſes againſt God. *Annot.* Pſal. 74. 3. *The enemy hath done wickedly in the Sanctuary*; that is, broken, robbed, burned, waſted all things, as did *Nebuchadnezzar* in the Temple, 2 Ki. 24. 13. & 25. 9, 13, 14, *&c.* *Aynſw.* Dan. 11. 32. *Such as do wickedly againſt the Covenant.* Apoſtate *Jews* that did proſtitute themſelves to the idolatry of the Heathens. *Annot.* Dan. 12. 10. *But the wicked ſhall do wickedly.* The wicked *Jews* like reprobate ſilver ſhall not be bettered in the furnace of thoſe afflictions, but the worſe by them, as Jerem. 6. 28. 29, 30. They ſhall yeeld to thoſe fiery tryals and temptations, and be overcome by them, yea and many out of the height of their wickedneſſe, ſhall willingly comply with *Antiochus Epiphanes*, in all his wicked and idolatrous abominations. *Annot.*

Wickedneſſe] Pſal. 52. 7. or ſubſtance, m. Jer. 44. 9. Hebr. *wickedneſſes*, or *puniſhments*, marg. Hoſ. 7. 1. Heb. *evils*, marg.

Wide] Large, ſpacious, 1 Chron. 4. 40. Broad, Mat. 7. 13.

Open thy hand wide unto him, Deut. 15. 8. *Opening thou ſhalt open thine hand unto him*, that is, be bountifull and give. See Pſal. 104. 28. & 145. 16. Luk. 6. 35, 36. *Aynſw.*

They opened their mouth wide as for the latter rain, Job 29. 23. As the earth chaps, and for drought opens as it were the mouth of it wide, that the rain may fully ſatisfie it, ſo were they as deſirous to hear *Job's* reſolution of their doubts, Pſal. 63. 1. & 65. 9, 10. & 119. 131. Prov. 30. 16. Or, as men that open their mouths wide to fill them with deſirable food, Pſal. 81. 10. *Annot.* Job 30. 14. *As a wide breaking in of waters.* As the water when it hath made a great breach, runs in amain, ſo as no man can ſtop it. *Ibid.* Pſal. 35. 21. *They opened their mouth wide*, or *they have enlarged their mouth. Aynſ.* Pro. 21. 9. *In a wide houſe*, Heb. *an houſe of ſociety*, marg. Iſa. 57. 4. *Againſt whom make ye a wide mouth, &c.* Hebr. *do ye widen the mouth, and lengthen the tongue?* Geſtures and expreſſions of deriſion and mockage, Job 16. 10. Pſal. 22. 7. & 35. 21. Lam. 2. 16. *Annot.* Jer. 22. 14. *I will build me a wide houſe*, or *a ſpacious houſe*, Heb. *an houſe of ſpaces*, or *meaſures*, or *dimenſions*; as *men of dimenſions*, for *ſquare* and *tall* men, Numb. 13. 32. 2 Sam. 21. 20. Iſa. 45. 14. *Annot.*

Wideneſſe] Breadth, or largeneſſe, Ezek. 41. 10.

Widows] *Honour widows that are widows indeed*, 1 Tim. 5. 3. There were two ſorts of χήρας, or *lone* perſons, which we render *widows* in the *ancient Church.*

1 Thoſe that were taken in to *ſerve* and *officiate* there, as *diaconiſſæ*, (and thoſe were *eſpecially*, though not onely choſen of *Virgins*, that *alwayes continued* ſuch.) Theſe were a kinde of *imitation* of thoſe which in *Chriſts* and the *Apoſtles* times, *voluntarily* had *devoted themſelves* to the *ſervice of God*, and to *miniſtring* to, *i. e. providing* for the *neceſſities* of *Chriſt*, and the *Apoſtles* and *Saints*, *out of their owne ſubſtance*, Luk. 8. 3. Such was *Joanna*, a *marryed woman*, and *Suſanna*, and others there. Such alſo *Phœbe*, Rom. 16. 1. who is moſt probably the Chriſtian woman that went along with *Paul* and *Barnabas*, 1 Cor. 9. 5.

2 Thoſe who being *childleſs* and *helpleſs*, were to be *fed* and *maintained* by the *Church*; and theſe are particularly ſpoken of in this place. Dr. *Hamm.* Annot. *a.*

Widow-hood] The eſtate of a woman *living unmarryed* after her Husbands death, Gen. 38. 14, 19. or *living apart* as Widows, without enjoying the company of their Husbands, 2 Sam. 20. 3.

Living in widow-hood, Heb. *in widow-hood of life*, marg. It's alſo put for an uncomfortable condition, Iſa. 54. 4. and a deſolate City,

City, bereaved of former proſperity and glory, Iſa. 47. 9.

Wife] 1 Cor. 9. 5. or Woman, marg. As the Wife was appointed of God, for the man, to be an help meet for him, Gen. 2. 18. So is ſhe to be *the deſire of his eyes*, Ezek. 24. 26. his *companion*, Mal. 2. 14. the *glory of the man*, 1 Cor. 11. 8.

A wife to her ſiſter, Lev. 18. 18. or one wife to another, marg.

Wilde] Applyed, 1. To *beaſts*, Job 39. 15. as the Aſſe, Job 6. 5. & 11. 12. Hoſ. 8. 9. Bull, Iſa. 51. 20. Goat, Deut. 14. 5. Oxe, Ib. Roe, 2 Sam. 2. 18. Heb. *as one of the Roes that is in the field*, marg.

2. To *gourds*, 2 King. 4. 39.

3. To *grapes*, Iſa. 5. 2.

4. To *honey*, Mat. 3. 4. Mar. 1. 6.

5. To *man*, Gen. 16. 12.

6. To the *olive-tree*, Rom. 11. 17.

7. To the *vine*, 2 King. 4. 39.

Wilde honey, Mat. 3. 4. or *field honey*, μὶλι ἄγειον, is a kinde of extemporary dyet, as water out of the Spring) ſuch as was to be found in Woods, running out of trees where Bees were. So 1 Sam. 14. 25. there is δρυμὸς μελισσῶν, *a wood of honey*, in the Gr. which is by an *Hypallage*, *Mel ſylveſtre*, Wood-honey; the very thing that is here, μὶλι ἄγειον, *field-honey*, or *wood-honey*; *agri* and *ſylvæ* being often promiſcuouſly uſed for any places (remoter from Towns) open and encloſed, though they be not Woodlands. Dr. *Ham.* Annot. *e.*

Gen. 16. 12. *He will be a wilde man.* He will be a man like a *wilde Aſſe*; or, as the Chald. expoundeth it, *a wilde Aſſe among men*; the Gr. ſaith onely *a wilde man*. This was firſt accompliſhed in *Iſmael*'s perſon, who dwelt in the Wilderneſſe as a Salvage, and was a warlike man, Gen. 21. 20. and the *Iſmaelites* mentioned in Gen. 37. 25. are there by *Targum Jeruſal.* called *Sarkain*, *Saracens*, that is by interpretation *theeves* or *robbers*. *Aynſw.*

Wilderneſſe] Pſal. 107. 40. or voyd place, marg. Prov. 21. 19. Heb. *land of the deſert*, marg.

Wilily] Craftily, ſubtilly, politickly, cunningly, Joſh. 9. 4.

Will] When *to will* goes before *doing*, as Phil. 2. 13. it doth, then it muſt be conceived to denote the *reſolving* of that which is after *done*; but when it is *ſubſequent* to *doing*, as here, then it cannot belong to that, but to ſome farther action ſtill future, either of the ſame kinde with that formerly done, or of any other which is ſpecified. That here it refers to ſome farther degree of *liberality*, to be ſuperadded to what they had *already done*, appears by the enſuing exhortation to conſummate the work, verſ. 11. and by the mention of the προθυμία τῦ θέλειν, the *forwardneſſe to will*, *i. e.* to *reſolve* to do more, as *they ſhould be able*. In which reſpect it is that chap. 9. 2. *Paul* ſaith he hath *boaſted* of them, that they had (ἀπὸ πέρυσι, as here, *from a yeer agoe*) *made a preparation* for this new ſupply, for ſo παρεσκεύασται (hath been *prepared*) ſignifies as *paſſives* are oft uſed for *reciprocals*. Dr. *Hamm.* on 2 Cor. 8. 10. Annot. *a.*

Willingly] Lam. 3. 33. Hebr. *from his heart*, marg.

Willow-tree] Ezek. 17. 5. As it delighteth to grow in moyſt places along by ditches and waters, ſo both its leaves, rindes, bark, and aſhes of the bark are medicinable, as *Dodoneus* in his Herball particularly inſtanceth.

Wilt] Exod. 4. 13. or ſhouldeſt, marg.

Will-worſhip] Ἐθελοθρησκεία, Col. 2. 23. *a voluntary worſhip*, of ἐθέλω *I will*, and θρησκεία *worſhip*. *Superſtitio quaſi ſupra ſtatutum*, more then is appointed by God in his Word; voluntary religion. Such a worſhip of God as mans wit deviſeth to himſelfe, without any precept of God. *Leigh Cr. Sac.* Dr. *Hammond* having largely treated on this word, and the verſe wherein it's found, concludeth that there is no *ill* but a *good character* ſet on ἐθελοθρησκεία, *will-worſhip*. For, 1. (ſaith he) it is here joyned with two things which are confeſſedly *good*, 1 *humility*, 2 *ſeverity* and *auſterity* too, or *mortifying* of the *body*. The firſt a known *Morall* and *Chriſtian* virtue; the ſecond, an act of *ſelf-denyal*, which as ſuch cannot be unacceptable to Chriſt, and as a *ſpecies* of *revenge*, 2 Cor. 7. 11. will be numbred among the *effects of ſorrow according to God*. 2. Theſe doctrines are ſaid in reſpect of *will-worſhip* diſcernible in them, to have λόγον σοφίας, *rationem ſapientiæ*, ſomewhat of *piety* in them; which ſomewhat, if it be *reall*, then will it be the ſame that is 1 Tim. 4. 8. ſaid of *bodily exerciſe*, *abſtinence*, *continence*, &c. that it is εἰς ὀλίγον ὠφέλιμος, *a little profitable*, or *profitable for a little*: But if λόγος ſignifie *ſpecies* onely a *ſhew* of *wiſdome* or *piety*, yet ſtill the argument will be of force, for can any thing be ſaid to have ſo much as a *ſhew* of *piety* in *will-worſhip*, which is thus pretended, paſſe confeſſedly for *fooliſh* or *impious*? Dr. *Hamm.* Annot. *i.*

Windy] *I would haſten my eſcape from the windy*

windy storm, Psal. 55. 8. *I would hasten my safe escaping from the wind of driving forward*, or *I would speed my evasion, hasten my deliverance* (2 Sam. 15. 14, &c.) *from wind of driving forward*, that is, *from the driving stormy wind*, that *beareth all things* away *before it*; meaning the storm of persecution, which forced him to fly. The Gr. turneth it from *pusillanimity* (or *feebleness of spirit*) intimating his inly fears driving him to this flight. *Aynsw.*

Wine] Hos. 3. 1. Heb *grapes*, marg.

Wine-bibber] One delighted with and addicted unto the drinking of wine, Prov. 23. 20.

Wine-bottles] Certain vessels commodious for the keeping and carrying of wine in a journey, Josh. 9. 4, 13.

Wine-cellars] Certain rooms wherein the wine (after it was pressed and put in vessels) was placed, and thence given out as occasion served, over which was *Sabdi* the *Ziphmite*, 1 Chr. 27. 27.

Wine-fat] A certain vessell, wherein the grapes were trod, before the juyce or liquor was pressed therefrom, Isa. 63. 2.

Wing] Isa. 24. 16. The uttermost part. Comp. the text with the marg. Job 39. 18. or the feathers, marg.

Winged] That hath wings, Gen. 1. 21. Deut. 4. 17.

Win] 2 Chr. 32. 1. Hebr. *break up*, marg. *Winneth*, Prov. 11. 30. Hebr. *taketh*, m.

Winter] Prov. 20. 4. or Cold. Comp. the text with the marg.

Winter] To lodge, rest, or make abode in the Winter time, Isa. 18. 6. Tit. 3. 12.

Wisdome] Prov. 10. 21. Hebr. *heart*, m. *Wisdome is justified of her children*, Matth. 11. 19. The children of Wisdome are those that receive it, that pretending least to the wisdome of the world, have yet *humility* enough to receive this *true wisdome that comes from above*, when it's offered to them. And all these, as St. *Luke* reads ch. 7. 35. do *approve* or *justifie* this *wisdome*, this *counsell*, these most gracious and wise proceedings of God towards them. Dr. *Ham.* Annot. *b.*

Wise] Exod. 23. 8. Hebr. *the seeing*, m. Dan. 12. 3. or Teachers, marg.

Are not wise, 2 Cor. 10. 12. or understand not, marg.

Wise] *In any wise*, Exod. 22. 23. In any measure, or any manner of way. *Aynsw.*

In no wise, is all one with *not*, Mat. 5. 18. & 10. 42. Luk. 13. 11.

This wise, is in effect the same with *thus*, or *after this manner*, Numb. 6. 23. Mat. 1. 18. Joh. 21. 1.

Wise-men] This title though in it self it be generall and common to all *Doctors*, and Teachers of the Law, yet for many yeers before our Saviours Incarnation, it was either arrogated by the *Pharisees*, or else by the ignorant multitude appropriated unto them, from an opinion of their extraordinary *wisdome*, in teaching of *Traditions*, which they preferred beyond the Law. The like ambition we shall find among the *Grecians*, all of them striving to be entituled Σοφοὶ, *wise-men*. *Goodwyn's Moses and Aaron*, *lib.* 1. *c.* 6. p. 30.

Behold there came wise men from the East, Mat. 2. 1. The Gr. μάγοι signifies not only those which in our *ordinary Dialect*, we call *Magicians*, i. e. *Sorcerers*, but also φιλόσοφοι, σοφολόγοι, in *Hesychius*, generally *learned* men, *Students*, and professors of liberall *sciences*, especially of *Astronomy*, without any ill character upon them. These were then famous among the *Persians*, and were both their Kings and their Priests, and so among other Nations also, but especially the *Eastern*, and were at that time honoured and known for the study of good *learning*, and so the ἀπὸ ἀνατολῶν, *of* or *from the East*, is perhaps to be joyned with μάγοι, the *wise* or *learned men of* or *from the East* (as οἱ ἀπὸ Θεσσαλονίκης Ἰουδαῖοι, *the Jews of* or *from Thessalonica*, Act. 17. 13.) not to the word *came*, as if they came from *the East of Jerusalem thither*. These are by an ancient *Heathen* mentioned under the name of *Chaldeans*, those so much famed for skill in Astronomy. Dr. *Ham.* Annot. *a.*

Wise woman] One prudent, politick, witty, active, and of ready speech, 2 Sam. 14. 2. *Annot.* Of more then ordinary skil, wisdome, discretion, 2 Sam. 20. 16. One that's careful, industrious, provident, thrifty, Prov. 14. 1.

Wisely] Eccles. 7. 10. Hebr. *out of wisdome*, marg.

With] Job 33. 6. Hebr. *mouth*, marg.

Wit] To know, Gen. 24. 21. Exod. 2. 4.

To wit, 2 Cor. 5. 19. namely, *that is*, 2 Cor. 8. 1. *We do you to wit*, let you know, give you notice of.

With] Gen. 6. 13. or From, mar. Gen. 32. 11. Hebr. *upon*, marg. 2 Sam. 18. 14. Hebr. *before*, marg. Rom. 1. 9, 12. or In, marg.

With flowers of lillies, 2 Chr. 4. 5. or like a Lilly-flower, marg. Job 41. 13. or Within, marg.

With

With the knowledge of, Hab. 2. 14. or by knowing, marg.

With them, Mar. 9. 16. or among your ſelves, marg.

With him, 1 Sam. 14. 34. Heb. *in his hand*, marg.

With thee, 1 Sam. 16. 2. Hebr. *in thine hand*, mar.

Withall] Wherewith, Exod. 25. 29. & 30. 4. Job 2. 8. Likewiſe, alſo, 1 Sam. 16. 12. Altogether, wholly, Pſal. 141. 10.

Witch] *Thou ſhalt not ſuffer a Witch to live*, Exod. 22. 18. By *Witch* is here meant any one that hath any dealings with the Devil, by any *compact* or *confederacy* whatſoever. The word in the Originall is of the *feminine* gender, becauſe the *Devils* craft moſt prevails with *Womens* weakneſſe in that kinde; but there are *Men-witches* as well as *Women*, Lev. 20. 27. and their ſin as hainous, and their puniſhment as grievous; and it likewiſe ſignifieth one that changeth any thing before the ſight (as *Jugglers* do) but if it be by ſleight of hand, without diabolicall art, it is not here condemned. *Annot.*

The word is *Mecaſhephah*, which ſignifieth one which by *legerdemain* deludeth the eyes, caſting as it were a miſt before them. But under this kinde by a *Synecdoche*, all other ſorts of Witchcraft, Sorcery, Inchantment, are forbidden; as *Hydromantæ*, which uſe divination by water; *Aeromantæ*, by the air; *Pyramantæ*, by the fire; *Capniomantæ*, by ſmoak; *Alectryomantæ*, by the crowing of Cocks; *Pſychomantæ*, that conſult with the ſouls of the *dead*; *Alphitomantæ*, which divine by the inſpection of flowre; *Ichthuomantæ*, by fiſh; *Libanomantæ*, by incenſe; *Cheiromantæ*, by the hands; *Necromantæ*, diviners by the dead; *Gaſtromantæ*, which divine and give anſwers out of their bellies; and all other of the ſame devilliſh profeſſion. Dr. *Willet* on Exodus.

Witchcraft] 1 Sam. 15. 23. Hebr. *divination*, mar. Φαρμακία properly ſignifieth *poyſoning*, but Gal. 5. 20. it is fitly tranſlated *witchcraft*, becauſe all *poyſoning* is comprehended under *murder*, which followeth. *Leigh Cr. Sac.*

Among the practiſes of the *Gnoſticks*, φαρμακίαι, *ſorceries*, are here juſtly reckoned. And the grounds of that are clear, not only by the *founder* of them, *Simon*, who was a Magician; but alſo by *Menander*, his *Succeſſor*, who was ſuch alſo; being not inferiour to his Maſter in *Magick*, but more vainly profuſe in his portentous undertakings. Dr. *Hammond* on Gal. 5. Annot. *d.*

Wither] Pſal. 1. 3. Hebr. *fade*, marg.

Withhold] *No thought can be withholden from thee*, Job 42. 1. or no thought of thine can be hindered, marg.

Withholdeth, 2 Theſſ. 2. 6. or holdeth marg.

Within] Deut. 32. 25. Hebr. *from the chambers*, marg.

Within me, Job 19. 27. Heb. *in my boſome*, m.

Within his mouth, Job 20. 13. Hebr. *in the midſt of his palate*, marg.

The ſpirit within me, Job 32. 18. Hebr. *the ſpirit of my belly*, marg.

Within you, Luk. 17. 21. or among you, m.

Without] Jam. 2. 18. Some Copies read *By*, marg. There are ſeverall words *annexed* hereunto, as *blemiſh*, *camp*, *cauſe*, *City*, *fear*, *him*, *knowledge*, *law*, *me*, *us*, *you*, *&c.* Some alſo *prefixed*, as *ſtand*, *ſtood*, but by the context the meaning is plain.

Witneſſe] Judg. 11. 10. Heb. *the hearer*, marg. It's put for a *memoriall*, and as a witneſſe, Joſh. 22. 27, 28, 34. & 24. 27. for the *depoſition* of the witneſſe, or evidence brought in by the party witneſſing, Mar. 14. 56, 59. for the *confirmation* of a thing taught, Act. 4. 33. for that which is *uttered*, Tit. 1. 13. for ſome *act* which doth *evidence* as a *witneſſe*, Heb. 11. 4.

Of *witneſſes* the Scripture mentioneth, as *unrighteous*, Exod. 23. 1. and *falſe*, Deut. 19. 16, 18. ſo *faithfull*, Pſal. 89. 37. Iſa. 8. 1. *true*, Jer. 42. 5. and *choſen*, Act. 10. 41. This is ſpoken of *inſenſible* things, Gen. 38. 48, 52. of *works* which one doth, Joh. 5. 36. & 10. 25. of *conſcience*, Rom. 2. 15. & 9. 1. See *Bernard.*

Witneſſe] To teſtifie or bear witneſſe of the truth, Joh. 5. 32. Act. 20. 22. Rom. 3. 21. 1 Tim. 6. 13. Heb. 7. 8. But this hath not been alwayes obſerved, 1 King. 21. 13. Mat. 26. 62. & 27. 13.

Doth witneſſe, Iſa. 3. 9. *Doth give in evidence againſt them*, Hebr. *doth anſwer*; in reference to ſuch interrogatories as are wont to be adminiſtred to thoſe that come in as witneſſes againſt a party queſtioned or accuſed. So chap. 59. 12. and in the Law, *Thou ſhalt not anſwer a falſe teſtimony againſt thy neighbour*, Ex. 20. 16. Deut. 5. 20. *Annot.*

W O.

Woman] 1 Cor. 9. 5. or Wife. Comp. the text with the marg. *Women* may be conſidered,

1 According to their *names*; ſo we read of

of *Jezabel*, a bad woman; of *Mary*, *Martha*, *Lydia*, *Damaris*, *&c.* good women.

2 According to their *Countrey*; as *Canaanitiſh*, Gen. 46. 10. *Æthiopian*, Numb. 12.1. *Greek*, Mar. 7. 26. *Hebrew*, Deut. 15.12. *Iſraelitiſh*, Lev. 24. 10. *Midianitiſh*, Numb. 25. 6. *Outlandiſh*, Neh. 13. 26.

3 According to their ſtate of *life*; ſervants, Gen. 20. 14. divorced, Lev. 21. 14. forſaken, Iſa. 54. 6. marryed, 1 Cor. 7. 34. unmarryed, Ibid. a widow, 1 King. 11. 26.

4 According to their *naturall infirmities*; diſeaſed, Mat. 9.20. menſtruous, Ezek. 18.6. removed, Ezek. 36. 17.

5 According to their *high place*, or *repute*; great, 2 King. 4. 8. honorable, Act. 13. 50.

6 According to their *age*; old, Zac. 8.4. young, Tit. 2. 4.

7 According to their *fruitfulneſſe*; travailing, Iſa. 42. 14. and *ſterility*; barren, Pſal. 113. 9.

8 According to their *outward viſage* and *feature*; beautifull, Deut. 21. 11. 2 Sam. 11. 2. comely and delicate, Jer. 6. 2. fair, Gen. 12. 11, 14. Prov. 11. 22. of a fair countenance, 2 Sam. 14. 27. odious, Prov. 30. 23. tender and delicate, Deut. 28. 56.

9 According to their *naturall endowments*; whether for *good*, as of good underſtanding, 1 Sam. 25. 3. wiſe, Prov. 14. 1. virtuous, Prov. 12. 4. or for *evill*; as cunning, Jer. 9. 17. which might be ſeen by their fained mourning, Ibid. fooliſh, Prov. 9. 13. ſilly, 2 Tim. 3. 6.

10 According to their *tryals*; thus *Hannah* was *a woman of a ſorrowfull ſpirit*, 1 Sam. 1. 15.

11 According to their *different qualities*, and *wayes*; thus as on the one ſide we read of the adulterous, Prov. 30. 20. angry, Pro. 21. 19. brawling, Prov. 21. 9. contentious, Prov. 27. 15. evill, Prov. 6. 24. imperious, whoriſh, Ezek. 16. 30. lewd, Ezek. 23. 44. perverſe, rebellious, 1 Sam. 20. 30. ſlanderers, 1 Tim. 3. 11. ſtrange, Prov. 22. 14. whoriſh, Prov. 6. 26. wicked, 2 Chr. 24. 7. (of all which it may be ſaid, that they are *curſed*, 2 King. 9. 34. are *famous*, Ezek. 23. 10.) ſo on the other, we read of faithful, 1 Tim. 3. 11. fearing the Lord, Prov. 31. 10. gracious, Prov. 11. 16. holy, 1 Pet. 3. 5. quiet, and a meek ſpirit, Ib. 4. Sober, diſcreet, chaſte, good, obedient, *&c.* Tit. 2. 3.

Woman-kinde] Levit. 18. 22. or a woman. *Aynſw.*

Wombe] *From the wombe of the morning thou haſt the dew of thy youth*, Pſal. 110. 3. or more then the wombe of the morning thou ſhalt have, *&c.* marg. Mr. *Aynſw.* renders them thus, *of the wombe of the early morning, to thee the dew of thy youth.* This place (ſaith he) is difficult, and may diverſly be underſtood, either of *Chriſt* himſelf, or of his *people*; and again, if of *Chriſt*, either in reſpect of his *Godhead*, or of his *Manhood*; of his *Godhead*, that the Father ſaith unto him, *of the wombe* (that is, of mine own eſſence) *before the early morning* (that is, before the world was) *to thee* was (or *thou hadſt*) *the dew of thy youth* (or *birth*;) ſo noting the *eternall* generation of Chriſt before all *worlds*, as is ſhewed, Prov. 8. 22, 23, 24, 25. And this ſenſe the Gr. Interpreters ſeem to follow, tranſlating, *of the wombe before the morning ſtar I begat thee.* If it be meant of *Chriſts manhood*, we may take it thus, *of the wombe of the dark morning* (or *of the obſcure wombe* of the Virgin) *thou hadſt the dew of thy birth.* If of *Chriſts people* before mentioned, it may thus be read, *of the wombe of the morning to thee* ſhall be (or ſhall come) *the dew of thy youth*, that is, *thy youth* (thy young or new born people) ſhall be *to thee as the morning dew*, which falleth ſecretly from heaven, and abundantly covereth the earth, for ſo the *dew* is ſometime uſed, 2 Sam. 17. 12. and unto *rain*, *dew*, *ice*, *&c.* the Scripture applyeth the names of *wombe* and *begetting*, Job 38. 28, 29. and the increaſe of the Church is by this figure deſcribed, Mic. 5. 7. This laſt ſenſe accordeth beſt with the beginning of the verſ. *Aynſw.* This ſenſe is alſo preferred by the *Annot.* on this place; where's ſhewed why theſe words are very variouſly both tranſlated and expounded.

Wonderfully] 1 Sam. 6. 6. or reproachfully, marg. Marvellouſly or excellently, Pſal. 139. 14. *Aynſw.*

Wonderous] Marvellous, Pſal. 72. 18. *Aynſw.* Such things as we cannot underſtand the cauſe of, becauſe it goes above the capacity of our naturall reaſon. The word ſignifies not onely things that we admire, as not knowing the cauſes of them, but alſo any thing hidden or above the reach of our underſtanding, Judg. 13. 18. Pſ. 131. 1. It is derived from a word that ſignifies *dividing* or *ſeparating*, Exod. 33. 16. It imports things divided from our underſtanding, as *miracles* are, which are above the courſe of Nature, and many things alſo in the courſe of Gods ordinary providence; for he ſpeaks not here of Creation, as appears by the inſtances following. Theſe are difficult things, and ſuch as we uſe to wonder

der at, Gen. 18. 14. Deut. 17. 8. God doth moſt magnificent works, which do far exceed our ſtrength and capacity. *Annot.* on Job 5. 9.

Wonderouſly] Marvellouſly, miraculouſly, Judg. 13. 19. Joel 2. 26.

Wont] Uſed, Dan. 3. 19. Matt. 27. 15.

Woollen] That which is made of wool, Lev. 13. 47, 59.

Word] Numb. 20. 24. Heb. *mouth*, marg. 1 King. 20. 12. Meſſage. Comp. the text with the marg. 2 Cor. 1. 18. or Preaching, marg.

Words, Deut. 16. 19. or Matters, marg.

By the words, 2 Chron. 29. 15. or in the buſineſſe, marg. 1 Cor. 1. 17. or ſpeech, ma. 2 Tim. 4. 15. or preachings, marg.

Vain words, 2 Tim. 18. 20. Hebr. *word of the lips*, marg. Job 16. 3. Heb. *words of wind*, marg.

Bring me word, Gen. 37. 14. Notice of, information.

Miniſters of the Word, Luk. 1. 2. Inſtruments and actors of thoſe things, which were the ſubject matter of this following hiſtory; for the word λόγος may ſignifie, as it doth in ſome other places, as verſ. 4. the *matter*, the *thing* ſpoken of. It is the opinion of ſome, that ὁ λόγος ſignifies here, as generally it doth throughout St. *John*'s Goſpel, the Word, *i. e. Chriſt incarnate*. D. H. Paraph. & Annot. *b*.

To fulfill the Word, Col. 1. 25. πληρῶσαι τὸν λόγον, *to fulfill his Word*, is a phraſe that we meet with, 1 Mac. 2. 55. ſpoken of *Joſhua*, that *for fulfilling the Word he was made a Judge in Iſrael*; whereas the *Word* ſignifies the *will* and *pleaſure of God*, revealed unto him, ſo πληρῶσαι *to fulfill* it, is to *perform* it in a very eminent manner. But in this place ὁ λόγος being by the *context* confined to another notion, the *preaching* or *publiſhing* the *Goſpel* of *Chriſt* peculiarly, πληρῶν τὸν λόγον θεοῦ, *to fulfill the Word of God*, will be, to *fulfill* that *preaching*, i. e. to *proceed* as far in the *preaching* of it, as by all his *diligence* and care, by *himſelf* and *others* he could do. Thus we have a like phraſe, Rom. 15. 29. to *fill up the preaching* or *Goſpel of Chriſt*, i. e. to preach it from City to City, from *Jeruſalem* as far as to *Illyricum*. *Idem* Annot. *e*.

It is ſanctified by the Word of God, 1 Tim. 4. 5. The *Word of God* in this place, by which *meats* are ſaid to be *ſanctified*, i. e. *reſcued* and *freed* from all *uncleanneſſe* or *pollution*, ſo that they may *lawfully* be *uſed* and *enjoyed*, is certainly that *Word* of *truth* now revealed in the *Goſpel*, which *frees* the *Chriſtian* from thoſe *obſervances*; for this onely can ſatisfie *conſcience*, that it is *lawfull* to do ſo, and conſequently that it may be done with *faith* or *aſſurance*, that they doe not *ſin*. *Idem* Annot. *c*.

There's a threefold word.

1 *Divine*, and this is the Word of the Lord, Gen. 15. 1. Pſal. 18. 30. & 33. 4. of Chriſt, Joh. 14. 24. & 17. 8. Col. 3. 16. of the holy Ghoſt, Luk. 12. 12. Act. 1. 16. 1 Pet. 1. 11. 2 Pet. 1. 21. of the Seers, 2 Chr. 33. 18. of the Apoſtles, 1 Theſ. 2. 13. of the Scriptures, 2 King. 22. 11. yea, that Word which God putteth into one, though the man be wicked, Numb. 22. 38. thoſe may be fitly tearmed Acceptable, Eccleſ. 12. 10. Comfortable, Zac. 1. 13. Eaſie to be underſtood, 1 Cor. 14. 9. Good, 2 King. 20. 19. Prov. 12. 25. 2 Theſſ. 2. 17. Heb. 6. 5. Goodly, Gen. 49. 21. Gracious, Luk. 4. 22. Ingraffed, Jam. 1. 21. Pleaſant, Prov. 16. 24. Precious, 1 Sam. 3. 1. Pure, Pſal. 119. 140. Quick, Heb. 4. 12. Right, Pſal. 33. 4. Soft, Job 41. 3. Sound, 2 Tim. 1. 13. Sure, 2 Pet. 1. 19. Sweet, Pſal. 119. 103. True, 2 Sam. 7. 28. of truth and peace, Deut. 2. 26. of truth and ſoberneſſe, Act. 26. 25. Unſpeakable, 2 Cor. 12. 4. of underſtanding, Prov. 1. 2. Wholſome, 1 Tim. 6. 3.

2 *Humane*, the words of men, 1 Sam. 24. 9. Prov. 18. 5. Eccl. 8. 3. Thoſe are too often abominable, 1 Chr. 21. 6. Bitter, Pſal. 64. 3. Blaſphemous, Act. 6. 11. Corrupt, Dan. 2. 9. Devouring, Pſal. 52. 4. Enticing, 1 Cor. 2. 4. Evill, 1 Cor. 15. 33. Faigned, 2 Pet. 2. 3. of falſhood, Iſa. 59. 13. Flattering, 1 Theſſ. 2. 5. Grievous, Prov. 15. 1. Great, Dan. 7. 25. of Hatred, Pſal. 109. 3. Idle, Mat. 12. 36. Lying, Iſa. 32. 7. Malicious, 3 Joh. 10. Stout, Mal. 3. 13. Swelling, 2 Pet. 2. 18. Vain, Job 16. 3. Eph. 5. 6.

3 *Diabolicall*, which Satan maketh men to ſpeak, 1 Tim. 22. 13. 2 Tim. 2. 17. See *Bernard*'s *Theſaur.*

Work] Exod. 16. 31. Heb. *hand*, marg. Joh. 10. 3. Heb. *labour*, marg. Iſa. 49. 4. or reward, marg. Rom. 9. 28. or account, marg.

Let there more work be laid upon the men, Exod. 5. 9. Heb. *let the work be heavy upon the men*, marg.

A good work, 1 Tim. 3. 1. A *work* of ſome *virtue* and *excellency* in it ſelf, as being that which is the *conſecrating* a mans life, at leaſt the greateſt part of it to the *ſervice* of God; to which therefore an *immarceſcible* crown of glory,

glory, is propoſed by St. *Peter* as the *reward*, 1 Pet. 5. 4. Dr. *Ham.* Annot. *a.*

Work the works of God, Joh. 6. 28. The *tasks* or *commands* of *God*, which is evidenced by the following verſe; *This is the work of God*, the *task* which *God* preſcribes us) *that ye believe on him whom he hath ſent. Idem* Annot. *c.*

There are the Works,

1 Of *God*, being good, Phil. 1. 6. great, Pſal. 92. 5. honorable and glorious, Pſal. 111. 3. manifold, Pſal. 104. 24. marvellous, Iſa. 29. 14. perfect, Deut. 32. 4. ſtrange, Iſa. 28. 21. terrible, Pſal. 66. 3. wonderfull, Pſal. 40. 5. wonderous, Job 37. 14.

2 Of *Chriſt*, being mighty, Matth. 11. 20, 21. & 14. 2.

3 Of *men*; being,

1 *Good*, Tit. 1. 16. and *right*, Eccl. 4. 4. as be the works of Art, Exod. 35. 32. building, Nehem. 4. 19. ones calling, ſervice, Levit. 23. 7. charity, 2 Cor. 9. 8. a good converſation, Mat. 5. 16. of faith and love, 1 Theſſ. 1. 3. 2 Theſſ. 1. 11. husbandry, Prov. 24. 27. of the Law, Rom. 2. 15. of the Miniſtery, Eph. 4. 12. of patience, Jam. 1. 4. of repentance, Act. 26. 20. of righteouſneſſe, Tit. 3. 5.

2 *Evill*, 2 Tim. 4. 18. and *wicked*, Pſal. 141. 4. being the works of darkneſſe, Eph. 5. 11. dead, Heb. 6. 1. of errors, Jer. 10. 15. of the fleſh, Gal. 5. 19. of idols, Deut. 4. 28. of iniquity, Iſa. 59. 6. wickedneſſe, Mal. 3. 15.

4 Of the *Devil*, 1 Joh. 3. 8. See *Bernard's Theſaur.*

Work] *It is God that worketh in you both to will and to do*, Phil. 2. 13. To *work* in us the τὸ θέλειν καὶ τὸ ἐνεργεῖν, the *willing* and the *acting*, or *operating*, is the *giving* us that *ſtrength*, *working* in us thoſe *abilities* which are required to our *willing* or *working*, as neceſſary to *prepare* and *aſſiſt* us to do either. Dr. *Hamm.* Annot. *d.* Heb. 13. 21. *working* or *doing*, m.

Work-fellow] Συνεργὸς, Rom. 16. 21. *Helper*, as the word is rendred, Rom. 16. 3, 9. 2 Cor. 1. 24. or *fellow-helper*, as it's rendred, 2 Cor. 8. 23. or *fellow-labourer*, as Phil. 4. 3. or *fellow-worker*, as Col. 4. 11.

Worker] Taken, 1 In a *good* ſenſe, for one that laboureth or exerciſeth himſelfe about the work of his Calling; as, a *worker in braſſe*, 1 King. 7. 14. *workers of ſtone*, 1 Chr. 22. 15.

2 In a *bad* ſenſe; as, *deceitfull workers*, 2 Cor. 11. 13. *evill workers*, Phil. 3. 2. *workers with familiar ſpirits*, 2 King. 24. 23. *workers of iniquity*, Job 31. 3. & 34. 8, 22. Pſal. 5. 5. & 6. 8. Prov. 10. 29. Luk. 13. 27.

Workers of miracles, 1 Cor. 12. 29. or powers, marg.

Workman] One that worketh in metal, a *Braſier* or *Founder*, Iſa. 40. 19. One that worketh in timber, as a *Wright*, *Carpenter*, or *Carver*, Iſa. 40. 20. *Annot.* A Miniſter of the Goſpel, who laboureth in the work of the Lord, Mat. 10. 10. 2 Tim. 2. 15.

Workmanſhip] Art, ſcience, occupation, Hebr. *work*, Exod. 31. 3. *Aynſw.* Creation, work, fabrick. Eph. 2. 10. *His workmanſhip*, We are Gods workmanſhip, both in reſpect of our firſt Creation, and in reſpect of our Regeneration, which is a ſecond Creation, of which theſe words are to be underſtood; for he ſpeaketh not of us as we are by nature, but as new creatures in Chriſt, by grace. *Annot.*

World] *Which have been ſince the world began*, Luk. 1. 70. The *world* is divided two wayes, either into the *age before* the *Meſſias*, and the *age of* the *Meſſias*, or into the *age* of *this world*, and of the *world to come*, after the *day* of *doom*. Accordingly the word עולם, is uſed ſometimes for the *firſt part* of the firſt *diviſion*, for the *firſt ſtate*, beginning at the *beginning* of the *world*, and reaching to the *end* of the *Jewiſh Common wealth*. Thus is the phraſe, מִן הָעוֹלָם, *à ſeculo* ordinarily uſed, and accordingly ἀπ' αἰῶνος here, to note that generall *age*, from the *beginning* of the *world*, of which the *Jewiſh ſtate* was an eminent part, under which *prophecies* had been allowed by God to this *people*. And it being reſolved by the *Jews*, that there was to be *another age* (beſide that *firſt*) which they call the *age* of the *Meſſias*, or the *age to come*, they are wont to uſe the phraſe *in ſeculum & ſeculum*, *to age and to age*, meaning thereby *both theſe ages*, the then *preſent*, and that other *then to come*, the *age* of the *Meſſias*. Sometimes again the word αἰὼν ſignifies the *firſt member* of the *ſecond diviſion*, *this world* from the *Creation*, till the *day* of *doom*, as Luk. 20. 34. And ſo likewiſe for the *ſecond part* of the *ſecond diviſion*, the *ſtate after this life*, that of *another world*, ordinarily called the *world to come*, and *that world* or *age* it is oft called αἰὼν ſimply alſo, as Joh. 6. 51, 58. Dr. *Ham.* Annot. *o.*

The rudiments of the world, Col. 2. 8. Thoſe *imperfect* wayes of *piety* and *virtue*, which either the *Jews* or *Gentiles* adhered to before *Chriſt*, or before receiving the *faith of Chriſt*. And ſo it muſt ſignifie here, the *Gentile-doctrines* eſpecially, noted by *Philoſophy* at the begin-

ning of the verſ. and the *worſhipping of Angels*, verſ. 18. but withall the *Jewiſh abſtinencies*, and obſervations, verſ. 14. & 16. *Idem* Annot. *b*.

All the world, Luk. 2.1. That οἰκουμένη doth not alwayes ſignifie, the *whole world*, may be concluded by Act. 11. 28. where the *propheſie* of the *famine* through the *whole world*, ſeems to belong to the ſame which was foretold by Chriſt, Mat. 24. 7. Thus Luk. 21. 26. *the things that come upon the world*, ſeem s to belong only to thoſe things that were a coming on *Judea*. Here the *world* belongs to the *Romane* Empire, which is often called by that title. *Idem* Ann. *a*.

Worldly] Of the world; applyed unto *luſts*, Tit. 2. 12. *ſanctuary*, Heb. 9.11.

Worſhip] Fame, glory, praiſe, Luk. 14. 10.

Worſhip] *Worſhip me*, Luk. 4. 7. or fall downe before me, marg. Matth. 18. 26. *Worſhipped him*, or beſought him, marg. The word προσκυνεῖ ſignifies to *fall down*, as Supplyants do to any. Dr. *Hamm.* on Matth. 8. 2. Annot. *a*. Or, as Spaniels couch and crouch before their Maſters. *Leigh Crit. Sac.*

Worſhipper] προσκυνητὴς, Joh. 4.23. who in the worſhip of God not onely yeeldeth the outward reverence of his body, but eſpecially uſeth religious adoration. In Joh. 9. 31. the word is θεοσεβὴς, as who yeeldeth unto God that divine worſhip which is due unto him onely. This word is alſo applyed unto *Baal*, and *Diana*, both which had their worſhippers, 2 King. 10. 19. Act. 19. 35. *A worſhipper*, Gr. *the Temple keeper*, marg.

Worthy] 1 Sam. 1. 5. or double, marg. Luk. 3. 8, or meet for, marg.

Woven-work] Exod. 28. 32. Hebrew, *the work of the Weaver*. This coat was not of two pieces, but woven in one, without ſeams, or ſhoulders, or ſides. The Goſpel noteth of Chriſt, how in the dayes of his fleſh he wore *a coat without ſeam, woven from the top throughout*, Joh. 19. 23. Though that were not a Prieſtly garment, yet was it myſticall. *Aynſ.* Joh. 19. 23. or wrought, marg.

Wound] Job 34. 6. Hebr. *arrow*, marg. Pſal. 147. 3. Hebr. *grief*, marg. A wound may be *grievous*, Jer. 10. 19. prove *incurable*, Jerem. 15. 18. (in ſhew) *deadly*, Revel. 13. 3.

Wounded] 1 Sam. 31. 1. or ſlain, marg. 1 King. 22. 34. Heb. *made ſick*, marg. Jer. 37. 10. Hebr. *thruſt thorow*, marg.

Wound] To wrap or roll, Joh. 19.40. Act. 5. 6.

W R.

Wrath] is applyed both unto God, and unto Man.

Unto *God*; whereof the cauſe is *ſin*, Numb. 16. 46. 2 Chr. 28. 11. Ezr. 8. 22. Pſal. 78. 31. Joh. 3. 36. Rom. 1. 18. Eph. 5. 6. for the execution whereof there's a *day of wrath*, Rev. 6. 17. This is tearmed ſometimes *little*, Iſa. 54. 8. See Pſal. 2. 12. & 78. 38. whereof yet the *Pſalmiſt* could ſay, *Thy wrath lyeth hard upon me*, Pſa. 88. 7. but uſually *fierce*, 2 Chron. 29. 10. *great*, 2 Chr. 28. 13. ſaid to be *kindled*, 2 Ki. 22. 17. *wax hot*, Exod. 32. 10. *burn like fire*, Pſal. 89. 46. The *objects* hereof are, *the generation of his wrath*, Jer. 7. 29. *the people of his wrath*, Iſa. 10. 6. and *the veſſels of wrath*, Rom. 9. 22. They ſhall drink *of the wine of the wrath of God*, Rev. 14. 10. and on them ſhall be poured out *the vials of his wrath*, Revel. 16. 1.

Unto *man*; whether a King, Pro. 16. 14. & 19. 12. or others. This is ſaid to be *cruell*, Prov. 27. 4. *heavy*, Ib. 3. *proud*, Prov. 21. 24. This is in ſome *exceſſive*, who are therefore ſaid to be *full of wrath*, Eſt. 3. 5. Act. 19. 28. This is a *work of the fleſh*, Gal. 5. 20. upon which we muſt not let *the Sun go down*, Eph. 4. 26. but *put it off*, Col. 3. 8. being *ſlow* thereunto, Jam. 1. 19. In Rev. 6. 16. *wrath* is alſo aſcribed unto *the lamb*. Pſal. 90. 11. *Even according to thy fear ſo is thy wrath*. The *Pſalmiſts* meaning is in oppoſition to them that maintained, that God need not be feared, *quia nec poteſt iraſci, nec nocere*; that is, in the Prophet *Zephaniah* his expreſſion, That *the Lord will do no good, neither will he do any evill*, Zeph. 1. 12. His meaning I ſay is, That the fear of God is no vain thing; that he hath dreadfull judgements in ſtore againſt them that fear him not, nor dread his judgements. *Anno'.* Or, *who knoweth* (or *acknowledgeth*) *thy wrath, ſo as thy fear*, teacheth men to do? meaning by *fear* either Gods Law, as Pſal. 19. 10. or his fearfull judgements upon ſinners, which ſhould ſtrike a fear into mens hearts, Deut. 13. 11. Pſal. 119. 120. Jonah 1. 16. Or, *as thy fear*, that is, *ſo as to fear thee for thy wrath*, and by it to depart from evil, as Prov. 16. 6. 2 Cor. 5. 10, 11. or *even according to thy fear*, ſo is *thy wrath*. The *Chaldee* paraphraſeth, *who knoweth to turn away the ſtrength of thy anger, but the juſt which fear thee, appeaſing thy wrath? Aynſw.* Or, according as men do more or leſſe tremble at thy judgements, ſo doeſt

thou

thou more or leſſe execute them. B *Hall* Paraph.

Wrathfull] Angry, Prov. 15. 18. *Thy wrathfull anger*, Pſal. 69. 24. The burning wrath of thine anger. *Aynſw.*

Wreath] *And the two wreaths, &c.* 2 Chr. 4. 12. Theſe are called *net-works*, or *wreaths of chain-work*, 1 King. 7. 17. being a very artificiall kind of work, whereby ſundry ſprigs, leaves, flowers, and fruits, were curiouſly interlaced and wreathed together. *Annot.*

Wreathen] Applyed to the two *chains* of pure gold which were to be faſtened to the Ouches, which were to be placed on *Aaron's* Ephod, Exod. 28. 14. and to the work about the Chapiters of the two braſen Pillars in *Solomon's* Temple, 2 King. 25. 17.

Wretchedneſſe] *And let me not ſee my wretchedneſſe*, Numb. 11. 15. or *mine evill*; that is, my miſery and affliction. By *ſeeing evill*, is meant the feeling & ſuffering of miſery; as, to *ſee death*, is to dye, Luk. 2. 26. Pal. 89. 49. and as on the contrary, to *ſee the ſalvation of God*, meaneth the fruition or enjoying thereof, Pſal. 50. 23. & 91. 16. *Aynſw.*

Write] Iſa. 10. 19. Heb. *number*, marg.

Writer] Judg. 5. 14. Even Scribes and Scholars addicted to their ſtudies, with unanimous conſent joyned with the reſt in taking up arms to fight Gods battles, and help their brethren. *Annot.*

Of a ready Writer, or *of a ſwift* (a *ready*) *Scribe*. So *Ezra* was called, not onely for Writing, but alſo for Interpreting the Law, Ezr. 7. 6. *Scribes* were both *Scriveners* or *Notaries*, 2 King. 12. 10. & 22. 3. and *Expoſitors of the Law*, or *Counſellers*, 1 Chro. 27. 32. Mat. 23 2. *Aynſw.*

Writing-table] πυξιδιον, *tabella*, a little table to write in, Luk. 1. 63.

Written] Hebr. 12. 23. or enrolled, marg.

Wrong] 1 Chr. 12. 17. or violence, ma. Hab. 1. 4. or wreſted, marg.

Wrong] *We have wronged no man*, 2 Cor. 7. 2. have not dealt unjuſtly, have not hurt or harmed others.

Wrongfully] Injuriouſly, Job 21. 27. Pſal. 35. 19. Hebr. *falſly*, marg. Without cauſe, Pſal. 38. 19. & 119. 86. Without right, Ezek. 22. 29. marg.

Wrought] 2 Chron. 3. 14. Heb. *cauſed to aſcend*, marg. Pſal. 78. 43. Hebr. *ſet*, marg. Matt. 20. 12. or continued, marg. (where note that the word μιᾶν in the New Teſtament, when it's joyned with words that denote *time*, is to be rendred to *ſtay*, or to *ſpend*, as Act. 5. 34. & 15. 33. & 18. 21, 23. & 20. 3. So here, it notes the *ſpace* of their *being* and *labouring* in the *vineyard*, though it is not improbable that the right reading might be ἐπονήσαν, *laboured*, which is very little diſtant from it. Dr *Ham.* on Mat. 20. An. *a*.) 2 Joh. 8. or gained, marg.

Wrought ſtones] 1 Chron. 22. 2. Hebr. *ſtones of cutting*. Of ſuch as theſe, See 1 Ki. 5. 15, 17, 18. *Annot.*

Y E.

Yea] Gen. 3. 1. Heb. *yea becauſe*, marg.

Yeeld] 2 Chr. 30. 8. Heb. *give the hand*, marg.

Yeer] *Yeers end*, Exod. 34. 22. Hebr. *revolution of the yeer*, marg.

After the yeer was expired, 2 Sam. 11. 1. Hebr. *at the return of the yeer*, marg.

A full yeer, Lev. 25. 29. Hebr *a yeer of dayes*. *Aynſw.*

A few yeers, Job 16. 22. Hebr. *yeers of number*, marg.

And intreat them evill four hundred yeers, Act. 7. 6. So Gen. 15. 30. but in Exod. 12. 40 it's ſaid, *the ſojourning of the children of Iſrael, who dwelt in Ægypt, was four hundred and thirty yeers*. The accord muſt be by diſtinguiſhing of the *beginning* of the *account*, which if taken from *Abraham's* leaving of *Chaldea*, and receiving the firſt *promiſe* of *Canaan*, when his *ſojourning* did begin, then it falls right to be *four hundred and thirty yeers*, as it is in Exodus; but if it be taken from *Abraham's ſeed*, *i. e.* from the *birth* of *Iſaac*, which was in the *hundreth* yeer of *Abraham's* age, and ſo *thirty yeers* after his *departure* from *Chaldea*, then it muſt conſequently be *thirty yeers* leſſe from thence to the *departure* out of *Ægypt*; and ſo that will accord exactly with the *four hundred yeers* here, and in Geneſis, which are aſſigned to his *ſeeds ſojourning* in a *ſtrange land*; by this *ſtrange land* both *Canaan* and *Ægypt* being to be underſtood; for the *Chaldee Paraphraſt*, and the generality of the *Jews*, determine

determine the ſpace wherein they *ſojourned* in *Ægypt*, to be but *two hundred* and *ten* yeers, onely *Joſephus* defineth it to be *two hundred* and *fifteen*. Dr. *Ham.* Annot. *a*.

Yeer after yeer] 2 Sam. 21. 1. The ſecond after the firſt, and third after the ſecond.

Yeer by yeer] Deut. 14. 22. So the Gr. alſo interpreteth the Hebr. phraſe, *yeer yeer*, which is elſewhere written *yeer by yeer*, Neh. 10. 35. and *Jonathan* in his *Thargum* explaineth it, *every yeer and yeer*, whereto he addeth, *and not the fruits of* (one) *yeer, with the fruits of another yeer*; meaning, that they muſt ſeparate their tithes yeerly, and not put two yeers tithe into one. *Aynſw.*

Yeer to yeer] Exod. 13. 10. Hebr. *from dayes to dayes*; but *dayes* often ſignifie a *full yeer*. The Chald. tranſlateth *from time to time*. The Gr. keeepeth the Hebr. phraſe, wherefore *dayes* are prophetically uſed for *yeers* in the Gr. of the New Teſtament, Rev. 11. 3. *Aynſw.*

Yeerly] Judg. 11. 40. Hebr. *from yeer to yeer*, marg.

Yell] Jer. 51. 38. or ſhake themſelves, marg.

Telled, Jer. 2. 15. Hebr. *gave out their voyce*, marg.

Yellow] A colour, applyed unto Hair, Lev. 13. 30, 32, 36. Gold, Pſal. 68. 13.

Yer] Before, ere that, Numb. 11. 33. 1 Sam. 3. 3. 2 Sam. 2. 26. 2 King. 6. 32.

Yern] Gen. 43. 30. or *did burn*, were *kindled* with naturall affection. The Gr. and Chald. expreſſe it, by being turned. *Aynſw.* 1 King. 3. 26. *Her bowels yerned*, Hebr. *were hot*, marg.

Yeſterday] Mic. 2. 8. or even of late. Comp. the text with the marg.

Yeſternight] The laſt night, or night preceding the time wherein a thing is ſpoken, Gen. 19. 34. & 31. 29. 42.

Y L.

Yles which are beyond the Sea] Jerem. 25. 22. or region by the Sea ſide, marg.

Y N.

Ynknowen] Ezek. 9. 2. What this is, who knoweth not? It was to mark them in the forehead that mourned for the ſin of the City, verſ. 3. that they might be kept ſafe. That falleth out in *Jeremy*, *Baruc*, *Ebedmelech*, and ſuch godly perſons. So in the ſpirituall fall from faith to Idolatry, which the *Apocalyps* revealeth, an *Angel* cometh from the *Eaſt*, and ſealeth a great *number*, Rev. 7. *Annot.*

Y O.

Yoke] *Put a a heavy yoke*, 2 Chro. 10. 11. Hebr. *laded*, marg.

Yoked] *Be not unequally yoked*, 2 Cor. 6. 14. Gr. *diverſly yoked*. The Original ἑτεροζυγοῦντες, may be diverſly interpreted, either *draw not down the beam*, or any way incline to the part of the Infidels; or, *be not unequally yoked*, as when beaſts of divers kindes, or of the ſame kind, but of divers ſtature and bigneſſe, draw together. Or it may be rendred, *draw not the other part of the yoke* with Infidels; that is, be not any ways coupled with them. *Annot.*

Yoke-fellow] Phil. 4. 3. The Apoſtle hereby underſtandeth not his Wife, as ſome of the Ancients imagined, for he had no Wife when he wrote his firſt Epiſtle to the *Corinthians*, as appears, 1 Cor. 7. 7. and we read not that ever he marryed afterwards; but either he underſtandeth the Husband of one of the Women he mentioned before, or ſome chief and principall Paſtour, to whom the *Epiſtles* of the Apoſtles were uſually addreſſed, and by them afterwards read before all the Congregation. *Annot.*

You] 1 Sam. 6. 4. Hebr. *them*, marg. 2 Cor. 12. 15. Gr. *your ſouls*, ma. 1 Pet. 1. 4. or *us*, marg.

Young] Job. 32. 6. Heb. *few of dayes*, m. This is ſpoken of *aſſe*, *Bullock*, *Calfe*, *Childe*, *Children*, *Cow*, *Dromedaries*, *Eagles*, *Hart*, *Lyon*, *Pigeon*, *Ravens*, *Roes*, *Virgin*, *Unicorn*, *Woman*, *&c.*

Younger] Job 30. 1. Hebr. *of fewer days*, marg. Ezek. 16. 46. Hebr. *leſſer then thou*, marg.

Let him be as the younger, Luk. 22. 26. As they that were *Rulers* among the *Jews*, or *Judges* in their *Sanhedrin*, were called *Elders*; ſo others, their Officers eſpecially that attended them, are commonly ſtyled by way of diſtinction from them, Νεώτεροι the *younger*. And proportionably in the Church, as Πρεσβύτεροι are they that *preſide* and *govern* in it, called Μείζονες, *greater*, *ſuperior* to others, ſo they that are under them, are here called Νεώτεροι. See Act. 5. 6. 1 Tim. 5. 1. Tit. 2. 6. Dr. *Hamm.* Annot. *d*.

Young children] Job 19. 18. or the wicked, marg.

The young men laid hold on him, Mar. 14. 51. Νεανίσκοι, *young men*, is a title here of the *Romane* Souldiers, as in *Polybius*, νεανίσκων συντάγεσιν, the *muſtering of ſouldiers*. So Joſh. 6. 22.

6. 22. The *Septuagint* have, δυὸ νεανίσκοι κατασκοπεύσαντες, *two Souldiers went to ſpie*, and Joſh. 2. 1. & Iſa. 13. 18. τοξεύματα νεανίσκων, *the bows of the young men*, or *ſouldiers*. Dr. *Ha.* Annot. *e.*

Young men] 1 King. 20. 18. or Servants, marg. Pſal. 78. 31. *Choſen men*. Comp. the text with the marg.

Young one] Deut. 28. 57. Hebr. *after birth*, marg.

Youth] A ſtrippling, a young man, 1 Sam. 17. 55, 56, 58. Prov. 7. 7. Iſa. 40. 30.

Youthfull] Applyed unto luſts, 2 Tim. 2. 22. See *Youthly*, where the meaning hereof is ſet downe.

Y R.

Yron pan] Ezek. 4. 3. or a ſlate, plate, or ſlice, marg. See *Iron*.

Z A.

Zacharias] *Son of Barachias, whom ye ſlew between the Temple and the Altar*, Matth. 23. 35. Who this *Zacharias* was, is queſtioned among learned men, and it falls out there were very many of the name, to each of whom ſome part of this character here ſet is competible. There was *Zachary* the *Prophet*, the Son *Barachiah*, Zac. 1. 1. A ſecond *Zacharias* was the Father of *John* the *Baptiſt*. There was a third, and he a *Prophet*, and *ſlain* by the people, at *Joaſh*'s command, 2 Chro. 24. 19, 20, 21. There is yet a fourth *Zacharias*, and he (ſaith *Joſephus lib.* 4. *c.* 18.) ὁ τοῦ Βαρούχου, the *Son of Baruch*, which might well be all one with *Barachias*, as we know *Ananus* is with *Ananias*, and he was ſlain by the *Jewiſh Zelots*, ἐν μέσῳ τῷ ἱερῷ, *in the midſt of the Temple*, and that ſo immediately before the ſiege of *Jeruſalem*, that as *Chriſt* mentions *Abel* the *firſt* that was ſlain, ſo he might very fitly mention this *Zacharias* alſo, as the *laſt* inſtance of their bloodineſſe upon *holy* and eminent *men*. This I find to have been pitcht on in the *Spaniſh Bible* of *Cypriane de Valera*, where upon this verſe is this note, *whom ye killed*, i. e. *ſhall kill*; *He foretelleth the hiſtory of Zacharias the Son of Baruch, which Joſephus de bello Judaico deſcribeth, whereby the meaſure was filled up*, verſ. 32. *for which Jeruſalem war deſtroyed*. The onely objection againſt this, is the ὃν ἐφονεύσατε, *whom he ſlew*, whereas this man was not *now* ſlain at the time of *Chriſts* ſpeaking. But this is readily anſwered:

1 That the *Aoriſt* may fitly be rendred, *whom ye ſhall have ſlain*; and that it muſt be ſo, becauſe the blood of *Chriſt*, and *Stephen*, *James*, and all that ſhould fall by them in thoſe forty yeers, was contained in the πᾶν αἷμα δίκαιον, *all the righteous blood*, here mentioned, as ingredients in that judgement on the *Jews*.

2 It's ordinary in *prophecies* to uſe the time *paſt* for the *future*. And ſo Rev. 2. 19. when *Antipas* is mentioned, ὃς ἀπεκτάνθη, *who was kill'd* (who yet was not kill'd till after the time of that viſion) it's clear it muſt be ſo taken. So 1 Theſſ. 2. 16. ſpeaking of the deſtruction of the *Jews*, v. 15. which was not then come at the writing of that *Epiſtle*, he ſaith ἔφθασε in the *Aoriſt*, *the wrath of God overtook them*, or *came haſtily upon them*, εἰς τέλος, *to a finall utter deſtruction*, i. e. their *meaſure of iniquity is filled up*, and ſo this *deſtruction* ſecured to them, as if it were already faln on them. And this is the moſt full interpretation of the place, and clear from all difficulty. Dr. *Ham.* Annot. *g.* See more hereof in the word *Zechariah*.

Z E.

Zelotes] *And Simon called Zelotes*, Luk. 6. 15. In Matth. 10. 4. he is tearmed, the *Canaanite*. Many Greek Copies have Κανανίτης, others Καναναῖος, and Κανναῖος. The word comes not from the *name* of a *place*, as a πατρωνυμικὸν, but from קנה, and קנאה, *zeal*, from whence is Κανναῖος, which with the Greek termination ος, is directly Καναναῖος, a *zelote*. The Syriack hath קנגי, *Kenogo*, which ſeems to be the verſion of Καναναῖος. The matter is clear, that this *Simon*, Luk. 6. 15. & Act. 1. 13. is called Ζηλωτὴς, the *Zelote*, and Κανανίτης and Ζηλωτὴς are as perfectly the ſame as *Cephas* and Πέτρος, *Tabitha* and Δόρκας, and the like. Of theſe *Zelots* ſo famous among the *Jews*, many mentions we have in ſacred Writ. *Phinees* is looked on as the firſt to whom that name was competible, for his ſlaying the *unclean* pair in the very fact, which *Mattathias* in his dying ſpeech cals his ζηλῶσαι ζῆλον, *having zeal*, 1 Mac. 2. 54. And after him *Elias* in his apprehending the Prophets of *Baal*, and

ſlaying them, 1 King. 18. 40. which again *Mattathias* calls ζηλῶσαι ζῆλον νόμυ, *having zeal of the Law*, verſ. 58. And ſuch was this *Mattathias*, and his Son *Judas*, &c. which without any externall calling took upon them to *deſtroy* the *profaners* of the *Temple*, and were thereupon call'd *Maccabees*, which ſignifies *Zelots*. In after times, from theſe beginnings, great diſtempers and flames broke out; a multitude of men under pretence of being zealous for the Law, and honour of God, under the name of Ζηλωταὶ, *Zelots*, committing all the riots and bloodineſſe imaginable, as *Joſephus* mentioneth. Theſe impoſed this name of *Zelot* upon themſelves, *as if their undertaking were good and honorable*, and not (as indeed they were) *emulous of the worſt deeds immaginable, and even out-ſtripping all.* Theſe (as a Sect having its Originall from *Judas Gaulonita*, and *Sadduchus*) were pernicious to the *Jews*, and did not onely accelerate their totall deſtruction, but withall made it ſo miſerable and calamitous, when it came. There is little doubt, but that this *Simon* was himſelf one of this Sect, and ſo called [by that name *Simon the Zelot*. Dr. *Ham.* on Mat. 10. 4. Ann. c.

To

To the Reader of *SOLOMONS SONG*, Knowledge with Holineſſe.

WHat the Apoſtle *Peter* writeth of his Brother *Paul*'s Epiſtles, that therein *are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, unto their owne deſtruction*; [2 Pet. 3. 16.] may be truly affirmed of *this Song*, there being not onely *ſome things* but *many things*, *moſt things* herein *hard to be underſtood*, which have been *wreſted*, not onely by the *unlearned* and *unſtable*, but even by *ſome* well *commended* for *learning*.

1. That *it is hard to be underſtood*, an Ocean wherein the largeſt Elephants may ſwim, wherein the ableſt wits may exerciſe the utmoſt of their parts, abilities, judgement, learning, may appear by theſe particulars: 1 Even thoſe who have been known accompliſhed with all the ornaments of wiſdome and letters, have confeſſed themſelves puzled in it. [*See Annot. on ch.* 1. 14.] Is it not then a moſt pitiful inſolency, that rude unlearned men ſhould preſume to expound the difficulties hereof? Have we not cauſe to bewail their impudence that preſume to unfold this Book, not having ſo much as ſearched into, much leſſe turned over the whole Volume and Library of the world? [*An. on ch.* 4. 14.] Oh! how woful and ſhameful is it to admit ſuch? who being not worthy to read publickly, dare yet teach, (adventuring even on this Book) and not fit hardly to be common Souldiers, will yet be Captains and Generals. [*Ann. on ch.* 3. 8.] 2 It is not unknown to the learned, what great variety of Interpreters and Interpretations have endevoured to cleer the obſcurity and darkneſs hereof, but with ſo ill ſucceſſe many times, that they have rather increaſed then removed the cloud; whileſt among ſo many hundreds of them, very few have done any thing leſſe then what they pretended; and of all thoſe ancient and later Volumes and Libraries of Commentators, we finde a very ſmall number that are anſwerable, either to their owne undertakings, or the Readers hopes. [*Ann. in the Argum.*] 3 It is agreed on all hands, that the Book is an entire Allegory, full of profound myſteries and ſecrets (for which cauſe the *Jews* interdicted the reading of it (as of the firſt chap. of *Geneſis*, and ſome parts of *Ezekiel*) untill the age of thirty yeers (which was their *Sacerdotall* age) when reaſon ſhould be grown riper, and the affections compoſed and raiſed for ſo divine a contemplation.) A divine parable, wherein naturall and viſible things, allegorize things ſupernaturall, and under the figures of *Solomon* and his *Love*, is ſhadowed the true *Prince* of *peace*, and his *rich affections* to his *Church* and *People*. 4 Some, in ſtead of Moral and Religious, hold forth Hiſtorical and Civil affairs in handling hereof; as if this Book did prophetically comprehend in little all thoſe numerous occurrences and tranſactions which Divine providence hath diſpenſed, or ſhall, in the Church, ſince the firſt breath of that diſtreſſed Virgin, to the very laſt: But particularly to prove what they alledge, will be a hard task. Ones *Ipſe dixit*, though eminent for piety and learning, will not ſuffice. Anothers *No* (being every way his equall) will go as far as his *Yea*. 5 Whereas ordinarily one Scripture is the Interpreter of another, and by more and plainer places of Scripture, the meaning of ſuch as are more rare, dark, and obſcure, may be found out, this help is wanting here, as wherein there are many words (particulariz'd by *Mercer*, *Aynſworth*, and the *Annotator* on this Book) not to be found elſewhere in Scripture; and ſome though found in one or two places more, yet which are diſſonant from them in ſenſe and meaning. 6 Whereas other Scriptures for the moſt part may be cleered, either by the context, or by circumſtances laid down in the text, neither of them prove thus beneficial here. 7. The *Tranſlators*, *Chaldee*, *Greek*, *Tremelius*, *Vulgar*, *&c.* do not onely in their Tranſlations often differ one from another, but ſometimes are contrary each to other. What ſome render in the *Concrete*, others do in the *Abſtract*; what ſome *actively*, others *paſſively*; as theſe words in Cant. 6. 5. *Turn away thine eyes from me, for they have overcome me*; are by *Tremelius* thus read, *Turn thine eyes to me, that they may liſt me up*; and by *Aynſworth* thus, *Turn about thine eyes over againſt me, for they have lifted me up*. 8 As its ſtyle is high and lofty, ſo the wiſe Compoſer rifles and plucks all the rarities of Nature, to deſcribe his ſacred and ſupernaturall myſteries, to which the whole Creation is not enough to become an Allegory. [*An. on ch.* 7. 13.] Such is the matchleſſe riches and ſweetneſſe of the ſubject of this Poem, that the chieſeſt peeces of that rare treaſure, all the ſtore-houſe of the whole world, from both her ſpheres, contributeth thereunto (wherein who would indeed underſtand it,

muſt

muſt be well ſeen) and yet all is not ſufficient. 9 Whereas it is a *Marriage Song* of the mutuall love between Chriſt and his Church, wherein divers perſons are brought in ſpeaking each to other; namely, *the Bridegroom*, Chriſt; *the Bride*, the Church; *the friends of the Bridegroom*, the Angels and Saints, Prophets, Apoſtles, Miniſters, and Preachers of the Word of God; *the companions of the Bride*, all that follow the Church, the Churches friends, or (according to others in other tearms) *Chriſt, the Church, forain Congregations*, and the *Jewiſh Church*, Interpreters are of different judgement in their application: Some conceiving that ſuch and ſuch paſſages were ſpoken by Chriſt to his Church, which others conceive were ſpoken by the Church unto Chriſt. Thus that *this Book is hard to be underſtood.*

2. That *it hath been wreſted both by the learned and unlearned*, we have cauſe rather to bewaile then queſtion. Have not ſome received it as a hot carnall Pamphlet, formed by ſome looſe *Apollo* or *Cupid*, rather then the holy inſpiration of the true God? What reproaches have been by *Theodorus* of *Mopſveſta*, and *others*, caſt upon it? And hath it not been held by ſome, as if it were a carnall Marriage-ſong, of carnall love, written by *Solomon*, to expreſſe the affections of mutual love between him and the Daugher of *Pharaoh*, whom he loved intirely, and more then his other Wives? Do not the high-flown contemplators of the *Romane* Church laborioufly trifle, to build their idle Abbies and Monaſteries, on Cant. 1. 16. *Our bed is green?* their Invocation of Saints and Angels, on Cant. 3. 3. *Saw ye him whom my ſoul loveth?* their Order of *Hermites* or *Friers* called *Carmelites*, inſtituted by *Honorius* the fourth, in the yeer 1217. in imitation of *Elijah* and the *Prophets*, on Cant. 7. 5. *Thy head upon thee is like Carmel?* And are there not among them, who by this *Head*, would have the Pope; by *Mount Carmel*, the perpetual ſucceſſion of his Chair; as his conclave of red Hats, meant by *the purple hair?* Not to inſtance more, how many by applying all that is ſaid of the *myſticall Spouſe* here, to the Virgin *Mary*, have undone a great deal of Learning by an extreme ingredient of Superſtition? [*See the Annot. on theſe texts.*]

The premiſes duly weighed, will both *juſtifie* our *Author* for alotting a peculiar *Dictionary* to this *Book*, though *brief*, as excuſe *me* for theſe *Additions*, though ſomewhat *large*. Herein I have made uſe of divers *Authors*, ſometimes more largely, to avoyd obſcurity; ſometimes more briefly, to avoyd prolixity. The ſumme of what they deliver at large is many times here ſummed up in a few words. Unto their Expoſitions, Annotations, Obſervations, I have annexed their ſeverall *names*. If ſome words are not handled here, look for them in the common *Dictionary*. Severall paſſages might have been omitted, but that our *Author* followed the *Genevah*, not our laſt Tranſlation.

Not to detain thee longer, learn by this Book what uſe to make of the Creatures, whereſoever we are, whether alone or with others, by night or by day, in a flouriſhing or in a mean condition; upon the view of the Creatures we have alwayes occaſion of heavenly thoughts, occaſion to raiſe up our thoughts to higher matters. So long as the Winds blow, and the Rain cometh down, as the Sun and Moon endure, as Winter and Summer, Morning and Evening, Day and Night, follow each other; ſo long as our Fields produce Wheat; our Orchards, fruitful Trees; our Gardens, Hearbs and Flowers; our Bees, Honey; our Vineyards, Grapes, and Grapes, Wine; ſo long as our Merchants bring home Gold, Silver, Precious ſtones, Oyls, Spices, Calamus, Camphire, Spikenard, *&c.* as our Towers and Fortreſſes ſtand, as our Cities have Walls and Watch-men, as we have flocks of Goats and Sheep, with Shepherds to attend them; as we ſee Roſes and Lillies growing, hear Birds ſinging, can ſavour Spices, Fruits, *&c.* So long I ſay as theſe are not wanting unto us (and we have Eyes, Hands, Feet, Breaſts, *&c.*) we need not be idle this way. Are we in the Temple, in the Field, in a Garden, preſent at a Wedding, *&c.* our affections may be thus raiſed up. The *Church* is Chriſts *Temple*, his *Field*, his *Garden*, his *Spouſe*, and ſo to be highly reſpected of us, *&c.* *Chriſt* will be preſent in his *Temple*, manure his *Field*, look to his *Garden*, be *one* with his *People*, *&c.* To conclude:

Read not this Book in any caſe,
but with a ſingle eye;
Read not but firſt deſire Gods grace
to underſtand thereby.

Thine in the Lord,

A. Symſon.

A DICTIONARY OF THE Song of SOLOMON,

WHEREIN

The moſt Material Words thereof are Expounded; The Dark and Difficult Paſſages therein cleared; the Various Readings obſerved; with diverſe Comfortable Meditations, and Profitable Obſervations, occaſionally inſerted.

¶ *Foraſmuch as this Book of* Canticles *is behinde none, for worthineſſe of the ſubject, or for uſe toward the Church, or authentick authority; being inſpired of God, entreating of the moſt ſweet and ſtraight conjunction between Chriſt and his Church, and of their mutual interparting of duties; ſerving alſo to teach, improve, inſtruct, correct, and comfort: and yet many are driven from reading and ſtudy of it, through the difficulty of the ſtyle, and depth of the Argument: I have thought it worth the labour, to compoſe a ſhort Dictionary, expounding apart by themſelves, the ſeveral words of this little Book, thereby to encourage all Chriſtians, more willingly to become ſtudious in it, under hope of attaining ſome benefit by their pains. Uſe this my travail with good conſtruction of my purpoſe, and thanks to God if thou get any profit by it.* Farewell.

A B.

About] *About it*, to wit, *Solomons bed*, Cant. 3.7. The Church is the *bed-chamber* of Chriſt, and each faithful heart is his *bed*, which he guardeth by many ſtrong and watchful *Heroes*. Such are his Angels, Gen. 32.2. Pſal. 103.20. (See alſo Pſal. 34.7. & 91.11.) and his Miniſters; Heb. 13.17. but eſpecially himſelf. 2 King. 6.16. Phil. 4.7. *Annot.* They need not fear either publick force, or ſecret treachery about whom God ſetteth a guard.

A L.

A little] *It was but a little, that I paſſed from them, but I found him whom my ſoul loveth*, Cant. 3.4. or, *a very little*: meaning either time, or diſtance of place. She would not ſtay where her *Beloved* was not, but continued ſeeking other where; for neither the ſociety of Brethren, or Church, or Miniſters, can comfort the afflicted conſcience, unleſſe Chriſt himſelf be apprehended by faith. *Aynſworth.* Or, *how little was it!* All is but *little* that we doe for Chriſt, as it is ſaid of *Jacob*, Gen. 29.20. And though he doe not vouchſafe to appear preſently in all ſuch means as we uſe to finde him, leſt we ſhould aſcribe too much to means; yet it is not long, but he will manifeſt himſelf to them, that ſeek him with all their heart. *An.* The fruit of ſedulity and conſtancy in ſeeking Chriſt; it will not be long ere we finde him. To deſpiſe pleaſures, beſtow pains, manfully and courageouſly to undergo dangers for the obtaining of Chriſt, are moſt certain ſigns of his dwelling in us; though he ſeem to our thinking, and in our opinion to be far from us; nor want theſe our endeavours certain and conſtant promiſes that he will come unto us, and dwell with us. *Thomſon.* We muſt ſtay but a *little* with them that cannot tell where Chriſt is to be found, by what means he is to be found, and what it is to finde him: yea the leaſt time is too much. Such are the worldly wiſe; who are in the world for their worldly wiſdome in high repute, *Juſt. Epiſcop.* As good health is more acceptable to them

who have recovered of a diſeaſe, then unto them who were never ſick: So things long deſired delight more, then ſuch as are dayly enjoyed. *Strigelius.* Whileſt there's a relying on men and their inventions, whether our ſelves or others, there's no finding of Chriſt, but when thoſe ſhall be rejected, denyed, and Chriſt alone ſought after, it will be but a *little* ere he be found. He never returneth the deſires of his ſervants empty. Of whom (Chriſt) when I had almoſt left hoping for comfort, that gracious Saviour, who would not ſuffer me to be tempted above my meaſure, preſented himſelf to my ſoul. *Hall paraph.*

All fair] The abſolute and perfect ſpiritual beauty of Chriſt his myſtical body the Church, by imputation of his perfect holineſſe covering all deformities, and by ſanctification of the Spirit, renewing the Church, and every member in all parts of ſoul and body, though unperfectly. Cant. 4. 7. *Thou art all fair my Love.*

All fair] A type of the new Church, to which alſo theſe things are ſpoken. *Mercer.* Our holineſſe now imperfect and mingled with ſo much corruption ſhall be made perfect, that no ſpot or wemme ſhall be left in us. S. *H. Finch.* obſerves on *Solomons Song.* Thou art exceeding beautiful O my Church in all the parts of thee, for all thy ſins are done away, and thine iniquity is covered. *Hall.* Chriſt here advanceth his own work of Juſtification and Sanctification, as a perfect compleat atchievement. Regeneration is an entire work of the whole man, and renders him *all fair. Annot.* Hereby let the godly ſtriving with their own weakneſſe ſuſtain themſelves, for although in this life we are disfigured through manifold evils, and as yet carry about us much uncleanneſſe, yet Chriſt loveth us, and pronounceth us *all fair. Strigel.* Whatſoever is in thee is beautiful and lovely in my ſight. That this is true of the Church triumphant, is moſt certain, but how can it be ſaid of the Church militant, wherein there are bad, as well as good, and the good not without their faults and failings? It's not ſpoken according to that we are of our ſelves, or according to that which is found in us of our ſelves, but according to the eſtimation of his mercy, and that which he worketh in us and for us, according to his good pleaſure, having waſhen us throughly from our ſins by his own bloud, whoſe righteouſneſſe is alſo imputed unto us. *Tielman.* From hence as it ſeemeth S. *Paul* draweth his ſpeech, Ephe. 5. 24, 25, 26, 27. Such a glorious myſtical body is meet to be joyned with ſo glorious a head, and if there were any deformity remaining, how could it be united unto him? *Giffard.* Hereby Chriſt comforteth her againſt her fears and infirmities, that in him ſhe hath perfect beauty. *Aynſw.* By nature we lie in our bloud, Ezek. 16. 1. 2. There muſt be a beauty put upon us; we are *fair* with the beauty we have out of Chriſts wardrobe. The Church ſhines in the beams of Chriſts righteouſneſſe, ſhe is not born thus *fair*, but new born *fairer.* It is hid ſometimes from the Church it ſelf, who ſees only her deformity, and not her beauty; her death, but not her life, becauſe her life is hid, Col. 3. 4. Here is a myſtery of Religion. The Church is never more *fair*, then when ſhe judgeth her ſelf to be moſt deformed. Doctor *Sibbs* on Cant. 5. 9. pag. 301. This is ſpoken of the Chriſtian Church which immediately ſprung up after the Reſurrection of Chriſt, and from that time is propagated till this very day. *Brightman.* In theſe words we have a deſcription of the eſtate of the Church ſoon after Chriſts Aſcenſion, gathered and built up by the miniſtery of the Apoſtles, which they call the *Apoſtolick* or *Primitive* Church. The *fairneſſe* of the Church was acknowledged before, but never till now the *perfect fairneſſe.* All compleat *fairneſſe* or beauty ſtandeth in theſe three things. 1. In the integrity of all the parts and members of the body. 2. In the ſymmetry or fit proportion of all the members one to another. 3. In the good complexion or colour of them all. All theſe are found in this Church in comely proportion. 1. Their doctrine was free from all errour, ſo far as it was diſpenſed by the Apoſtles, Prophets and Evangeliſts of that time; and was compleat, even *the whole Counſell of God*, and was diſpenſed in powerful ſimplicity. 2. Their worſhip wherein the purity of Gods Ordinances without mixture of humane inventions, order, decency, edification of all, aimed at in all the duties adminiſtred, frequency and fervency in prayer and faſting. 3. Their Chriſtian Communion, wherein unity one with another, love and large-heartedneſſe one towards another, eſpecially to their Miniſters. 4. Their Diſcipline, where you may ſee the Apoſtles, Prophets, Evangeliſts, Paſtors, and Teachers, teaching, exhorting, ruling, preaching, writing, privately conferring, being good exaamples; the Deacons providing for the poor; both choſn by the Church, Excommunications diſpenſed,

diſpenſed, Synods impoſing no other but neceſſary things either in themſelves, or for the preſent uſe of the Church. Mr. *Cotton* on Cant. 4.7. pag. 114, 115, 116, 117.

All manner of pleaſant] To wit, *fruits*, Cant. 7. 13. all manner of pretious things, or dainties, All manner of delightful graces, all ſorts and degrees of them, none being wanting, who therefore out of the aboundance of her own ſtore could ſupply the country with all fit helps to her further gathering and eſtabliſhment. *Cotton.* pag. 229. Unto them that are in Chriſt, ſhall be plenty, aboundance of all good things. They that *abide in him, and he in them, the ſame bring forth much fruit*, Joh. 15. 5. *No good thing will he withhold from them that walk uprightly*, Pſal. 84. 11.

Aloes] The faithful, which like this moſt pleaſant plant [*Aloes*] doe bring forth moſt delectable and ſavory fruit, Cant. 4. 14. *Myrrh, and Aloes.*

Aloes] Or *lign Aloes*. It was uſed alſo to perfume with for the ſweet ſmell thereof, Numb. 24. 6. Pſal. 45 8. Prov. 7. 17. *Aynſw.* It is a tree or plant growing in *Arabia* and *India*, which giveth a ſweet odour, and is like the *Thyine* wood mentioned in Revel. 18. 12. and is uſed to ſignifie the good fame of the Church, and report of her graces, which is as a ſweet ſmell. *Aynſworth* on Numb. 24. 6. It's ſaid *there* of it, *Which the Lord hath planted*, which ſignifieth the excellency of this tree above others, and the growth in the natural place, where it beſt proſpereth; Is not the Lord the Planter of his Church? Jer. 2. 21. Shall ſhe not be *like a tree planted by the Rivers of water, that bringeth forth his fruit in his ſeaſon?* Pſal. 1. 3. This is alſo good to preſerve from corruption or putrifaction, wherewith the bodies of the dead were wont to be anointed. *Mercer. Aloes* alſo cleanſe [illegible] flegm and choler, dry up raw and cold humors, preſerve the reſt from putrifying, open obſtructions, ſtrengthens the ſtomach ſtrongly. Sutable hereunto perſecution breedeth and ſtirreth up in the faithful, graces of like efficacy, to heal the coldneſſe, hypocriſie and rottenneſſe of their ſpirits, to ſtay diſtillations of cold raw matter, to ſtrengthen appetite to the Word, to comfort the faint hearted. *Cotton.*

Altogether] *He is altogether lovely*, Cant. 5. 16. Every whit, wholly, all, nothing but lovely; or, *he is her whole deſire*, the act being put for the object, as is uſuall with other Authors: or *all of him it deſires*; or, *he is wholly deſirable*, moſt to be deſired. He is *the deſire of Nations*, Gen. 49. 10, 26. Hag. 2. 8. and all that is perfect in heaven or earth, is but a dim ſhadow of his Excellency. *Annot.* If *all* of him be deſires, deſirable much to be deſired; ſhould not *all*, with *all* their deſires, be deſirous of him? The godly ſee, finde nothing in Chriſt, or in the profeſſion of his Name, but what is wholly deſirable. Even *the rebukes of Chriſt* ſeeme *greater riches unto them, then the treaſures of Egypt.* And muſt not he be *altogether* lovely, whom ſo many (of every ſort ſome) love, of whoſe love ſo many are deſirous? The *Chaldee* expoundeth, *all his Commandements* are to be deſired. *Aynſw.*

A M.

Amana] *Look from the top of Amana*, Cant. 4. 8. This word ſignifieth *faith*, or *truth*, or a *nourſe*. Top of *Amanah*, or *head of Amanah*, which was a mountain in *Syria*, the valley and river in it was alſo called *Amanah*, and *Abanah*, in 2 King. 5. 12. and ſo the *Chaldee* here expoundeth it, *the heads*, that is, *the Princes of the people that dwell by the river of Amanah, ſhall offer a gift unto thee. Aynſw.*

Amminadab] *Like the chariots of Amminadab*, Cant. 6. 12. or, *Set me upon the Chariots of a willing people*, (the word *Amminadab* ſignifieth a *free people*, or a *vowing people*, a *noble people*, or *Prince of people*) not that any thing cometh at unawares to Chriſt in his own perſon; but becauſe to his Miniſters, that in his Name ſhall goe into the Garden of Nuts; the *Jews* ſhall appear unexpectedly to embrace Chriſts calling: They ſhall finde the *Jews* as chariots of *willing people*, ready to march with them, whither ſoever in Chriſts name they ſhall call; where alſo is intimated the *willing* readineſſe of a *willing* people among the *Gentiles*, to convey the *Jews* into their countrey with Chariots, and Horſes, and Dromedaries. *Cotton.* It denoteth the people of Chriſt, which are *voluntaries in the day of* his *power*, Pſal. 110. 3. Suſtained with *a free* (or *Princely*) *Spirit*, Pſal. 51. 14. and receiving *the word* with all *readineſſe* (or *willingneſſe*) *of minde*, Act 2. 41. & 17. 11. To ſuch Chriſt is as *Chariots* by the Miniſtery of the Word to help and haſten them forward in grace, and to defend them from their enemies. *Aynſw.* A manifeſtation of the ardent and longing zeal and deſire that Chriſt hath to behold the flouriſhings and propagations of his Church. *His ſoul made him like the Chariots of Amminadab*, that is, made him to haſten ſo, and ſo accelerate the returns of his favour, as if he had

come on the ſwifteſt *Chariots*: for as he is ſaid to *come* with his *Chariots*, *like a whirle-winde to render vengeance on his enemies*, Iſa.66. 15. So will he be as expedite and as forward to ſave and preſerve his people, whom in verſ. 20. he promiſeth to *bring upon horſes*, and *in chariots*, and *coaches*, (as the *marg.* there for *litters*) and *upon ſwift beaſts* to his *holy mountain Jeruſalem*. *Annot.* I went down into the Garden, but thought of nothing leſſe, then of that which came to paſſe. I thought to have found an obſtinate, a ſtubborn people; but found a prompt, a ready people to receive me, whereupon I was ſtirred up to be as *chariots* unto them, whereby they might be ſpeedily carryed into the Church, and be numbred amongſt the Citizens thereof. *Brightman.* With that ſwiftneſſe went I (the Church) into the Garden, that through the deſire of my ſoul I took no notice that I was like *the chariots of Amminadab*. So ſwiftly was I carryed thither, that afterward I ſeemed to my ſelf, (but not thinking) to be the very *chariots of Amminadab*: But of his *chariots* there is no mention in Scripture, nor who this *Amminadab* was. *Mercer.*

Among] *Faireſt among women*, Cant. 1. 8. Heb. *fair* (or *beautiful*) *among women*. Whereby is meant *more fair then other women*, or *faireſt of women kinde*; as the Mother of our Lord is called, *Bleſſed among women*, Luk. 1.28.42. that is, *moſt bleſſed*, or *more bleſſed then other women*; So the Lyon is ſaid to be *ſtrong among beaſts*, that is, *ſtrongeſt*, Prov. 30.30. *Aynſw.* The Church had diſpraiſed her ſelf, (tearming her ſelf *black*, verſ. 5, 6.) Chriſt recompenſeth humility, when we moſt abaſe our ſelves, he will exalt us. *Annot.*

Among thorns] Cant. 2.2. *As the Lilly is* above thorns, ſo is the Church above other people; and as the *lilly* is pricked with thorns, ſo is the Church afflicted and pricked with them. The *lillies* among the thorns are harmleſſe, we muſt be innocent as Sheep among Wolves, as Doves among ravenous birds, Mat.10 16. *Aynſw.* The Church is ſurrounded and galled, with many ſharp and cruel thorns, even as her Beloved who was crowned with them. We are beſet with them on every ſide. *Annot.*

Among the trees of the wood] Cant.2.3. The glory and dignity of Chriſt, who as much as a fruitful and well grown *apple-tree*, that is laden, and almoſt oppreſt with its own delicate fruit, exceedeth the barren trees of the wilde deſert, (which have either no fruit, or elſe ſowre and unwholeſom, fitter for Swine then men, and ſo to be cut down rather then preſerved) And as much as the choiceſt *apples* ſurpaſſe acorns or crabs, or men that feed on them are more noble, then hogs and beaſts that devour the other; ſo much and infinitely more, doth he tranſcend the chiefeſt of the ſons, or, the young men. *Annot.*

Among the Lillies] Cant.2.16. & 6. 3. It is not ſaid, that he *feedeth on them*, but *among them*. Where two or three are gathered, he is in the midſt. *Lillies* grow in great plenty and numbers, and ſuch unity Chriſt loveth, but hateth ſeparations and ſtraglings. *Annot.*

A N.

Ancient] Aged, ſuch as be old and in years, who are ſlow of ſpeech: Or (as others will) ſuch as be aſleep and dead in ſin, whoſe lips the Goſpel doth open, to ſound forth the praiſes of God, Cant. 7.9. *And cauſeth the lips of the ancient to ſpeak*. Of theſe two expoſitions the latter is moſt fit to the Text.

Angry] *My Mothers children were angry with me*, Cant.1.6. *fought againſt me*, or *railed at me*: It frets the wicked to ſee Sion proſper. *Tobiah* and ſuch as he, are galled to ſee her ruines built up, and her waſte places repaired, Neh. 6.1. *Annot.*

Angry with me] Or, *incenſed againſt me*, or *inflamed in me*, to wit, with *wrath*; to reſiſt, fight, and war in me and againſt me, as the *Greek* verſion ſaith, *fought in me*, (or *againſt me*) ſo this phraſe is uſed, Iſa.41. 11. & 45. 24. which being ſpoken there of outward enemies, may alſo be applyed to our inward luſts, as in Jam. 4. 1. 1 Pet. 2. 11. *Aynſw.*

Not to Anſwer] Not to fulfill the deſire of the godly ſoul, or not ſo ſoon to grant her requeſts as ſhe would. Cant.5.6. *I called him, but he anſwered me not.*

Anſwer] *He gave no anſwer*, Cant.5.6. This is one of the greateſt temptations, that God ſeemeth not to hear the prayers of his people, though they call day and night, Pſal. 22. 3. Lam. 3.8. But here the Spouſe hath meaſure for meaſure; becauſe *he called and ſhe would not obey, ſhe alſo calleth and hath no anſwer*. Howbeit *his ear is not heavy that it cannot hear*, Iſa.59.1,2. *Aynſw.* It is admirable counſel, Heb. 12. 25. Not *to neglect him that ſpeaketh*, not to ſhift him off by any frivolous or idle excuſes, for ſo the *Greek* word there μὴ παραιτήσασθε imports. The Spirit of God is gratious and patient, but yet

yet juſt and ſenſible of affronts, and therefore not to be grieved. If we be deaf to his voyce, his ear will be heavy to our prayer; either to puniſh our former diſobedience, or elſe to illuſtrate more his own grace, which like other Jewels becomes moſt eſteemed, when moſt difficult to obtain. *Annot.* When it falls out thus with us, 1. We muſt beleeve againſt beleefe, (as it were) hope againſt hope, and truſt in God. 2. Labor for an abſolute dependency upon Chriſt, with a poverty of ſpirit in our ſelves. 3. Stir up our graces, ſet them on work (It is a ſign of future victory, when we are diſcontent with our preſent ill eſtate). 4. Have recourſe to former experience. 5. Wait Gods leiſure, for he hath waited ours. Dr. *Sibbs.* The *Hebrews* (in their *Chaldee* paraphraſe) apply the affliction here prophefied of to the ſins and captivity of *Iſrael*, mentioned 2 King. 17. 6. 1 Chron. 5. 25, 26. at what time, though the Prieſts (as they ſay) offered oblations, and burnt incenſe, yet were they not accepted, *Aynſw.* Others refer it unto the time of *Joſiah*, who though a good King, yet could not retain the reverſion of the decree touching *Judahs* going into captivity, *Mercer.* Mr. *Cotton* refers it unto the times from *Conſtantine* till the reſtoring of the Goſpel, and reforming of the Church by the Miniſtery of *Luther*, pag. 141.

A P.

Appear] Cant. 2. 12. are ſeen, diſcovered, beheld, made manifeſt unto the view.

That appear] Cant. 4. 1. & 6. 5. Or, that *appear ſmooth*, that *gliſter*, as the *hair* of fat cattel is *ſmooth* and *ſhining*. The *Hebrew* word *Galaſh* is not uſed but in this place, and again (in like ſenſe) Cant. 6. 5. The *Greek here* tranſlateth *are revealed*, or *appear*, but *there*, *doe come up*. *Aynſw.* The *tender Grape appear*. Heb. *open*. Cant. 7. 12. *marg.*

Apple tree] Cant. 2. 3. The Church ſetteth forth the excellency of Chriſt by the ſimilitude of an *Apple-tree*. 1. It's a tree of a low or middle ſtature, not tall as the *Cedars* of *Lebanon*, or *Oakes* of *Baſhan*, which may put us in minde of his humility. 2. As the *apple-tree* hath more variety of fruits, then any other tree that groweth, (it is not eaſie to reckon up the many ſorts of *apples* of different taſte) So Chriſt excelleth in variety of graces, which he beſtoweth on his Church. 3. As it exceedeth the barren trees of the wilde deſert, which are either void of fruit, or that they bear, is ſowre and unwholeſome: So much, and infinitely more doth Chriſt ſurpaſſe, tranſcend all others. *God hath anointed him with the Oyl of gladneſſe above his fellows*, Pſal. 45. 7. He is *full of grace and truth*, Joh. 1. 14. *of* whoſe *fulneſſe have all we received, and grace for grace*, verſ. 16. 4. 4. As the ſhadow is comfortable unto the weary traveller, ſo is Chriſt unto the weary ſoul. Not a *ſhadow* as *Egypt*, Iſa. 30. 2. as *Heſhbon*, Jer. 48. 45. which mock and delude thoſe that ſeek for ſhelter under them. But a *ſhadow* as good Princes are, Lam. 4. 20. Nay, better then they, a broad, indefective, continual ſhadow, under which if we put our ſelves by faith, (which is a kinde of dark ſhadow too) and hope (for ſitting is the poſture of attendance, as well as eaſe) we ſhall be ſecured from the flames of divine diſpleaſure, from the curſes of the law, and from all afflictions and judgements. *Annot.* 5. Both its leaves, buds, bloſſomes, fruits, have an excellent and ſweet ſmell; oh how odoriferous is Chriſt! He is wholly delectable, his Conception, Incarnation, Nativity, Life, Death, Burial, Reſurrection, Aſcenſion, Mediation, his Word, Ordinances, *&c.* all ſmell ſweetly. What is ſaid of his Word, may be ſaid of all the reſt, *How ſweet are thy words unto my taſte! yea ſweeter then honey to my mouth*, Pſal. 119. 103. 6. Both its leaves and fruit are medicinable. And is not Chriſt that *tree of life*, yeelding fruit, whoſe *leaves are for the healing of the Nations*, Rev. 22. 1? Mr. *Cotton* ſaith it implyeth an inferiour Magiſtrate, as *Gedaliah*, pag. 55, 56.

Under the Apple-tree] Cant. 8. 5. Chriſt, or the Church of the *Jews*, by his power raiſed up his Church by the means of ſome inferiour Magiſtrate, reſembled here by an *apple-tree*. *Cotton.* Faith as it hath wings to fly up to heaven to the very ſeat of glory, and there to apprehend Chriſt ſitting at the right hand of his Father: ſo in his humility here it beholdeth that excellency which the world is not able to conceive. *Finch.* The *apple-tree* of old time was dedicated to *love*. So that in this we may conſider the love in which Chriſt reſteth toward his Church: for were it not for that unchangeable love, which he beareth towards her, how ſhould ſhe finde him, or where ſhould ſhe finde him? *Giffard.* The tree of life and grace, whoſe ſhadow and fruit had been delightful and ſweet unto her, and to which tree Chriſt himſelf was likened, ch. 2. 3. So ſhe by faith taking hold on the Covenant of Grace and promiſes of life in Chriſt, called on his Name in her ſorrows,

and ſtirred him up for help and comfort. *Aynſ.* The words may be applyed to Chriſt, whoſe grace alone, did and doth raiſe up his Church depreſſed and ſain under the *apple-tree*, that is, either lying in a poor unpitied eſtate, Ezek. 16. 5. almoſt deſolate and ready to periſh, as *Elijah* under the *Juniper-tree*, 1 King. 19. 4. or elſe lying under the *tree of offence* after eating the forbidden fruit, (which many will have after the old tradition to be an *apple-tree*) and not able to raiſe her ſelf, untill aſſiſted by him, who *bare* her *ſins in his own body, on the tree*, 1 Pet. 2. 24. *Annot.*

Apples] *Comfort me with apples*, Cant. 2. 5. or *ſtrew me* with them, or *ſpread me*, make me a couch, boulſter me up with the *apples*, to keep me from ſinking, and to refreſh my ſpirits which languiſh: for *apples* are fragrant and revive by their odour, eſpecially thoſe which grow on that tree, verſ. 2. whereby is meant the comfortable doctrines and fruits of Chriſt, mentioned verſ. 3. which the *Chaldee* explaineth, *the interpretation of the holy words*, which are ſweet like the *apples* of the Garden of *Eden*. *Aynſworth.* Annot.

The ſmell of thy noſe like Apples] Cant. 7. 8. The Church and they that live in it ſhall ſmell a fragrant ſavour of the good converſation of the people; the ſmell (not which the noſe yeeldeth, but) which is yeelded to the noſe, (to thy ſavory diſcerning) ſhall be ſweet and comfortable as that of apples. *Cotton.* Men doe uſually breath at the noſe; then this is to declare that the Church ſhall breath out nothing but ſweetneſſe. All that approach neer unto her ſhall ſmell the ſavour of her ſweet breath. *Giffard.* Apples have a ſweet ſmell, whereby languiſhing ſpirits are much refreſhed, which is alſo much available for the procuring of love. *Brightman.*

A R.

Ariſe] Cant. 2. 13. Shake off all that dull ſecurity wherewith thou haſt been held. *Hall.* Riſe I ſay, I command thee by virtue of my authority. *Thomſon.* The more theſe things excell, the more we muſt enforce our ſelves to follow after them: to perſue them ſpeedily to goe out of our ſelves, and to come to Chriſt. *Finch.* The bidding her *ariſe*, plainly pointeth at the *Gentiles* eſtate, who did *ſit in darkneſſe and in the ſhadow of death*, Luk. 1. 79. As our predeceſſors, ſo do we naturally ſit in ſin, and that which the whole Church is called unto, the Apoſtle calleth every particular ſoul to, *Ariſe from the dead, and Chriſt ſhall give thee light*, Epheſ. 5. 14. *Clapham.* Chriſt redoubles his call, knocks, and knocks again untill we open.

So teſtifying 1. his own great love by theſe importunate iterations.

2. Our duty and concernment in it, which is ever to be *ariſing* and getting forward.

And 3. accuſing our dulneſſe and unwillingneſſe to hear his voyce. *Annot.* Sitting or lying ſtill fitteth not with a Chriſtian in this life, who is called to *run the way of Gods Commandements*, Pſal. 119. 32. And *to follow the Lambe whitherſoever he goeth*, Rev. 14. 4. By our own default and negligence we want the comforts of Chriſt and his Communion. *Aynſw.*

Arm] Cant. 8. 6. As the *heart* ſignifieth inward love, ſo the *arm* of Chriſt ſignifieth his outward manifeſtation of love, by helping, bearing, and ſupporting her in all her infirmities through his power, Pſal. 77. 16. and 89. 11. Iſa. 40. 10, 11. *Aynſworth.* As *a ſeal upon thine arm*, Let me be continually in thy ſight and remembrance. And becauſe the *heart* is the ſeat of the will, and the *arm* of ſtrength, therefore ſhe deſireth his deep affection and mighty ſtrength and power alwayes to be preſent with her, for her comfort and peace. *Cotton.* Keep me ſure in thine arms, as that which thou holdeſt moſt pretious. *Hall.* She deſires to be moſt neerly joyned unto him as a pretious jewell both in his heart and upon his hand, ſo that he may always mind her, and have her in his ſight, for we know that whatſoever a man loveth with the greateſt love, that he deſireth to be neer unto, yea even faſtened unto it. *Giffard.* He hath us alwayes as *a ſeal upon his arm*, who can pull us from him? Being upon his *arm* we are continually in his ſight, his eyes are upon us alwayes, and his providence watcheth over us, whereſoever we doe become; what evill can betide us? *Finch.* She deſireth ſo to be joyned unto him, ſo to cleave and ſtick faſt to him, as the type or figure doth, which the impreſſion of the ſeal hath made. *Brightman.*

Armour] Cant. 4. 4. Which was either a place for exerciſe of military diſcipline, or elſe for keeping all weapons of war, *Annot.* The Hebrew word *Talpijoth* uſed onely in this place, ſeemeth to be derived of *Thalah*, to *hang*, and *pijoth* two edged ſwords, meaning all inſtruments to offend or wound the enemy, as *bucklers* and ſhields after mentioned were to defend her ſelf, *Aynſ.* It ſeemes *Davids* mighty

mighty men hanged up their ſhields in this Armory againſt times of war, and ſo in like manner all the Worthies of *Iſrael*. All the faithful before Chriſt, hanged their ſhields of faith upon Chriſt, in whom the faith of his Church was as a ſtrong armory. *Cotton.* Here is meant the force and power of the whole armour of God, Epheſ. 6. which the Lord doth arm all the faithful withall, that they may be able to ſtand againſt all the aſſaults of the Devill. *Giffard.* Here is ſet forth the large and various exerciſes and trials of faith, in which every grace hath a part, and in which alwayes our faith is victorious; for her ſhields will prevail againſt all the ſhields of the earth, whoſe weapons when formed againſt her ſhall never proſper, but either be broken in peeces, or elſe taken and hung up as trophees of her conqueſts, as thoſe were, 2 Sam. 8. 7. Ezek. 27. 10. *Annot.*

Army with Banners] The Spouſe or Church of Chriſt here upon earth, which being well conſtituted, is ſtrong and terrible to the hoaſt of Hell; even as an Army that is ſtrong, and marcheth with Banners and Enſignes, is very terrible to the adverſaries. Cant. 6. 3. *Thou art beautiful my Love, terrible as an Army with Banners.* The life of a Chriſtian is a warfare upon earth, for the enabling of him to fight the Lords battels, God infuſed into his heart an Heroical and noble courage; for though he fall, yet he riſeth up again; though he be overtaken, yet he getteth out and recovereth his ſtrength, which maketh Satan to fear the faith of a Chriſtian, becauſe he knoweth it is built upon that rock which the gates of Hell cannot prevail againſt. *Finch.*

Two Armies] Cant. 6. 13. or, *Mahanaim.* marg. The awfull Majeſty and grace of the Church, which is like that of a well diſciplined Army, or elſe the happy union & reconciliation of the two Churches (Jew and Gentile) which like two armies joyned together, do with mutual conſent and thankfulneſſe ſing to God praiſes and thanks of victory, going forth *in the dances of them that make merry* as is promiſed, Jer. 31. 4. and more particularly, Rev. 5. 9. & 7. 10. & 19. 6. Others refer this ſimilitude either to the ſpiritual luſtings, and conflicts of the fleſh and ſpirit, which are like *Jacob* and *Eſau*, or (as the text) like *two Armies* fighting in the Church; or elſe to thoſe many perſecutions and afflictions to which ſhe is expoſed, which make her unfit to be looked upon or deſired. *Annot.* Ye ſhall ſee in me nothing elſe, but a certain terrible and wonderful Majeſty, as may be ſeen in Armies ſet in battel aray; or, as two Armies come to meet their King in companies, that they may receive him honorably, and he may march in the midſt of them. Let them who deſire to be joyned to the Church, know that there is therein as it were a perpetual ſtrife againſt moſt powerful enemies, againſt whom ſhe orderly goeth on, as a company of ſingers or dancers, that ſhe may be more terrible unto them. *Mercer.* Hereby is ſignified both the deliverance of the *Shulamiteſſe* out of her miſeries, and the joy of men and angels for her victory, Luk. 15. 10. Pſal. 34. 8. *Aynſw.* The *Shulamite* ſhall vindicate her ſelf by armes from the power of her enemies whom ſhee now ſerveth. Both *Gog* and *Magog*, *Turk* and *Tartare*, with all the wicked *Mahumetans*, ſhall be utterly deſtroyed by the ſword of the converted returned *Jews*, Ezek. chap. 38. & 39. Dan. 11. 44, 45. Rev. 20. 9. Zech. 9. 13. *Brightman.* Look upon her, tell me how you finde her. Is ſhe not moſt brave, glorious, and gallantly attended? Verily when I doe behold her, and all her troopes coming forth to meet me, me thinks I am in the midſt of the Tribes of *Iſrael*, and of all thoſe Worthies that skipping and leaping with ſongs and dances, and all kinde of holy merriments came to receive *David* at *Mahanaim*, when God brought him back unto his Kingdome. *Finch.* The Legions of the Church digeſted into Troops with Banners, that is, the various gifts of divers members, for the edification and defence of the common body, being divided into their places and orders, not onely doe not yeeld unto any humane force, but are very formidable, unto the ſpirits of the air, and their Chief: yet is this our fight, but a play; warfare, a triumph; appearing not as fighters, but as a company of ſingers, or dancers. *Tomſon.* The *Jews* at their converſion ſhall aſſemble for the eſtabliſhment of the Kingdome and Throne of Chriſt among them, after they ſhall be brought to ſee their foul errors in caſting off Chriſt ſo unworthily ſo long a time. *Cotton.*

A S.

As] Cant. 1. 5. & 2. 2, 3. & 4. 1. is an adverb of compariſon, pointing out the likeneſſe of one thing to another, and is in effect the ſame with *like*, as *Tremelius* rendereth it. Cant. 1. 5. but it is to be extended no further then the circumſtances in the Text will bear.

Aſleep] Cant. 7. 9. *Cauſing the lips of thoſe that*

that are asleep to speak. Such shall be the sweet and powerful efficacy of the Doctrine of the Church, as shall cause the sleepy and drowsie professors, whether amongst *Jews* or *Gentiles*, to open their mouths, and speak plentifully to Gods praise. *Cotton.* I will make, that whether they (Pastors and Bishops) conceive publick prayers; or publish my praises in the Assemblies of the faithful, or preach my Word to my people, they shall (like most generous Wine) awake both their own & the sleepy senses of the whole Church, and make eloquent the tongues of them that are sleeping. *Tomson.* Able to put words both of repentance and prayer into the lips of him that lies asleep in his sins. *Hall.* Thy tongue (the Preaching of the Gospell) shall be as pure, strong, and pleasant Wine, of the best smell and savour, sprinckling and leaping lovely, frisking in the cup; whereby even those that sleep, and are dead in their sins and trespasses, shall be awakened, and with new lips and words sound forth thy praise. The preaching of the Gospel is that which raiseth men out of the sleep of sin, and maketh them to speak with new tongues to the praise of the glory of God. *Finch.* Great is the power and vigour of the Gospel, chiefly when it sinks into the heart, and is there warmed and cherished by devout and holy meditation; like good Wine it will declare its virtue, and excite even those that were asleep before, to utter the great things of God. *Annot.* By *sleepers* are here meant sinners awaked and quickned by the Word Preached, as it is said Ephes. 5. 14. and was promised Isa. 26.19 and *Ezekiel* by prophesying raised to life the dead bones of the house of *Israel*, Ezek. 37. (which also the *Chaldee Paraphrast* alledgeth in opening the place. And not only dead men, which are said to be *asleep*, Dan. 12. 2.) but others also that live, and through negligence or security fall *asleep*, (Cant. 5.2.) are enabled by this spiritual Wine to speak, for having drunk thereof, they forget their poverty, and remember their misery no more, Prov. 31.6, 7. See Isa. 57.18,19. *Aynsw.*

A W.

Awake] Cant. 2.7. & 3.5. & 8.4. To provoke Christ to exercise his Church by any change of their estate till it shall please himself. To disturbe the peace of the Church, and to provoke Christ again to leave them desolate. *Cotton.* Either through idleness, or disorderly walking and following after sinfull pleasures to grieve the Spirit, and to give Christ cause when they may have and hold him to disjoynt himself from them. *Finch.* To drive away Christ from his Churches embraces. *Brightman.* The *Gentiles* are adjured, and all they who boast themselves to be of the Church, that they disturb not its peace, which is a most sweet sleep, wch the Bride taketh with Christ her Bridegroom, lest they rend the Church and spoil its Ministery and order. *Mercer.* He solemnly forbids all that have relation to her, that they take heed (as they will answer it) of troubling her peace or truth which she had received by any false novelties of doctrine, or uncharitable contentions. *Annot.* Take heed how you vex and disquiet my merciful Saviour, and grieve his Spirit, and wrong his Name with your vain and lewd conversation, and doe not dare by the least provocation of your sin, to interrupt his peace. *Hall.* The Lord is said then to *stir up* or *awake*, when he delivereth his Church out of troubles, Psal. 78. 65, 66. and the Church then *stirreth* up the Lord, when it earnestly prayeth for such deliverance, Ps. 44. 24, 25. The *Chaldee Paraph.* and other *Hebrews* understand it so here, but apply it to the deliverance of *Israel* out of *Egypt*, which might not be untill the time appointed of God. And if we take it in this sense, the daughters of *Jerusalem* are charged to suffer affliction, for and with Christ, in faith and patience unto the coming of the Lord, Jam. 5.7. & 1 Pet. 5.6,7. and not to provoke him by murmuring or otherwise, through fear or unbeleef; a figure whereof may be seen in Christ sleeping in the storm, and the Disciples awaking him, Mark. 4. 37. 40. But it may be applyed unto the stirring and provoking of Christ by sin, for which he often departed from his people, and chasteneth their transgressions, Exod. 23. 20, 21. Isa. 59.2. & 63. 10. that they should by no meanes grieve the holy Spirit of God, Ephes. 4.30. *Aynsw.*

Awake] *O North-winde*, Cant. 4.16. *stir up*, or *raise up*, (thy self) thou North-winde. Though the North and South windes be of contrary qualities, as cold and hot, moist and dry, yet are they both fitting for the Church her estate, which sometime needeth sharp reproof, and sometime calm and gentle consolation. *Aynsw.* He never denyeth his Spirit to those that ask it with a true faith, but is ready to grant the desires of his servants to make them fruitful and aboundant in every good grace. *Finch.* See *North winde.*

Aware] *Or ever I was aware*, Cant. 6. 12. Heb. *I knew not*. marg. He knew not, neither was aware of the forwardneſſe of his people, which was beyond mans expectation. *Aynſw.* But did not Chriſt know what the ſtudy and cheerfulneſſe of this people would be? Theſe things are ſpoken hiſtorically, that their Converſion would be beyond expectation, Iſa. 49. 21. *Brightman.* The words excellently note the affectionate haſte and deſire, wherewith Chriſt was carryed on in a kinde of inſenſible manner to reviſite his Church, and reſtore comforts to her. *Annot.* So earneſtly did I long to reviſit thee, and to reſtore comfort unto thee, that I haſted I know not which way. *Hall.*

B. A.

Baal hamon] Cant. 8. 11. A place not far from *Jeruſalem*, ſay ſome, a *Valley*, or *plain*, or *Lord of ſtore*, to wit, of *Wine*. The Greeks ſay, ἐν ἔχοντι πλῆθος, ἐν κατοχῇ ὄχλου, where the *comprehenſion of people*, that is, *of plenty*, was. Indeed ſo populous is the Church of Chriſt, that ſhe marvelleth at her encreaſe of children, & asketh in the Prophet, *who hath begotten me theſe?* Iſa. 49. and the children cry, *the place is too ſtraight for us*. Her beginning was at *Jeruſalem*, but being thence abandoned, *migravit, non periit*, ſhe travelled, periſhed not: *Pulſa de civitate, ab Univerſitate excipitur*, being expelled the City ſhe is received of the whole world. *Dr. Kings Sermon.* It is by interpretation *the maſter*, (or *owner*) *of a multitude*; meaning hereby either the world among the multitude whereof Chriſt hath his Church; or in reſpect of the much fruit it yeeldeth unto God, or ſhould yeeld being ſituate in a fertile place, which he had bleſſed with his grace, ſuch as in Iſa. 5. 1. is called *the horn of the Son of oyl*, that is, *a very fruitful hill*, *Aynſw.* A place ſo fruitful, that for excellency it was called, *the Lord of a multitude*, or *the owner of a great encreaſe*.

Banner] The love of Chriſt, dying for the Elect, and in his Word preached, drawing them to faith in him, to be waſhed, and juſtified, and ſanctified by him, even as bands and companies of Souldiers are gathered to their Captain under their colours, by Banners ſpread and diſplayed, Cant. 2. 4. *Love was his banner over me.*

His Banner] Or *his ſtandard*, a flagge or *Enſigne ſpread abroad*; a warlike ſign, as in chap. 6. 4. 10. the Church is ſaid to be *terrible as an army with Banners*. And the *Banner lifted up*, is a ſign of fighting with joy and victory, as in Pſal. 20. 6. *We will ſhout joyfully in thy ſalvation, and in the name of our God we will ſet up the banner.* So Chriſts *banner over* her, ſignified his *defence*, and the *victory* which he giveth over all her enemies, ſin, Satan, and the world: alſo the *ſign*, that as all ſouldiers do come under their own *Standards*, Num. 2. 2. So ſhe under the *Goſpel*, the *Enſign* of Chriſts love towards her. *Aynſw.* The uſe of *Banners* is notorious, both in the *march*, in the *Battel*, and in the *Triumph*, in all which they are reſpectively either directions, or encouragements, or trophies: and ſo is Chriſt himſelf the *Enſign* of his Church, Iſa. 11. 10. to gather, to conduct, to animate, to glorifie them, and to *lift up his Standard* againſt their enemies, that is, to chaſe them and put them to flight, Iſa. 59. 19. In this *Enſign* the *Motto* or *deviſe* is nothing elſe but *love*. *Annot.* Above all care is taken for the ſafe keeping of the *banner*. Upon the beholding whereof, the ſouldier though over maſtered, deſpaireth not, but retireth thither for ſhelter, keep Chriſt, have recourſe unto him when thou findeſt thine enemies too ſtrong for thee.

Banquetting houſe] Cant. 2. 4. Heb. *Houſe of Wine.* marg. or *treaſures*, by which ſome underſtand the *Scriptures*, others the *publick Aſſemblies*, and *Ordinances* unto which Chriſt like a liberal houſe-keeper invites, and even compels, (when we deſerve rather dungeons, and houſes of bondage) and whoſe conduits and channels run with the *beſt Wine*, that is, with pureſt joy and comforts, by which the heart is revived and made merry, and ſo tranſported, that as if made *drunk with Wine*, they were derided by thoſe that beheld them, Act. 2. But chiefly the Spouſe in this place glories how her beloved delivered to her the unſearchable riches of the Goſpel, and gave power in the manifold offices and adminiſtrations of it, to diſpenſe them, 2 Cor. 12. 7. Epheſ. 3. 8. *Annot.* Hereby may be underſtood either the *Winecellar*, the place where Wine is kept; or rather the *Banquetting houſe* where Wine is drunk: for cellars are called *the Treaſuries* or *Store-houſes of Wine*, in 1 Chron.

27.

27.27. *Wine*, beſides that it ſlaketh thirſt, cheereth alſo the heart of man, Pſal.104.15. cauſeth him to forget his ſorrow and miſery, Prov.31.6,7. comforteth the ſick by cheriſhing and augmenting the vital ſpirits. By *this* the Church ſignifieth encreaſe of grace from Chriſt, as the fruit of the Vine excelleth the fruit of the Apple-tree, and is more comfortable unto the heart. And as her troubles and temptations were encreaſed, ſo was his grace towards her for ſpiritual conſolation, 2 Cor.1.5. *Aynſw.* Such is the nature of *Meſſiahs* love that it is a continual grower, riſing like *Nilus*, and *Jordans* waters, *over their banks*, A well of water *ſpringing up to eternal life*, Joh. 4.14. This *banquetting houſe* alſo teacheth us the variety of his love. Love may be enlarged by enlarging one and the ſame gift: but when this love enlargeth it ſelf by diſtribution of ſundry comfortable gifts; ſo much the more it is loveſome. He brings not the faithfull to his ſtorehouſe, for adding only *faith* to *faith*, but alſo to *faith* patience, to *patience* experience, &c. *Jam.*1.3. Rom.5.3,4,5. Gal.5. 22,23. *Clapham.* Chriſt uſeth as it were certain degrees in ſanctifying his Church, as firſt he affords her his preſence, then beſtoweth on her ſome ſweet kiſſes; feedeth her eyes with his view, delighteth her ears with his ſpeech, thereafter admitteth her to his Table; (by bringing her into his *banquetting houſe.*) *Tomſon.* Wine-cellar, is a low vault under the ground, dark, cold, raw, and gloomy; yet repleniſhed with veſſels of liquor, which refreſheth and enlargeth the heart, and openeth the mouth. This houſe to the Church was *Babylon*, whither God brought his people into captivity, which at firſt view ſeemed doleful and heavy, but afterwards yeelded to them many ſweet taſtes, yea deep draughts of Gods favour. *Cotton.*

Barre] Whatſoever Chriſt toucheth, though mean (as a bar of a door, or handle of a bar) he filleth with abundance of his grace. Cant. 5. 5. *My finger dropt down Myrrhe upon the handles of the bar.* See *locks* according to the laſt Tranſlation.

Barren] Unfruitful, unprofitable, and empty of graces and good works, Cant.4.2. *None is barren among them.*

Barren] is that *which beareth not*, Iſa.54.1. But the word here uſed ſignifieth either miſcarrying in the birth, or loſſe of that which is brought forth, by robbery, death, or the like. So this denoteth the ſtedfaſtneſſe of every *tooth* in his place, after it is brought forth. *Aynſw.* The Paſtors of the Church ſhould be faithful guides to others both by their life and doctrine, that ſo there may be no abortions, no miſcarriages in the Church; that none of her ſons may be ſnatched out of her hands by any power of wickedneſſe. *Annot.* So the Apoſtles and the ſeventy were fruitful in bringing home many lambs to Chriſt. *Cotton.*

Bathrabbim] Cant.7.4. or (as the *Greek* interpreteth it) *daughter of many.* *Tremelius* turns it *portam frequentiſſimam*, a *gate moſt frequented*, (which others verſions render, *the gate of the daughter of the multitude*, or, *of the Nobles. Annot.*) So that it was *a gate* frequented of many, and it may be a *gate* where the Judges ſate; for publick judgements and aſſemblies were at the *gates*, Ruth. 4.1. 2 Sam. 19.8. Lam. 5. 24. Wherefore if *Heſhbon* be not the proper name of a City, theſe *pools* may be thought to be at ſome *gate* of *Jeruſalem*, where many people aſſembled, as in Neh. 8. 3. The *Chaldee* applyeth it to the Governours that ſate *in the gate of the houſe of the great Council. Aynſw.* So *Mercer* for the ſignification of the word, and the reaſon thereof.

B E.

Beames of Cedar] The great ſtrength, continuance, worth, and commoditie of the Church (that houſe) and every faithfull ſoul, wherein Chriſt dwels by his Spirit, as in his own Temple, Cant. 1.17. *The beams of our houſe are Cedars.* The Cedar is a precious, durable and commodious wood for building.

Beams] Or, the *rafters*; it meaneth the timber whereof beams or rafters are made, which are called by this name, when they are cut down in the wood, as in 2 King. 6.2.5. *Aynſw.* The holy Scriptures held forth by the Prophets and Apoſtles are as the beams of the Church, principal and ſtrong peeces: and thoſe beams are like *cedars*, which are the moſt excellent of trees for height, ſtrength, ſweetneſſe, continuance, and all other noble properties. It is written by *Pliny* and *others*, that the Temple of *Diana* at *Epheſus* (which was 400 years before it was finiſht) had doores and gates of *Cedar*, which looked then as freſh and beautiful, as if but newly made. This is nothing to the ſtability and glory of the Church, which ſhall never rot ſo, as to become ſubject to utter corruption, but her members ſhall flouriſh and endure as the *Cedars*, Numb.24.5,6. Pſal.92.13. All poyſonous and corrupt humors ſhall be purged out,

out, and ſhe ſhall be as a rock that cannot be ſhaken for ever. *Annot.* Theſe words ſet out the beauty of the Church in regard of the repairs of the Temple made by *Joſiah*, ſaith Mr. *Cotton*; and before him Mr. *Brightman*. Miniſters placed over their Brethren ſhould in ſpiritual gifts be taller then the people by the ſhoulders (as one alludeth to *Sauls* talneſſe.) They ſhould herein alſo reſemble the *Cedar* not to admit of any worm, (worm of conſcience) for that was it that conſumed *Balaam*, *Judas*, *Demas*, ſpecially the worm *covetouſneſſe*, whoſe nature is to bore through, 1 Tim. 6.10. But faſt they muſt ſtand in the faith, and being ſtrong ſuſtain the infirmities of others; yea (*Cedar*-like) their Miniſtry is of nature to kill the quick, and to quicken the dead, that is, by the power of the law to mortifie the proud *Phariſee*, who in his conceit liveth and is righteous, but with the doctrine of faith (or Goſpel) to quicken the poor *Publican* that ſeeth and confeſſeth himſelf to be dead in ſins and treſpaſſes. *Clapham.*

Beare twins] Cant. 4. 2. As fruitfull Ewes bring forth twins of equal bigneſſe, ſo the teeth are ſet in double ranks one anſwerable to another. *Aynſw.* The doctrine of thoſe that chew and prepare the heavenly food for thy ſoul is never in vain, but is ſtill anſwered with plentiful encreaſe of ſouls added to the Church. *Hall.* The ſeventy being ſent out two and two endewed with equal both power and gifts, to preach the Goſpel, *returned again with joy*, ſaying, *Lord, even the Devils are ſubject to us through thy Name*, Luk.10.19. To whom our Saviour, *I beheld Satan as lightning fall from heaven*, verſ. 18. as if at the voyce of the Goſpel by a certain force he had been thruſt out of his Kingdome. What hope was there not of an happy bringing forth, that which being deſtroyed which was formerly wont to cauſe untimely birth? *Brightman.* This declares that a true Paſtor cannot be barren, yea that all his delight, treaſures and riches are in the fruitful and happy encreaſe of his flock. *Tomſon.* As Sheep are fruitful and many times bring forth twins, ſo ſhould both the Paſtors of the Church and all other Chriſtians, they ſhould encreaſe both in contemplative and in practical duties, they ſhould abound in all holy exerciſes of charity, both towards God and man, and be faithfull guides to others both by their life and doctrine. *Annot.*

Beautiful] Cant. 6. 4. *Thou art beautiful, O my love*, or, *art fair*, as being beautified with manifold graces, for which Chriſt doth here commend her. *Aynſw.* True repentance waſheth away all the ſpots and deformities that our ſins bring upon us. *Finch.* If Chriſt juſtifie, who ſhould condemn? They whom the world ſleight, deſpiſe, diſeſteem, cenſure, condemn, Chriſt loveth, approveth, commendeth. If we appear beautiful in Chriſts ſight, and be of him ſo accounted, it's no matter how we appear in the eyes of others, how others account, reſpect, eſteeme of us.

Beautiful ſteps] Ways and works, ſeemly and right, ſuch as be the ways of the godly, whereas the ways of the wicked ones be crooked and unſeemly, Cant. 7.1. *How beautiful are thy goings or ſteps?*

Our Bed is green] The Procreation of children unto God in Chriſt, in that ſpiritual birth, by the immortal ſeed of the Word. For the Church is ſo a Virgin, as ſhe is the Mother of all Gods children, Can. 1.16. *Our bed is green.*

The *houſe* of God was the Temple, the *bed* in the houſe were the Ordinances of God wherein God was wont familiarly to embrace his Spouſe and ſhe him. Theſe in *Joſiahs* time flouriſhed in greateſt purity, ſo that *there was no Paſſeover like unto his*. It is an alluſion to the Spring-time, when the Worſhip of God began to flouriſh again, after a winter time of mirie and dirty pollutions. *Cotton.* From this our mutual delight and heavenly conjunction there ariſeth a plentiful and flouriſhing encreaſe of thy faithful ones in all places, and through all times. *Hall.* The place of ſpiritual conception, wherein by *bed* (the place of conception) affirmed to be *green* is intended the Churches fruitfulneſſe by converſing with the ſpirit of Jeſus, by whoſe over-ſhadowing a ſpiritual ſeed is begotten, alluding herein to a *green* flouriſhing tree, which either hath fruit upon it, or at leaſt miniſtreth hope of fruit in due ſeaſon; becauſe ſuch *greenneſſe* is a teſtimony of a vegetative ſpirit of life within it, Pſal. 1.3. *Clapham.* The Church being won by Chriſt, and all things as ſhe thought being ready for the ſolemnizing of their marriage, ſhe now ſues unto him for this ſpiritual conjunction that ſhe might be made fruitful by him. Hereby the Church ſignifieth that by her Communion with Chriſt (whether by the ſimilitude of *bed* or *board*) ſhe became flouriſhing and fruitful; as it is ſaid of them that *are planted in the Lords houſe*, Pſal. 92.13, 14. which is agreeable

unto

unto the nature of the Goſpel where it is received by faith, Col. 1. 6. 10. *Aynſworth.*

Bed by night] Drowſie ſecurity and coldneſſe, in which all natural men doe neſtle, and all Gods children (according to the fleſh, ſo far as they be unregenerate) could be content to be quiet, were they not moved by another Spirit, Cant. 3. 1. *In my Bed by night.*

The Bed] Sometime ſignifieth tribulation, Revel. 2. 22. which may be alſo implyed here, that the Church ſought and *waited for the Lord in the way of his judgements*, Iſa. 26. 8. *Aynſw.* It is night many times with the Church, Iſa. 50. 10. and ſo dark that like that tempeſt, Act. 27. 20. ſhe can *ſee neither Sun nor Stars:* yet in theſe ſad deſertions Chriſt is pleaſed to preſerve ſome deſires after him, ſo that the Eclipſe is not total, and when we are moſt ſecure he infuſeth memorials of him, and awakens us to ſeek him, ſo that places of reſt and ſleep become unquiet without his preſence. *Annot.* Here is the uſe which we ſhould make of being private: and this is an holy ſpending of our time, when we employ it in ſtirring up our ſouls to be aſſured of the mercies of God in Chriſt: not (as the world for the moſt part doth) in ſtudying how to wreak our malice, or to compaſſe other wicked deſires, neither yet in idle and fruitleſſe paſtimes. *Finch.* In my *bed*, that is, in the place and duties of Gods Worſhip, the Temple and the Ordinances. *Cotton.* There is no time, place, when and where Chriſt is not to be ſought, by day by night, when up, when in bed, we ſhould not reſt, give ſleep unto our eyes, or ſlumber unto our eye-lids, till we ſearch after him to enjoy his preſence. What are pleaſures, profits, reſt, eaſe, all in compariſon of him?

Bed] *Which is Solomons*, Cant. 3. 7. Chriſts bed here ſeemeth to mean the hearts of the elect, (as in chap. 1. 13. the Spouſe ſaid, *he ſhould lodge between her breaſts*) in whoſe hearts Chriſt dwelleth by faith, Epheſ. 3. 17. and there taketh his repoſe and reſt. And this habitation or lodging was figured by the *Tabernacle* and *Temple* of *Solomon*, 1 Cor. 6. 19. Therefore the *Chaldee* paraphraſt, (who ſaw not Chriſt but in ſhadows) applyed this *bed* to the *Temple* which *Solomon* built. *Aynſw.* I am aſcended; and lo how glorious is this place where I ſhall eternally enjoy the preſence and love of my Saviour! *Hall.* For the ſafety, price, pretiouſneſſe of the matter, and work that exceeds the matter, this goes far beyonds *Solomons* wedding bed, though it were moſt curious. *Finch.* Or, *more excellent* then *Solomons*. Here is a rare alluſion and compariſon, wherein (as ſome think) the future glory of heaven, which we are exhorted to behold, and contemplate by faith, or rather the preſent beauty and ſpiritual riches of the Church, and every member thereof is reſembled to the wealth and ſplendor of *Solomons* bed. *Annot.* Let us know that under the name of *Solomon* is deſigned unto us the true and only Mediator between God and his beloved ones, tearmed therefore *the Prince of peace*, Iſa. 9. 6. whoſe *bed* is now the whole world, whereſoever the Lord is in his Elect, (whom he hath called from the four corners of the world) is acknowledged and worſhipped, as was ſignified unto *Peter*, Act. 10. 11. *Beza.*

Beds of Spices] The Church, where graces (like ſweet Spices in a Bed) doe grow. Cant. 6. 2. *He is gone into the Bed of Spices.*

God hath two gardens, the Church Catholick is his garden, and every particular Church are Gardens and beds of Spices in regard that many Chriſtians are ſown there that Chriſts ſoul delights in, as in ſweet ſpices. *Sibs.* My well-beloved Saviour is to be ſought and found in the particular Aſſemblies of his people, which are his Garden of pleaſure, wherein are varieties of all the beds of renewed ſouls, which both he hath planted and dreſſed by his continuall care, and wherein he walketh for his delight. *Hall.* Companies of believers in whoſe hearts (as in good earth) the ſweet and precious Word of the Goſpel was ſown, Matth. 13. 8. 23. For theſe beds are by *Aquila* a *Greek* Interpreter tranſlated *Praſias*, which word is uſed in Mark. 6. 40. for *ranks* of people, ſitting down to be fed of Chriſt. *Aynſw.* Spiritually theſe are to be expounded either of the many and ſeveral Congregations and Aſſemblies of the Church, which are compared to many *beds* in the ſame Garden, or elſe of particular believers and faithful ſouls, whoſe prayers and ſervices are like the ſweeteſt ſpices, breathing an acceptable odour upon Chriſt, who redeemed them, and hedged them in as a Garden unto his Father, Rev. 5. 8, 9. *Annot.*

Behind] *He ſtandeth behinde our wall*, Cant. 2. 9. This ſignifieth a more neer Communion with Chriſt, then when he was further off, *leaping on the mountains*; yet not ſo neer, but there was ſtill a *wall* between her and him which parted them: ſo the degrees of graces are here meant whereby Chriſt manifeſteth his love to his Church, not wholly

as

at once, but as he ſeeth good for us; that by beholding and delighting in his goodneſſe, we may be drawn to follow him, calling us after him, verſ. 10. His *ſtanding behind our wal*, if it be referred to Chriſt himſelf, may be underſtood of his incarnation, when he dwelt in our fleſh of clay, (as it is called in Job 4. 19.) and in our fleſh, appeared, preached, ſuffered, &c. to draw us after him into the Kingdome of his Father, Joh. 1. 14. If it be referred to the *wall* which God hath made for his Church, it may mean his holy Ordinances (which in the time of the law, were a *middle wall of partition*, Epheſ. 2. 14.) behinde which Chriſt ſtandeth, ſpeaketh, and ſheweth himſelf, though more obſcurely. But we may beſt apply it to our own *wall*, meaning of the *heart* (as the Prophet ſpeaketh of the *walls of his heart*, Jer. 4. 19. which the *Greek* there tranſlateth the *ſenſes of his heart*) agreeable unto that Revel. 3. 20. for the natural ſenſes and underſtanding of our hearts are as a *wall* to hinder us from Chriſt, till they be pulled down, and reformed according to the knowledge of God, Numb. 24. 17. 2 Cor. 10. 4, 5. *Aynſw.* Such is the patience and long-ſuffering of Chriſt, that he waiteth at the *walls of our hearts*, that is, at our outward ſenſes and reaſonings, and there knocks and ſummons us to admit him, and ſometimes ſcales them and breaks in forcibly. *Annot.* Theſe words are by Mr. *Cotton* and Mr. *Brightman* applyed unto *Cyrus*. He ſtandeth behind the *wall*, that is, laying ſiege to the *walls* of *Babylon*. Chriſt doth not ſo come to our ſenſes as we deſire: he communicateth not his whole preſence with us, but ſtandeth as it were *behinde the wall*, ſo as there is a ſpace between him and us to keep him from us. *Finch.* If there be ſuch ſweetneſſe in that little of Chriſt which we enjoy here, what will *whole* Chriſt, the *all* of Chriſt be hereafter?

Behold] Some rare thing worthy to be wondered at, being alſo very evident & plain, as this here mentioned; to wit, the excellent beauty of the Church, and every faithful ſoul. Cant. 4. 1. *Behold, thou art fair my Love.*

This word is uſed ſometime by Chriſt unto the Church, as Cant. 1. 15. *Behold, thou art fair my Love*, and again in the ſame verſe, *Behold thou art fair*, ſo in c. 4. 1. once and again, *Behold thou art fair my Love, Behold thou art fair*, Sometimes by the Church unto Chriſt, ch. 1. 16. *Behold, thou art fair my Beloved.* Sometime by the Church unto others of Chriſt, as ch. 2. 8. *Behold, he cometh leaping upon the mountains*, and verſ. 9. *Behold, he ſtandeth behinde our wall*, and chap. 3. 7. *Behold his bed which is Solomons*, And verſ. 11. *Behold King Solomon*, &c. Chriſt admiring the beauty of the Church wherewith he himſelf had beautified it, calleth upon her to take notice thereof as well for her conſolation, (when cenſured by others, when ſenſible of her own frailties, infirmities, deformity, that yet ſhe was beautiful in his eyes, of him ſo eſteemed) as to incite her unto true thankfulneſſe for his gracious acceptance of her. The Church admiring the beauty of Chriſt cannot but again and again make known and that unto himſelf, how ſenſible ſhe was of it, how much ſhe took notice of it accordingly by acquainting others therewith, inſtructing ſuch as were ignorant, putting in minde ſuch as were unmindeful thereof.

Belly] *His belly*, Cant. 5. 14. Spoken by the Church, of Chriſt. The ſecret counſels of his breaſt. *Hall.* His belly, or *his bowels*, to denote his inward affections outwardly manifeſted. So the *heart* is ſaid to be *among the bowels*, Pſal. 22. 15. and the *liver* is joyned therewith, Lam. 2. 11. where alſo the *bowels* are in *Greek* tranſlated *the heart*. Theſe *bowels* of Chriſt like burniſht *Ivory*, decked with *Saphires*, ſignifie his hearty and heavenly affections, love, mercy, commiſeration, &c. towards God, his Law, people, Pſal. 40. 9. 2 Cor. 7. 15. Phil. 2. 1. Luk. 1. 78. Phil. 1. 8. *Aynſ.* His tender mercies and compaſſions, and his kinde affections and good thoughts towards his Church and people, which moved him from all eternity to viſit them like *the day-ſpring from on high*, Luk. 1. 78. *Annot.* The glorifying of his humane nature which he hath purchaſed by his death and ſufferings. *Finch.* The *belly* is an hidden part of the body, yet ſuch from which the reſt is nouriſhed, which fitly reſembleth the *Sacraments* here, as alſo chap. 7. 2. which being hid from thoſe that are without, yet nouriſh the whole body as an heap of wheat. *Cotton.* By the *belly*, then which nothing is ſofter or weaker, may be underſtood the weak and frail humanity of Chriſt our Lord, which though weak and frail, yet was moſt chaſt and pure, as is ſignified by the *Ivory* joyned thereunto, which is the tooth of an *Elephant*, a moſt chaſt beaſt. *Titleman.*

Thy Belly] Cant. 7. 2. (ſpoken of Chriſt to the Church,) ſaid to be *like an heap of wheat*, ſignifie that her ſpiritual harveſt being come, ſhe was ready to bring forth ſtore of good iſſue, as *wheat*, fit for the Lords Granary: And as the corn floores in *Iſrael* being in the open fields were hedged

about for safe defence, so the *belly* of Christs Spouse, big and ready to bring forth fruit unto him, is beset as with an *hedge* of *lillies*, for her further comfort and glory, so that her *way* was not *hedged up with thorns*, as was the harlots, Hos. 2. 5, 6. but *set about with Lillies*, denoting the graces wherewith the Spouse herself, and those about her are environed. *Aynsw.* A metaphor of *the Lords Supper*, which like the *belly* is the store-house of the Church, and supplyes to every part, according to its proportion, full measures of strength and nourishment; but of which none are fit to partake, but those that are pure and clean, and fruitful as flowers and lillies, not scandalous and profane persons, who are like stinking weeds, Psal. 24 3,4,5. Psa. 26. 5,6. *Annot.* The fruitfulnesse of the Church in her blessed increase, that is as an *heap of wheat* consisting of infinite pure grains, *Hall.* Whereunto *lillies* are fitly joyned, there being nothing more fruitful then they, every root for the most part producing fifty cloves. *Brightman.*

Beloved] in Hebrew דוד *Dod* is written with the same letters that *David*, whose name also signified *beloved*. He was a figure of Christ, and his father after the flesh, Rom. 1. 3. and Christ is often called *David*, Jer. 30. 9. Ezek. 34. 23. & 37. 24. Hos. 3. 5. *Aynsw.* On Cant. 1. 13. There, it's rendered *well-beloved*, elsewhere in this song (if I mistake not) *beloved*. It's a friendly compellation often used (scarse any (if any) in this Song more) by the Bride-groom and Bride, Christ and his Church, speaking to and of each other, you may read it in Cant. I. 14, 15, 16. & II. 3. 8, 9, 10, 16, 17. And IV. 16. And V. 1, 2. 4, 5, 6, 7, 8, 9, 10. 16. And VI. 1, 2, 3. And VII. 9, 10, 11, 13. And VIII. 5. 14. Are we *beloved* of Christ, his *Beloved*. Oh let him be *beloved* of us, be our *Beloved*. Such as entirely love one another, cannot but speak friendly one to another.

Beril] Cant. 5. 14. *His hands are as gold rings, set with the Beril.* His actions and his instruments (which are his *hands*) are set forth with much port and Majesty, as some pretious stone beautifies the ring wherein it is set. *Hall.* His hands are set forth with all ornaments, precious and shining rings of gold set with the *Chrysolite*, to note that not his person only but al his actions (done by the instrument of the hand) the whole Government and administration of his Kingdome is full of Majesty and glory. *Finch.* Hands are the instruments of actions, Christs actions are precious, whatsoever he doth to the Church, nay even when he doth use evil men to afflict and exercise the Church, he hath a hand there, a golden, a precious hand. *Sibbs.* The hands of Christ likened unto or adorned with gold rings, whose hollow place or foil, is set or filled with the Chrysolite (in Hebrew *Taršiš* which is a precious stone of a golden sea-green colour. *Aynsw.* And may signifie any other kinde of stone, as Carbuncle, Onyx, Jacynth, *&c.* And the same word signifying the *Sea* too, any Sea-pearl in general, or any stone that resembles the Sea in colour, as they say the *Beril* doth. *Annot.* Which cleareth moisture, and dim sight. *Cotton.*) signifie his precious, pure, and glorious works, acceptable and honorable before God and men. *Aynsw.* As Christs bounty and love are called his *hands*, because they consist chiefly in action, so they are said to be *like gold rings, set with berils*, because alwayes so perfectly & accurately performed by him, that he was reprehensible in nothing. His enemies could finde no just matter of fault in him, but confessed that he had done all things well. mar. 7. 37. *Annot.*

Beside] *the Shepheards tents*, Cant. 1. 8. or, *above, aloof* from their folds and pastures, who are other Shepheards (as some read) then I have appointed. Take heed of such, for they are not Shepheards, but Butchers. But better, *by the tents of the Shepheards* understand those good Shepheards which of old led the flock, such as *Moses* and *Aaron*. Psal. 77. 21. & 78. 70, 71. Such as *David* and *Solomon*, whom we are to follow, and those that succeed them, for *their lips shall preserve knowledge*. *Annot.* So in effect *Aynsw.* Sir *H. Finch*, and Dr. *Hall*, follow the former way, as others the latter. *Clapham* thus, Thou Church of *Gentiles* must pitch thy Tent *above* the Tents of the Synagogue: by my appearance, grace hath abounded: and therefore greater things required at thy hands.

Bether] All lets by sins or any thing else that might separate Christ and his Church, Can. 2. 17. *Mountains of Bether.* See *Mountains.*

Better] *Better then Wine*, Cant. 1. 2. and Cant. 4. 10. *How much better is thy love then wine?* Or, *good more then Wine.* The word *good* is of large use, for profitable, pleasing, sweet, comfortable, joyful, *&c.* *Wine* is one of the most comfortable creatures, *rejoycing the heart of man*, Psal. 104. 15. and *wine* maketh *the life* (or living) *joyfull*, Eccles. 10. 19. It causeth to forget affliction, poverty and misery, Prov. 31. 6, 7. It was also used in the legal sacrifices, and service of God, Numb. 15. 5. Hos. 9. 4. But the graces

of

of Christ and comforts of his Spirit (wherewith the Saints are to be filled, Ephes. 5. 18.) doe far excell all worldly pleasure, and doe cause such as doe drink of them to forget their bitternesse, poverty, sorrows, which by the terrours of the Law, and guilt of conscience for sin did before afflict them, Rom. 7. 10, 15. 18. 24, 25. And the service of God now in Spirit and truth, Joh. 4. 23, 24. and consolation which aboundeth by Christ 2 Cor. 1. 5. is much more comfortable then were all the Ordinances of divine service in the worldly Sanctuary, which *could not make him that did the service perfect, as pertaining to the conscience*, Heb 9 1.——9. & 10. 1, 2, 3, 4. *Aynsw.* As here the Church preferreth Christs love above *wine*, so chap. 4. 10. he doth the like of her love towards him; signifying how pleasant and acceptable the fruits of his own graces are in his Church, so that the Lord her husband delighteth in her, and rejoyceth over her. *Idem.* *Thy loves are better then wine*, exceed all pleasures; whatsoever is most reviving or restorative; so that they despise and neglect all afflictions, as men full of *wine* feel no hurt for the present, and are more ready to rejoyce and sing, then to be dejected. *Annot.* We shall be no losers by our kindnesse to Christ; if any honour him, he will honour them more. *Annot.* on Cant. 4. 10. If we highly esteem of his love, no lesse, much more doth he of ours. The favour of God in giving wisdome, and thereby peace to a mans self and others depending on him is *more worth then wine*, that is, then whatsoever makes the heart of man glad. *Cotton.* The love of Christ should be preferred before all worldly things, and above all the pleasures, and delights of this present life. *Finch.* *Wine* drunk immoderately, taken in excesse, is both sinful and harmful, but who can ever be enough drunk with; more then enough drink of the loves of Christ? *Wine* dayly drunk of, without any supply, will not hold out, as at the marriage, Joh. 2. 3. but the love of Christ is as a fountain of living waters, that will never wax dry: *Wine* long kept waxeth sowre, becometh corrupt, unsavory, but the love of Christ the longer we enjoy it, it's still the more fragrant, delightsome, odoriferous: *Wine* is not be alwayes had, nor hath every one money to buy it; but the love of Christ is to be had at all times, yea and that without money, without price, Isa. 55. 1. The roofs of their mouths that partake hereof, shall be like the best wine, wine of the best odour, Cant. 7. 9. wherein the wicked breathe poyson from their mouths, and their grapes are grapes of gall, not of goodnesse, Deut. 32. 32. their whole communication and speech is gratious and healthful, like generous wine which revives and glads the heart, both for the gust and taste of it, which is heavenly and gracious, fit for the use of edifying; and also for the smell and odour, which is not contagious and loathsome, but full of delight and pleasure, as proceeding not from corrupt and rotten lungs, but from a sound and sanctified heart. *Annot.*

Betwixt] *He shall lie all night betwixt my breasts*, Cant. 1. 13. This is the fittest place for Christ, from whence wickednesse drives him: for he requires the heart, to dwell there by faith, Ephes. 3. 17. It is his throne and temple, and we should prepare it for him; and that we may receive this purest Beloved, put away all our adulteries from betwixt our breasts, Hos. 2. 2. whereof as he is most worthy, so will it be most happy for us, who not only expresse our own tender respect to him, by laying him kindely in that lodging which he most esteems, but also by that means become most capable of deriving comfort and joy from him. *Annot.* The *breasts* signifie also the Ministery of the Word, feeding the saints with the sincere milk of the Word that they may grow thereby, 1 Pet. 2. 2. See Isa. 66. 10, 11. *Aynsw.* Mr. *Cotton* applyes this to those whom *Jehosaphat* sent to teach in the Cities of *Judah*, 2 Chron. 17. 7. Christ dwelling in the Churches heart by faith maketh her more gratious, and sweet as a Nosegay of myrrhe in a womans bosome, *Finch.*

B I.

Birds singing] Pleasant and delightful times, such as be to the body, the spring time after Winter, when Birds make melody, chirp, and sing sweetly; and to the soul, the times which follow effectual vocation to Christ, when the bitter and sharp winter of an unregenerate state being over, the soul is all replenished with comfortable graces and motions of the holy Spirit, Cant. 2. 12. *The time of the singing of birds is come.* Peace and joy in the holy Ghost.

These Birds] signifie the Saints, who feeling the comforts of Gods Word and Spirit doe sing his praise, and with *Psalmes and hymnes and spiritual song doe sing and make melody in their heart to the Lord*, Ephes. 5. 19. Isa. 24. 14. 16. *Aynsw.* This is expounded of the voyce of Gods Ministers, whose musick is

ſweeter then that of the Nightingale, Ezek. 33. 32. and makes their tongues in the diſpentation of the Goſpel like the tongues of Angels, with whom they are appointed colleagues and partakers in that office. And it may be applyed to every particular Chriſtian, who ſhould be wiſe to know *the times of ſinging*. In winter the birds chirp not, nor ſing ſo melodiouſly as in the Spring and Summer. They ſhould be our Schoolmaſters, and teach dull blockiſh men to be ſenſible of Gods wayes, to know his judgements, as the *Stork*, and *Crane*, and *Swallow* doe their times, Jer. 8. 7. and to warble his praiſes, when he enlighteneth and giveth joy, Iſa. 24. 14, 15, 16. for there is a *time of ſinging Annot.*

The ſinging of Birds] is to be conſidered according as the *birds* be, good or bad, for the ſinging of ſuch birds as *John* mentioneth in Rev. 8. 22. they be a cage of unclean and hateſull Fowls, whoſe ſong is meerly a *black-ſantus*, conſiſting of meer diſcords: a noiſe fitter for hell then for heaven; as be all the jarring Ordinances of Antichriſt. For the *ſinging* here mentioned it is introduced in the good part, and therefore intimates unto us the ſong of Chriſts people oppoſed to the former of Antichriſt: eſpecially here be intended the Miniſters of the Goſpel ſounding out before the reſidue, the praiſes of our God. Behold here alſo a difference between the Law and the Goſpel. The Law was given with terrible ſound of thunder; but the Goſpel in form of delectable *ſinging*; the firſt, daſhing nature to the ground; the ſecond, watering the ſecret ſeed of Election doth cauſe it to bud and to aſcend unto heaven, rejoycing, Pſal. 149. 1. The firſt ſong was an *Elegie* or ſad dump; this ſecond an *Eulogie*, an hymne, a Pſalme of gladneſſe. If there be any *Burden* in this new ſong, Chriſt himſelf bears it, The *notes* of delight are put in our mouths. O let us pray for the wings of contemplation, whereby we may aſcend ſinging with the mounting Larkes of the morning. *Clapham.*

B L.

Black] Afflictions and croſſes, diminiſh the outward beauty of the Church, and cauſe her (in a worldlings eye) to ſeem black and ill-favoured: alſo ſins the cauſes of afflictions, ſomewhat ſtain her inward beauty, Cant. 1. 4. *I am black O daughters of Jeruſalem.*

Black] In my original, *black* by reaſon of foulneſſe and ſpots; *black* by reaſon of my great afflictions, Lam. 4. 8. *black* becauſe of the hurt of my people, Jer. 8. 21. *Annot.* This is ſpoken by the Church to prevent the ſcandals and offences that might ariſe for her afflictions and infirmities which appear in this life. *Aynſw.*

Black] By the fall of *Solomon*, by the folly of *Rehoboam*, by prophaneneſſe, Schiſm, Apoſtaſie, the rebellion of ten Tribes. *Cotton.* The word *black*, in the ſixt verſe differing from this, ſeemeth to diminiſh the ſignification. It may be rendered *blackiſh*, or *ſomewhat black* (in Greek *made black*; the old *Latine* verſion tranſlateth it *brown*) as in Lev. 13. 19. a word in the like form meaneth *ſomewhat reddiſh*. By theſe ſhe would teach not to judge of her eſtate by her skin, by the outward appearance; where afflictions and infirmities only are to be ſeen. *Aynſw.* There have been alwayes ſome, of which there are now many, which neglecting the care of themſelves pry into the faults and failings of others. They that accuſe, condemn themſelves, are not to be cenſured, condemned of others. Oftentimes exceptions are taken at the Saints, who either deſerve not at all, or not ſo much to be excepted againſt. They commonly are readieſt to find fault with others, who are moſt guilty themſelves.

Black as a Raben] The ſpiritual inward beauty of Chriſt, ſhadowed and repreſented by blackneſſe of hair, which in ſome countries was accounted a comely beautiful thing in a young man, Cant. 5. 11. *His locks curled and black as a Raven.*

In Rev. 1. 14. Chriſt appeared as an *Ancient*, with *his hairs white as wool*; here he is deſcribed as a goodly *young* man, with *curled locks*, *black as a Raven*. That *white* colour ſhewed him to be the *Ancient of dayes*, Dan. 7. 9. full of gravity, wiſdome, juſtice, &c. But *black* and *curled locks*, as they are ſignes of heat and ſtrength in nature, ſo here they ſeem to denote ſtrength and vigour ſpiritual, as alſo the hidden myſterie of his counſels, thoughts and purpoſes unſearchable. According to the variety of times, cauſes, and adminiſtrations, ſo things are ſpoken diverſly of God and of Chriſt, as in 1 Tim. 6. 16. *He dwelleth in the light which none can approach unto*; in 2 Chron. 6. 1. *He dwelleth in the thick darkneſſe*. His adminiſtration of mercy by the preaching of the Goſpel is ſignified by *a white Horſe*, his judgements by *a black Horſe*, Rev. 6. 2. 5. And if we refer this here to Chriſts adminiſtration, it may denote both

both his counſels unſearchable of any, and in ſpecial his judgements decreed for his enemies. *Aynſw.* Curled black hair (ſaith Mr. *Cotton*) is a ſign of heat and courage, and wit in him that it groweth upon; Such was the Emperour himſelf (*Frederick* the ſecond) and ſuch were the common Chriſtians of that age, that did depend upon their Emperour; they ſtuck cloſe to him: learned men with wit, more then former ages had yeelded, and ſouldiers with courage maintained his perſon and cauſe. *Cotton.* That fulneſſe of grace which is communicated to his humane nature is wonderouſly beautiful, and ſo ſets it forth, as the black curled locks doe a freſh and well favoured countenance. *Hall.* His hair, firſt black as a Raven, then coloured and criſped; ſo far he is, in the very leaſt ornaments of nature, more then the ſons of men. *Finch.*

Bleſſed] Praiſe-worthy and happy, Cant. 6.9. *The Daughters have ſeen her, and counted her bleſſed.*

See Deut.4.6. Ezek.16.14. Act. 5.13. In outward and temporal reſpects, the Church is inferiour to others, but in this above them all, and to be eſteemed and magnified for ſuch for ever, that ſhe hath *the Lord for her God*, Pſal. 144.15. which ſhould incourage all to ſeek her communion; and condemns thoſe that doe not ſeek and praiſe her, but rather out of envy or faction reproach the Church of God. *Annot.*

Blow] *Blow upon my Garden*, Cant. 4.16. Hereby is ſignified the miniſtration of Chriſts Word and Spirit, beſtowed on his people for their further good. They have not onely the waters of holy Scripture, but the lively graces alſo of Gods Spirit to quicken them, ſee Ezek.37.6. And the efficacy of the Spirit of God is reſembled by the *winde*, Joh.3.8. and doctrines are *windes*, Epheſ. 4.14. and the reſtraint of Gods graces by wholeſome doctrine is ſignified be four Angels holding the four *windes* of the earth, that the *winde* ſhould not blow on the earth, nor on the Sea, nor on any tree, Rev. 7.1. *Aynſw.* O all ye ſoveraign windes of the Spirit of God, breath upon this Garden of my ſoul, that the ſweet odours of theſe my plants, may both be encreaſed and may alſo be diſperſed afar, and carryed into the noſtrils of my well-beloved. *Hall.* There be dangerous *windes* which we ought to pray againſt, Epheſ. 4.14. but every *breath* that cometh from heaven is ſalubrious, and our ſouls are bound up as with froſt and barrenneſſe, till thoſe powerful *incomes*, and *breathings* open them, and make them ſpread and dilate themſelves: like chafed flowers or oyntments, which if you rub them, afford ſtronger fragrancies and profuſions. *Annot.* Chriſt never denyeth his Spirit to thoſe that ask it with a true faith, but is ready to grant the deſire of his ſervants to make them fruitfull and aboundant in every good grace. *Finch.*

B O.

Boards of Cedar] The Church wherein Chriſt dwels, as Kings in godly and ſtrong Palaces, made of boards of Cedar, Cant. 8.9. *With boards of Cedar.*

Boards of Cedar] are fit wherewith to encloſe, and fence about, being fair, ſtrong, durable, & of ſweet ſavour, of ſuch the Temple was builded, 1 King.6.15.--18. *Aynſw.* If ſhe will give free paſſage, and good entrance to my Word and grace, we will make her ſure and ſafe from corruption, and reſerve her to immortality. *Hall.* *Cedar* is a timber that will neither rot nor breed worms, and ſo will endure alwayes: Theſe ſiſter-Churches then promiſe, that if their little ſiſter of *Egypt* have any faithful Miniſters, they will provide for their ſafety and peace, that they be not diſcouraged nor diſturbed in their function. *Cotton.* If ſhe be wavering and unſtable as a door that turns to and fro, then we will ſtrengthen and confirm her with holy precepts and inſtructions, or, *ſeeing ſhe is*, or *when ſhe is a door*, (the gate of heaven indeed) then we will carve and paint upon her the remembrance of my name and goodneſſe, as they uſed to doe over their Gates, Deut.6.9. or, *If ſhe have a door*, that is, if ſhe come to be any thing perfect and compleat, as houſes are when the doores are ſet up, (which is one of the laſt works in building) then will I compaſſe her with my everlaſting mercies, and preſerve her wals and her gates, that *the gates of hell ſhall not prevail againſt her*; but *a great and effectual door being opened*, (1 Cor.16.9.) notwithſtanding all adverſaries, *the righteous Nation ſhall enter* into her, and ſhe ſhall *be made an habitation of God through his Spirit*; her *wals Salvation and her gates praiſe*. *Annot.*

Borders of Gold] The heavenly graces of the holy Spirit, wherewith (as with gold and precious Ornaments) Chriſt doth more and more deck his Church and every faithfull ſoul, which have well uſed their former gifts, Cant. 1.11. *We will make thee borders of gold.*

The word for *borders* is rendered *rowes*, or

lines; figures, and *pictures*, *pendants*. All expreſſe great wealth and glory; the precious neſſe and variety of ſpiritual adminiſtrations, which were but as iron under the Law, but now are gold, 2 Cor. 7. 11. *Annot.* He ſpake before (verſ. 10.) of *rowes* ſimply, now he addeth of *gold*; either to ſignifie more excellent Ordinances and graces under the Goſpel then under the Law, (as he promiſeth, *for braſſe I will bring gold*, &c. Iſa. 60. 17.) that ſhould proceed from faith and love, and not from fear as ſhe was under the bridle of the Law (for we ſhould *not be like horſe and mule*, whoſe *jaw muſt be bound with bit and bridle*, Pſal. 32. 9. and yeeld obedience by conſtraint) or it meaneth a new ſupply of graces, ſo that *we are changed into the Image of God, from glory to glory, even as by the Spirit of the Lord*, 2 Cor. 3. 18. Theſe promiſes may reſpect both the rules, Ordinances, gifts and graces beſtowed on his people, Prov. 20. 15. and the perſons themſelves that are furniſhed with thoſe graces: as *the precious ſons of Zion*, are ſaid to be *comparable to fine gold*, Lam. 4. 1. *Aynſworth.* Mr. *Cotton* underſtandeth the *borders* of *Aſa's* Kingdom *pure as gold*, by cleanſing and putting away all the Idols, out of all quarters of *Judah*, yea and of *Benjamin* alſo, and mount *Ephraim*, the very *skirts* and *frontires*, and *borders* of the Kingdome. Nor marvel at ſuch enlargement of one and the ſame divine grace, more hammered by the ſame ſpirit: for gold the ſhadow of ſuch ſubſtantial grace, by the mallet will be wonderfully enlarged. Experience (ſaith one) teacheth, that a third part of one grain will circumveſt a thred of 134. feet long. A fit mettle for denoting the multiplication of grace, which in the faithful is as a fountain ſpringing up unto eternal life. *Clapham.*

Bottome] *The bottome thereof of gold*, Cant. 3. 10. or, *the ſeat* on which *Solomon* ſitteth, reſteth or lyeth in his chariot, ſo the *Greek* tranſlateth it *Anacliton*, that which one *ſitteth* or *lyeth down* upon. This *bottome* or *ſeat of gold*, ſeemeth to have reference to the *golden Mercy-ſeat* over the Ark in the Temple, on which God is ſaid *to ſit*, Pſal. 80. 2. And it ſignifieth the Covenant of grace apprehended by faith: (which is much *more precious, then gold that periſheth*, 1 Pet. 1. 7.) and the doctrines of the Law by faith, which *are better then thouſands of gold and ſilver*, Pſal. 119. 72. *Aynſw.* Or, *the Throne*, the *Chair*, or the *pillars* of it. If the firſt Word be received, then it repreſents the Word of God, which is the golden bottom or foundation, or elſe Faith, which is the firſt ſtone in the ſpiritual building, 2 Pet. 1. 5. But if the other words pleaſe better, then it is a divine Metaphor of the Covenant of grace, which is to the Church the bottom of joy apprehended by faith, and to God as a ſoft reclinatory, like that of the *Mercy-ſeat*, where he is ſaid to *ſit*, Pſal. 80. 2. or the ſweet peace and tranquillity of a calm and pacified conſcience which excelleth all Treaſures. *Annot.*

To take hold of the Bougbs of the Palms] To dreſſe, trimme, and purge, by the Spirit, word, and afflictions, the Militant Church, which is like a Palm-tree, into which the husbandman muſt climbe and lay hold on every Bough, that he may dreſſe the ſame to make it fruitful, Cant. 7. 8. *I will take hold of her boughes.*

The Palm-tree hath no branches nor boughs on the ſides, or on the body, but all grow together on the very top: wherein the Church of God ſhould be like that tree, having all the branches exalted from the world, and collected into one united company, who without any ſtraglings or dividings ſhould aſpire towards heaven, and begin their converſation there even upon earth, for then will Chriſt take hold on her *boughs*, or *tops*, (for ſo the *Hebrew* word which is peculiar to this place, and found no where elſe in Scripture, ſignifies) that is, will both dreſſe them as the careful Gardiner purgeth his trees, and likewiſe preſerve and keep them, that all their fruits may be gathered, and none deſtroyed, *Annot.* So in effect *Aynſw.*

Bowels] *My bowels were moved for him*, Can. 5. 4. Theſe good Princes (*Martianus*, both the *Theodoſii*, *Leo Iſauricus*, *Conſtantines* ſon, and *Leo Copronymus*) and other Chriſtians at that time were ſtrongly and inwardly affected to the purity of Gods worſhip, in which alone Chriſt is found. *Cotton.* My heart and bowels yearned within me for Chriſt, and for the remorſe of my ſo long foreſlowing his admittance unto me. *Hall.* God ſuffereth not his to lie ſtill in ſecurity, as he doth the wicked: but one time or other awakeneth them out of the ſleep of ſin, how long ſoever they continue in it. As the *ſecond degree* of repentance is a conceiving of comfort, a raiſing up our ſelves by the ſweet promiſes of the Goſpel, (implyed in the following words, *I roſe up to open to my beloved*) ſo the *firſt* is a yearning of the heart, compunction of ſoul and ſpirit, coming from a ſight of our ſins, and preaching of

of the law, 1 Sam. 24. 6. Jer. 31. 19. contrarily the wicked, Jer. 8. 6. for both ſee Act. 2. 37, 38, 39. *Finch.* Or, *My bowels made a troubled noiſe*, or, *my bowels ſounded, rumbled.* Hereby ſhe ſignifieth her diſquietneſſe, hearty ſorrow, and repentance for her Beloved, who had ſuffered ſo many things for her ſake, and whom ſhe had ſo neglected and put from her, when he deſired to come in, ſee Iſa. 16. 11. Jer. 4. 19. & 31. 20. So here the Spouſe by *the ſounding of her bowels*, ſheweth the grief of her heart; which is one, and the chiefeſt of the bowels. *Aynſw.* Or, *my belly was troubled*, or *inflamed*, or *ſounded in me* at his touch. So here is the great effect of ſpiritual viſitations; cloſe and full workings of Chriſt in the heart, ſhake her within and move powerfully, ſo that our bowels and deareſt affections are ſtirred and kindled by them, and we cannot but be mightily troubled for diſpleaſing him before. Thus their hearts burned, Luk. 24. 32. and thus the more preſentially any ſoul feels the divine power in ſuch operations, the more doth it both ſee its own weakneſſe, and is confounded for it: And the more Chriſt is known and loved, the more we lament our own unworthineſſe, leſt any thing in us ſhould cauſe him to depart; or may offend and grieve his Spirit. *Annot.* Many are now much moved, troubled at the preſence of Chriſt in his Ordinances, therefore they ſay unto God, *Depart from us; for we deſire not the knowledge of thy wayes*; Job 21. 14. But *woe to us, when he departeth from us*, Hoſ. 9. 12.

B R.

Break] *Vuntill the day break*, Cant. 2. 17. (& 4. 6.) untill the day of thy glorious appearance (O my Saviour) ſhall ſhine forth to the world. *Hall.* The two principal things that a Chriſtian is to wiſh for, and deſire after, are perfection in heaven, by the coming of Jeſus Chriſt, and conſtancy, or perſeverance unto that day. *Finch.* Or, *breath*, or *dawn*; for at the break of day, there uſeth to be a kinde of ſoft air or *breath* which the Sun cauſeth by reſolving the cold vapors of the night; and ſo doth the Sun of righteouſneſſe when he ariſeth, till when the Church ſitteth in a kinde of darkneſſe and night, 2 Pet. 1. 19. So that ſhe beggeth or profeſſeth a conſtant protection and proviſion from Chriſt, untill *the time of refreſhment ſhall come*, when ſhe ſhall enjoy an accompliſht and eternal morning of happineſſe, but the wicked ſhall rot in their gloomy dungeon, Pſal. 49. 14. *Annot.* The Spouſe here in the night and darkneſſe of her tribulation and temptation, deſireth Chriſt to be ready at hand for her help by the comfort of his Word and Spirit. *The dawning* or *break of this day*, is the ſenſe and feeling of inward joy and comfort by the Word and Spirit, 2 Pet. 1. 19. *Aynſw.* The Church upon earth is as it were in the night, as ſome take it, under the ſhadows of the law, which ſhould and did fly away after that clear day of Chriſts Reſurrection, but it may be more fitly extended to the ſecond coming of the Bridegroom, for then indeed ſhall be the perfect clear day. *Giffard.* See *Day-break.*

Breſts] *Thy breſts to cluſters*, Cant. 7. 7. & verſ. 8. *Thy breſts ſhall be as cluſters of the Vine*, ſignifying hereby, that her breſts were not only faſhioned, as in Ezek. 16. 7. but full of milk to nouriſh her children, and of the wine of heavenly conſolations, which they that love her, may *ſuck and be ſatisfied*, as Iſa. 66. 11. So that now the ſtate of the Church is not, as when complaint was made, there is *no cluſter to eat*, Mic. 7. 1. but as when *new wine was found in the cluſter*: and he ſaid, *Deſtroy it not, for a bleſſing is in it*, Iſa. 65. 8. *Aynſw.* The phraſe in verſ. 8. is an aſſurance or promiſe of bleſſing to her from the Lord, filling her with the juyce of grace; but it may be taken alſo as a wiſh, *Let thy breſts be as cluſters of the vine*, Have not thou a miſ-carrying wombe, and dry breſts, as Hoſ. 9. 4. but grow in grace and in knowledge. *Aynſw.* But both import the ſame thing, and the benediction of Chriſt alwayes goeth along with his promiſe. *Annot.* By my preſence I will cauſe thee to be more plentiful in all good works and doctrine, ſo as thou ſhalt afford abundance of heavenly liquor unto all the thirſty ſouls of thy children. *Hall.*

That ſucked the Breſts of my Mother] Cant. 8. 1. All brethren doe not love alike, nor any according to the ordinary obſervation ſo much as thoſe that are *Collactanei*, fed by the ſame breſts and milk; and that have one mother both to bear and nurſe them. I am bound to love and honor all the Churches and Saints of God, but chiefly her that brought me forth, and them that ſucked the ſame breſts with me. *Annot.* That is, every way moſt neerly conjoyned, as having both one Father, and one Mother. Between brethren of the ſame Mother, the affections and love are moſt vehement, Gen. 43. 29, 30, 34. The Mother is *Jeruſalem which is above*, which is the *Mother of us all*, and ſignifieth the New Teſtament, or Covenant of

of grace and freedome, Gal.4.24, 26. and to *ſuck the breſts of this Mother*, is to participate of her grace and conſolations, Iſa.66.10, 11. & 60. 16. And Chriſt is then ſaid to *ſuck theſe breſts*, when the Covenant or Teſtament is by him confirmed, and ſtabliſhed to and with his people, openly profeſſed, and the communion of graces mutually doth grow. *Aynſw.* Dr. *Hall*, *Serjeant Finch*, and Mr. *Tomſon*, underſtand this of the manifeſting of God in the fleſh, as ſpoken by the *Jewiſh* Church deſirous to ſee him cloathed in the fleſh, and partaking the ſame humane nature with her.

No Breſts] No true doctrine or ſincere milk of the Word, either to convert and beget children to God, or to nouriſh them up, being born anew, Cant. 8. 8. *We have a little ſiſter, and ſhe hath no breſts.* This was the caſe of the *Gentiles* in the time of their ignorance, before their vocation to Chriſt.

Or, *without Breſts*, as having yet no ſtabliſhed Miniſtry, (for ſuch is the ſtate of the Churches in their beginning, Act.14.23. Tit. 1. 5.) ſo that her children could not ſuck out the ſincere milk of the Word, and be ſatisfied with the breſts of her conſolations, 1 Pet. 2. 2. Iſa. 66. 11. *Aynſw.* She *wanted breſts*, that is, Paſtors and Teachers to feed and nouriſh her, who like ſo many *Paranymphs* to a Virgin-Bride, might adorn her, and lead her to Chriſt; having her *breſts* faſhioned, as themſelves had, Ezek. 16.7. *Anno.* So in effect *Cotton*, *Finch*, *Hall*.

Breſts as Towers] Plentifull doctrine, and ſpiritual Milk enough, both to beget and nouriſh multitudes of children to God, the Breaſts of the Church being waxed as big as Towers, Cant. 8. 10. *My breſts are as Towers.*

The ſimilitude of *Towers* noteth alſo the ſtrength, power, and glory of the adminiſtration of the Goſpel, and the open preaching of it out of *Pulpits*, or high places, that all may hear, for *Migdal* a *Tower* is uſed for a *Pulpit*, in Neh. 8. 4. *Aynſw.*

Two Breſts] The two Taſtaments of the Lord, the Old and New, by the alone Doctrine whereof (and by none other) the Church doth bring forth and nouriſh children to God, Cant. 4. 5. *Thy two breſts are like two young Roes*, Cant. 7. 7, 8. alſo 8. 1. The *Geneva* notes expounds them of knowledge and zeal: but the former interpretation is better.

Thy two Breſts] Theſe are both for ornaments and for uſe, as experience in nature and theſe Scriptures ſhew, Ezek. 16.7. Iſa. 66. 11. So here the *breſts* of Chriſts Spouſe are likened to *Roes* for pleaſantneſſe, to *Fawnes* or *young Roes*, for ſmalneſſe, to *twins* for equalizing; and to *Roes feeding among Lillies*, as in fat and ſweet paſture. Hereby is ſignified how the Church is fruitful in good works, and comfortable words, and communication of all Gods bleſſings, ſo that by her loving affection, wholeſome doctrines, ſweet conſolations, and gracious beneficence, her children are delighted, and ſucking the ſincere milk of the Word, doe grow thereby, 1 Pet. 2. 2. *Aynſw.* Some underſtand hereby the Miniſters and Paſtors of the Churches, which ſhould be (as *Paul* was) both the fathers and mothers thereof, 1 Cor. 3. 1. Gal. 4. 19. not only to beget, but to feed and nouriſh them; yet with no other but thoſe two *breſts* of holy Scripture, and the ſincere milk thereof, which are as the twins of Kids or Roes, both for the purity of their nouriſhment and for the agreement; the one being conſonant to the other, not only in the matter of them, but the very form and method alſo, as the learned obſerve. *Annot.*

Bright Ivory] Cant. 5. 14. Heb. *Brightneſſe of Ivory*, meaning, moſt bright, poliſhed (ſhining) fair and glorious. The *Caldee* Paraphraſt applyeth this, and the reſt mentioned in this verſ. to the body of the Church of *Iſrael*, the twelve Tribes, who ſhined (as he ſaith) like Lamps, were poliſhed in their works like Elephants tooth, or Ivory, and ſhone like Saphires. *Aynſw.* Both theſe rich pearls of Nature, we finde uſual emblemes of chaſtity and temperance, for the *Elephant* is obſerved to be a moſt continent creature, and the *Saphire* (as the Secretaries of Nature tell us) is of a cooling and refrigerating quality; and was not Chriſt the miraculous example of all true holy abſtinence and moderation; who gave us a copy in his own faſting and mortification which we ought carefully to take out and follow? *Annot.*

Bring] See *lead.*

Broad] *And in the broad wayes, I will ſeek him whom my ſoul loveth*, Cant. 3. 2. When our own ſtore of comfort fail us, we ſhould conſult with others; with the Scriptures of God, (which like a great ſtreet are exceeding broad) with the lives and examples of the Saints: nay with the ordinary and looſer ſort of men to learn how God hath dealt with them; how with the Philoſophers, and with men of the world, who perhaps may

tell

tell us ſome news of him. *Annot.* This noteth an exquiſite ſearch, (as in another caſe, Jer. 5. 1.) and ſhe therefore ſeeketh him in the *ſtreets* (or *broad places*) becauſe there *Wiſedom uttereth her voyce*, Prov. 1. 26, 21. there Chriſt teacheth, Luk. 13. 26. *Aynſw.* In the open Aſſemblies of the faithful, in the Synagogues, in the Cities of *Judea* and *Jeruſalem*. *Cotton.*

Brother] One that dwelleth with another familiarly, embracing him lovingly, as brothers and ſiſters uſe to embrace one another. After this ſort the Church doth wiſh to dwell with Chriſt; which is performed partly in this life, and fully in the life to come, Cant. 8. 1. *O that thou werſt as my brother that ſucked the breſts of my Mother.*

Brought] *The King hath brought me into his Chambers*, Cant. 1. 4. God onely leads to grace and glory actually, and alſo gives us right and title to heavenly places, which we ſhall poſſeſſe as certainly, one day, as Chriſt himſelf does, who is ſet down at the right hand of the Father, Epheſ. 2. 6. and hath purchaſed that inheritance for us. *Annot.*

He brought me to the banqueting houſe] Cant. 2. 4. It was the cuſtome of old for the husband to lead his wife into his houſe, and there deliver up the keyes to her, as one called into fellowſhip both of power and care. To this cuſtome ſome conceive that Chriſt alludeth, Matth. 16. 19. & Rev. 1. 18. But chiefly the Spouſe doth in this place: And as now Chriſt brought her into his chamber, ſo at another time ſhe having found him, *She held him and would not let him gee, untill ſhe brought him into her Mothers houſe, &c.* Cant. 3. 4.

B V.

Buckler] *Whereon there hang a thouſand bucklers*, Cant. 4. 4. A *buckler* hath the name in the original of *protection* or *defence*: the word following *Shields*, (which ſeemeth to be borrowed from the *Hebrew* name *Shelter*) hath the ſignification of *power* or *Dominion*, as being uſed of great and mighty men. Such bucklers and ſhields of *David*, were ſometime kept in the houſe of God, 2 Chro. 23. 9. and as the taking away of the ſhields from the enemy was a ſign of victory, 2 Kin. 8. 7. ſo the hanging of them up on wals was a ſign of glory, Ezek. 27. 11. Thoſe hanged up in *Davids* Tower for monuments, are here taken for figures and examples of all the mighty men of God, which by the *Shield* of faith (in God and Chriſt the *Shield* of his people) have done great and mighty works, as the Apoſtle bringeth a clowd of witneſſes in Heb. 11. with all which the Spouſe of Chriſt is adorned, whiles with courage and comfort ſhe followeth the footſteps of their faith and works, and abideth conſtant, ſuſtained by the promiſes of God. *Aynſworth.* Hereby Dr. *Hall* underſtandeth infinite ways of ſafe protection: as S. *Finch* that compleat armour of proof, which every Chriſtian fighteth with, holding the Church up, and keeping her ſteady, more ſtrong then all the weapons of any Tower or Armory can doe.

Budding of the Pomgranates] The fruits which the Church (as a Vine) after planting, watering and dreſſing, ought to bring forth; namely ſuch as are mentioned, Gal. 5. 22. Epheſ. 5. 9. Cant. 7. 12. To ſee whether the Pomgranates budded, Cant. 6. 11. *Let us ſee whether the Pomegranates bud forth.*

To Build] To erect and ſet up a Church out of the Gentiles by the Miniſtry of the Word, to be joyned with the Jews, Cant. 8. 9. *We will build upon her.*

Bundle of Myrrhe] The ſpiritual ſweetneſſe of Chriſt, whom the Church fixeth between her Breſts, as a bundle or bunch of Myrrhe, or pleaſant Noſegay, continually to refreſh her ſelf with his delectable ſweetneſſe, Cant. 1. 13. *My wel-beloved is as a bundle of Myrrh.* Or, *a bagge of myrrh*, that is, of that precious gum which dropped from the *Myrtle-tree*, which is bitter to the taſte, but ſmels fragrantly. They uſed to wear it in little bags or purſes, (as our women doe muſk and civet) about their necks; as may be collected from Iſa. 3. 19. Where for *chains*, ſome read *ſweet bals*, and the word for *Tablets*, verſ. 20. ſignifies *Houſes of the ſoul*, that is, little *boxes*, (ſuch as ours of Ivory, or the like) full of holes and ſmall paſſages, out of which the *ſoul*, or *breath* of the incloſed was tranſpired. *Annot.* A *bundle* or *bag* is for to keep ſafe things that be of worth, as 1 Sam. 25. 29. So by this *bagge of Myrrhe*, ſhe ſignifieth her care to enjoy and poſſeſſe the benefits of Chriſt and of his death, to the remiſſion of her ſins, which for his ſake are all caſt into the depths of the Sea, Mic. 7. 19. which otherwiſe without him ſhould be *ſealed up in a bag*, and reſerved againſt her for puniſhment, Job 14. 17. *Aynſw.* Chriſt is to the Church a *bundle of myrrhe*, what meaneth it, but that he doth by his Spirits heat, exſiccate or dry up the ſuperfluity of our degenerate nature, whereby body and ſoul is preſerved to eternal life? *Clapham.*

Bush of thine head] The Church to be beautiful in every part, and full of glory, not as natural bodies which are not comely in all parts alike, Cant. 7.5. *The bush of thine head like purple.*

Bushy] *His locks are bushy*, Cant. 5.11. or *curled*, marg. or *heaps*, that is, are like heaps, curled and bushy. *Aynsw.* Or, *his hair is curled, thick, heaped together.* The decrees and counsels of God (which are his thick infolded locks) cannot be prevented nor resisted, but the more men oppose them, the more do they infatuate and perplex themselves, like those that travel in thick darkness, 2 Chro. 6.1. who the more they wander, the more doe they lose themselves. *Annot.*

C A.

Calamus] The excellent sweetness of Christ, who to a true Christian soul, is like *Calamus*, which is very sweet and delightful, Cant. 4.14.

This was used in the composition of the holy anoynting Oyl, Exod. 30. 23. It is a kinde of *sweet cane* or *sweet reed*, bought and brought out of far countreys, as appeareth by Isa. 43. 24. Jer. 6. 20. *Aynsworth.* Hereunto as unto the other wholsome and sweet fruits, trees, hearbs, joyned herewith) the children of the Church, the faithfull are compared, whose graces are chiefly exercised by the hard dealing of persecutors, as the vertues of these fruits and spices, are especially seen when they are cut and powred out, or beaten, bruised, burned. *Calamus* helps the passages of the urine, and the faults of the reins, helpeth also the womb and conception. *Cotten.*

To Call] To pray unto Christ out of the want of him, being felt, and out of the sense of our own misery, Cant. 5.6. *I called him, but he answered me not.*

Camphire] *My Beloved is unto me as a cluster of Camphire*, Cant. 1.14. or *Cypresse*. *Camphire* is a sweet gumme; but *Cypresse* is a tree whose fruit groweth in clusters and is also sweet. The *Hebrew* name *Copher*, (from which both *Camphire* and *Cypresse* seem to be derived) usually signifieth *Atonement*, *Propitiation*, or *Redemption*, according to which interpretation the holy Ghost may here have reference to the work and fruit of Christs death, whereby he became *a cluster of redemption* unto his Church, being a *Propitiation* for *the sins of the whole world*, 1 Joh. 2. 2. the sweetnesse whereof is resembled by a *cluster* (which is of many berries compacted together) of the sweet *Cypresse*: for that his bloud *cleanseth from all sin*, 1 Joh. 1. 7. and is accompanyed with all other graces. *Aynsw.* It was a *shrub* or *plant* of rare worth and operation, whose fruit grew in great *clusters*, that were both beautiful, aromatick and medicinal, and whereof it was so free and bountifull, that it bare them several times in one year, *Annot.* Which is a fit resemblance of Christ. *Camphire* smelled unto doth naturally keep under or weaken lust. Let us have the eye of our soul fastened on Christs sufferings, and labour amidst our delights to savour his bloudy agonies, and *Camphire* to the body shall not have so strong effect, as the meditation of Jesus to the soul. *Clapham. Camphire* is a shrub for smell like unto *Spikenard*, washing the obstruction of the Spleen, and by the very smell of it making men more lively and more strong; yea, and available also against the biting of Serpents: such was Christ to his Church when the children of *Moab*, and *Ammon* and Mount *Seir* gathered themselves together against the children of *Israel* in *Engedi*. *Cotton.*

Pleasant fruits, Camphire, Cant. 4.13. In the *former*, the Church resembled Christ to a *cluster of Camphire*; in this, Christ resembled the Church thereunto, as with whose sweet smell of obedience, and her other graces, he was exceedingly delighted.

Carmel] *Thine head upon thee, is like Carmel*, Cant. 7.5. A mountain where *Elijah* killed the *Baalists*, and prayed for rain, 1 King. 18, 19, 20, 42. It was also a place inhabited by *Nabal*, 1 Sam. 25. 2. 5. It seemeth to have been very *fertile*, Nah. 1. 4. for a fruitful place is called *Carmel*, opposed to a barren wilderness, Isa. 29. 17. and 32. 15. and 33. 9. Jer. 4. 26. Thus, her *head* likened to *Carmel*, may signifie her minde filled with the knowledge of God, and fruitful in graces; so God promising the restauration of his Church, saith, *Israel shall feed on Carmel*, &c. Jer. 50. 19. and foretelling the glory of Christs Kingdome, saith, *The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon*, &c. Isa. 35. 2. The word is used also for *crimson*, (as it's set down

down in the *margin*) or *Scarlet* colour 2 Chro. 3. 14. which may be alſo meant here; her *hair* after being likened to *purple*, and theſe were colours worn of Princes and great perſonages, and ſo meet for *this Princes daughter*, (verſ. 1.) and for the attire of her *head*, on which ſhee weareth *the hope of Salvation* (through the bloud of Chriſt, which theſe *colours* alſo prefigured) *for an helmet*, 1 Theſ. 5. 8. *Aynſw.* The head of the Church under Chriſt is the Civil Magiſtrate. The meaning then is, that the Magiſtrate of this Church ſhall yeeld ſtore of ſound and ſweet nouriſhment to the people, by giving and maintaining free paſſage to each holy Ordinance of God, and alſo by wholeſome laws, and laſtly by good example of godly life. *Cotton.* Hereby may be underſtood Chriſt, and his moſt ample and aboundant grace, whereby the Church is fructified and enriched. *Tomſon.*

Cauſing to ſpeak] Cant. 7. 9. that *maketh to ſpeak*, or *giveth utterance*, or *ſpeaketh in the lips*, &c. This is the other effect of the Spirit, that as wine maketh men talkative, Prov. 23. 29. ſo the Spirit maketh men to utter the myſteries of God, as the Diſciples (when ſome thought they *were full of new Wine*) propheſied and *ſpake with other tongues, the great works of God, as the Spirit gave them utterance*, Act. 2. 4, 11, 13, *&c. Aynſw.* Where the heart indites good matter, the tongue will be the pen of a ready writer; nor can that ſoul which hath taſted of the power of the good Word of God, and the World to come, forbear to declare and ſpeak of it to all the world, Act. 4. 20. It is impoſſible for any to be ſilent, that have felt this power moving and inſpiring them. *Annot.* Such ſhall be the ſweet and powerful efficacy of the doctrine of the Church then, as ſhall cauſe the ſleepy and drowſie profeſſors, (whether *Gentiles* or *Jews*) to open their mouths, & ſpeak plentifully to Gods praiſe. *Cotton.* Which is of ſuch wonderfull power, that it is able to put words both of repentance and praiſe into the lips of him that lies aſleep in his ſins. *Hall.*

C E.

Cedar] That which in Chriſt or his Church is firm and fair, durable and excellent, Cant. 1. 16. & chap. 5. 15. *Excellent as Cedar.* See *Beams*, and *Boards.*

C H.

Chains] The ſpiritual ornaments of the Church, Cant. 1. v. 10. *Thy neck with chains*; that is, the precious merits and plentiful graces of Chriſt, which being put upon the Soul of a Chriſtian, are as chains of gold about the neck.

Chains of gold] are wholeſome laws, binding like *chains*, to keep the Worſhip of God, and true Religion *pure as gold*; ſuch laws are called *chains*, Pſal. 149. 8. This was done in the days of *Aſa*, when he removed the Altars of the ſtrange gods, *&c.* 2 Chron. 14. 2, 3, 4, 5, 12, --15. *Cotton.* The Laws and Ordinances of God wherewith he adorneth the face and *neck* of his Church, that in her profeſſion, practiſe, and obedience ſhe may be *comely* and gracious in the ſight of God and his people, and being guided by them, may vanquiſh her enemies, Prov. 1. 8, 9. They mean alſo the gracious effects which the law and doctrine of God worketh in his people, of humility, reverence, and other vertues, as on the contrary, pride and other like vices are ſaid to *compaſſe* evill men *about as a chain*, Pſal. 73. 6. likewiſe holy perſons that teach, inſtruct, reprove, and ſuch as receive doctrine and reproof, Prov. 25. 12. *Aynſw.* A *yoake* and *chains* they are, but of *gold*, ſo far from deſtroying Chriſtian liberty, that they perfect it; nor is any under an heavier thraldom, then thoſe that break and caſt off theſe *bands*, Pſal. 2. 5. *Annot.*

With one Chain of thy neck] Cant. 4. 9. or *with one hair*, or *treſſe*, or *lock of thy neck.* This *chain* doth aptly follow, and ever ſhould go along with the eye; every true Chriſtian ſhould have both; not only faith to ſee, and to apply Chriſt, but alſo obedience (which is a *chain* upon our necks) to obey him, and yeeld our ſelves to his yoke. *Annot.* Figuring Gods Laws and Ordinances, Prov. 10. 9. as alſo the graces of his Spirit in his people. *Aynſw.*

Chambers] Heavenly manſions, where great riches, treaſure, and glory, are laid up and kept for the Saints, Cant. 14. *The King hath brought me into his chambers.* That is, into thoſe *Bride-chambers* where Chriſt familiarly converſeth with them; which were three. 1. The Tabernacle at *Gibeon.* 2. The Ark at *Jeruſalem.* 3. The *Temple*: Into theſe *Solomon* brought the whole Congregation of *Iſrael* to ſolemn ſacrifices. *Cotton.* Into his own privy Chambers, his Church here, and after this his heavenly Tabernacles. *Finch.* The lower rooms of his ſpiritual treaſures on earth, and heavenly chambers of glory. *Hall.* This ſheweth the benefits which they finde that follow Chriſt, they are brought not only into the Kings Palace, Pſal. 45. 16.

but

but into his *privy chambers*, the moſt ſecret, ſafe, & quiet roomes of his *Palace*, (2 King. 6. 12. Luk. 12. 3. Mat. 6. 6. Deut. 32. 25. Ezek. 21. 14 Joel 2. 16. Judg 15. 1.) whereby is ſignified the revelation of the Myſtery of the Goſpel, the *ſecret* of the Lord, which is *revealed to them that fear him*, Pſal. 25. 14. and the ſpiritual comforts which they reap thereby, 1 Cor. 2. 9, 10, 16. Prov. 24. 4. Col. 2. 1, 2, 3. In theſe *chambers* alſo, the ſaints are kept ſafe from evil, Pſ. 27. 5, 10. to whom he ſaith, *Come, enter thou into thy chambers*, &c. Iſa. 26. 20. *Aynſworth.* Chriſt will not admit them only as common gueſts into his *Palace* and *Out-courts*, that is, natural priviledges and comforts; but into his receſſes, his *Holy of holies*, where he will ſhew them depths buryed in the bottom of the Sea, and diſcover thoſe *Arcana Imperii*, his Scriptures, his great works, his judgements, his Sacraments, his conſolations, his glory, which are lockt up from common eyes, and they ſhall be kept as treaſures, and jewels, ſecured and protected from the evill due to ſin, and from the indignation of the Lord, Iſa. 26. 20. *Annot.* The hid ſecrets of his divine Counſel and will, a clearer light of knowledg, aboundance of divine love, and plenty of ſpiritual gifts. *Tomſon.*

And into the chamber of her that conceived me] Cant. 3. 4. The Church of God in her publick Congregations, which is the mother of us all; or, The ſanctified heart and conſcience, which is the dwelling of Chriſt, where we ſhould lay him up by faith, and keep him ſafely as a Jewel of inestimable price. *Annot.* Mr. *Cotton* applyeth this to the time of the *Maccabees*, when the Sanctuary was cleanſed, the purity of Gods Worſhip reſtored, and Sacrifice offered according to the law, underſtanding by *the houſe and chamber of her Mother*, the *Temple* and *Sanctuary*, of the former Church of *Iſrael*, &c.

To Charge by the Roes] To bind one by a ſolemn Oath to doe a thing, Cant. 2. 7. *I charge you O daughters of Jeruſalem by the Roes, and by the Hinds of the field.*

The *charge* is very ſolemn and vehement, ſhewing both her duty to Chriſt, and her authority over her own members and parts, for *the daughters of Jeruſalem* are nothing elſe, but her ſelf in her diſtinct parts and branches. *Annot.* The like *charge* in the very ſame words is in chap. 3. 5. and the ſame, (but omitting *by the Roes*, and *by the Hinds of the fields*,) in chap. 8. 4. And *another* to the *daughters of Jeruſalem* to *tell her Beloved that ſhe was ſick of love*, Cant. 5. 8.

Chariots of Pharaoh] The quick and ſpeedy readineſſe, fortitude, and valour, which the Militant Church ſheweth in her ſpiritual warfare againſt the divel, the world, and the fleſh, Cant. 1. 9. *I have compared thee O my Love, to the troops of Horſes in the Chariots of Pharaoh.*

Such is the eſtimation of thee, O my Love, that ſo as the choiceſt *Ægyptian* houſes of *Pharaoh*, for comely ſhape, for honorable ſervice, for ſtrength and ſpeed exceed all other, ſo far thou excelleſt all that may be compared with thee. *Hall.* They were brave, ſtately, couragious, excellent for all good ſervices. *Finch.* When the Church neglects Gods ſervice, God gives her up to the ſervice of forain Princes, to draw as horſes in *Pharaohs* chariots. God will make them to draw his yoke, though they draw it in the yoke of forain Princes, as *Rehoboam* and his people did. *Cotton.*

King Solomon made himſelf a Chariot] Cant. 3. 9. or a *Bed*, *Litter*, or *Throne*. Under which is repreſented the dignity of the Church, exceeding the *bed* or *chariot* of *Solomon*;

1. In the *efficient* or *Author*: *Solomon* did not make it himſelf, but cauſed it to be made by others, but the Church is the *workmanſhip* of Chriſt himſelf, Epheſ. 2. 10.

2. In the *materials*: all that are uſed here, as the *wood of Lebanon*, *ſilver*, *gold*, &c. are but groſſe and ſenſible illuſtrations of ſpiritual Majeſty and glory, by which the Church is made to ſhine, and live more incorruptibly then buildings of *Cedar*, 1 Pet. 3. 4. *Annot.* That *bed* was made for a *King*, but *this* for *the King of Kings* and *Lord of Lords*. *Finch.* The *Chaldee* expoundeth this of the *Temple* which *Solomon* made of the wood of *Lebanon*, but that Temple was a figure of Chriſt and of his Church: to which we may better refer it. Of *Chriſt* it may be meant in reſpect of his humane nature, which was all glorious, without ſpot of ſin, which humane nature he made and aſſumed to himſelf with all the glorious graces of the Spirit, for the Salvation of the Elect, the daughters of *Jeruſalem*. Of the *Miniſters* of Chriſt, or the *Church* (his myſtical body) it may (as I think) rather here be ſpoken, which by the preaching, profeſſion and practiſe of the Goſpel, carryeth Chriſt as a Chariot, holding forth the word of truth and of Salvation, in the midſt whereof Chriſt ſitteth, teaching, governing and triumphing, betokening the more open glory of the Church by the publiſhing and practiſing of the Goſpel. *Aynſw.* Cheeks

Cheeks with roes of ſtones] The incorruptible ornaments and deckings of Chriſtian ſouls, Cant. 1. 10. *Thy cheeks are comely with rowes of ſtones.* The eſtate of the Church is here deſcribed as it was in the days of *Abijam*, and of *Aſa*.

Thy Cheeks, that is, the outward face of the Church, *are comely*, &c. that is, with keeping their right place and order, and manner of Gods own Ordinances. *Cotton.* Thy outward profeſſion and countenance, which is beautiful and glorious by keeping due order and decency in the ſervice of God. The whole face of the Church ſhould be thus adorned. *Annot.*

His Cheeks are as a bed of **Spices**] Cant. 5. 13. Theſe *cheeks* of Chriſt thus adorned ſignifie his manlineſſe and comelineſſe to all that by faith behold him, and the ſweetneſſe of the graces that flow from his heavenly countenance, whiles being as a man grown up to years of diſcretion, he adminiſtreth all things diſcreetly, juſtly, and comfortably to his people. *Aynſw.* The amiable countenance of our Lord Jeſus Chriſt. *Annot.* The manifeſtation of himſelf to us in his Word. *Hall.* The outward face of the faithfull Church. *Cotton.*

Chiefeſt of ten thouſand] One that far excelleth in ſtrength and glory, all men and Angels. This is the man Chriſt, Cant. 5. 10. *My welbeloved is white and ruddy, the chiefeſt of ten thouſand*, Epheſ. 1. Phil. 2. 9. *And given him a Name above every Name.* Heb. *Bannered, above*, (or *of*, or *with*) *ten thouſand*, meaning either that he was the chiefeſt, valianteſt, or moſt excellent of all; or, that he had many banners and companies of warriours with him. The *banner* or *ſtandard* is a warlike ſign; and he that beareth it is of the *chiefeſt*; and by it other warriers doe encampe, as appeareth in the Armies of *Iſrael*, Numb. 2. where *Judah* was chief *Standard-bearer*, ſo here Chriſt (the *Lion of the Tribe of Judah*, Rev. 5. 5. is chief among many, yea above all, Iſa. 11. 10. Rom. 15. 12. Matth. 4. 11. Heb. 1. 6. Act. 21. 20. Rev. 7. 9. & 19. 11. 14. *Aynſw.* Not to *obſerve* the *ſtandard* and *march* after it, was a capital offence, ſo it will prove with us if we forſake his *colours*, who if we had ten thouſand lives, deſerves them all, for he hath the words of eternal life, and whither can we goe and be happy, but in him? *Annot.* Who but he can ſuſtain the fury of the battails of God, and yet goe away with the honor and glory of the field? or of whom but of him alone can it be ſaid, that *he hath a crown given unto him, and goeth forth overcomming, and muſt overcome? Finch.* All others have all from him, Chriſt as the head of his Church is above all, and hath influence into all his Church, not only *eminency*, but *influence*. What is excellent in the heavens? Sun, Light, Stars, what amongſt the creatures? Lyons, Lambes, Roſes, Lillies, &c. What is neceſſary to nature? bread, water, &c. Chriſt is called by all thoſe. He is God and man in one: King, Prieſt, and Prophet in one. A King of Kings; a high Prieſt that offered himſelf a ſacrifice by his eternal Spirit. A Prophet, that can inſtruct the ſoul. *Sibs.*

The chief Spices] Cant. 4. 14. or, *with the heads of Spices*, which is an *Hebraiſm* for *chief* or *beſt*, Amos 6. 6. all graces are precious and uſeful, but ſome exceed others; which we ſhould earneſtly covet, 1 Cor. 12. 31. & 13. 13. But the gift of all gifts is Chriſt, he is the only bleſſed fruit of all. *Annot.* By theſe are ſignified the manifold graces in Chriſtians, which are precious and ſweet before God and all good people. Such are the fruits of the Spirit, mentioned, Gal. 5. 22, 23. contrary to theſe are the roots of bitterneſſe that bear gall and wormwood, Deut. 29. 18. Heb. 12. 15. *Aynſw.*

Children] *My mothers children were angry with me*, Cant. 1. 6. that is, either the children of the Church, falſe brethren, falſe Prophets, and deceivers, Pſal. 69. 9. Act. 20. 30. Iſa. 48. 1, 2. (who might be called the *children of her mother*, (though not *of her Father*) among whom the Saints are often in peril, 2 Cor. 11. 26. Gal. 2. 4. who pretending faith and godlineſſe doe dangerouſly oppoſe the ſame, as hath been found in all ages; or inordinate luſts and ſins which dwelt in her, and were conceived with her in the womb, Jams 4. 1. 1 Pet. 2. 11. and theſe may be called our *Mothers children*, becauſe in ſin and in iniquity we have been conceived and brought forth, Pſal. 51. 7. *Aynſw.* The men of the world ſprung of the ſame common ſtock, or Hereticks, Schiſmatical brethren, wicked and lying Prophets and Paſtors, who are as apt as any, may more apt then any, when degenerated, to become the moſt bitter, and implacable enemies. *Annot.* Hereby Mr. *Cotton* underſtand the ten Tribes.

Choyce] *She is the choyce one of her that bare her*, Cant. 6. 9. In the *Hebrew* phraſe, *the whole* is the *mother*, the *parts* are the *members*. The true *Catholick* Church of Chriſt, is the *Mother* of all reformed *Daughters*: and theſe *Daughter-Churches* that are moſt chaſte and milde, and undefiled, they are beſt eſteemed,

and beſt beloved of the Mother Catholick Church, as coming neereſt to her in chaſtity, innocency, purity, &c. *Cotton.* Thou art ſhe, whom that *Jeruſalem* which is above, (the Mother of us all) acknowledgeth for her only true and dear daughter. *Hall.* Or *the clear* (*the pure* one) The Hebrew *barah*, ſignifieth pure and clean from filthineſſe, purged, poliſhed, ſevered and ſelected from others; and ſo the *Greek* here expoundeth it, *elect*, or *choſen*, and the word is uſed for *choiſe*, in 1 Chron. 7. 40. Neh. 5. 18. and elſewhere, as alſo for *purged* by trials and afflictions, Dan. 11. 35. & 12. 10. which ſignification hath uſe in this place. *Aynſw.* The Church is dear unto Chriſt, as the only childe is unto a tender mother that bare it. There is no people nor Nation ſo dear unto God as his own people, Exod. 19. 5. 2 Sam. 7. 23. Pſ. 147. 20. Nay mothers may ſooner forget their only Infant, then he will forget her, Iſa. 49. 11. The Church as ſhe is but *one*, ſo ſhe is *the only One*, in whoſe boſome her parts and members can hope to be found accepted and beloved; therefore not to be deſpiſed, devoured, hated by any, that wait for Salvation. *Annot.*

Chryſolite] All things in Chriſt to be rich and ſhining, beautiful and precious, ſpiritually, Cant. 5. 14. *His hands as rings of gold ſet with the Chryſolite.*

C I.

City] *And goe about the City*, Cant. 3. 2. By the *City*, underſtand *Jeruſalem* the holy City, where Chriſt dwelt among men, and had ſeated his *Temple*, and the practiſe of his Ordinances, whi her all *Iſrael* repaired thrice every year, which was a figure of the Church, Eccleſ. 10. 15. Iſa. 26. 1. So amongſt the the people of God in his Word and Ordinances, ſhe ſought Chriſt for the comfort of her ſoul. *Aynſw.* It fares with devout ſouls in their earneſt proſecutions of Chriſt, as it doth with ungodly, ambitious, or bloud-thirſty men in effecting their deſires; they breath nothing but fury and violence; they run about the ſtreets, Pſal. 59. 6. and reſt not till they have brought their miſchief about. Oh! is not Chriſt and his heaven worth as ſtrong and as ſeductous endevours? *Annot.*

City] The viſible Church, (being like a city) which conſiſts of one company, living by the ſame Laws, and under one Governor or Lord, Cant. 5. 7. *The Watchmen that went about the City.*

C L.

Clear] *Clear as the Sun*, Cant. 6. 10. In the Suns brightneſſe is light, heat, refreſhing, and all in a glorious manner, the Citizens of that Church (of the *Jews* newly riſen) ſhall all at that time, or at leaſt the body of them, have their ſins forgiven them by the righteouſneſſe of Chriſt imputed to them. They ſhall enjoy abundant light of heavenly knowledge. They ſhall excell in purity of holineſſe. They ſhall abound in conſolations to the refreſhing of themſelves and others. *Cotton.* The Evangelical Church is like the Sun riſen in glory, which ſhall never goe down, Iſa. 60. 20. Her brightneſſe exceedeth all former manifeſtations, being *viſited with the day-ſpring from on high*, and enjoying *the Sun of righteouſneſſe* that was promiſed *with healing under his wings*, Iſa. 58. 8. & 60. 1, 2. Mal. 4. 2. This is to be underſtood of inward glory and ſpiritual light, not of outward proſperity and beauty; though even in this ſenſe alſo, ſhe may be ſaid to reſemble the *Sun*, which is not alwayes aſpectable and radiant alike, but ſometimes overcaſt with clowds and obſcurity, and not ſo equally viſible and reſplendent to our ſight, though without any eſſential change in it ſelf. *Annot.* Chriſt is *the Sun of righteouſneſſe*, Mal. 4. 2. *the woman* (his Spouſe) is *cloathed with the Sun*, Rev. 12. 1. becauſe by faith ſhe hath put on Chriſt, Gal. 3. 27. by whoſe righteouſneſſe imputed ſhe is purged from all ſin, and ſo is made glorious. Here alſo we may obſerve in her the degrees of grace, her *firſt* light being like the *morning* or *day-dawning*; her *ſecond* beauty like the *Moon*; her *third* degree like the *Sun* it ſelf in brightneſſe, Prov. 4. 18. *Aynſworth.* Thus from weak beginnings, ſhe grew to ſuch high perfection, that ſhe was as bright and glorious, as the *Sun* in his full ſtrength, and the *Moon* in a clear ſky. *Hall.*

Clefts] *That are in the clefts of the rock*, Cant. 2. 14. haſt long hid thine head in the ſecret and inacceſſible clifts of the rock, out of the reach and knowledge of thy perſecutors. *Hall.* Gods eternal election, and his deep and unſearchable counſels, a rock of ſtrength to comfort her in her weakneſſe; a ſure hold and unacceſſible den, whereunto no evill can approach, a Fort impregnable, under the which ſhe reſteth; and ſhall reſt ſafe for ever. *Finch.* The gracious protections and ſure mercies of God, who is her hiding place and rock of defence, to whoſe

whoſe holes ſhe flyeth (Jer. 48. 28.) in times of danger and perſecution. *Annot.* The rock whither this *Dove* the Church was now *fled* ſeemeth moſt properly to mean *faith* in Chriſt, as Matth. 16. 18. wherein ſhe hid her ſelf for fear of Gods wrath for her ſin, and yet durſt not ſhew herſelf. Herewith compare Exod. 32. 22. where *Moſes* was put in *a clift of the rock*, and covered with Gods hand, while he paſſed by. *Aynſw.* That now doeſt worſhip me in holes and corners. *Cotton.*

Cluſters] That which in the Church is moſt comely, Cant. 7. 7. *Thy breaſts like cluſters.*

Cluſters of the Vine] The juyce of heavenly doctrine, abundantly iſſuing forth of the Old and New Teſtament (as out of breaſts like cluſters) to make all beleevers fruitfull, Cant. 7. 8. *Thy breaſts ſhall now be like the cluſters of the Vine.*

C O.

Coales] *The coales thereof are coales of fire*, Cant. 8. 6. *the fiery coales, arrowes*, or *fiery darts*; properly the word ſignifieth *that which flyeth and burneth*; and is applyed ſometimes to plagues and judgements, Deut. 32. 24. ſometimes to arrows, Pſal. 76. 3. here to burning coals, or darts of love that pierce and inflame the heart, and cannot be quenched. *Aynſw.* Nothing is more uſual then the metaphor of *love* and *fire*, becauſe the one works, burns, ſhines, flyes, and mounts upward as the other; I mean if it be ſuch love as this, heavenly and ſpiritual. *Annot.* The Churches love to Chriſt is moſt vehement, ardent, powerful, lively, burning all inward luſts, all outward diſcouragements.

Coat] *I have put off my coat, &c.* Cant. 5. 3. Here is an ingenuous confeſſion made by the Church of her own unworthineſſe, notwithſtanding all Chriſts heavenly Rhetorick and perſwaſion that he did uſe, yet ſhe draws back, and ſeemes to have reaſon ſo to doe. *I have put off my coat, how ſhall I put it on again* to let thee in? It is as if ſhe had ſaid, I have ſome eaſe by this ſleepy profeſſion, ſome freedome from evil tongues, and ſome exemption and immunity from ſome troubles I was in before, I was then perhaps too indiſcreet, now wilt thou call me again to thoſe troubles that I have wiſely avoided? No, *I have put off my coat*, &c. I affect this ſtate very well, *I* am content to be as I am without troubling my ſelf. Whence obſerve that, *It is not an eaſie matter to bring Chriſt and the ſoul together into neer fellowſhip. Sibs.*

Come] The Church ſeeing Chriſt come to her with much willingneſſe and celerity, Cant. 2. 8. hears him calling upon her to *come forth* into the comfortable light of his preſence, and ſhew her ſelf chearful in him, Cant. 2. 10. To ſhake off all that dull ſecurity wherewith ſhe had been held, and *come forth* and enjoy him, verſ. 13. Seeing according to her deſire he was *come into his garden*, Cant. 5. 1. ſhe again turning obeyed his call, calleth him to *come* that they might joyn together in their natural care, Cant. 7. 11. of whom Chriſt, *Who is this that cometh up from the Wilderneſſe?* Who is this that from the comfortleſſe deſerts of ignorance, of fidelity, of tribulation, aſcendeth thus up into the glorious light and liberty of my choſen? Cant. 8. 5. *Hall.*

To come leaping] To draw nigh with great ſpeed, or to make great haſte to come to one whom we love, Cant. 2. 8. *He cometh leaping.*

Comely] *I am black, but comely*, Cant. 1. 5. The *Heb. Navah*, ſignifieth *comely, beautiful, amiable, and to be deſired.* The *Greek* here tranſlateth it *goodly* or *fair*, and in verſ. 10. *beautiful*, as the Apoſtle, Rom. 10. 15. from Iſa. 52. 7. This *comelineſſe* of the Spouſe, is after ſhewed to be both in her ſight, or countenance, Cant. 2. 14. and in her ſpeech, Cant. 4. 3. and as *blackneſſe* is in the colour and skin; ſo *comelineſſe* is in the parts, features, and proportion of the body, which the Church hath by her creation, or new birth, Epheſ. 2. 10. Thus was ſhe black in her ſelf, but *comely* in Chriſt; for Gods *ſtrength is made perfect in weakneſſe*, ſee 2 Cor. 12. 9, 10. & 2 Cor. 4. 8, 9, 10. *Aynſw.* I am *black* by nature, but *fair* by grace; *black* without, but within all *glorious* and *comely*: I am *black* in my ſelf and my ſufferings, as my Beloved was, (whoſe viſage was marred and diſfigured more then any mans, Iſa. 52. 14.) but yet *beautiful* in him, who was *fairer then the ſons of men*, and hath put his *comelineſſe* and *beauty* upon me. I am *black* in ſome blaſted and dead parts, Apoſtates and Hypocrites; but in my true and living members I am true and *beautiful*; for as there may be a decency where there is no perfection; a deſirableneſſe and lovelineſſe, even where ſome ſpots, (why elſe would our *gallants* uſe ſo many?) So there may be a true Church full of order and decency, though not perfect and wholely beautiful. *Annot.*

Comely.

1. By the preſent purity of Gods Ordinances in the Temple, Pſal. 48.1,2. 2 Chro. 13. 10.--12.

2. The conſtancy of the upright in cleaving to God, to the King, to the houſe of God, and *David*, the which was done in profeſſion by whole *Judah* and *Benjamin*, and the *Iſraelites* inhabiting in the Cities of *Judah*, but in truth by the upright, 1 King. 12. 17. 20, 23. *Cotton.* I am inwardly welfavoured in the eyes of him whom I ſeek to pleaſe. *Hall.* Inwardly and in the hidden man amiable and full of beauty, and that through Chriſt and his righteouſneſſe. *Finch.* Accordingly Chriſt termeth her *cheeks comely.* Cant. 1. 10. *comely her countenance*, Cant. 2. 14. *her ſpeech* alſo *comely*, Cant. 4. 3. her ſelf *comely as Jeruſalem*, (being orderly builded, the glory of the world) Cant. 6. 4.

Comfort] *Comfort me with Apples*, Cant. 2. 5. See *Apples*.

Companie of two Armies] A double Army, joyfully meeting Chriſt with his elect, Angels being one Army, and the Church with her compauy, another Army, Cant. 6. 13. *As the company of two Armies.* See *Two Armies*.

Companions] Counterfeit Teachers, hirelings, and falſe Prophets, which in their pride advance themſelves to be companions to Chriſt, in Office of teaching. This doth the Pope, none more, Cant. 1. 7. *To the flocks of thy companions.* Falſe Aſſemblies or corrupt Congregations, who pretended to be *companions*, but are ſeducers, Mat. 24. 24. yet theſe falſe guides have many followers, as Waſps have combes but no Hony, many flocks, ſeveral diviſions, and ſub-diviſions of them, which we ſhould avoid, and follow that one Shepheard, Ezek. 37. 24. whoſe flock is but one and without Schiſm, and upon whoſe mountains we ſhould all abide. *Annot.* So in effect. *Aynſw.*

By *companions* in Cant. 8. 13. are meant her fellow-chriſtians, partakers of the ſame faith, Spirit and grace, 2 Pet. 1. 1. *Aynſw.* Whom it was her duty to inſtruct and teach, not to lord over them, being her companions, not her ſervants, or hand-maids. *Annot.*

Compaſſed with Lillies] Abundantly bleſſed with pleaſant ſweetneſſe, (ſuch as Lillies yeild to the body) for the ſpiritual delight. *Thy belly is as an heap of wheat compaſſed about with Lillies.*

Compare] *I have compared thee*, Cant. 1. 9. or, *I have likened, thought thee to be like. Aynſw.* Or, *made thee like.* By the vertue of the Word and Spirit of Chriſt, we are transformed, and being without any thing praiſe-worthy before, are changed from glory to glory. *Annot.*

To conceibe] To beget or become mother of children, as the Church is ſpiritually, Cant. 3. 4.

Concubines] Women, which Princes aud great perſons were wont of old to keep, together with their Wives, which were Queens, Cant. 6. 9. *Even the Queens and the Concubines.* Under the names of *Daughters* and *Queens* and *Concubines*, the converſion, adoption and benediction of all the reduced Nations is conſpired, who are foretold to admire and confeſſe the glories of the Church, Deut. 4. 6. to account her happy and renowned, Ezek. 16. 14. and ſo indeed they did, Act. 5. 13. as *Moſes* did *Iſrael*, Deut. 33. 29. *Annot.*

Countenance] *Let me ſee thy countenance*, Cant. 2. 14. or, *cauſe me to ſee thy perſonage, thy viſage, form, faſhion, ſhape*, or *appearance*, that is, ſtir up thy faith, and hold up thy face with comfort, come unto me, *walk before me, and be upright*, as Gen. 17. 1. *preſent thy body as a living ſacrifice*, &c. Rom. 12. 1. So the *Chaldee* expoundeth it, *Shew me thy countenance and thy righteous works. Aynſw.* She is called out of her caves and dens, to appear and look abroad. God forgets not his in perſecution, leaves them not to ſtarve in holes and rocks, but viſits them, and converſeth with them, deſiring to ſee their faith, to behold their Aſſemblies, and to hear their praiſes and prayers. *Annot.* Shew thy ſelf in thy works and righteouſneſſe unto me, and let me ever be plyed with thy words of imploration and thankſgiving. *Hall.* Shew me thy faith. God taketh knowledge of us (*face to face*) when we apprehend *Meſſiah* by faith. We cannot ſhew our face to him, but we ſhall ſee the face of him, and that which is more, while we behold the glory of *Meſſiah* with open face, *we are changed into the ſame image from glory to glory, as by the Spirit of the Lord*, 2 Cor. 3. 18. that is, whileſt by the eye of faith we contemplate *Meſſiah*, we are turned (not into *Meſſiah*, but) into his glorious Image. And this converſion not by any natural hand, but by the operation of the Lords Spirit. *Clapham.* Let me ſee thee aſſembled into the face of a Church, in my Sanctuary. *Cotton.*

His Countenance is as Lebanon] Cant. 5. 18. His whole ſhape and Perſon is moſt glorious and full of Majeſty, for it was a *Proverbial* expreſſion among them, by which they

they would ſignifie any thing moſt excellent and beautiful, *Lebanon* being the glory of *Syria*, & was called the *Mountain of Mountains* for its height, ſweetneſs, fruitfulneſs, &c. So is Chriſt the glory of his Church, and the Elect of God in whom his ſoul delighteth, Iſa. 42. 1. *Annot.* The ſhew and carriage of his whole Perſon, whereby he makes himſelf known to his choſen, is exceeding goodly and upright, like to the ſtraight and lofty *Cedars* of *Lebanon*. *Hall.* As Chriſts large, glorious, and everlaſting Kingdome is ſignified by a *Stone that became a great Mountain, and filled the whole earth*, Dan. 35.44. and other Kingdoms alſo are figured by *Mountains*, Jer. 51. 25. ſo the largeneſſe, eminency, and glory of Chriſt in his Kingdome, is here reſembled by *Mount Lebanon*. *Aynſw.* His preſence is goodly, ſtately and majeſtical, ſo it is and will be when he ſhews himſelf indeed for the vindicating of his Church, then the enemies thereof ſhall know that his preſence is as *Lebanon*. *Sibs.*

Covering] *The covering of it of Purple*, Cant. 3.10. or *the curtains* or *hangings*, Heb. 3.7. or *the veil of it*, as that of the Ark, Exod.26.31. which ſignified an holy pure life & converſation, which is ſoft and gentle as Silk is, but yet muſt be coloured in the purple ſtreams, that is, the bloud of Chriſt, the application, and tincture whereof is not only our glory, but our protection, Rev.7.14. *Ann. The top* and *hangings*, which have the name here of *riding*, becauſe it ſeemed as it were to *ride* upon the chariot, ſo the *Greek* calleth it *Epibaſis*, of *aſcending*. It ſeemeth to ſignifie the outward converſation and cloathing of the Church, *&c. Aynſw.* In regard of his Royal and Kingly office, he is glorious as *Purple*, and cloathed with it to advance our baſeneſſe. *Cotton.* The ornaments and hangings, are the ſhining glory of God, and the Lambe. *Finch.*

C R.

Crown] The honour, advancement and glory, given to Chriſt, both by his Father, in ſetting him at his right hand above all things that be moſt excellent, and with which the Church his mother (Rev.12.1,2. *&c.*) doth honour and glorifie him, Cant. 3. 11. *And behold the King Solomon with the Crown.* To adore and fear him, and denying our ſelves to reſt our ſpirits in him, is *to put the Crown upon his head*, is to become mothers and brethren, and ſiſters to him, Matth.12.50. The Apoſtle ſaith of the Churches, that *by obeying the form of doctrine which he had delivered*, they were *a Crown to him*, Phil.4.1. & 1 Theſ. 2. 19. ſo does every conformable and humble Chriſtian beſtow *a Crown* on Chriſt by walking worthy of him, and their ſeveral graces and duties are bright jewels ſet in it. *Annot.* When Chriſt ruleth in his Church by the Scepter of his Word, and his people ſubmit unto his Law and Government, then ſet they the *Crown* upon his *head*, acknowledging his authority. *Aynſw.*

Cruel] *Jelouſie is cruel as the Grave*, Cant. 8. 6. *fierce, inexorable.* As death and the grave devoureth all, ſo love and jealous zeal conſumeth and eateth up, not ſparing; for the love of Chriſt *conſtraineth*, 2 Cor. 5. 14. and the zeal for his glory, *eateth up* the godly, Pſal.69.9. *Aynſw.* Divine love is as reſtleſſe and as hard to be pleaſed, as that greedy appetite and wombe of death, (Prov. 30.16.) ſo that ſhe never can be quiet, but conſumes herſelf, (Pſal. 69.9. & 119. 139.) untill filled with God himſelf. *Annot.*

C V.

Cunning workman] One endowed with skill, to doe his work well and exquiſitely, Cant. 7. 1. *The work of the hand of a cunning workman*, meaning here God or Chriſt, for he is the *Artificer* in heavenly things, Heb. 11. 10. and the Church with her gracious bleſſings is the *work of his hands*, Iſa. 60.21. *Aynſw.*

Curled locks] A head beautiful and fair: it being counted of in thoſe times as a grace to have curled locks, Cant. 5. 11. *His locks curled.*

Curtains of Solomon] The whole outward glory of *Solomons* court, and ſpiritually, the inward beauty and comelineſſe of the Church, Cant. 1. 5. *And as the Curtains of Solomon.*

C Y.

Cynamon] *And Cynamon*, Cant.4.14. This ſtrengtheneth and cheereth the ſpirits and minde, dryeth up rotten matter, helpeth againſt poyſon, warmeth and ſtrengtheneth the ſtomach to digeſtion. *Cotton.* Hereby (as by the others here named) the manifold graces in Chriſtians are ſignified, which are precious and ſweet before God and all good people. *Aynſw.*

D A.

Damaſcus] *Which looketh toward Damaſcus*, Cant. 7.4. or *eſpying*, *watching*, *beholding the face of Damaſcus*, which was the chief city in *Syria*, Iſa. 7.8. (called in *Hebrew Dammeſek*, ſometime *Darmeſek*, 1 Chron. 18.5. marg. and *Dummeſek*, 2 King. 16.10.) It lay Northward from mount *Lebanon*, the Inhabitants whereof were commonly enemies to *Iſrael*, and often war was between Gods people and them, 1 King. 11.24,25. 1 Chron. 18.5,6. Iſa. 7.5,8. Amos 1.3. wherefore the *Tower of Lebanon*, *looking*, (or *eſpying*, *watching*) *towards Damaſcus*, may intimate here beſide the courage, the care alſo of the Spouſe, for the ſafeguard of her ſelf and her children againſt the enemy, for in times of danger, they ſet on *Towers* and *high* places, *watchmen* or *ſpies* to give warning of what they ſaw, 2 Sam. 18.24,25. Iſai. 21.6,9. Ezek. 33.2.6. *Aynſw.*

Daughters] Strange Nations and people, which doe admire the glory of the Church, Cant. 6.9. *The daughters have ſeen her, and counted her bleſſed.* The congregations of peoples; as the Scriptures mention, the *Daughter of Jeruſalem*, the *daughter of Tyrus*, and many the like. So is *my love among the daughters*, Cant. 2.2. *Aynſw.* The word *Daughters* when abſolute and ſolitary hath ſeldome a good ſenſe, like women that loſe their good name, not only by keeping ill company, but by keeping none. As theſe are exceeded by the Church in beauty, ſo ſhall they be at laſt in power; the outgrow and diſtreſſe her for the preſent, but that flouriſhing is but like *the crackling of thorns under the pot*, which *the fire of the Lords jealouſie ſhall conſume like dry ſtubble*, Iſa. 27.4. *Annot.*

Daughters of Jeruſalem] Either falſe ſiſters of the Church, the degenerate aſſemblies of Idolaters: or the particular Congregations, begotten of the Word, which came out of *Hieruſalem*. The latter Interpretation is the better, Cant. 2.7. *I charge ye O Daughters of Jeruſalem. The Daughters of Jeruſalem* were nothing elſe but her ſelf in her diſtinct parts and branches, *Annot.* The friends of Chriſt and his Church, the Elect of God, though not yet perfectly inſtructed in the way of the Lord, Cant. 5.8.9. & 6.1. As the *Villages* belonging to a *City*, are uſually called *the daughters* of that City, Numb. 21.21.25. 1 Chron. 7.28. So *Jeruſalem* which is *above is the Mother of us all*, Gal. 4.26. whoſe *daughters* are the *particular* Churches and Chriſtians called *Virgins*, 2 Cor. 11.2. Rev. 14.4. and *Sodom* and *Samaria* are propheſied of, that they ſhould be given to *Jeruſalem for daughters*, Ezek. 16.61. and thus in Pſal. 45.13,14. *The Kings Daughter* (the Church) *is brought unto the King in raiment of Needleworke*, and *Virgins* her friends after her. *Aynſw.* Hereof mention is alſo Cant. 3.5,10. and in verſ. 11. where they are tearmed *the daughters of Zion*, ſo in chap. 5.8.16. & in chap. 8.4.

Princes Daughter] Cant. 7.1. This title belongeth only to ſuch as believe in Chriſt, which *are born not of bloods, nor of the will of the fleſh, nor of the will of man, but of God*, Joh. 1.13. The word may be rendered, *Daughter of the beautiful*, or *bounteous Princes daughter*, or *of the Prince, the Noble*; for *Princes* were ſtyled *bountiful*, or *Benefactors*, Luk. 22.25. as being free, liberal, and willing to doe good unto others. Hereby is ſignified that ſhe was of noble race, and ingenuous diſpoſition, ready and willing to ſerve the Lord, and propagate the grace of his Goſpel unto others, *Aynſworth.*

David] *Thy neck is like the tower of David*, Cant. 4.4. mention is made hereof in Neh. 3.19,25. or *the fort of Zion* which *David* took, and builded, 2 Sam. 5.7,9. Hereby is meant that her *neck* was upright, high, and ſtrong: for the *neck* is named in *Hebrew Tſavvar*, of *firmneſſe* and *ſtrength*, a *Tower*, (*Migdal*) is a building great and high, Iſa. 2.15. This ſignifieth the magnanimity and high courage, the ſure hope, the bold and comfortable carriage of the Church, whileſt ſhe being by faith united unto Chriſt her head, doth no longer bow down her neck to bear the yoke of her enemies, to ſerve Satan and ſin any more, or to be a ſervant unto men, Rom. 6.17,18. 1 Cor. 7.23. but by the weapons of her warfare (2 Cor. 10.4.) ſhe ſtandeth, and withſtandeth in the evil day, Epheſ. 6.11,17. *Aynſw.* So in effect the *Annotations.*

Day] *In the day when ſhe ſhall be ſpoken of*, Cant. 8.8. or, *wherein ſpeech ſhall be of her, or unto her, or againſt her.* The day of grace is not

not alwayes at hand; he who is the Lord of times and ſeaſons, hath ordained and appointed ſuch opportunities, according to his own pleaſure. As he came *in the fulneſſe of time*, that is, the time decreed, and predetermined by himſelf; ſo did he ordain *a time* and ſet *a day*, for the viſiting of the *Gentiles*, that they might be gathered into a ſetled Church, and called into the communion of the Covenant of grace, by the Goſpel, which ſhould be revealed. *Annot.* When the fame of her calling and converſion ſhall come abroad, what furtherance ſhall we yeeld, to encreaſe, ſettle, and ſtabliſh her in the truth? This ſheweth the duty of love from one Church to another in communicating their graces each to other, and praying one for another, Act. 11.19,22,23. But inaſmuch as no ſooner doe a people turn to the Lord, but the wicked doe oppoſe in word and work: the *Hebrews* in their *Chaldee* Paraphraſe expound the words here, *What ſhall we doe for our Siſter in the day when the Nations ſhall ſpeak to goe up againſt her to warre? Aynſw.*

Day-breake] The clear day of Chriſt his firſt coming in the fleſh, by the fuller Revelation of himſelf, to chaſe away the ſhadowes of the Law, in dark rites and ceremonies.

Alſo the perfect clear day of his ſecond coming in glory, when all obſcurity being done away, there ſhall break forth a glorious light, Cant. 2.17. *Untill the day break, and the ſhadows flie away.*

Day of marriage] The laſt and great day, when the marriage begun here between Chriſt and his Church, by betrothing, ſhall be perfected and conſummate with exceeding glory to the great rejoycing and making glad, both of Husband and Spouſe. Therefore called the Day of the gladneſſe of his heart, Cant. 3. v. laſt, *Come forth ye Daughters of Zion, and behold the King Solomon, with the crown wherewith his mother crowned him in the day of his marriage.*

D E.

Dear] Entirely affected and loved tenderly, Cant. 6.8. *And ſhe is dear to her that bare her.*

Death] *Love is as ſtrong as death*, Cant. 8.6. Spiritual heavenly love is inexpugnable and unconquerable. Her love is ſo ſtrong and conſtant, that even that which terrifies and deſtroyes all elſe, cannot her, but ſhe deſpiſeth the Prince of terrors, Death it ſelf. Here in the reſiſtible and undaunted vigor & courage of holy love & deſire after Chriſt is exalted to the higheſt. *Annot.* As death is ſtrong and overcometh the ſtrongeſt man, Pſal. 89.48. So the love which I bear towards thee, deſiring to be united unto thee, is a ſtrong affection, which cannot be ſubdued in me, by any trouble or temptation. *Aynſw.* Death ſheweth his ſtrength;

1. In ſubduing all ſorts of people, high and low, young and old.

2. Accepting no compaſſion, nor yeelding to any oppoſition, but going through with his work: Such ſtrength of love ſhall this Church (the *Church* of the *Jews*) ſhew to Chriſt, ſubduing all before her to the obedience of Chriſt, and not ſuffering any impediment to detain her from him. *Cotton.*

Defile] *I have waſhed my feet, how ſhall I defile them?* Cant. 5.3. A phraſe taken from the cuſtome of thoſe hot countries, wherein they uſed to waſh their feet, which being clean ſhe was loth to riſe and open the door, not being willing to take any more paines, or loſe what ſhe had taken. Such worthleſſe excuſes doth our fleſh alledge; the time is unſeaſonable, the night is cold and damp, the weather wet, we cannot ariſe to entertain Chriſt without trouble and detriment. So Hag. 1. 2,4. Prov. 20.4. & 26.3. *Aynſw.* She was loath to give ear to every call of Chriſt, for fear of diſquieting herſelf, of drawing upon her dangers, troubles, fears and loſſes, if ſhe ſhould follow him in all things. O fleſh and bloud how wiſe art thou to finde out a reaſon to thine own hurt, and to have ſome blinde excuſe or other for that thou wouldſt fain doe? *Finch.*

Delight] *I ſate down under his ſhadow with great delight*, Cant. 2.3. or, *I deſired and ſate*, or, *I much deſired that I might ſit.* The form of the *Hebrew* word increaſeth the ſignification, as noting *a continual and fervent deſire* of that which is pleaſing, delightful, or profitable, and by *ſitting* is meant abiding and reſting, as in Pſ. 91.1. The Church therefore being by ſin under wrath revealed by the Law, and being maligned by the world, as *a Lilly among thorns*, acknowledgeth her faith, hope, love and delight to be in Chriſt Jeſus, *who hath delivered us from the wrath to come*, 1 Theſ. 1.10. ſee Rom. 5.1. Joh. 16.33. *Aynſw.* As weary travellers ſeek cool arbours and defences from the heat, and delight in them: ſo doth the weary ſoul ſeek after Chriſt. *Annot.*

How pleaſant and how fair art thou, O Love for Delights!] Cant. 7.6. By *delights* Dr. *Hall* underſtandeth whatſoever may give true contentment. Mr. *Cotton.* The publick worſhip

worſhip of God, ſo called, as being the marriage bed, wherein Chriſt moſt familiarly ſolaceth himſelf with his Church. *How fair art thou made* (paſſively in the *Hebrew*) *O my deareſt in thy delights. Annot. O Love*, that is, *O thou that art dearly loved*; Thus they call, to ſignifie Chriſts great affection towards her, (the word ſignifieth *inward charity* and loving affection which is *ſtrong* and *fervent*, Cant. 8.6,7.) for *delights*, or *delicacies*, or, *with pleaſures* meaning full delight, all manner of pleaſure, ſo that all that love her, may rejoyce with her, and delight themſelves in the brightneſſe of her glory, Iſa. 66. 10,11. *Aynſw.*

Dens of Lyons] The multitude of the wicked enemies of the Church, which like wilde and ſavage Beaſts, exerciſe all cruelty againſt it. So much is meant by Mountains of Leopards, from which Chriſt will deliver his people, Cant. 4. 8. *From the Dens of Lyons*, &c.

Humane writers teſtifie that *Amanus* was a Mountain forcibly poſſeſſed by many Tyrants, and ſo the holy Ghoſt here calleth theſe places *Dens of Lyons*, &c. *Aynſw.* From the Cities and Temples of Idolaters, who are wilde and ſavage as *Lyons*, and from thine own brutiſh luſts and abominations, which are as hardly got away from the ſoul, as ſpots from *Leopards*. *Annot.* Hereby Mr. *Cotton* underſtandeth *Jeruſalem* and the Temple, which in our Saviours time was made a *den of theeves and robbers*, but in the Apoſtles times, after his Aſcenſion, the Rulers grew more fierce and cruel, ſpilling the bloud of *Steven*, and making havock of the Church.

Deſire] The exceeding great kindeneſſe, affection, and free love, which Chriſt exerciſeth towards his Church, for her preſervation in that eſtate of grace wherein he hath ſet her, Cant. 7.10. *I am my well-beloveds, and his deſire is toward me.* Or, *his deſirous affection*, the *Greek* interpreteth it, *his converſion*, (or *turning*) *is toward me*. This manner of ſpeech was uſed before, when God chaſtening the *woman* for her ſin, *thy deſire* ſhall be *unto thy husband*, Gen. 3. 16. But now this *woman* being renewed by grace, and eſpouſed to Chriſt, as to an husband, 2 Cor. 11.2. rejoyceth that *his deſire* is *unto her*. So contrary each to other are our natural ſinful ſtate, and our eſtate by grace in Chriſt. *Aynſw.*

To Deſpiſe] To contemn, ſet at nought, and by contumelies, reproaches, and proud ſcornings, to bewray it, Cant. 8.1. *Then they ſhould not deſpiſe thee.* Perſons are deſpiſed or contemned, when either they doe, or are thought to doe, that which is not honeſt or comely, Gen. 38.23. 2 Sam. 6.16. or, when they miſſe of their purpoſe, and are laughed to ſcorn with contempt, Iſa. 37.22. Neither of theſe ſhould befall her, doing but her duty in ſeemly and modeſt ſort, and obtaining Chriſt whom her ſoul deſired. What the ſtate of a people without Chriſt, and how ſubject they are to ſhame and reproach, the Lord himſelf ſheweth, in Iſa. 54.1 4,6. But *them that honour God, he will honour, and they that deſpiſe him ſhall be lightly eſteemed*, 1 Sam. 2. 30. and *if any man ſerve Chriſt, him will the Father honour*, Joh. 12.26. *Aynſw.*

Dew] The inconveniences and diſcommodities, even all pains and ſorrows, which Chriſt did undergoe for the love of his Spouſe, Cant. 5.2. *For mine head is full of Dew, and my Locks with the drops of the night.* There was no incovenience or evil ſo great, which could hold back Chriſt from expreſſing his love unto his Church. Yea not only in his own perſon while he was on earth, did he ſuffer for her; but in his ſervants who are often *troubled on every ſide, perplexed, perſecuted, caſt down, alwayes bearing about in the body the dying of the Lord Jeſus*, &c. 2 Cor. 4. 8,9, 10. Thus Chriſt cometh in the dark night of affliction to awake her, and to communicate himſelf and his graces with her, for a man to *be wet with the dew of heaven* is a ſign of miſery, Dan. 4.25. So is *rain* where there is no covert, Iſa. 4. 6. and *drops*, or *droppings*, likewiſe ſignifie troubles, Amos 6.11. But *dew* and *rain* upon the land maketh it fruitfull, ſo is Chriſt by his doctrine to his Church, Deut. 32.2. Pſal. 7.2.6. Hoſ. 14.5. And in this ſenſe ſome take it here as if Chriſt came unto her full of the *dew* of *bleſſings* to enrich her. *Aynſw.* So in effect the *Annotations.*

D O.

To doe for one] To extend and beſtow ſome favour and bleſſing upon one, Cant. 8. 8. *What ſhall we doe for our Siſter, when ſhe ſhall be ſpoken for?*

Doore] A city, by *Synecdoche* of the part. Cant. 8.9. *And if ſhe be a Doore we will keep her in with Boards of Cedar.* If ſhe goe forward in faith and practiſe of the Goſpel, that ſhe be not only built up *as a wall* but as *a gate* and *doore* fully edified, as at the repairing of *Jeruſalem*, when they ſanctified *the gates*, and ſet up *the doores* of it, Neh. 3. which gates, doores, barres, *&c.* were for the ſafeguard of the Inhabitants, and ſhewed their care to reſiſt and keep out the enemies (as appeareth by the contrary in Jer. 49. 31.) as alſo *to open*

that

that the righteous Nation which keepeth the truths may enter in, Psal. 118.20. Isa. 26.2. Therefore Angels are at the gates of the heavenly City to conduct Gods people into it, Revel. 21. 12. 27. & 22. 14. *Aynsw.* See *Boards of Cedar.*

Dove] *O my Dove*, Cant. 2. 14. As when Christ was baptized, the holy Ghost appeared in the shape of a *Dove* (as a symbole of his presence) to discover thus much, That Christ should have the property and disposition of a *Dove*, and be meek and gentle, Mat. 11.29. & 12.20. And to shew what his Office should be; for even as the *Dove* in *Noahs* Ark was sent out and came home again to the Ark with an Olive branch, to shew that the waters were abated; so Christ was to preach deliverance from the deluge of Gods anger, and to come with an Olive leaf of peace in his mouth and reconciliation, to shew that Gods wrath was appeased: So all that are Christs, the Spouse of Christ, have the disposition of Christ; That Spirit that framed him to be like a *Dove*, frames the Church to be a *Dove*, whereunto she is compared, and which we should resemble,

1. In meekness, Psal. 39.1. Col. 3.12. 1 Pet. 3.4. Numb. 12.3. Zeph. 2.1,2.

2. In simplicity, being without guile; simple concerning evil, not in ignorance and simplicity, as in Hos. 7.11.

3. In faithfulness: as it is faithful to the mate, so should we be to *Christ*, we must keep our judgement chaste, (must not be tainted with errours and sins) keep our affection chast likewise, Rev. 14.4. Psal. 73.25.

4. In neatness: it will not lodge where it shall be troubled with stench, and likewise feeds upon pure grain, not upon carrion, so the Christian soul will not feed upon worldly carrion, or sinful pleasures, but upon Christ and spiritual things.

5. In loving communion and fellowship, Isa. 60.8. Gods children love the communion and fellowship one of another. *Doves* will consort with *Doves*, Christians with Christians, and none else.

6. In suffering: the *Dove* is molested by all birds of prey, so the poor Church of God is molested and persecuted, *Oh that I had wings like a Dove* saith *David*.

7. As the *Dove* for its defence hath nothing but flight, to mourn, and to build on high: so the Church of God hath no other refuge but to be housed in God and Christ, he is our Ark, we must with *Hezekiah*, Jer. 38. *mourn* to God, who hears the bemoanings of his own Spirit in us: and build on him, as on a rock to be safe in him. *Sibs.* Our eyes must not be proud, lustful, envious, wanton, *&c.* but like those of the *Dove*, meek, humble, pure, peaceable, fixed upon God, and by an holy intention waiting on him for life and devotion, Cant. 1.15. *Annot.* We must be bashful and modest, not daring to lift up our eyes after other lovers, Ezek. 18.6. but only to the true God, Isa. 17.7. *Annot.* It's said of the *Dove*, that it only amongst birds bewaileth not, when its young ones are taken from it; Gods Church should rather rejoyce then grieve, when God is glorified by the death of any her members, for *the bloud of Martyrs hath proved the seed of the Church. Doves* are fruitful, and is not the Church so? When there's any variance between them, how soon are they reconciled? and should not we? Its flesh is good against the Pestilence, and is not Christ fed upon against sin?

His eyes are as of Doves by the rivers of water, Cant. 5.12. Nothing is more known then that *Doves* take great delight in Springs, and Fountains, and pure Rivers, and so are a fit and most proper embleme of the purity and holiness of Christ, whose eyes cannot so much as behold any iniquity, Hab. 1.13. and are meek, humble, pitiful, and full of compassion: for he looketh not after prey and bloud, as *Vultures* and *Eagles*, whose eyes are not red and bloudy, as the *eyes* of *drunkards*, which wine; nor filthy and noysom, as the *letchers*, which are ful of adultery; nor fiery and glaring, as the *angry* and *furious*, whose eyes flame revenge, like a *Dogs*, or *Lyons*; nor yet distorted and looking asquint, as the *envious* and *malicious*; but as the meek and gentle eyes of *Doves*, which to make them more gentle are *washed in milk*. *Annot.*

D R.

Draw] *Draw me*, Cant. 1. 4. Pull me out from the bondage of my sins; deliver me from the world, and doe thou powerfully incline my will and affections towards thee. *Hall.* To come and cleave unto Christ is a divine work, the work of God himself, and steps beyond the reach of man, which no humane foot can tread, no wit can climbe unto or comprehend, unless it be framed and fashioned from above. A work which of all others we are most untoward unto, of such difficulty, that we must be *drawn* and haled, and violently pulled out of our selves, before we can once settle about it, having neither power, nor so much as will unto it. The efficient cause is not in our selves; it cometh

cometh from Chriſt alone, who ſpeaking to our heart by the Miniſtery of the Word, and the ſweet allurements of his Spirit, pulleth us out of this preſent evill world, and draweth us after him. *Finch.* He is ſtronger then the powers of darkneſſe, and able not only to open the heart, and offer ſalvation to it, but alſo to convert it, and tranſlate it to his Kingdome, that ſo it may paſſe from death unto life. *Annot.* We muſt not only get a knowledge of our own inability, but ſeek unto Chriſt for ſupply of ſuch defect. The high way unto God is ſpiritual miſery, and beggery. *Clapham.*

To drink Wine] To partake with Chriſt in his exceeding comfort and joy which he taketh in his Spouſe, as Angels and faithful Miniſters doe, Cant. 5. 1. *I drank my Wine: Eat O friends, drink and make merry*, &c. The word ſignifieth *to drink freely*, or *plentifully*, ſtill denoting his gracious acceptation of their duty (I have allowed of the cheerfulneſſe of thy ſervice, and the wholeſomeneſſe of thy doctrine. *Hall.*) which like *Wine* for the cheerfulneſſe, and *milk* for the ſoundneſſe, and ſincerity of it, is grateful to him. This is referred to the inſtitution and celebration of the holy Sacrament of his Supper; when he himſelf was both *Conviva*, and *Convivium*, the *intertainer*, and *the Feaſt*, for then did he eat and drink perſonally; not for any augmentation of grace to his Perſon, that he could receive, that had a fulneſſe ever, but firſt out of new actual delectation which his Spirit took in that Ordination, and then to give an example and law to his Church, with whom he doth ſtill receive myſtically, as well as he is received by them. *Annot.* God not onely accepts, but he delights in the graces of his children, which may encourage us to be much in all holy duties. *Sibs.*

Drink abundantly, Can. 5. 1. or, *be drunken*, that is, plentifully filled. *Aynſw.* This is without any riot or exceſſe; without any ſin or treſpaſſe. This is not like that of the Epicures, wicked and beſtial, but pure, heavenly, innocent. *Sibs.*

To drop as Honey combes] To ſpeak and utter words full of ſweetneſſe and good ſavour, Cant. 4. 11. *Thy lips my Spouſe drop as honey-combes.*

My hands dropped myrrhe, Cant. 5. 5. that is, *Oyl of myrrhe, paſſing myrrhe, pure myrrhe, currant myrrhe.* As this *paſſing myrrhe* dropping from Chriſts *lips*, Cant. 5. 13. ſignifieth the ſweet odour of his doctrine; So the like here *dropping* from the *hands* and *fingers* of his Spouſe, ſeemeth to denote the ſweet odour of her works. Her *hands*, that is, her actions are anoynted with *Oyl of myrrhe*, that is, the grace of Gods Spirit; or, we may underſtand it of the grace of Chriſt, which he left behinde him, as a ſweet odour to allure her, *when he put in his hands at the hole of the door*, which ſhe perceiveth now, when ſhe was riſen from her bed of carnal ſecurity. *Aynſw.* Chriſt firſt leaves *myrrhe*, and then *her hands drop myrrhe*, Chriſts grace is the cauſe of our grace, our oyl is from his oyl, Pſal. 133. 2. & 36. 9. Joh. 1. 16. The Church having riſen to open the door, *her hands drop myrrhe.* We find experience of the grace of Chriſt, when we ſtir up our ſelves to endevour, 1 Chron. 28. 20. *Her hands dropped myrrhe*, Gods graces are ſweet. *Sibs.*

Drops of the night] All the evils which Chriſt out of his love ſuffered for his Church, Cant. 5. 2. *My head is full of dew, and my locks with the drops of the night.*

To Drown] To extinguiſh and put out, or to overthrow; ſo cannot Chriſts love be to his Spouſe the Church, or hers towards him, Cant. 8. 7. *Much waters cannot quench love, neither can floods drown it.*

D W.

Dwell] *Thou that dwelleſt in the Gardens*, Cant. 8. 13. Or, O *Inhabitreſſe.* The Church is ſaid to be thus, becauſe ſhe is divided and branched into many particular Congregations, which are no leſſe delightful to Chriſt, then ſo many *Edens* or Paradiſes. *Annot.*

E A.

Earth] *The flowers appear on the Earth*] Cant. 2. 12. This being naturally dry and barren, and curſed for mans ſin, Gen. 3. is by the bleſſing of God, and by means of the rain and dew of heaven, made fruitful; ſo is our ſinful barren nature, made fruitful by the bleſſing and Goſpel of Chriſt, Heb. 6. 7, 8, 9. See Hoſ. 14. 4, 5, 6. *Aynſw.*

To Eat] To communicate and take part with others in their good and joyful things, as they which eat together, are to take of one meat, Cant. 4. 1. *Eat, O friends, Eat, drink, and make you merry.*

To

To Eat pleasant fruit] To be present with the Church, to feast, and make merry with her in communicating of her graces, Cant. 4. 16. *Let my well-beloved come to his Garden, and Eat his pleasant fruit.*

E M.

To Embrace] To comfort and uphold (as it were) being received into ones hands for that purpose, Cant. 2. 6. *His right hand to embrace me.* These his imbraces spoken of here, are testimonies both of love and power; not so much witnessing the kindeness, as the might of Christ who is able to preserve such lame criples as we are from falling, and likewise to lift us up again, when faln never so low, and to restore us to a better strength again, which only (if any be) is the reason that his people shall not be finally and utterly cast down, for *the Lord upholdeth them*, Psal. 37. 24. nay *incircleth* and *embraceth* them with his *hand*, with his *right hand*. *Annot.* *Doth embrace me*, or *let embrace me*, or *will embrace me*. It is a speech of faith, or prayer concerning the fruition of Christs love and graces. This commendeth the love of Christ that leaves not his Church in her sickness, sins, and infirmities, but cometh to her, comforteth and sustaineth her with his own *hands*, &c. It setteth forth also the Churches faith and thankfulness, which seeth Christ present in his Doctrine and Ordinances, and his Ministry, as if he were crucified before her, Gal. 3. 1. and rejoyceth before others for his love and help, 2 Cor. 1. 3,4,5, &c. *Aynsw.*

E N.

Engedi] *In the Vineyards of Engedi*, Cant. 1.14. The name of a place in the land of *Canaan*, which fell to the Tribe of *Judah*, and being near the Sea, and watered with springs, was a fruitful soil for Gardens and Vineyards, Josh. 15.62 Ezek. 47.10. It was called also *Hazazon Tamar*, 2 Chron. 20. 2. where the enemies coming against *Jehoshaphat*, he prayed unto God and was delivered, which victory may also be respected here, as a figure of the victories, which the Church obtaineth by faith in Christ. *Aynsw.* It is a *compounded* word, whereof the first part signifieth *an Eye* or *Fountain*, the latter, *a Kid*, or *company*. So that the whole word may be *Englished*, *The Eye*, or *Fountain of my Kid*; or *the Eye*, or *Fountain of my Company*. *Clapham.* According to others, it signifieth *the Fountain*, (or because one word signifieth both, *the Eye*) *of invasion, of tentations*, who hold that here grew those odoriferous clusters of *Camphire*, and those *Myrrhe-trees*; that is, Here hath the Lord appointed even in the very place of greatest tentations, and incisions, the greatest remedy against them; and where the Crosse is, there is the cordial and antidote against it, Psal. 94. 19. 2 Cor. 1. 5. *Annot.*

E S.

Espousals] Cant. 3. 11. See *Day of marriage.*

E X.

Expert] *Being expert in war*, Cant. 3. 8. or *learned, taught*, (as the *Greek* translateth it) being taught of God, who *teacheth the hands of his people to war*, 2 Sam. 22. 35. So that *they fight the good fight of faith*, 1 Tim. 6. 12. and by long custome are inured and skilful in the Lords battels; and *have their senses exercised to discern good and evil*, Heb. 5. 14. Such in figure were the sons of *Reuben*, *Gad*, and *Manasseh*, 1 Chron. 5. 18. *Aynsw.* Learned and taught, and so able to teach in War. It's one thing to bear arms, another to handle them, or to have courage to use them. The watchmen of the Church should be appointed both wayes, able to teach, and willing; furnished with all necessary ammunition to resist the adversaries, Tit. 1. 9. and valiant for the faith, Jer. 9. 3. And this magnanimity is necessary in this regard chiefly, that they have so many powerful enemies to deal with. *Annot.*

E Y.

Eyes] *Thou hast ravished my heart with one of thine Eyes*, Cant. 4. 9. And, *Turn away thine Eyes from me, for they have overcome me*, Cant. 6. 5. And, *Thine Eyes are like the Fish-pools in Heshbon.* Cant. 7. 4. Thus Christ speaketh to his Church. The *Eye* is either the eye of faith, which sees things invisible, or the eye of loyal and humble love, which is single and modest, looking onely at Christ, and at nothing else, but for his sake, Matth. 6. 22. *Annot.* *Eyes* mean here her faith, and the fruits thereof, as prayers, &c. wherewith Christ is greatly affected and delighted. *Aynsw.*

Eyes like Doves] Gracious Eyes, simple and chaste, such as be the eyes of Doves. Cant. 1. 14. *Thine Eyes are like the Doves.*

F A.

Failed] *My ſoul failed when he ſpake*, Cant. 5. 6. I was almoſt paſt my ſelf with deſpair to remember that ſweet invitation of his, which I neglected. *Hall.* Stroke with a conſcience of her ſin, ſhe falleth into a ſwoon to think of his kinde and loving words, which ſhe ſo ſcornfully ſet at nought. *Finch.* I was even as a dead woman, through fear & grief; for death is the departing of the ſoul from the body, Gen. 35.18. and as the heart is ſaid *to goe forth* when men are aſtoniſhed with fear, or the like paſſions, Gen. 42.28. ſo the ſoul is here ſaid to *goe forth* for the like cauſe. The word ſpoken doth not alwayes preſently take effect in the hearers, but after when they fall into temptation, the Spirit of God often bringeth things to their remembrance, that they doe better underſtand and make uſe of that they heard, Mat. 26.75. Joh. 14.26. *Aynſw.* Or *was melted*, or *went out of me*, for his words which he had uſed to me: I was even *examinated*, and *aſtoniſhed*, even as nature and the creatures ſeem to be when the Sun is abſent. This is a ſecond effect of ſecurity, it will deeply trouble the heart, when ſoftened and mollified a little by grace to have refuſed and reſiſted Chriſt before. God will work upon the heart, and give theſe holy liquefactions unto all, unto whom he will give Chriſt. They ſhall be aſhamed and confounded that they have neglected his words, which like ſeed under the clods may lye dead a while, but will ſpring up and convince them at laſt, and then will Chriſt pity their ſorrows, and come again to binde them up. *Annot.* The Word of Chriſt howſoever for the preſent it be not effectual, yet afterwards it will be in the remembrance of it. Chriſt doth leave his Church ſometimes, and brings it very low in their own apprehenſions, that their hearts fail them for want of his preſence. *Sibs.*

Fair] Beautiful, comely with ſpiritual beauty and decking, Cant. 1. 15. *My Love behold thou art fair.* The Church is fair both by imputation of Chriſt his righteouſneſſe to Faith, and by ſanctification of the Spirit. Thus Chriſt termeth her in divers places of this Song, as in this 15. verſe twice, in v. 16. once, in Cant. 4.1. twice. And in Cant. 1.8. *the faireſt among women*, (ſo by others, Cant. 5.9. & 6.1. in whoſe eyes her beauty was conſpicuous.) And in Cant. 2. 10, 13. *his fair one.* And in Cant. 4.7. that *ſhe was all fair*, and verſ. 10. that *her love was fair.* And in Cant. 7.10. that ſhe was *fair as the Moon*: and in Cant. 7.10. that ſhe was *fair for delights*, ſhe was made black, but now is made *fairer* then all other women, and none is like her in beauty who diſpraiſed her ſelf. So doth Chriſt recompenſe humility, and when we moſt abaſe our ſelves he will exalt us. The Church was loved when *black*, but the end was that ſhe might be *fair. To call her fair, is to make her ſo. Annot.* The city and Church of God being builded by the Doctrine of the Goſpel, furniſhed with men of gifts and graces, and endued with wiſdome from on high, is truely fair and beautiful in the eyes of Chriſt; and when ſhe obeyeth the voyce of God, and forgetteth and forſaketh her own natural corruptions, he taketh delight in her beauty, Pſal. 45.10,11. Iſa. 62. 5. *Aynſw.* The Church is lovely fair again, as from Chriſts imputative righteouſneſſe; ſo from his righteouſneſſe inherent in her, the graces ſhe hath from him. The Church is fair and faireſt, ſhe is not gilt, but pure gold; not painted, but hath a true natural complexion, all other excellencies are but gilt, painted excellencies. We ſhould labour not only to be fair, but the faireſt, to be tranſcendently, ſingularly good, to doe ſomewhat more then others can, to have ſomewhat more in us then others have. *Sibs.* See *All fair.*

F E.

Fear] The dangerous troubles and diſquietneſſe, from which Chriſt will keep her ſafe, Cant. 3.8. *Every one hath his Sword upon his Thigh, for the Fear by night. Fear in the night*, or *dread*, (*terrour*) *in the nights*, the dreadful evils that are ſecret and unſeen and every night doe indanger; for theefts, murthers, treaſons, and other miſchiefs, are often done in the night, as experience and the Scriptures teſtifie, Neh. 6.10. Job 24.14. Prov. 7. 9,22. Jer. 6.5. Dan. 5.30. Mat. 13.25. 1 Cor. 11.23. and then it is needful to watch and ſtand ready armed, Neh. 4. 22. Matth. 24.43. & 26. 31. 41. So Chriſtians which are *to wreſtle* againſt manifold temptations, and *againſt the rulers of the darkneſſe of this world*, *againſt* ſpiri-

ſpiritual wickedneſſes in high places, are willed to *take unto them the whole armour of God, and to ſtand, having their loyns girded*, &c. Epheſ. 6.12, 13, 14. *Aynſw.*

To Feed] To take nouriſhment from the Doctrine of the Word, which is the only paſture wherein Chriſts flock feedeth, Cant. 1. 6. *Shew me (O thou) whom my ſoul loveth, where thou feedeſt.* *Feeding* includes the whole adminiſtration and office of a good *Shepheard.* Chriſt *feedeth* his Church by his Word, example, graces, Spirit, merits, *&c.* which are like flowry meadows, abounding with Lillies, Iſa. 25.6. and then he is *fed* by her, that is, he delighteth as much in her duty and ſervice, as in the ſweeteſt flowers or ſpices, Cant. 2.16. *Annot.* *Feeding* implyeth all the duties of a Paſtor or Herder, as to lead in and out, to give paſture and water, to govern with the rod and ſtaffe, *&c.* Pſal. 23. 2, 4 Wherefore Kings are ſaid to *feed* as Paſtors, Pſal. 78.70, 71, 72. ſo Chriſt, as King and *Great Paſtor* of the ſheep, Heb. 13.20. doth by his Miniſtry, with his Spirit, Word, Seals, cenſures, *&c.* feed his people, for whom he laid down his life, calleth them by name, leadeth them out, goeth before them, ſaveth them from Wolves that would devoure, giveth them eternal life, and they ſhall never periſh, Joh. 10. 28. Iſa. 40. 11. Therefore ſhe deſireth to be under his guidance, and in his fold, that he *feeding* her ſhe may not lack, or deſireth to know the manner how Chriſt *feedeth*, that ſhe likewiſe may ſo *feed* her Kids, as verſ. 8. *Aynſw.* If there be a conſcience for *feeding* the earthly part of man (his body) with bodily food, how much more a conſcience for *feeding* of the heavenly part of man (his ſoul) with celeſtial food? To *feed* the body they oftentimes have care, ſaying, otherwiſe they were worſe then Infidels, and ſhould deny the faith; but no care or very ſmall for the ſoul, as though in not *feeding* of this, they ſhould not alſo be Infidels, and denyers of the faith, yea and I ſay more, as much as in them lyeth, makers of Infidels, and murtherers of the faith. If thou have no care to bring them up for God, how canſt thou expect that God ſhould bring them up for thee? *Clapham.*

Feet] *How beautiful are thy Feet with ſhoes*, Cant. 7. 1. Hereby is meant her obedient walking in the Faith and Goſpel of Chriſt, whereby ſhe being freed from the miſery and bondage of ſin, made free by the truth (Joh. 8.32.) ſtood faſt and walked ſteadily in the liberty and grace of Chriſt, Gal. 5.1. not going barefooted as was the manner of captives and others in miſery, 2 Sam. 15.30. Iſa. 20.4. but as God rehearſing his bleſſings upon his Church, ſaith, *I ſhod thee with Tachaſh skin*, Ezek. 16. 10. So here the *feet* of his Spouſe are *ſhod* with the preparation (or ſtability) of the Goſpel of peace, Epheſ. 6.15. with the knowledge, profeſſion and obedience thereof, ſhe being firmly ſetled and defenced, her *feet* and *ſteps* were now *beautiful*, as the *feet* alſo *of them that preach the Goſpel of peace*, are to be *beautiful*, Rom. 10. 15. *Aynſw.* That which is here intended is to demonſtrate either;

1. Her deliverance from captivity and perſecution, under which ſad yoak all that lay, uſed no ſhoes, but went barefoot, as an expreſſion of their mourning, Lam. 1.9. Ezek. 24.15. Mic. 1.8, *&c.*

Or 2. Her reſtitution to her former inheritance and poſſeſſion, Deut. 25. 9. Ruth 4. 7, 8.

Or, 3. (which is the beſt) her walking obediently and comfortably in the wayes of holineſſe, and that peace which the Goſpell hath prepared. Theſe *ſhoes* doe not onely adorn her, but likewiſe defend and guard her feet ſo, that ſhe is able to tread upon the rough and ſharpeſt trials that may be caſt in her way with boldneſſe and ſecurity. *Annot.*

F I.

Field] *Let us goe forth into the field*, Cant. 7. 11. The field at large is the world, Mat. 13. 38. into which field Chriſt hath ſent his laborers to do his work, that ſo it may become his Church: might be a field of vertues, which formerly was of briars and thorns. Of this field even great and populous cities are a part, but yet Chriſt is not confined to them, but viſits all places; and many times none ſo willing to entertain him, none ſo fit and likely to finde him as the fields and deſerts. *Annot.* Hereby their deſire and care is ſignified for the increaſe and propagation of the Goſpel abroad in the world. And as Chriſt himſelf in the dayes of his fleſh went about all the cities and villages preaching the Goſpel, Mat. 9.35. Mark. 6.6. and his diſciples went abroad to teach all Nations, Matth. 28. 19. ſo afterward both he, in Spirit, walked among the golden Candleſticks of his Churches, looking to their wayes, Rev. 1.13. & 2. 1. and his Apoſtles went again *to viſit their brethren in every City where they had preached the Word of the Lord, and to ſee how they did*, Act. 15. 36. Such a care is here intimated, that the Lords field might be viſited where he had (like a wiſe husbandman) prepared

and fitted his work, Prov.24.27. *Aynſw.*

Fig-tree, young Figs] Literally the Spring-time, when Fig-trees bring forth young Figs: but myſtically the ſweet fruits which the faithful bring forth, after their calling unto Chriſt, Cant.2.13. *The Fig-tree hath brought forth her young Figs.* The *Fig-tree* hath no flowers, but in ſtead of them ſhoots out green knots or buds, which our Saviour miſſing, curſed the tree, Matth. 21.19. It ſhould be no diſcouragement that our good works are like the imperfect Figs of the Spring; if they have ſubſtance and life, he will accept of them, though they want mature beauty and ſweetneſſe. *Annot.* The bleſſing of God upon his Church is hereby ſignified, as on the contrary when he threatneth to conſume the ſame, he ſaith *there ſhall be no Grapes on the Vine, nor Figs on the Fig-tree,* &c. Jer.8.13. *Aynſw.*

Finde] *If ye finde my Beloued,* Cant.5.8. If you finde my Saviours preſence in your ſelves before me. *Hall.* We ſhould not diſdain the prayers and holy contributions of others, who enjoy communion with Chriſt, whileſt our ſelves want ſuch comforts, for it is a great bleſſing and priviledge too, to have ſuch faithful friends with whom we may take ſweet counſel, Pſal.55.14. and to whom to declare our griefs, is like bloud-letting to eaſe the veins, and quiet the ſoul, and whoſe charitable meditations and interceſſions for us, if fervent, will prevail much. *Annot.*

Fine Gold] Moſt precious and bright gold; or gold which is purified. Myſtically, it ſignifies the glorious excellency of Chriſt, the Head of the Church, Cant.5.11. *His head is as Fine Gold. Fine gold,* and *ſolid gold.* Two names of the beſt gold are here joyned, *Cethem* and *Paz,* (for *Phaz*) the *firſt* is fine, notable and ſhining; the *latter* ſolid, ſtrong, and faſt gold; or *feſſe-gold:* according to the *Hebrew* name. Both theſe together ſet forth the glory of *Chriſts Head* here, which being taken either properly, or figuratively for the *Crown* or *Ornament* of the *Head,* (as by the *feet* are implyed the ſhooes on the feet, Deut. 8.4. & 29.5.) ſeemeth to denote his headſhip, dignity or regiment, that his Kingdome is moſt glorious, (like fine ſplendent gold) becauſe it is ſpiritual and heavenly, & moſt firm and durable (like pure ſolid gold) becauſe it is eternal, Dan.7.13,14. Luk.17.20,21. Joh.18. 36,37. for the Spouſe calleth her Beloved King, Cant.1.4. and *David* praying God, ſaith, *Thou haſt ſet on his head a Crown of fine gold,* Pſa. 21.4. And as Chriſt is here deſcribed, ſo is he in the adminiſtration and government of his Church; that when his Kingdome is powerful and glorious, and of large extent, it is like *a golden head,* Dan. 2. 37, 38. And when it is adminiſtred according to his laws and judgements (which *are more to be deſired then much fine ſolid gold,* Pſal.19.11.) then is the ſtreet of *Jeruſalem* (the law wherein men walk) *pure gold,* Rev. 21.21. Hereby alſo his rich grace and bountifulneſſe unto men may be implyed. *Aynſw.*

Fingers] Cant.5.5. See *my hands dropped myrrhe.*

Firre] *Our rafters of firre,* Cant.1.17. The word for *rafters* may expreſſe *galleries,* or *walks,* or *cloyſters,* or *roofes.* It ſignifies alſo *gutters* or *watring troughs* uſed by the Eaſtern Shepheards, Gen. 30.38. 41. (Exod.2.16.) *Annot.* This *laſt* may alſo have uſe here, to ſignifie the pipes and conduits of Gods graces, through which the waters of his Spirit are conveyed into their hearts; but becauſe ſhe ſpake of *houſes,* this may rather be underſtood of *galleries,* ſignifying the means of converſing with Chriſt, in the communion of his graces. They are named of *running,* becauſe they run along by the houſe ſides. *Aynſw.* They were certain walks builded on the top of houſes, the rayling in of whoſe ſides (leſt any ſhould fal down) was by the law (Deut. 22. 8.) commanded. *Clapham.* But of what matter they were made is queſtionable, the word *Brothim* being only found in this place. *Aynſw.* rendereth the word *Brutine* or *Borative* trees, being like *Cypreſſe,* and of a pleaſant ſmell like *Cedar,* eſpecially being kindled; for *Firre* it is well known to be a tall ſtraight tree, very airy, and fiery natured, and well ſavouring. *Clapham.* They may be applyed both to the perſons of men, and to the doctrines wherewith the Church is builded on the foundation Chriſt, 1 Cor.3 9,10,11, 12. all which ſet forth by theſe ſimilitudes are ſtrong and firm, and of ſweet odour unto the comfort of the Saints and glory of Chriſt. So the holy perſons and graces wherewith the Church ſhould be adorned are by the Prophets likened to goodly trees, Iſa.41. 19. & 55. 13. & 60.13. *Aynſw.*

Fiſh-poole's in Heſhbon] Pools of goodly, pure, and clear water, unto which the Spouſe likeneth the eyes of her Husband, for their rare clearneſſe, Cant. 7.4. *Thine eyes are like the Fiſh pooles of Heſhbon.* The analogie betwixt the *eyes* and *pooles,* or *fountains* of *water,* is ſo natural, that *both* are expreſſed by *one* word in the holy language, and as the one are pure, gentle, tranſparent, untroubled, clear, ſo are the other. *Annot.* Eyes like

water-

water pooles, clear to ſee the truth, and to look unto the wayes and actions of her ſelf and others. It may alſo intend her watery eyes, weeping for her former ſins, as *Jeremy* lamenting the ſins of his people, wiſheth that *his eyes were a fountain of tears*, Jer. 9. 1. and propheſying their converſion, he ſaith, *they ſhall come weeping*, &c. Jer. 31. 9. *Heſhbon* by interpretation ſignifieth a *count*, *computation*, or *artificial deviſe*, and thus ſome expound it here, *pooles artificially made*. It was a City where King *Sihon* ſometime dwelt, Numb. 21. 26. and was ſituate in a goodly fertile countrey, Numb. 32, 3, 4, 37. So it ſeemeth to have in it fair and clear pooles or ponds of water which beautified it, as eyes doe the body. The *Hebrew* Expoſiters underſtand by theſe eyes, the *Prophets*, or (as the *Chaldee* Paraphraſt ſaith) *Scribes*. *Aynſw.*

Fitly ſet] Cant. 5. 12. Heb. *Sitting in fulneſſe*, that is, *fitly placed*, *and ſet as a pretious ſtone in the foil of a ring*, marg. So fully placed as is moſt comely, and moſt expedient for the perfect ſight of the eſtate and neceſſities of his ſervants. *Hall.* So guiding and directing his ſight to look perfectly into all things, yea into the depth of the ſecret of mens hearts. *Finch.* He hath only an eye of Providence over the whole world; but an eye of grace and favour, lively, and lovely in regard of his Church. *He that is judge of all, had need to have eyes that will pierce through all*, *Sibs.* The glorious *eyes* of Chriſt are reſembled to *Jewels* or *Diamonds*, which are ſo artificially ſet, that there is no diſproportion, nor inequality in them, for he is no reſpecter of perſons, but as his eyes radiate and ſparkle, like orient gems, ſo are they even and juſt, and upright; and there is no partiality, no hypocriſie, no unrighteouſneſſe in him. *Annot.*

F L.

Flaggons] *Stay me with flaggons*, Cant. 2. 5. The Church in her ſoul-ſickneſſe, ſpeaketh to her friends (the Miniſters of Chriſt and other Chriſtians) that they with the comfortable doctrines and promiſes of the Goſpel applyed unto her conſcience, would ſuſtain, ſtrengthen, ſtay, & uphold her ready to fall as into a ſwoon through trouble of minde, becauſe of her own infirmities, and want of feeling of Chriſts grace and bleſſing, ſee 2 Chron. 32. 6, 7, 8. Act. 14. 21, 22. & 18. 23. Rom. 1. 11. *Flaggons* are named for the *Wine*, in them (the wine of grace and conſolation, which Gods people have diſtributed among them, in the ſpiritual banquet of the Goſpel) as the *cup* for the *Wine* therein, Luk. 22. 20. *Aynſw.* Or *ointments*, or *flowers*, it is a *general* word for all delights, which the Church here calleth either upon Chriſt, or his Miniſters to bring her ſpeedily in the cordial promiſes and refocillations of the Goſpel, which may ſupport and comfort her in his abſence. *Annot.* *Arias Montanus* turneth the *Hebrew* thus, *Underprop me in the flaggons, comfort me in the apples*, that is, *amidſt the flaggons, amidſt the fruits*, ſo the ſenſe ſhould be this, *O my well-beloved, vouchſafe that thy Miniſters may cheer and ſtrengthen me, who am ready to faint and ſwoon amidſt this divine banquet, my ſenſes being over-weak to ſuſtain the ſtrong ardour of thy graces.* *Clapham.*

Flame] *Which hath a moſt vehement flame*, Cant. 8. 6. *Flame of Jah, the conſuming flame of the Lord*, that is, moſt vehement and ardent, after the idiome of that phraſe in holy Scripture, which uſeth to attribute great things unto the Lord, as Pſal. 36. 6. *Thy righteouſneſſe is like the great Mountains*, Heb. the *Mountains of God*, marg. *Mercer. Annot.* The word noteth a *vehement* or *conſuming flame of the Lord*, as the piercing and devouring lightning; but meaneth the fire of his Spirit, which is compared unto fire, Mat. 3. 11. for the power and efficacy thereof in the hearts of the children of God. *Aynſw.*

Flee away] See *ſhadows*.

Flock] The whole company of true worſhippers of God, Cant. 1. 8. *Get thee forth by the ſteps of the Flock.* By *the footſteps of the Flock*, or in *the footſteps of the ſheep*, that is, goe in thoſe wayes, and doe thoſe works which the ſheep or flock of Chriſt have gone in, or done before thee, ſee 1 Cor. 11. 1. Heb. 13. 7. 1 Theſ. 2. 14. Heb. 6. 11, 12. The flock here ſpoken of ſeemeth to be oppoſed to the flocks (or herds) in verſ. 7. as Chriſt is to his companions (or fellows) there mentioned, who as he is the one great Paſtor, ſo hath he generally one fold and flock, Ezek. 34. 22, 23. Joh. 10. 16. which is his Church, as he ſaith, Ezek. 34. 31. *Aynſw.* Fitly may the Church be compared unto a *flock*, as whereof Chriſt taketh an eſpecial care, over which he continually watcheth, elſe would we quickly go aſtray, quickly become a prey unto Satan and our other enemies, who ſeek to take us at an advantage; The *flock* obeyeth the voyce of the Shepheards, it's profitable unto its owner, is in it ſelf at unity, we muſt obey the voyce of Chriſt, be fruitful in good works, and live in love and peace one with another.

Flocks of companions] Idolaters, falſe-

worshippers, societies of Hereticks, Cant. 1. 7. *For why should I be as she that turneth aside to the flocks of thy companions?* See *Companions.*

Flock of Goates] The multitude of the faithful, assembled to holy exercises, being like a flock of Goats spread abroad, and feeding upon a Mountain, Cant. 4.1. *Thine hair is like the flock of Goates.*

Floods] Great and liberal store of waters overflowing. Mystically, deep and grievous afflictions, Cant. 8.7. *Much waters cannot quench love, neither can the floods drown it.*

Flourished] See *Vine.*

Flow] *That the spices thereof may flow out*, Cant. 4.16. that is, the fruits may ripen and be abundant; for by the gracious gifts of the Spirit, breathing upon the Church, corruption is purged away, the souls are refreshed, quickened, comforted, and all graces doe increase, 1 Cor. 2. *Aynsw.*

Flowers appear] The time of the Spring, but figuratively, the estate of a man regenerate and called, who bringeth forth pleasant and sweet fruit, Cant. 2. 12. *The Flowers appear in the earth.* A description of a fruitful and pleasant Spring, after a doleful winter, signifying Christs gracious and comfortable gifts, for the delight and benefit of his Church, after the removal of the former evils. These *flowers* may be understood both of the Saints themselves, which now began to hold up their heads; or of the graces of the Spirit wherewith they are adorned for their mutual comfort, whiles the joyfull tidings of the Gospel are discovered unto the consciences of afflicted sinners to assure them of the favour of God, see Psal. 72.16. & Isa. 27.6. *Aynsw.* Christ was born in *Nazareth*, which signifieth *flowers*, and he soweth and planteth seeds of grace in the hearts of his people, which in due time will shoot up, and produce both *flowers* and fruit. *Annot.* By *flowers* (which are appointed rather to savour unto, then to feed upon) are understood the first fruits of the Spirit, whereby the elect give a pleasant smell, and therein sweetnesse of speech and words, going before works, even as *flowers* before fruits. *Clapham.* Mr. *Cotton* applyeth this to the time when *Cyrus* made open proclamation for the peoples departure out of *Babel*, and return unto their own countrey. *The flowers appear on the earth*; that is, (saith he) even they of the people of the countrey among whom they sojourned, both praised God for their deliverance, and furnished them with gold and silver, and other useful things for their journey. Every thing now resembles the face of a spirituall Spring; all the sweet flowers and blossomes of holy profession put forth, and shew themselves in their opportunities. *Hall.*

Sweet Flowers] Cant. 5.13. or *Towers of sweetnesse*, (*towers of perfumes*, marg.) or, (as others) *ripe plants that breed oyntments*, or *that are planted and strengthened by the confectioners*; which are rich symboles of that sweetnesse, life, comfort, that live in the amiable countenance of the Lord Jesus Christ; in whose presence and favour is *fulnesse of joy, and pleasures for evermore. Annot.*

To Flp] To come speedily to the Church by grace to direct and govern her, that shee may be able to doe that which Christ had commanded, Cant. 8.14.

F O.

Found] *I found him not*, Cant. 3.1. to wit, presently till afterward, v. 4. For neglect of taking hold on grace when it is offered, or not keeping it when it is received, God often withdraweth the light of his countenance to stir up zeal and fervency in his children, Prov. 1.24,28. Jer. 11.10,11. Mic. 3. 4. *I found him*, Cant. 3.4. Here after much seeking, without fainting and discouragement, when means fail, she findeth Christ to the comfort of her conscience, according to the promise, *Seek and ye shall finde*, Matth. 7.7. Sometime Christ seemeth coy and stately, and even when most present indeed, suspends and keeps off his beams, so, as if altogether lost, so that he is not perceived, nor injoyed so sweetly as we desire, especially when we seek him distrustfully, or coldly. Though we finde him not in our beds in our own ways, yet he will be found at last. He may hold us off and suspend us, as *Laban* did *Jacob*, and *Joseph* his brethren; but when we are almost hopelesse, and seeme utterly forlorn, he will present himself, and *not suffer us to be tempted above measure*, yet a little while, *&c.* Heb. 10.37. *Annot.*

I was in his eyes as one that found favour, Cant. 8.10. Heb. *peace*, marg. we all in our naturall corruption are enemies to God, Rom. 5. 10. but *being justified by faith we have peace with God through our Lord Jesus Christ*, Rom. 5. 1. for *the work of righteousnesse is peace*, and the effect of *righteousnesse, quietnesse and assurance for ever*, Isa. 92.17. and this peace is enjoyed by *the holy Ghost*, Rom. 8.6,9. and it is opposed to al the troubles, temptations, persecutions, and afflictions in this life and world, Joh. 16. 33. and is that which guardeth our hearts

hearts and mindes through Christ Jesus, Phi. 4.7. *Aynsw.*

Fountain of Gardens] Christ the Author of every good gift, and the ever-running well-spring, from whence all particular Churches doe fetch the water of life to refresh them, and make them fruitful withall, Cant. 4.15. *A Fountain of the Gardens.* An *Hypallage*, for *a Garden with Fountains*, which is usuall in Scripture, Jer. 31.12. Isa. 58.11. to set forth the beauty and propagation of the Church, as on the contrary, it is the sad commination, which God breathes against adulterous *Jerusalem*, that she should be *as a garden without water*, Isa. 1.30. without all manner of joy and comfort. *Annot.*

Fountain sealed up] The Church by the Ministry whereof all such saving graces are derived to the elect, as are kept from the reprobate, Cant. 4.12. *My Spouse is as a Fountain sealed up.* Hereby is figured the confirmation of grace to Christs people, as *Sealing* meaneth in Jer. 32. 29. Joh. 3.33. 2 Cor. 1.22. Ephes. 1.13. and the reserving of this grace to them only, as that which is *sealed* is not communicated with others, nor known unto them, Isa. 29.11. Dan. 12.4, 9. and so it is said, *Binde up the testimony, seal the law, among my Disciples*, Isa. 8.16. *Aynsw.* Christ dying to this end to redeem and purifie, no question but he will *obsignate* and ratifie his own work; to which he hath also *sealed* her by his Spirit, 2 Cor. 1. 22. that shee may be a chaste wife kept unspotted and loyal to him, and admitting no unclean thing to defile her with their feet; as they used to keep their Springs and Wels in the whole countreys of the East, not only for scarsity, but for wholesomnesse, that they might not be trodden and muddied, Gen. 29.3. *Annot.*

Foot steps] See *flock.*

Foxes] Whatsoever hurts the truth of Doctrine, or honesty of manners; especially heresies, and the patrons thereof, Cant. 2.15. *Take us the Foxes.* The enemies of the Church, they are either hereticks and schismaticks, within her pale; or else persecutors, and profest Tyrants without. That Tyrants are *Foxes* is evident in *Herod*, Luk. 13.22. who was also a kinde of heretick, a *Sadducee* as some think, the more to colour his cruelty, and from him sprung the *Herodians*, Mat. 22. 16. And that hereticks are so and schismaticks, appears by their fruits and nature; having not only the craft of that beast, transforming themselves, 2 Cor. 11.13. carrying a *Fox* in their bosome, when they are *Lambes* outwardly; but also the rage and bloudy cruelty, where they get power, none being like them; for never did the Church of God suffer more from the maddest and blindest Heathen, then they have done from Hereticks and Schismaticks that were among them. The Lord complains for *Israel*, that *her Prophets were Foxes*, Ezek. 13.4. and the complaint is so much the juster, because such *Foxes* they are, as can never be extirpated. *Annot.* Mr. *Cotton* hereby understandeth the *Samaritans*, who hindered the proceeding of the building of the Temple, and the peace of the Church, Ezra 4.4, 5, 23, 24. and that therefore *Tobiah* said truly of himself and his fellows, that *they as Foxes going upon the weak foundation of the wals of Jerusalem, might easily demolish the same*, Neh. 4.3.

Little Foxes] All occasions of offence, even every shew and appearance of evill, Cant. 2.15. *The little Foxes.*

F R.

Frankincense] *Perfumed with myrrhe and frankincense*, Cant. 3.6. Hereby are figured the spiritual Sacrifices, and incense of our souls, which kindled, and moved, and rarified by the fire of Gods Spirit, and laid upon Christ our Altar, ascends and fumes up (like the rowlings and agglomerations of smoak) to the Court of the Lord, and are more sweet and welcome, then those costly evaporations of myrrhe and incense and all powders of the Merchant. *Annot.*

Friends] All that bear good will to Christ, and to the prosperity of his people, whether they be Angels or men, Cant. 5.1. *Eat, O friends, &c.* *Friendship* is the sweetnesse, intimatenesse, and strength of love. All the degrees and kindes of *friendship* meet in Christ towards his Spouse, it is the *friendship* of a husband, of a brother, and if there be any relation in the world wherein *friendship* is, all is too little to expresse the love of Christ. In friendship there is mutual consent, an union of judgement and affections, a mutual sympathy in the good and ill one of another, as if there were one soul in two bodies. There is liberty which is the life of *friendship*, a free intercourse between friends, a free opening of secrets. There is mutual solace and comfort one in another. There is also a mutual honour and respect one of another, all which may be found in the mutual *friendship* between Christ and his Church, only in this last there is some difference; for though Christ cals us *friends*, and therein in some sort brings himself down to us, yet we must remember that it is a *friend-*

ſhip of *unequals*. Chriſt honouring of us, is his putting honour upon us, our honoring of him, is the giving him the honour due to his Name. He that inſpireth *friendſhip* into others, will undoubtedly keep the laws of *friendſhip* himſelf, will count our enemies, his enemies; And as his *friendſhip* is ſweet, ſo is it conſtant in all conditions. If we be not aſhamed of him, he will never be aſhamed of us. *Sibs.*

Fruit] *His fruit was ſweet to my taſte*, Cant. 2.3. This pleaſant fruit is the pardon of ſin, juſtification, joy, peace, and other divine graces and conſolations, which grow like golden apples on Chriſt their Tree, and increaſe by the very gathering. The more we pluck and taſte of them, the more we may. *Annot. Fruits* ſignifie graces and good works, which are to the benefit of our ſelves and others, Matth.3.8,10. Gal. 5.22, &c. and is alſo applyed to the doctrine of the Goſpel, Joh.15.16. and ſignifieth a comfortable reward, Pſal.58.12. Prov.27.18. Dr. *Hall* underſtandeth hereby the Soveraign fruit of Gods holy Word, which feedeth and ſatisfieth the ſoul unto eternal life. *Clapham.* Chriſts words, (whereof Pſa.119.113. Joh.6. 68. &7.46.) & works; what one action (ſaith he) can be remembred that is not delectable? Not one that is not pleaſant, and pleaſure it ſelf. *Taſte ye and ſee how good the Lord is*, Pſal.34.8. Every action an apple of life, and not a leaf of this tree, but it ſerveth *to heal the Nations with*, Rev.22.2.

Eat his pleaſant Fruit] Cant.4.16. None ſo fit to receive the fruits of grace, as Chriſt, who giveth grace: The legal ſacrifices are called his *bread*, Numb. 28. 2. and ſo is the ſpiritual. We ſhould have nothing to lay on his Altar, did not the Lord provide a Sacrifice himſelf, Gen.22.8. wilde grapes are our own, but al that is good and pleaſant fruit is from him. *Annot.* The Church gives all to Chriſt, the Garden is his; the fruit, his; the pleaſantneſſe and precioufneſſe of the fruit is his. It is enough for us to have the comfort, let him have the glory. *Sibs.*

To keep the Fruit] To doe the Office of a Paſtor in the Church, (which is as a Vineyard, Cant.8.12. *Two hundreth to them that keep the fruit thereof.*

Fruits of the Valley] Myſtically, the good works and worthy graces, which (as fruits) delight Chriſt Jeſus, Cant. 6.11. *I went down to the Garden of Nuts, to ſee the fruits of the Valley.* After the Winter of tribulation and wrath cometh the cheerful ſpring of grace in the Garden of the Church, ſituate low and baſe as in a valley or bourn, where it is watered with Gods Word and Spirit, and made fruitful. *Aynſw.*

G A.

Galleries] *The King is held in the Galleries*, Cant.7.5. I am ſo enamoured of thee that I am even tyed by one deſire, to a perpetual preſence in thine holy aſſemblies. *Hall.* There is no King in the world but might finde in his heart to be tyed to theſe *walkes*, and to be held priſoner in the ſight of thee, and of the beauty of thy aſſemblies. So great is thy glory in compariſon of all the vain pompe of this preſent world. *Finch.* The King or chief Magiſtrate is bound to be preſent at the Ordinances of God in the Temple, Ezek.46. 10. or, what if it imply, that their greateſt Magiſtrates ſhall ſubmit themſelves to be bound with the cenſures of the Church, according to that where the Pſalmiſt telleth of *binding of Kings* with the Ordinances of God in the Church, Pſal. 149.6,7, 8,9. And *Iſaiah* foretelleth that *Kings and Queens ſhall bow down their faces towards the earth* unto the Church, and *lick the duſt of their feet*, Iſa. 49. 22. *Cotton.* To be *bound in the Galleries*, is to have a fixed habitation in the houſe of his Church, where the King is retained, and as it were tyed with the bands of love towards his Spouſe ſo excellent in all her parts; And now is fulfilled that which is elſewhere ſaid unto her, *The King will covet thy beauty*, Pſal.45.12. And that which is ſpoken of the lewd woman, *her hands are as bands*, Eccleſ. 7. 26. may have uſe here of the chaſte woman, that her graces are ſuch as do not only delight the King, but hold him faſt bound to her in the bands of ſpiritual wedlock, no more to leave her, but to abide with her for ever, ſee Iſa. 62.4. Ezek. 37.25, 26. & 48.35. Hoſ. 2.19. Rev. 22.3,5. *Aynſw.* The King is ſo captivated and taken with thy beauty, that he delights to be held there perpetually, and would be alwayes a glad ſpectator, and companion thereof. *Annot.* The word *Rehatim* which the *Greek* here likewiſe tranſlateth *Galleries*, is in Gen. 30. 38.

38,41. & Exod. 2.16. *gutters* wherein waters run for the flock to drink. *Aynſw.* Mr. *Brightman* ſo rendereth the word here, whereon he hath this note, that as thoſe peeled rods put in the gutters (by *Jacob*) and ſeen by the ſheep, when they came to drink, made that they brought forth their young like unto them, ring-ſtraked, ſpeckled, ſpotted: ſo this King is to be held in the *gutters*, for that the faithfull having him before their eyes where they quench their thirſt, after his example procreate Kings a new Chriſtian off-ſpring.

Garden] The Kingdome of Heaven, where Chriſt (as man) remaineth in glory till the laſt judgement, when the marriage between him and his Church ſhall be accompliſhed fully, Cant.5.1. *I am come into my Garden, my Siſter, my Spouſe.*

2. The true Church here upon earth, which with firm faithfulneſſe keeps her ſelf onely to Chriſt (like an incloſed Garden) admitting none other to enter, reſerving all the fruits for him, Cant.4.12. *My Spouſe is as a Garden incloſed.* The *Church* is reſembled to a *Garden.*

1. Becauſe a Garden is taken out of the common waſte ground to be appropriated to a more particular uſe: ſo the Church of Chriſt is taken out of the wilderneſſe of this waſte world to a particular uſe.

2. In a Garden nothing (that's good) comes up naturally of it ſelf, but as it is planted and ſet; ſo nothing is good in the heart, but as it is planted and ſet by the heavenly husbandman.

3. In a Garden nothing uſes to be planted, but what is uſeful and delightful: ſo there is no grace in the heart of a Chriſtian, but it is uſeful (as occaſion ſerves) both to God and man.

4. In a Garden there are variety of flowers and ſpices, eſpecially in thoſe hot countreys: ſo in a Chriſtian there is ſomewhat of every grace. They have for proſperity, temperance and ſobriety, for adverſity, patience and hope to ſuſtain them.

5. Of all other places we moſt delight in our gardens, to walk there and take our pleaſure, and take care thereof for fencing, weeding, watering, and planting: ſo Chriſts chief care and delight is for his Church.

6. As Gardens had wont to have Fountains and ſtreams running through them, (as *Paradiſe* had *four* ſtreams which ran through it) ſo the Church is Chriſts Paradiſe, and his Spirit is a Spring in the midſt of it to refreſh the ſouls of his upon all their faintings, and ſo the ſoul of a Chriſtian becomes as a watered garden.

7. Their Fountains were ſealed up; ſo the joys of the Church, and particular Chriſtians are as it were ſealed up, Prov.14.10.

8. A Garden ſtands always in need of weeding and dreſſing, &c. So in the Church and hearts of Chriſtians Chriſt hath always ſomewhat to doe, we would elſe ſoon be overgrown and turn wilde. *Sibs.*

Garments] *The ſmell of thy Garments is like the ſmell of Lebanon*, Cant.4.11. The ſavour of thy good works and outward converſation is to me as the ſmell of the wood of *Lebanon* to the ſenſe of man. *Hall.* Thy ſmell is odoriferous, thine outward carriage and behaviour, ſweet, amiable and full of grace. *Finch.* Theſe are the beautiful garments of *Sion*, Iſa.52.1. the fine *linnen*, clean and bright, the *righteouſneſſe of the Saints*, Rev. 19.8. who have *put on the Lord Jeſus Chriſt*, Rom.13.14. Gal.3.27. and in their faith, doctrine, converſation, and adminiſtration are holy, juſt and righteous, and cloathed with ſalvation, Pſal. 132.9.16. So that the ſavour, the fame and good report hereof is ſweet, like the ſmell of *Lebanon* where pleaſant and odoriferous trees, herbs and ſpices grew in aboundance, God *maketh manifeſt the ſavour of his knowledge by them in every place, for they are unto God a ſweet ſavour in Chriſt*, 2 Cor.2.14,15. See Hoſ 14.5,6,7. *Aynſw.* Our ſouls are naked, as our bodies by nature, but Chriſt adorneth them, covers their nakedneſſe, and will clothe them with ſalvation. For *Garments* ſome read *Sacrifices*, which may perhaps denote the body (which is the clothing of the ſoul, 2 Cor. 5. 4.) and her ſuffering for Chriſts ſake; in which firie tryals he takes more delight, and ſmels them more joyfully, then the burnings and evaporations of incenſe. *Annot.*

Gates] Houſe or dwelling, a part put for the whole, Cant.7.13. *And in our Gates are all ſweet things*, ſignifying that both at home and abroad, neer and far, the fame and odour of graces in Gods people, ſpreads it ſelf: for a thing is ſaid to *be at the door*, when it is nigh at hand, Mat.24.33. *Aynſw.*

To Gather Lillies] To take pleaſure in ſuch holy graces and works, which (like ſweet flowers) are to be found growing in the Garden of the Church, Cant.6.1. *To gather Lillies.* The collection or *gathering of Lillies*, may either be expounded of the graces and obedience of the Church which Chriſt both plants in them and gathers, (that is, accepts,)

accepts) from them; or else it may be understood personally, of holy believers themselves, who are called *Lillies*, as Christ is called the *Rose* or *Flower*, chap.2.1,2. and from their several beds and stalks where they grow dispersed, are collected and united by him into one mystical association of faith and charity out of every kindred, and tongue, and people, and nation, Joh.11.52. Rev.5.9. *Annot.* That is, having first planted them *lillies* here, to gather them and so transport them out of the garden here, to the garden in heaven, where there shall be nothing but *lillies*. *Sibs.* The *Hebrews* in their *Chaldee* Paraphrase apply this to Gods returning of his people from the captivity of *Babylon*, by *Cyrus*, *Ezra*, *Nehemiah*, &c. and the restoring of his worship in the Temple, re-edified, and accepting their service, and nourishing them with dainties. *And as a man that gathereth lillies out of the Valleys, so gathereth he them out of Babylon. Aynsw.* That is, to *gather* and *call* more and more faithful Christians out of a wilde field of worldly people into the fellowship of his Church, as it were to *gather lillies* into his garden. *Cotton.*

I have gathered my myrrhe with my spice] Cant.5.1. I have taken contentment in thy graces. Together with acceptation there is a delight, and God not only accepts, but he delights in the graces of his children. *Sibs.* I have received those fruits of thine obedience which thou offeredst unto me, with much joy and pleasure. *Hall.* Or reaped them, as an harvest with so much joy and pleasure. No man can take more delight in gathering the fruits of his labour in the field, or vineyard, then Christ doth in the graces and duties of his Church, which he cals *His*, because they are of his infusion and gift; and *myrrhe*, because part of them are bitter and harsh, as the sowre acts of repentance, mortification, persecution, &c. but yet *spices* too, mixt with aboundance of sweetnesse and comfort, all which he is said to *gather*, when he strengthens us to perform them, when he perfects them, and blesseth them. *Annot.*

G E.

Get up] *Let us get up early to the Vineyards*, Cant.7.12. or, *Let us rise betimes in the morning*. An act of diligence and care, Psal.127. 2. Such as God performed to *Israel* of old, when *he rose up early and sent his Prophets unto them*, and the *Prophets rose early and spake unto them*, 2 Chron.36.15. Jer.25.3,4. *Aynsw.* The Church had slept before, and suffered for it, chap.5,6,7. By which sad experience she is grown so careful and circumspect, that now she strives to awaken and incite others to a speedy and timely watchfulnesse, and diligence. *Annot.*

G I.

Gilead] A Mountain which bare good pasture for cattel, as appeareth by Num.32.1. Jer. 22.6. & 50.19. *Aynsw.*

To give love] More fervently to affect and embrace Christ with greater measure of love, the more neer we are united to him. Cant.7.12. *There will I give thee my love.* The Spouse promiseth to give unto Christ the fruition of her graces, and fruits of her faith, confession, thanks, good works, &c. *There* in the Vineyards of the Churches, in the society of the Saints; for *the Lord keepeth his Vineyard, and watereth it every moment*. See Isa. 27.3,6. & 65.9. Ezek.20.40,41. *Aynsw.* The Churches free and thankfull protestation, that she will detain nothing that is hers, from the service and love of Christ, but resign all unto him, who is worthy alone to enjoy all. *Annot.* The love of the Church to Christ is especially seen in feeding his Lambs and Sheep, she therefore offereth to Christ free use of her dearest and best affections to set forward such a work. *Cotton.*

G L.

Glad] *We will be glad and rejoyce in thee*, Cant. 1.4. Be glad inwardly and rejoyce outwardly: these comforts they finde in the *Kings chambers*, whose *Kingdome is not meat and drink, but righteousnesse, and peace, and joy in the holy Ghost*, Rom. 14.17. see Isai. 61.10. 1 Pet.1.8,9. *Aynsw.* No cause to rejoyce in any but Christ, who is both the object and rule of all spiritual and natural joy; of all both inward and outward gladnesse. This joy breeds from love, as from its root, and where the one is shed abroad, the other trickles after it. God entertains their souls that love him with rare unseen banquets in his chambers, which very honour should work gladnesse, being the delight of Angels, but the effect of it, is righteousnesse and joy, and peace, Rom.14.17. *Annot.*

Gladnesse] *In the day of the gladnesse of his heart*, Cant. 3.11. when a people are by the Gospel won unto the faith, and setled in the order of Christ, they are espoused unto him as to a husband, 2 Cor. 11.2. when, as the Bridegroome rejoyceth over the Bride, so God rejoyceth over his people, Isa. 62. 5. *Aynsw.* Dr. *Hall* referreth it to the eternal rejoycing

rejoycing of Christ and his Church, in that day when his blessed marriage shall be fully perfected above.

G O.

Go] *And would not let him go*, Cant. 3.4. There's a grateful violence, which takes the Kingdom of Heaven; we must make use of it, to that end compelling Christ to stay with us. To this end he keeps some distance, and hides himself to provoke our contentions and endevours to keep him. We should never leave him, no not when he hath blessed us, as prizing him more then any thing that he can bestow; for if he be so good to those that seek him, how much more precious is he when found and enjoyed? *Annot.* This is done when the doctrines and promises of the Gospel are by faith retained, as it is said, *Take fast hold of instruction, let her not go*, Prov. 4. 13. *Aynsw.*

Go about] *And go about the City*, Cant. 3.2. A sign of earnest desire to obtain that which one seeketh, whether it be for evill, as Psal. 55.11. & 59.7,15. or for good, as in this place. *Aynsworth.*

Go forth] *Go thy way forth*, Cant. 1.8. or *get thee out, go forth thou*, Heb. *Go out for thee*, or *go forth for thy self.* Christ calleth forth his Church from sitting still in her mournful estate, that she should not only wish and desire, but endevour and put forth her self to doe the works of her calling, to feed her Kids, and to go out to meet the Bridegroom. See Mat. 25.6. *Aynsw.* To sit still is not the way to finde Christ; to cry, *Lord, Lord*, is not all, we must go out, put forth our selves, endevour and doe something, depart from *Babylon*, and put our selves into the bosome of the true Church. *Annot.*

Goates] See *Flock.* Elsewhere the wicked are resembled to Goats, Matth. 25.33. but Cant. 4.1. & Cant. 6.5. even the godly are resembled thereunto. The difference ariseth from their different qualities, good and bad, commendable and discommendable.

Goblet] *Thy Navel is like a round Goblet*, Cant. 7.2. or *a Goblet*, or *cup of roundnesse*, *Aynsw.* See *Navil.*

Goings] Ways, steps, and treadings, which are in the true members of the Church, marvellous beautiful, Cant. 7.1. *How beautiful are thy goings with shooes?* See *feet.*

Gold] *The bottome thereof of gold*, Cant. 3.10. See *Bottome.*

Gold-rings] *His hands are as gold-rings*, Cant. 5.14. See *Beryl.*

Gone] *My Beloved was gone*, Cant. 5. 6. or *he was gone, he was gone, he was turned away, passed away*, which duplication is more passionate, and being without a conjunction, notes the expedition and certainty of his absence, for which she is much troubled, and like a sad widow wrings her hands, and cryes out, *he is gone, he is gone.* This is the first evill that follows, and punisheth security, and contempt of Christ, who suspends and denyes that light of his presence, which he had offered freely before. Seasonable acceptations of grace, when it is tendered to us, are a Christians wisdome and safety, lest they finde such favour no more. Good opportunities are like water spilt, which is not easily collected, or not so purely. *Annot.*

Good] *Good oyntment*, Cant. 1.3. precious and sweet oyntments wherewith special persons were anoynted of old; as the holy anoynting oyl made of principal spices, (Exod. 30. 23.25.) is called *the good oyntment*, Psal. 133.2. and of the precious things which King *Hezekiah* shewed to the Ambassadors of the King of *Babylon*, the *good oyntment* was one, 2 King. 20. 13. and with such they were wont to be anoynted at feasts, Amos 6. 6. Luk. 7. 36, 46. and it was a sign of joy and cheerfulnesse, Eccles. 9.7,8. for sweet odours revive and comfort the spirits of man when they are dulled with sorrow, or much meditation, Prov. 27.9. but in fasting or mourning they used not to anoynt themselves, 2 Sam. 14.2. Dan. 10.3. By this similitude the Church here commendeth the graces of Christ, which he had being full of the holy Ghost, Heb. 1.9. Luk. 4.18. Isa. 61.1. and the odour of these graces is smelt when the Gospel preached is by sense or judgement perceived, Luk. 9.45. Phil. 1.9. Heb. 1.14. *Aynsw.* In that the Church seeketh out the most excellent oyntment and perfume for declaration of *Messiahs* sweet Name, it teacheth us, that all excellent things in Nature, are but as types and shadows of spiritual graces. *Clapham.*

Good order] Even so, as one doth answer another, all being like one to another, Cant. 4. 2. *Thy teeth are like a flock of sheep in good order.*

G R.

Grape] Such holy works as the Church (like Grapes) beareth upon the sending down and shedding abroad the gifts of the Spirit upon her, in the Assemblies, at the Preaching of the Word, Cant. 7.12. *Let us see if the Vine flourish: whether it hath budded the smal Grape.*

To shew himself through the Grates] To offer himself to be seen, not fully and clearly (as he did in the time of the Gospel) but sparingly and darkly in shadows (as in the time of the Law) Cant. 2.9. *Shewing himself through the Grates.* See *Lattesse.*

Grave] Cant. 8.6. See *cruell.*

Green bed] See *Bed.*

H A.

Hair] The company of the faithful, Can. 4.1. *Thine Hair is like the flock of Goats.* As by the *hair* the people of *Israel* was signified, Ezek. 5.1,2,12. This is the ornament and covering of the head, proceeding from moisture and strength of nature, likened here to the *hair of a flock of Goats*, fed in a fat pasture, as on Mount *Gilead*, whose *hair* is long, rank, and smooth, figuring the thoughts, purposes, devices, &c. which are ordered and composed aright according unto God. *Aynsw.* The Church is here minded of her duty, not to have a *bald* glabrous soul, but to abound in holy thoughts and contemplations, which will not be (like *Absalons*) our ruine, but our great praise and commendation. *Annot.* *Hair* though it hang long upon the head, yet it may in time either fal off of it self, or be cut off, so were the common Christians in Christs time, as it were *hair* for multitude, hanging on Christ the head, or falling many of them from him; either of themselves, Joh. 6.66. or cut off by the practises of the Priests, Matth. 27.20. Joh. 12.42,43. whence it was that *Jesus* durst not commit himself to them, Joh. 2.23.--25. *Cotton.* As from the head the *hairs* have what ever life or vigour is in them, so all they who by faith cleave unto Christ the head of the Church, doe from him their heap, derive all their vigour and spiritual nourishment. And as Mount *Gilead* is beautified by the multitude of *Goats* feeding thereon, which were it not for them would seem *bald*, so is the Church by the faithful, feeding on Christ. *Titelman.* Dr. *Hall*, and S. *Finch*, understand *hereby* the Churches gracious profession, and all her appendances and ornaments of expedient ceremonies. Mount *Gilead* was fruitful with wholesome pasture, and a goodly sight it was to behold a flock of Goats spread all abroad, and feeding thereupon, where the Lords people are assembled, and are fed with the heavenly food, it is in his eyes a goodly and a comely thing. *Giffard.*

The Hair of thine head like purple] Cant. 7.5. This her *hair* like *purple*, denoteth her cogitations and purposes to be holy, heavenly and as dyed in the bloud of Christ. In Can. 4.1. the Spouses *hair* was likened to a *flock of Goats.* That description differing from this, seemeth to imply a variety of estate; for Gods people are not always of a like condition in this world, though ever glorious in his eyes. *Aynsw.* The most spiritual sense is that which expounds all of the higher and lower offices, and Governours of the Church (the Original *dallath* properly signifieth *tenderneſſe*, or *tenuity.* *Aynsw.*) Which under Christ are as lofty stout *heads*, and as *purple* and precious *hair* unto her, both for defence and ornament; for as *Carmel* signifies *dignity*, and *stability*: so doth *purple* also, being double died and of great estimation. *Annot.* Some understand hereby the ceremonies by her used, (as it were the ornaments of her head, both the hair-lace and the borders, and all her attire) being for comelinesse and good order of special account, and a great grace unto her, no lesse then skarlet and purple. *Hall, Finch.*

Hand] The Spirit of Christ whereby he toucheth the inward parts of the heart, Cant. 5.4. *My wel-beloved put in his hands by the hole of the door.* See Mat. 12.28. compared with Luk. 11.20. & Act. 19.21.

Hand, right, left] The virtue and might of Christ (as an hand) sustaining and upholding his members on every side, Cant. 2.6. *His left hand is under my head, and his right hand doth embrace me. Both his hands*, even all that Christ is, his Godhead and Manhood, his life, death, Resurrection, Ascension: his weakneſſe, power, and glory, are employed for the comfort and salvation of his Church. *Aynsw.*

Hands like rings of gold] All in Christ to be rich and shining, Cant. 5.14. *His hands as rings of gold.* His precious, pure, and glorious works, acceptable and honorable before God and man. *Aynsw.* His bounty, liberality, giving of spiritual talents and dispensations, which are more precious and glorious then *gold rings* set with the richest stones. Which bounty and love are called his *hands*, because they consist chiefly

chiefly in action. *Annot.* See *Berill.*

Handles] *Handles of the lock*, Cant. 5. 5. Hereby may be underſtood the faculties and operations of the ſoul. *Annot.* The firſt motions of the heart. *Hall.* Theſe were thoſe that kept out Chriſt from entering; which now ſhe anointed with oyl of myrrh, that her heart being oynted and ſuppled with grace, all bars and lets being removed, he might freely enter to reap the fruit of his own grace in her. *Aynſw.*

Hangings of Purple] Literally, the great riches of *Solomon*; myſtically, the exceeding great ſpiritual riches of the Church, Cant. 3. 10. *The hangings thereof of Purple.* See *Covering.*

Like to the young Hart] Celerity and ſpeed uſed in coming unto the Church, Can. 8. 14. *Be like unto the Roe, or to the young Hart upon the Mountains of Spices.*

Haſt] *Make haſt*, Cant. 8. 14. or *Return quickly*, or *flee away*, not *from me*, but *to me.* In chap. 2. 9, 17. it was the Churches deſire for his firſt coming ſpiritually in his Ordinances, but here ſhe beggeth his laſt and happieſt advent, which ſhee deſireth may be ſpeedy and ſudden, when ſhe might ſee him again, and be tranſlated unto his everlaſting glory. *Annot.*

H E.

Head] See *Dew*, and *fine gold*, and *Carmel.*

Heap] See *Belly.*

Hear] *Cauſe me to hear*, Cant. 8. 13. to wit, *thy voyce*, as in Cant. 2. 14. that is, thy prayers, praiſes, and thankſgivings; teaching her to call upon and ſerve him continually; or, *cauſe to hear me*, that is, preach me to thy companions that attend to thy voyce, let thy doctrines be my Goſpel, not mens Traditions; Theſe are the two main and permanent duties of all Gods Churches, that their doctrines be the true and uncorrupt Word of Chriſt, and their prayers and ſervice be directed to him alone, who is ready to hear and help in all time of need, ſee Act. 6. 4. *Aynſw.*

To hearken] Reverently to give ear unto the Doctrine of God, Cant. 8. 13. *The companions hearken to thy voyce: cauſe me to hear it.*

Heart] The ſoul, with all faculties of mind and will, Cant. 5. 2. *I ſleep, but mine heart waketh.* The inner man, the ſpirit, or man as he is regenerate, oppoſed to the fleſh or outward man, Rom. 2. 28, 29. and the fleſh and ſpirit, even in Gods children doe luſt one againſt another, that we cannot doe the things we would, Gal. 5. 17. and when the ſpirit is willing (to watch, pray, *&c.*) the fleſh is weak, Mat. 26. 41. Whereas therefore *her heart waked* while *ſhe ſlept*, it ſignifieth that ſhe gave not her ſelf wholely to this negligence, but as the wiſe Virgins had their lamps burning, while all ſlumbered and ſlept, when the lamps of the fooliſh were gone out, Mat. 25. 4, 5, 8. So ſhe had now given her ſelf to fleſhly eaſe, but had her heart and ſpirit otherwiſe diſpoſed. *Aynſw.* Some expound this heart objectively for Chriſt, who (as lovers uſe to call one another) is the Churches *heart*, ſo beloved by her, and diſcharging thoſe functions for her, which ſhe could not for her ſelf. Others bend the word to mean fundamentals and eſſentials, which are the *heart* of Religion, wherein the Church is, and ſhall be preſerved Orthodox and pure, even when ſhe may dormitate and lapſe in leſſer things. Others underſtand *conſcience*, whoſe property it is, even in the deepeſt luxury and lethargies wherein men can be buryed, to laſh them up by ſharp and ſtinging accuſations and terrours. When remiſſneſſe, and ſecurity had oppreſſed her in great meaſure, yet the inward bent and motion of her heart was active and vigilant. Though through native frailty and corruption, the beſt may put back and lay aſide divine imployments and meditations, and devout exerciſes, (that is, as to the conſtant act and obſervation) yet the godly *heart* is ever enclining to them, and even when beſotted and ſtupified by carnal temptations and diverſions, doth yet contend and deſire to wait faithfully on Chriſt. *Annot.* In all the powers of the ſoul there is ſomething good and ſomething ill, ſomething fleſh and ſomething ſpirit. As a Chriſtian man know how it is with himſelf, though he be mixed of fleſh and ſpirit: So we ſhould as well acknowledge that which is good, as that which is evill in our hearts. Gods children never totally fall from grace, *though they ſleep*, yet *their heart is awake.* A Chriſtian is what his heart and inward man is. A waking ſtate is a bleſſed ſtate. *Sibs.*

Heart gone] The deep grief and ſorrow of a godly ſoul, in the ſenſe of ſin, and for the abſence of Chriſt and his comfort, Cant. 5. 6. *Mine heart was gone when he did ſpeak.* See *failed.*

Thou haſt ravished my heart] Cant. 4. 9. Or, *haſt taken away, haſt pierced, haſt wounded my*

my heart, Chriſt ſpeaketh here to his Spouſe as a man overcome with love. *Aynſw.* The Septuag. have an excellent word ἐτραυμάτωσας, thou haſt *excordiated* or *unhearted* me; which is a language of great paſſion, as of one ſtruck through as with a dart of fire, and burning hotly in love, whoſe ſtrange force it is to tranſvulnerate and ſtupifie the very ſoul, ſo as no ſenſe or reaſon is left. Never was love like unto the love of Chriſt. The wound of love towards us, which he had from eternity in himſelf, made him neglect all the wounds and reproaches of the Croſſe. Are not we bound thus to love him, even to doating and madneſſe, untill like *Mary Magdalen* we rage with love, and with St. *Paul* be carryed *beſide our ſelves*, and become *fooles for Chriſts ſake*, 1 Cor. 4. 10, 11, 12, 13. *Annot.*

Set me as a ſeal upon thy heart] Cant. 8. 6. If ſpoken by Chriſt (according to ſome) then he would have us ſo to remember him, as to be comformable to him, receiving his Image and impreſſion, as the obſequious wax doth the whole figure, and example of the ſeal, 2 Cor. 4. 10. that ſo we may be approved and owned of him, and not admit any into our hearts, but himſelf alone. But if ſpoken by the Church, then they ſhew her earneſt deſire after further aſſurance and confirmation of his love, that being her High Prieſt, he would carry her upon his breſt, and upon his ſhoulders too, as *Aaron* did the Tribes, Exod 28. 11, 12, 21. that ſo ſhe might be kept dearly and ſafely from all her enemies, and never forgotten by him. *Annot.* She deſireth Chriſt to be her *merciful and faithful High Prieſt, in things pertaining to God*, Heb. 2. 17. that he would have a continual care of her ſalvation, mindful of her himſelf, and making a memorial of her before God his Father; and that this affection of love might not vaniſh away, but be as a deep impreſſion in his heart for ever. *Aynſw.*

Hermon] *From the top of Shenir, and Hermon*, Cant. 4. 8. This *Hermon* was a goodly Mountain poſſeſſed of old by *Og* King of *Baſhan*, taken from him by the *Iſraelites*, and the *Amorites* called it *Shenir*, the *Sidonians Shirion*, as *Moſes* telleth in Deut. 3. 9. *Aynſw.* Their *ſharp tops* gave them the title of *Trachones*, after which the whole countrey was called *Trachonitis*. They were on the further ſide of *Jordan*, all which were ſo ſituated in reſpect of *Paleſtine*, that they anſwered the four points or ſides of the world. *Libanus* lay at the North, *Amana* at the Weſt, *Hermon* at the Eaſt, and *Shenir* at the South, not without a great myſtery, which was foretold by the Prophet, Iſa. 43. 5. accompliſhed in part by the converſion of the Nations, Act. 2. and ſhall be perfected, when they ſhall come from the *Eaſt* and from the *Weſt*, and ſhall ſit down from all parts and regions, with *Abraham*, *Iſaac*, and *Jacob*, in the ſame Kingdome of the father, Mat. 8. 11. and thoſe too, not the meaneſt and pooreſt only, but likewiſe of the very beſt and higheſt, for ſo is that tearm, *from the tops*, applyed; as meaning the *chiefeſt* and *nobleſt* of thoſe places, which excelled in power, wealth, or wiſedome. *Annot.*

Heſhbon] See *Fiſh-pooles*.

H I.

Hill] *And to the hill of frankincenſe*, Cant. 4. 6. The Church which is the Mountain of the Lord, is called a *hill* both of *myrrhe* and *Frankincenſe*, for ſhe hath as well bitter things as ſweet, but then ſhe ſhall be only *a hill of frankincenſe*, when her whole buſineſſe ſhall be to ſing *Halleluiahs* to the Lamb for evermore. *Annot.* The Church in the darkneſſe of her temptation fleeth to the Lords Mountain by faith in Chriſt, meditation in his promiſes, conſolation by his graces, prayer, reading of the Scriptures, and other like ſpiritual exerciſes, confirming by faith and hope, and waiting with patience, till the day ſhould dawn, *&c.* 2 Pet. 1. 19. *Aynſw.*

Skipping upon the Hills] Cant. 2. 8. ſpiritually by the Mountains and Hils may be meant the Kingdomes and Nations of the World, ſubdued unto Chriſt, by the Preaching of the Goſpel, Rev. 11. 15. Or, it may be tranſlated *over* the Mountains and *over* the Hils, paſſing over all impediments, which might ſeem to hinder him, as the ſins of his people, the oppoſition of the world and the like. See Zech. 4. 7. Iſa. 40. 4. & 41. 15. & 42. 15. Hab. 3. 6. *Aynſw.* This phraſe ſpeaks both alacrity and ſtrength; when the time of deliverance is come, Chriſt makes haſt, and rejoyceth to ſave, and no Mountains or Hils, either of ſin or miſery, can ſtop him. Our tranſgreſſions are great mountains but he *levels* and *brings them down*, even the higheſt imaginations of them, 2 Cor. 10. 4. our enemies are great hils, Zech. 4. 7. but he *threſheth* them, and *beats them ſmall*, Iſa. 41. 15. *Annot.*

Hindes] *By the Hindes of the field*, Cant. 2. 7. By theſe *Roes* and *Hindes* (which are the delights of Shepherds) things moſt dear and precious ſeem to be meant. It's ſaid in Prov. 5. 19.

5. 19. that the *Hinde* is *pleasant* and the *Roe loving*, and so they are observed to be especially among themselves, leaping and playing together, and thus the sense appears brightly, *I charge you O all ye daughters by that which is most dear and amiable in your eyes; as ever ye loved any thing that is lovely or pretty, or desire that it may not perish, that ye take heed what ye doe*; for else even these irrational creatures will rise up witnesses against you, Deut. 30. 19. and then had you their feet and swiftnesse, you cannot outflye his vengeance, when he is incensed. So it is a charge, a prohibition upon their uttermost peril, Gen. 21. 23. *Annot.* The Church chargeth her daughters as by an oath not to disturb the peace of *Babel*, not to seek prepostrously deliverance from thence before the time that Christ had appointed, lest it turned to the disturbance of her peace, and to the carrying away such *Gentiles* as were coming on to be Proselytes, Jer. 29.4--5. *Cotton.* Christ being careful for the peace and quiet of the Church, the Church here laboureth, that no offence may be given unto him. *Tomson.* Christians must abide in their place and standing, that is to say, in some honest and lawful vocation, as *Rachel* that looked to her Fathers heards, and not either through idlenesse or disorderly walking and following after sinful pleasures to grieve the Spirit, and to give Christ cause, when they may have and hold him, to disjoynt himself from them. *Finch.* How sweet is the presence of Christ? how careful should we be not to disquiet him?

H O.

Held] *I held him*, Cant. 3.4. See *Go.* The King is *held*, (Heb. *bound.* marg.) *in the galleries*, Cant. 7.5. See *Galleries.*

Hole of the doore] The Key-hole properly, whereby one may look in when the Door is shut; mystically, a little crevice, whereby to winde into the heart, which is after a sort shut and lockt up, Cant. 5.4. *My wel-beloved put in his hand at the hole of the doore.*

Holes of the Rock] The eternal counsel and election of the Church unto glory, wherein (as in a hollow rock) it resteth safe, Cant. 2.14. *My Dove that art in the holes of the Rock.*

Hony-combe, Hony] The sweet joys, which the faithful with Christ shall enjoy in heavenly glory, Cant. 5.1. *I eat my hony-combe with my hony. Thy lips drop as the Hony-combe*, that is, utter sweet words. Hereby the doctrines and prayers of the Church are commended, as sweet and pleasant to the hearers, like hony to the taste. *Aynsw.* The Word of God is compared to *the Hony-combe*, Psal. 19.10. and the preaching of it like *the droppings of Honey*, should be free, pure, sweet, healthful, and comfortable, nay like *the hony-combe* it self, then which nothing boasteth or symbolizeth more art, pleasure, benefit, fruitfulnesse, or sincerity, whilest like the laborious *Bee*, to collect her redolent spoyls; so the unwearied Minister travels through all the Gardens of Learning, and sucks something from every flower there, that he may return with joy, and bring his vessels, and his treasures full of comfort. *Annot.*

I have eaten my Hony-combe with my Hony] Cant. 5.1. It is a full expression of that highest delight wherewith Christ receiveth the obedience and services of his people feeding on them with a kinde of voracity or greedinesse, as they should doe on his Ordinances; and (as hungry or greedy men do) swallowing the very *combe*, that is, the more imperfect parts, and pardoning them for the *Honeys* sake, for that which is more perfect. The *Hony-combe* is bitter and cannot be eaten, but men use to *suck* out the *hony*, and if it be empty to throw it away. Christ loveth not them who are all outside, though composed by never so much Art; but where there is *Hony* he dispenseth with all imperfections, and will purifie them fully hereafter. *Annot.* Let us labour to be such as Christ may delight in, for our graces are *Hony* and Spices unto him; and where he tastes sweetnesse he will bring more with him. *Sibs.* As the Word and Doctrine of Christ is likened to *Hony* and *the Hony-combe*, to *Wine* and *Milk*, Psal. 19.11. & 119.103. Pf. 55.1. 1 Pet. 2.2. because it is sweet, comfortable and wholesome to nourish the soul, as these things doe the body; so here the manifold fruits and graces which that Word by the Spirit, bringeth forth in Christians, are likened also to such things, whereof Christ is said *to eat*, that is graciously to accept, and delight in them. *Aynsw.*

House] *Until I had brought him into my Mothers house*, Cant. 3.4. This may be understood either of the Church of God in her publick Congregations which is the Mother of us all, or else of the sanctified heart and conscience which is, the dwelling of Christ, where we should lay him up by faith, and keep him safely as a jewel of inestimable price. *Annot.*

J E.

Jealouſie] Suſpicion between marryed folks, of their fidelity one towards another.

2. Vehement affection of love, in which the Church deſireth that Chriſt his affection may be continued to her, Cant. 8.6. *Jealouſie is as cruel as the Grave.* See *Cruel.*

Jeruſalem] *Comely as Jeruſalem,* Cant. 6.4. A City renowned for glory, eſpecially becauſe God himſelf choſe to dwell in it, having his temple built on Mount *Sion.* It was *fair in ſituation, the joy of all the earth, the City of the great King,* Pſal. 48.2,3, *&c.* Hereupon the Church under the Goſpel, the Spouſe and wife of the Lambe Chriſt, is called *Jeruſalem,* holy and heavenly; whoſe glory from God, and excellent ornaments are deſcribed at large, Rev. 21.2,9,10,11, *&c.* It's by interpretation *the ſight of peace. Aynſw.*

Jewels] See *Joynts.*

I N.

Incloſed] *A garden incloſed,* Cant. 4. 12. *barred,* marg. *locked, cloſe ſhut up;* which is for ſafety and defence, that no evill ſhould come thereon, no enemies ſhould enter; for wals, doores, locks, bars, *&c.* are means to preſerve, ſecure, and ſave. So in figure when the wals of *Jeruſalem* were repaired, they were thus fortified, Neh. 3. 3. 13. But when ſuch fences are wanting or broken down, all things lye open to the ſpoyl, Iſa. 5. 5. Pſal. 80. 12. Hereby is ſignified on Gods part the protection of his Church, Zech. 2. 5. Pſal. 147. 13. Iſa. 27. 3. and on the Churches, her care to keep her ſelf and all her plants and fruits, holy, chaſt, and pure unto her Beloved only, opening the gates for the righteous, Iſa. 26. 2. but keeping watch leſt the enemies ſhould invade, leſt the unclean, or any thing that defileth ſhould enter thereinto. 2 Chro. 23. 19. Rev. 21. 27. *Aynſw.*

Inſtruct] *Who would inſtruct me,* Cant. 8. 2. It is the Office of Chriſt to teach, who only is able in deed to doe it, inwardly and ſpiritually, ſo as both to overcome our natural dulneſſe, and infuſe divine knowledge; but yet is pleaſed to aſſign that duty to his Church, who is the pillar and ground of truth in this reſpect, that ſhe holdeth forth and preſenteth that truth outwardly, which only Chriſt bringeth to the heart, and makes effectual; ſo as we are ſaid to be Θεοδίδακτοι, *taught of God,* Joh. 6.45. He teacheth immediately and originally, but the Church is inſtrumental and ſubordinate, and therefore not to be deſpiſed, but had in great reverence for his ſake. *Annot.*

Mountains of Incenſe] Jeruſalem above, our celeſtial habitation, where the Saints perform duties moſt delightful to God, Can. 4.6. *I will goe to the Mountain of Incenſe.*

I O.

Joynts and Jewels] Turnings, or things which compaſſe about (as a Girdle) which the Bride was wont to wear, full of rich Jewels.

2. All rich and glorious inward graces, and ſpiritual ornaments, Cant. 7.1. *The joynts of thy thighs are like Jewels.* The Original word for *joynts,* uſed only in this place hath the ſignification of *turning* or *going about,* and ſeemeth to mean the *bones* that *turn* and *move* in the *hollow* of the *thighes.* Theſe are likened to *jewels* or *ornaments,* ſignifying the firm, upright, goodly, and glorious ſtature, geſture, walking and converſation of this Princes daughter, well beſeeming the Goſpel which ſhe profeſſeth; being in fit, orderly and due proportion, as the *Greek* verſion alſo implyeth. *Aynſw.* The word for *jewels* is found only here, and ſprings from a root that ſignifies to *boar,* or *inſert,* or *faſten,* or *link* one thing into another, as skilful *workmen* doe in their curious *chains,* and other *jewels,* & chiefly, as he who is the great *Artiſt,* ὁ τέκτων, the Omnipotent wiſe Creator of man, hath faſhioned and united his *joynts* and *bones* wonderfully together, which like *wheels* and *compaſſes* move and *turn* in their order, as he hath appointed. Then which nothing can be a fitter ſymbole of the Church, which is the work of God too, Iſa. 60. 21. whoſe body is *fitly joyned together, and compacted by that which every joynt ſupplyeth,* Epheſ. 4. 16. and in whoſe praiſe nothing can be ſaid greater, then that ſhe is careful to preſerve and keep this decent compagination: not a greater bleſſing deſired for her, then that ſhe may always have her joynts and parts thus beautified, and ſtrengthened with truth and peace, which is the work of the ſame skilful hand that formed her at firſt. To make

make peace is the Prerogative of the God of peace. *Annot.*

I S.

Iſrael] *Of the valiant of Iſrael*, Cant. 3. 7. what mighty Valiants were in *Iſrael* appeareth by *Davids* worthies, which helped him in his warres, and are mentioned in 1 Chron. 11. 10, 47. & 12. 1.--38. They figured ſuch ſtrong men, as have the Word of God abiding in them, and doe overcome the wicked one, 1 Joh. 2. 14. *Aynſw.*

J V.

Juyce] *I would cauſe thee to drink of ſpiced Wine*, of the *juyce* of *my Pomgranate*, Cant. 8. 1. or the *new liquor*, the *ſweet Wine*, (which hath the name of *treading* or *preſſing out*) of the *Pomegranates* or *Grapes*. Hereby ſhe ſignifieth that the Word ſhould not be fruitleſſe in her, but that ſhe would honour Chriſt with her graces, and render unto him ſuch fruits of faith, as ſhould be ſweetened and ſpiced with her own Spirit in her, and wrung out of her by the ſame. Whiles ſhe hath fellowſhip in his afflictions, ſee Prov. 9. 1, 5. Iſa. 55. 1, 3. Cant. 4. 10. & 5. 1. This *juyce* and *Wine* ſpiced with the truth, faith, grace, and Spirit of the Lord, is *contrary* to that *cup* in the *womans* hand *full of abominations, and filthineſſe of her fornication*, the hereſies, Idolatries, and other fruits of the fleſh, with which *Wine* the Inhabitants of the earth were made drunk, Rev. 17. 2, 4. *Aynſw.*

K E.

Kedar] *As the tents of Kedar*, Cant. 1. 5. *Kedar*, by interpretation ſignifieth *black*. The ſecond ſon of *Iſmael*, Gen. 25. 13. His poſterity, (which were ſtill called by his name) dwelt in *Tents* in the deſerts of *Arabia*, fed cattel, and were given to their bow, and wars, Iſa. 21. 13.--17. & 42. 11. Ezek. 27. 21. Pſal. 120. 5, 6. whoſe *Tents* were of hair-cloth, made of Goats hair, wherein they dwelt, having no other houſes. Here therefore the Church (which is called the *Tents of Jacob*, Jer. 30. 18. and the *Tents of Judah*, Zech. 12. 7.) is for her afflictions, perſecutions, pilgrimage, and many infirmities, in outward view of the world, like unto the black and hair *Tents of Kedar*, for ſuch as dwelt in them. *Aynſw.* Beſides blackneſſe, matter of deſire is alſo underſtood, as if ſhe had ſaid, True, I am black as *Kedars Tents*, yet is there in me pretious things, for which I am to be deſired, Even as *Kedars tents* have have been deſired, not for their outward hue, but for the precious gemmes, gold and pleaſant odours that be couched in them. We muſt not judge peremptorily upon outward appearance. *Clapham.*

To keep] To reſerve graces and all gifts to Chriſt alone, Cant. 7. 13. *My wel-beloved I have kept them for thee. Mine own Vineyard have I not kept*, Cant. 1. 6. *I have not kept*, either through her own infirmity, or negligence, or other tyranny, or both. See Rom. 7 15, 18. Prov. 24 30, 31. Act. 8. 1. Lam. 2. 6, *&c.* Iſa. 5. 2. 5, 6. Lam. 1. 14. 18. 22. *Aynſw.* In times of perſecution and clowdy days, the Church is broken and ſcattered ſo, that ſhe cannot ſerve God ſo freely and comfortably as ſhe deſireth. In the beſt times ſhe may fail of her duty, and cannot doe all ſhe ought and would, but in days of trouble her ſolemn days are forgotten, and her gates mourn, Lam. 2. 6. ſo that the Vineyards grow wilde, which is a ſad cauſe of complaint. *Annot.* She omitteth her own *task* (the looking to her own *Vine*, her own particular calling and proper duty) and undergoeth another. We are many times ready to undergoe the keeping of *other* mens Vines, when we are unfitted to watch over our *own*, buſied about great things, when we cannot diſcharge the leſſe. *Clapham.* I have not ſo entirely kept the ſincere truth of God committed to me, as I ought. *Hall.* Mr. *Cottot* underſtandeth hereby the Churches of *Judah* and *Jeruſalem*, Idolatry and ſuperſtition creeping in, no not the *Vines* of mine owne houſe free (might *Solomon* ſay) my wives falling to Idolatry and ſeducing my ſelf to toleration of it.

Keeper] *They made me the Keeper of the Vineyard*, Cant. 1. 6. Did force upon me the obſervation of their idolatrous religions, and ſuperſtitious impieties. *Hall.* Here the *Vineyards* oppoſed to her *own Vineyard*, ſeem to mean falſe Churches, and in them the corruption of Religion, whereunto her Mothers ſons ſought to draw her: ſetting her to obſerve the Ordinances and Traditions of men, or otherwiſe to undergo their cruelty and wrath. See Mark. 7. 13. Mat. 23. 4.

Act. 15. 1, 10. Gal. 6.12,13. Col. 2. 20-23. *Aynſw.* They either compelled her to baſe and unworthy ſervitude (as the phraſe imports, 2 King. 25.12.) or elſe inticed and ſeduced her to joyn with them in their falſe worſhip and Religion. *Annot.*

Keepers] *The Keepers of the walls took away my vail from me,* Cant. 5.7. Watchmen on the wals are to look to the enemies without, that they break not in, and to warn the City, if foes approach. Theſe are in name the Miniſters of Chriſt, ſupplying the place of ſuch as are mentioned, Iſa. 62.6. but of another kinde, *not making mention of the Lord,* but perſecuting thoſe that ſeek him. *Aynſw.*

Keeper of the Vineyard] A godly and faithful Miniſter, whom God truſteth with the Vine of his Church, to trimme and dreſſe it; to keep and watch it, Cant. 8.11. *He gave the Vineyard unto Keepers. Gave it to be kept,* as God did Paradiſe unto *Adam,* Gen. 2.15. and as *David* did his Vineyards, 1 Chron. 27. 27. It is not poſſible for any Magiſtrate to diſcharge his whole duty perſonally, though never ſo vigliant; and therefore lower officers may be admitted by the Supream, both to counſel and Government; which are called ἡγεμόνες ὡς δι' αὐτὸῦ πεμπόμενοι, 1 Pet. 2. 14. and the people cals them *watchmen,* Iſa. 62. 6. which they are in their ſeveral ſtations, and ſhould take heed to their politick flocks, that they keep them ſafe, and in due obedience to the chief Shepheard. *Annot.* The keepers of this Vineyard are both the Magiſtrate and Miniſter, but with no little oddes. The difference muſt ever be held between the *Diadem* and *Ephod,* the *Kingdome* and *Prieſthood,* between ἀρχὴ, ἐξουσία, and ἡγεμόνια, the *Soveraign* and any other *ſubordinate* Magiſtrate. The power that the one hath is *Regal* and *Imperial,* that the other, *Paſtoral* and *Paternal,* &c. Dr. *Kings Sermon* on Cant. 8. 11. pag. 5.6.

K I.

Kids] The company of the faithful, and of the true worſhippers of God, Cant. 1. 8. *Feed thy Kids by the Tents of the Shepherds.* Here the *Kids* ſignifie young and tender Chriſtians, which are to be fed with the ſincere milk of the Word, that they may grow thereby, 1 Pet. 2. 2. and ſo Chriſt giveth charge, *feed my lambs, feed my ſheep,* Joh. 21. 15, 16. and this is the end, why the *faireſt among women,* is willed to *goe out,* that ſhe may finde paſture for her Kids, following herein the example of Chriſt, who *leadeth out* his ſheep, and *putteth* them *forth,* that they may *finde paſture,* Joh. 10.3,4,5. *Aynſw.* So the *Annot.*

King] *The King hath brought me,* Cant. 1. 4. or, The King himſelf God the Father who prepares the wedding, or Chriſt himſelf who is the only King, 1 Tim. 1.17. *Annot.* That King *Hammelech* (as ὁ βασιλεὺς, Mat. 22.7.) teaching

1. That he to whom ſhe prayeth, is of Supream place, a King, and therefore the duty of all to fear before him.

2. That he is *that* King, that particular one, who before by his Spirits breathing, had aſſured her of his love, and therefore her fear not ſlaviſh. *Clapham.*

King Solomon] *Solomon,* who as King ruled over Gods people *Iſrael,* a glorious King, yet not comparable to Chriſt in glory, Can. 3 11. *Come forth ye daughters of Sion, and behold King Solomon.*

To kiſſe] To ſhew and expreſſe moſt neer love, by preſence and neer conjunction, and all ſigns of love, Cant. 1. 2. *Let him kiſſe me with the kiſſes of his mouth.* Hereby the Church deſireth to have Chriſt manifeſted in the fleſh, and to have the loving and comfortable doctrines of the Goſpel applyed unto her conſcience, that ſhe might not be alway under the Schoolmaſter of the Law, (which worketh wrath, Rom. 4. 15.) but might be prevented with the grace of Chriſt, be reconciled unto God, united unto Chriſt, and have the feeling of his love towards her; for *kiſſing* is a token of love, 1 Pet. 5.14. Luk. 7.45. And as we are willed *to kiſſe the Son,* Pſal. 2.12. that is, lovingly and gladly to ſubmit unto and obey his Commandements, ſo the Church here prayeth that *the Son would kiſſe her,* that is, in love and kindeneſſe teach and apply unto her the grace of his Goſpel. See 1 Joh. 4. 10,19. Cant. 8.1. *Aynſw.*

I would kiſſe thee] Cant. 8.1. The cheerful and bold readineſſe of the Church to receive and imbrace Chriſt in an open and publick profeſſion of him; for this is to *kiſſe* him, and is the happy effect of his own Spirit, by which we are not only united to him, but likewiſe imboldened and incouraged to acknowledge and confeſſe him before men; even though it be to ſuffer for him, as he did for us without the gates. *Annot.* This is in ſign of love, honour, and obedience, as all are exhorted to *kiſſe the Son,* Pſal. 2.12. *Aynſw.*

Kiſſes] *With the kiſſes of his mouth,* Cant. 1.2. His own lovely and gratious doctrines.

As

As in Prov. 27.6. *the wounds of a friend*, ſignifie ſharp reproofs, and are oppoſed to the *deceitful kiſſes*, that is, the *flattering ſpeeches of an enemy*. So here the *kiſſes* deſired of this *friend*, are the comfortable words of the doctrine of ſalvation; oppoſed to the ſevere rebukes which the law giveth for our ſins, condemning and curſing every one that continueth not in all things which are written in the book of the law, to do them, Gal. 3.10. But Chriſt (into whoſe lips grace is poured, Pſal. 45.3.) openeth his mouth, and uttereth bleſſings, Mat. 5.2,3, *&c.* *Aynſw.* The comforts and graces of the Spirit of God, are his ſymbolical *kiſſes* and greetings, being ſeals and aſſurances of love, and the happy Preface to that full injoyment in the world to come. Oh! theſe are ſweet and unvaluable, being the ſoft earneſts and fruits of the Spirit of comfort, which like balm heals the wounds and bruiſes of the law, and make ample reparation, as the dandlings and huggings of an indulgent mother doe, for the ſharpneſſe and bitterneſſe of any rod. The *kiſſes* of Chriſt alone work reconciliation and peace and good will and everlaſting joy. *The fruits of his lips is peace*, Iſa. 57.19. whereas all other pleaſures ſowre and wither by uſing, thoſe of his Spirit, become more freſh and delightful. *Annot.* The preaching of the Word of God, (joyned with the force and efficacy of the holy Spirit) for the delivery whereof the mouth is the Organ or inſtrument. But not letters, not meſſengers, will content the Spouſe, nothing will ſatisfie, but the real enjoyment of Chriſt, which is that ſhe here deſireth. *Beza.*

K N.

Knock] *It is the voyce of my Beloved, that knocketh*, Cant. 5.2. or that *beateth*, to wit, *at the door*, Chriſts voyce is uttered by preaching of his Goſpel, calling to repentance, faith, and obedience, Heb. 3.7, 8, 15. & 4.2. His *knocking* ſignifieth a more earneſt provocation, and deſire to be let in, Mat. 7.7. Luk. 13.25. and it may imply his chaſtiſements alſo, whereby he would call her to repentance, ſee Rev. 3.19, 20. *Aynſworth.* To call importunately at the doore of our hearts by his chaſtiſements. *Hall.* What meanes of knocking hath he not uſed among us a long time? Works of all ſorts, all kinde of favours; mercies in aboundance; what Miniſterial knocking, with the motions of his Spirit? *Sib.*

Know] *If thou know not*, Cant. 1.8. that is, *for as much as*, or *ſeeing that thou knoweſt not*, Heb. *if thou know not to thee*, or *for thy ſelf*. This may be to ſignifie the ignorance which ſhe hath in her ſelf, upon acknowledgement whereof, Chriſt informeth her. *Aynſw.* Of our ſelves we are all ignorant, till taught of God. *Annot.* The confeſſion of our ignorance is the ſureſt and ſpeedieſt way whereby to get knowledge.

L A.

Latteſſe] *Shewing himſelf through the Latteſſe*, Cant. 2.9. A word not elſewhere uſed in the *Hebrew*, but the *Chaldee* uſeth it for *windows*, Joſh. 2.21. And as *windows* and *latteſſes* ſerve to let in light into the houſe, ſo they may here be applyed unto Chriſt, through whom grace ſhined in his humane nature; or to his Ordinances, through which the light of grace ſhineth unto us, as by his Word, ſeals of the Covenant, *&c.* or to the hearts of his people, into which he conveyeth heavenly light. But his *looking in* to his Spouſe *through theſe*, betokeneth alſo his ſecret obſervation of her, and all her doings: for things which one doth ſecretly eſpyed, are ſaid to be by *looking out at the window*, Prov. 7.6, *&c.* Gen. 26.8. And as for her ſhe ſeeth him not plainly, but as through *windows* and *latteſſes*, 1 Cor. 13.12. *Aynſw.* Or *caſements*, or *nets*. Through theſe he ſheweth himſelf or *flouriſheth*, marg. *bloſſometh* and *ſhineth forth*. They are by ſome applyed to thoſe gracious openings and borings of the heart, by which Chriſt conveyeth his graces, and offers himſelf to the ſoul, to her unſpeakable joy and comfort; as ſweet plants or flowers grow under windows, and ſend in their odour and branches at the caſements. Others will have it meant of temptations, which are nets and ſnares, of which all the world is full, and from which only Chriſt can deliver us, by ſhining into the heart and ſanctifying the eyes and other ſenſes, that ſo where death, is uſed to aſcend, Jer. 9.21. there life may enter. *Annot.* Hereby Mr. *Cotton* underſtandeth any place burned through in the ſiege of *Babel*. *Cyrus* diverting the courſe of *Euphrates* another

way, which before came through the midſt of the City, burning up the reeds and drying up the water paſſages, he ſhewed himſelf through the place and entered the City: ſo in effect *Brightman*. What may theſe *grates* be, but particular notices, and neer knowledges particularly enlightening our conſcience? *Clapham*.

L E.

Lead] *I would lead thee*, Cant. 8.2. to wit, with honour and ſolemnity, with joy and gladneſſe, for Kings and great perſonages, are ſaid to *be led* and *brought along*, Pſal. 45. 16,17. Iſa. 60.11. Here that which the faithful deſire and receive of God and of Chriſt, to *be led* and to *be brought unto his holy Mountain*, Pſal. 43.3. they promiſe to doe unto Chriſt; but the Lord doth it by the light of his Word and Spirit, Pſal. 143. 10. Iſai. 63.14. they doe it unto him by earneſt prayers, ſtirring up themſelves to take hold on him, Iſa. 64.1,7.

Leaning upon] Accompanying or being in company with one, Cant. 8.5. *Leaning upon her wel-beloved.* This remonſtrates both the faith and love of the Church, whereby ſhe both *leaneth* upon Chriſt as her foundation and ſupport, and likewiſe reſteth in him as her joy and delight. See Joh. 15.23. & 21.20. Prov. 3.5. Jer. 10.23. *Annot.* *Cleaving to, adjoyning, aſſociating* her ſelf. It is a word not elſewhere uſed in Scripture, and is borrowed from the *Arabian* language. The *Greek* tranſlateth it *confirming* or *ſtrengthening* her ſelf. It ſignifieth her weakneſſe in her ſelf, unable to ſuſtain her ſteps: but her ſtrength in Chriſt her Beloved, on whom ſhe *leaning* by faith, is *confirmed* againſt all doubts, fears, dangers, difficulties, temptations, and by her union with him is made partaker of all grace and comfort. See 1 Cor. 6.17. 1 Pet. 5. 10. Iſa. 63.11,13,14. *Aynſw.*

Leaping] Great celerity and ſpeed that Chriſt uſeth in coming to his Church for her ſuccour and ſolace, Cant. 2. 8. *He cometh leaping by the Mountains.*

From Lebanon] From remote parts and out of places fartheſt off, ſo the elect are gathered unto Chriſt out of all Nations, Cant. 4.8. *Come with me from Lebanon.*

Springs of Lebanon] The graces and waters of life, which doe flow from Chriſt upon his Church, and are never dryed up, like to thoſe clear ſprings which run and flow from *Lebanon*, Cant. 4.15. *And the ſprings of Lebanon.* A Mountain in the North part of the land of *Canaan*, poſſeſſed of old by the *Evites*, Judg. 3. 3. afterward by the *Iſraelites*. On it grew many *Cedar* trees, Cant. 3.9. (figuring the Saints likened to *Cedars in Lebanon*, Pſal. 92.12,13. of which as of the matter Chriſt maketh his Church, Rom. 1.7. 1 Cor. 1. 2.) but in compariſon with other places it was a Forreſt or Wilderneſſe, Iſa. 29.17. and ſo the haunt of wilde Beaſts, 2 King. 14. 9. Sometime in reſpect of the largeneſſe of the Mount, and goodly trees thereon, it is uſed to ſignifie glorious things, Deut. 3. 25. Cant. 3. 9. Cant. 5. 15. *Aynſw.*

Leopard] See *Dens of Lyons.*

L I.

To lie between] To be very dear and in precioue account, alwayes in ſight and preſence, Cant. 1.13. *He ſhall lie between my breaſts.*

Lilly] *I am the Lilly of the Valleys*, Cant. 2. 1. The *Lilly* is a flower of a hot quality, of excellent clear colour, (whatſoever his colour be) furniſhed with beauteous accompliſhments, namely with the form of a bell; leaved with the number of ſix (being therefore derived from שש, which ſignifies ſix) furniſhed within with ſeven grains, and all within of the colour of gold, hanging down the head the lower, by how much the ſtalk is higher; of ſavour ſo ſweetly ſtrong, as a mans ſenſes will be eaſily over-turned with the ſtrength thereof. Hereunto our Saviour is fitly compared, as might be inſtanced in all the particulars of this deſcription, which Mr. *Clapham* accordingly doth. The *Lilly* is fragrant, fair, medicinable; ſo is Chriſt, The faithful alſo are reſembled hereby, Cant. 2.2. *As the Lilly among thorns*, &c. (for as it is ſubject to be prickt and rent with thorns, and trodden under foot by the herd of Beaſts, ſo is the Church to be vexed with the wicked growing up with her and to be trod under by oppreſſors and perſecutors,) Cant. 2.16. *He feedeth among Lillies*, (among pure and fair Chriſtians) Cant. 4. 5. *which feed among the Lillies*, ſo called for their whiteneſſe and purity of innocency, and for their amiableneſs) Cant. 6.2. *To gather Lillies*, (that is, to gather and to call more and more faithful Chriſtians out of a wilde field of worldly people into the fellowſhip of his Church, as it were to *gather lillies* into the Garden, who are called *lillies*, as for their fairneſſe, ſo for their excellency or eminency, and for Gods care in providing for them beyond their own labour and induſtry.) Cant. 6.3. *He feedeth among*

among the *Lillies*, (that is, refresheth himself and strengtheneth his people conversing among them who strive for whiteness and purity and reformation) Cant. 7.2. *Thy belly is like an heap of wheat, set about with lillies*: The Lords Table shall not be set about with weeds, profane and scandalous sinners, but with lillies, worthy communicants. *Cotton.* And he is said to be the *Lilly of the Valleys*, to signifie (as *lillies* growing in the *vallies* have more moisture then those that grow on hils and mountains) the blessed estate of the Church in Christ, by whose grace it is in low and base estate made sweet and amiable as the lilly. See Isa. 35. 1. Hos. 14. 5. *Aynsw.* The God of Nature delights in the humble, regards their low estate to blesse it, and give more grace, that they may (like the wealthy *vallies*) rejoyce and sing, when they are covered over with corn, Psal. 64. 13. *Annot.*

Lillies] Pleasant sweetnesse, or glorious beauty. See before.

Lips of the ancient] The readinesse of old men (whose spirits be dull) to utter the praises of Christ; yea, they which sleep in death (as the word imports) by force of preaching shall be made to speak the truth and glory of Christ, Cant. 7.9. *And causeth the lips of the Ancients to speak.*

Lips like Hony] Sweet and delectable words, Cant. 4.11. *Thy lips my Spouse, drop as the Hony-combe.*

Lips like Lillies, &c.] The Doctrine of the Word, sweet and precious to the elect, coming from Christ (as Author;) from the Church (as instrument) having charge to teach and spread it, Cant. 5.13. *And his lips like lillies, dropping down pure myrrhe.*

Thy lips like a thred of Scarlet] Cant. 4. 3. that is, thin in substance, red of colour, as Scarlet double-dyed; which two things are the grace of the *lips*. Here by the *lips* of the Church are commended her doctrines, reproofs, prayers, praises, *&c.* for the *lips* are the instruments wherewith words are uttered, whether in prayer, Zeph. 3.9. Psal. 21. 2. or praises and thanks, Psal. 66.3. Heb. 13. 15. or vows, Ps. 66.13, 14. or doctrine, Mal. 2.6, 7. Psal. 119.13. or pleading, Job 13.6. or comfort, Job 16.5. or any other speech, all these she uttereth not with swelling words of vanity, or taught by humane wisdome, but by the Spirit of God (who hath *poured grace into her lips*) and by faith in the bloud of Christ, wherein her doctrines, prayers, comforts are all dyed and coloured, 1 Cor. 2. 4, 12, 13. & 1.17, 18. Or, these things applyed to persons to signifie the administers of the Word and Prayer. *Aynsw.* The Pastors and Ministers of the Church, who when they deliver the truth of Christ, should doe it as exactly, as Scarlet is spun and dipped twice over. *Annot.*

Liquor] Nourishment, or continuall supply of nourishment, Cant. 7.2. *Thy Navel is as a round cup that wanteth not liquor.* The *navel not wanting liquor* or *mixture* signifieth the juyce of grace aboundantly supplyed of God, for the nourishing and cherishing of his young children in the body of his Church, so that both Mother and Infant are in health and good plight. See Prov. 4. 1, 8. *Aynsw.* The *Navel* serving for the nourishment of the Infant in the Wombe, resembleth *Baptism*, nourishing Infants, and new born babes in the wombe of the Church, *which wanteth not liquor*, even the Spirit of Christ to sanctifie and cleanse us from sin. *Cotton.* See *Navel.*

Little Sister] The Church to be gathered from amongst the Gentiles, Cant. 8. 8. *We have a little Sister.* Little, (or *small*) as being young, newly converted, nothing populous. *Aynsw.* Her state being low, ungrown, immature. *Annot.* *A little sister*, in comparison of the *Jews*, or *Assyrians*, for but *five Cities in the land of Egypt speak the language of Canaan, and one of them shall be called the City of destruction*, Isa. 19.18. *Cotton.*

L O.

Lock] See *Handles.*

Locks] *Within thy locks*, Cant. 4.1. or, *from within*, or *through thy locks*; which are named in the original of *binding* or *restraining*, because a womans locks are modestly and seemingly tyed up and covered, so that it was a sign of sorrow, misery and captivity to have such locks uncovered, Isa. 47. 2. But the Spouse of Christ freed by him from Satans bondage, is decently dressed and covered in sign of her subjection, 1 Cor. 11. 5. and of her chast affection to him, as vers. 3. & Cant. 6.7. *Aynsw.* Or, *through thy Veil*, having *Doves* eyes, which may be referred to her bashfulnesse and modesty. *Annot.*

Lodge] *Let us lodge in the villages*, Cant. 7. 11. or *stay*, or *sojourn*, or *rest all night in the villages*, such is the condescension and goodnesse of Christ, that he disdaineth not the simplest, meanest cottages; and such is the high priviledges of those that are dull, and poor and ignorant by nature, to be made in him, rich and wise, and blessed. *Annot.*

Look] *Look not upon me*, Cant. 1. 6. or *behold me not*, to wit, with *contempt* for my blackneſſe, that is, deſpiſe me not, as in Joh. 41. 34. *He beholdeth all high things*, that is, deſpiſeth them; or, *look not upon me*, with *delight* and *gladneſſe* for my *affliction*, as in *Obad.* verſ. 12. thou *ſhouldeſt not have look'd on the day of thy brother*; or *look not upon me with aſtoniſhment*, as 1 Theſ. 3. 3. *Aynſw.* Or *doe not conſider me*, with an *evill* eye, ſo as to *cenſure* me, nor with an *offended angry* eye, ſo as to encreaſe my blackneſſe, nor with a *deſpairing uncomfortable* eye, ſo as to be diſmayed or aſtoniſhed for my ſake, nor with a *partial eye*, ſo as to behold my weakneſſe only, as ſome doe upon the corruptions and failings of their brethren, but paſſe over their graces. *Annot.*

That we may look upon thee] Cant. 6. 13. or, *let us ſee*, (or *view*) *thee*, and properly it meaneth a *looking* upon with *delight*. This ſeemeth to be ſpoken by her friends, deſirous to ſee the graces in this *Shulamiteſſe* returned. See 1 Pet. 1. 12. Pſal. 27. 4. Iſa. 52. 8. *Aynſw.* They beſeech her to take heed unto her ſelf, that if ſhe had been apt to be ſeduced and drawn aſide from her firſt love and purity, now to return ſpeedily and conſtantly, that they might with joy *look* upon her, might have more reaſon to admire her, and rejoyce in her. *Annot.*

Love] One moſt dear and affectionately deſired, Cant. 5. 2. *Open unto me my ſiſter, my love.* What had Chriſt no love but his Spouſe? Did his love goe out of his own heart, to her, as it were? It is ſtrange, yet true, Chriſts love is ſo great to his Church & children and ſo continual to it, that his Church and people, and every Chriſtian ſoul, is the ſeat of his love. That love in his own breſt being in them, they are *his love*, becauſe he himſelf is there and one with them. There is no ſaving love to any out of the Church, which is *his love*. When Chriſt ſaith *my love*, he ſhews that as his love goes and plants and ſeats it ſelf in the Church, ſo it is united to that, and is not ſcattered to other objects. *Sibs.* This title given unto the Church even in her infirmity, ſhews what affection he bare unto her, and how he eſteemed of her, notwithſtanding her ſins, which he imputed not but looketh upon her graces which he had indued her with, as if ſhe were perfect and undefiled. *Aynſw.* His *love*, *his eternal love*, whom he loved by that early love which prevented all poſſibility of hers to love him. *Annot.* Thus he alſo termeth her, Cant. 1. 9. *I have compared thee O my love*, &c. (or my *fellow friend*, my *companion*, *familiar*, ſo named of feeding and converſing together, and ſo partaking each of others good or evill, ſo in verſ. 15. and in chap. 2. 2. 10, 13. & chap. 4. 1, 7. & 6. 4. (& 7. 6.) *Aynſw.* *Friend*, *companion*, *next to me*, or what ever elſe that can expreſſe kindeneſſe and love is compaſſed in this word, which is repeated *nine* times in this book, and denotes both the affluence and profuſion of his *love*, and their happineſſe whom he loveth, who are his *friends*, and *next* to him, if they keep his commandements, Luk. 22. 30. Joh. 17. 21. *Annot.*

My Love] Cant. 3. 5. & 2. 7. meaning Chriſt her *Beloved*, who is called *Love* for excellency ſake, becauſe *God is love*, 1 Joh. 4. 8. moſt worthy to be loved, and loving his moſt dearly. *Aynſw.* The Word for love is an *abſtract*, which being here ſpoken of Chriſt, imports, not ſo much *Beloved*, as *all love it ſelf*, the very eſſence of love, who is nothing elſe but love. Nor ſhould any thing be loved by us, but as it either conveys love from him, or elſe draws up our affections unto him. *Annot.* Thus, whatſoever Chriſt ſaith to the Church, the Church ſaith back again to Chriſt, and he back again to the Church, ſo *there is a mutual contentment and joy, one in another. Sibs.*

Love] Cant. 1. 2. Heb. *loves*, marg. By *loves* are meant graces and fruits of them here firſt from Chriſt to his Church, afterward from her unto Chriſt. See Cant. 4. 10. (*Thy love is better then Wine*, ſaith the Church to him; *How much better is thy love then Wine*, ſaith he to her.) Theſe ſhe receiveth from Chriſt, by the works of adoption, redemption, juſtification and ſanctification through Chriſt and his Spirit, 1 Joh. 3. 1, 16. & 4. 9, 10. Joh. 15. 13. Rom. 5. 1, 5. Epheſ. 5. 25, 26, 27. *Aynſw.* The Goſpel Ordinances of Chriſt, which exceed the rites and ſervices of the Tabernacle, whereof *Wine* was a part, or elſe the compaſſions and kindeneſſe of Chriſt ſet forth in the acts of Adoption, Redemption, &c. *Annot.*

Love better than Wine] That Chriſts love unto his beloved Church in ſweetneſſe and wholeſomeneſſe, doth excell any delicate banquet, noted by Wine, Cant. 1. 1. & 4. 10. *How much better is thy Love, than Wine?* See *Better.*

Lovely] *He is altogether lovely*, Cant. 5. 16. *lovely* to God, to us, to the ſoul; as being fitted with all graces that might make him *lovely*. Yea, by how much the more he was abaſed for us, this makes him more *lovely*, that out of love he would abaſe himſelf

ſelf ſo low. When greatneſſe and goodneſſe meet together, how goodly is it? *Sibs.* See *Altogether.*

M A.

Mandrakes] All amiable flowers, which be fair and lovely, by a *Synecdoche*, a part for the whole. It appears by *Rachels* deſire of them, and by the *ſmell* that here they are ſaid to give, that they were very lovely and pleaſant, differing from the *Mandrakes* that grow in theſe parts. *Aynſw.* If their nature and virtue be ſuch as it is reported by the learned, and theſe are that powerful *Mandragora*, of which the Greek *Herbaliſts* and others write ſo much, whoſe great effects are love and fruitfulneſſe, and ſleep; then it is evident that they are moſt apt ſymboles and figures of grace, and al other divine and heavenly influences, which not only conciliate love and charity, where there was none before, but likewiſe make the barren heart fruitful in every good work, and quiet the troubled and perplexed heart with aboundance of peace and joy. *Annot.*

Marble] *His legs are as pillars of Marble ſet upon ſockets of fine geld*, Cant.5.15. that is, all his paſſages and wayes are conſtant and firm, even as pillars of Marble. He is yeſterday, to day and the ſame for ever. In regard of his enemies he is ſet out in another manner of ſimilitude, as having *legs of braſſe* to trample them all in peeces, Rev. 1. 15. but in reſpect of his conſtant truth and wayes of goodneſſe to his Church, his *legs are as pillars of marble. Sibs.* All his proceedings are firm and ſtable; and withall as *pillars of marble ſet in ſockets of tryed gold*; ſo as they are neither ſubject to wavering, nor to any danger of infirmity and corruption. *Hall.* This ſheweth his power and Majeſty, being able to tread all his enemies, and whatſoever ſetteth it ſelf againſt him in peeces, under his feet, and to make the rage of men to turn to his glory. *Fineh.*

Marriage] Betrothing, the firſt degree of Marriage, Cant. 3. 11. *Behold King Solomon with the Crown wherewith his Mother crowned him in the day of his Marriage.* See *Eſpouſals.*

M E.

Powder or duſt of the Merchant, or ſpices] Thoſe heavenly graces of the Spirit, wherewith the members of the Church be perfumed, Cant. 3. 6. *Spices of the Merchants.* Or, *of the Spice Merchant*, as the word is *Engliſhed* in 1 King.10.15. but the *Greek* interpreteth it, *Apothecary*, or *Ointment-maker.* Such were the Prieſts under the law, 1 Chron.9.30. and ſuch now are the Miniſters of the Goſpel uttering the Word and graces of the Spirit. *Aynſw.*

M I.

Middeſt] The inward parts of the chariot, which were paved with love; that is, wrought with love, and moſt excellent works, Cant. 3.10. *Whoſe midſt was paved with the love of the daughters of Jeruſalem.* Or, the *inmoſt parts was ſet with ſparkling gems, and ſhining ſtones*, which typified the precious flames of love and charity, and like the fiery chariot of *Elijah*, carry us up to heaven; or the two Tables of the Law may perhaps be intended, which were written by the finger of God, and laid up in the midſt of the Ark, Exod. 25.16,21. the end or completion whereof, is love, or the Goſpel, which is the law of love, Mat.22.37. and like that μέσον, we finde, Eſther 1.6. is curiouſly adorned with the various treaſures of grace and wiſdome, as floors and pavements are checquered with many coloured marbles. *Annot.* This in reſpect of Chriſt ſignifieth his inmoſt and fervent love toward us, even giving his life for us, and having us as it were written in his heart. In reſpect of his people it ſignifieth the ſenſe and feeling of Chriſts love towards them, as alſo their love unto Chriſt, and one to another. So the ſeat, the covering, and the pavement (of this chariot) are anſwerable to thoſe three graces, faith, hope and love, ſpoken of 1 Cor. 13. 13. *Aynſw.*

Hony and Milk, &c.] The ſpeech or inſtruction of the Church, not only ſweet as Hony, but alſo wholeſome and nouriſhable as Milk, Cant.4.11. *Hony and Milk are under thy tongue.* Both of them mean the ſweet, eaſie, comfortable, and nouriſhing words of faith, love, holineſſe, &c. the ſincere Milk of the Word, whereby the babes in Chriſt may grow, 1 Pet.2.2. and plenty of grace is promiſed in *Emmanuels* days, under the ſimile of *aboundance of Milk*, Iſa. 7.22. *Aynſw.* Theſe

two

two were the blessings of *Canaan*, Numb. 16. 14. and are the blessings of every sanctified mouth and tongue, which breath nothing that is corrupt, but all to the use of edifying, seasoned with salt, Col. 4. 6. and filled both with nourishment and pleasure. *Annot.*

washed with milk] Cant. 5. 12. as *Dives* washing themselves in milk-white water are clensed from dust and soyl: so the eyes of Christ are pure and clean, beholding his people in grace. *Aynsw.*

Mine] *I am my Beloveds, and my Beloved is mine*, Cant. 6. 3. & 2. 16. Christ is *ours* when by faith we apply him and all his graces, his Death, Resurrection, Ascension, Intercession, &c. unto our selves, as our own, 2 Cor. 5. 14. Gal. 2. 20. 1 Joh. 4 16. And we are *his* by the Covenant of his grace, Ezek. 16. 8. or, as the *former* branch signified her faith to justification, so this *latter*, her sanctification, whiles by holinesse of life, she giveth her self to Christ in all obedience to doe his will, Rom. 6. 19. 1 Joh. 4. 13. *Aynsw.* They are both very high and magnanimous sayings, but such as faith useth and love prompteth, which gives away it self, and reserving no propriety, yet enjoys more then *All*, in Christ. By faith (as by marriage) two are made one, and there is nothing in either, that is not common to both. Christ gives all to her, and what can shee deny to such bounty? First she is chosen to be his, and then this cherisheth and strengthens her faith and love towards him; so that being joyned to him, she becomes one spirit with him, 1 Cor. 6. 17. and boasteth her self to be only his, Psal. 119. 94. which is a rare and singular priviledge of the Saints of God, and though it appear a common and easie thing to say, yet can truly be spoken by none, but those that have the Spirit of God. *Annot.* There is a mutual intercourse and vicissitude of claiming interest between Christ and his Church. The words imply;

1. A mutual propriety: Christ hath a propriety in me, and I in Christ; a propriety with peculiarity.

2. Mutual love, affection and love to the uttermost.

3. Mutual familiarity. Christ discovers himself to her in the secret of his love, and she discovers her self to him in prayer and meditation, opening her soul unto him upon all occasions.

4. Mutual likenesse. The one is a glasse to the other, Christ sees himself in me, I see my self in him, love frameth the soul to the likenesse of the party loved.

5. Mutual care of one anothers good.

6. Mutual complacency, a resting, contenting love.

7. Courage in owning Christs cause with resolution. Christ is mine saith the resolved soul, I will be Christs. Now as Christ comes to be ours,

1. By his own and Fathers gift.

And 2. By his Spirit, so we come to be his,

1. By his Fathers gift.
2. By Redemption.
3. By Marriage.
4. By consent. *Sibs.*

M O.

Moon] The spiritual brightnesse of the Church, shining as the clear Moon, which giveth great beauty in the night, Cant. 6. 10. *Fair as the Moon.* The *Moon* is called in Hebrew *Lebanah* of her *whitenesse* and *bright shining*. See what is said in Isa. 30. 26. & 60. 20. when glory and prosperity is promised; and in Joel 3. 15. Ezek. 32. 7, 8. when affliction is threatned. Here the glorious state of the Spouse is signified, Ezek. 16. 14. *Aynsw.* This comparison may seem to respect the Churches state under the law, which was brighter and fairer then before; yet, but as the *Moon*, which hath many spots and shadows and mutations. *Annot.* The *Moon* is fair by beauty communicated to her from the Sun: All the beauty of the Church is from Christ.

Morning] The Church of the *Jews* is resembled by the *morning*,

1. Because this Church shall arise from the Eastern countries.

2. Her arising shall be like a new Resurrection from the dead.

3. Her arising shall be speedily, as the same phrase intimates, *Who is shee that looketh forth as the morning?* Cant. 6. 10. *Cotton.* The whole Church taken universally and intirely, who opened like the *morning*, and displayed the beams of life and salvation in a dim yet comfortable degree, and that before the law was given, when like the first light without the Sun, she had no other means of illumination then that which was darkly written in the heart by nature and reason. *Annot.* As the morning, that is, lightsome, bright, cheerful. As the morning after the dark night, so the Spouse after the darkness of affliction, errour, ignorance, ariseth to her own and others comfort. See Isa. 60. 1, 3. & 58. 8. *Aynsw.*

Mother] *Jeruſalem*, which is above, whereof the Church on earth is daughter, Cant. 8. 1. *O that thou werſt as my brother, which ſucked the breſts of my Mother.* Naturally of the *Virgin*, ſpiritually of the Church Univerſal, where Chriſt is born in the hearts of the faithful by his Word and Spirit. *Finch.*

My mothers children] Cant. 1. 6. See *Children.*

My mothers houſe] Cant. 3. 4. See *Houſe.*

His mother crowned him] Cant. 3. 11. By the *mother* ſeemeth to be meant the congregation of the faithful (as alſo the *Chaldee* here expoundeth it, *the people of the houſe of Iſrael*) called his *Mother*, becauſe by the doctrine of faith, they ſpiritually doe conceive and bring forth Chriſt, Gal. 4. 19. and doing the will of his Father, they are eſteemed and loved of him as his ſiſter and mother, Mat. 12. 50. *Aynſw.*

There thy mother brought thee forth] Can. 8. 5. The faithful company, or the Primitive Church, who brought forth Chriſt into the world, by preaching, profeſſing, practiſing and ſuffering for his Goſpel. *Aynſw.*

Mountains] Lets and difficulties that be in the way, Cant. 2. 8. *He cometh leaping by the Mountains.* That is, openly and apparently to the eye of faith, Nah. 1. 15. Spiritually thereby may be meant the Kingdomes and Nations of the world ſubdued unto Chriſt by the Preaching of the Goſpel, Rev. 11. 15.

Mountains of Bether] Cant. 2. 7. or, *of diviſion*, marg. or, *in ſearching, beholding*, ſaith another. This ſeemeth to be the place called alſo *Bithron*, which was on the outſide of *Jordan*, 2 Sam. 2. 29. called *Partition*, becauſe it was parted by the river *Jordan* from the land of *Judea*. And on thoſe Mountains (as by this Scripture appeareth) Harts and Roes uſed to run, from whom the ſimilitude is taken. *Aynſ. Bether* (being the *Bithron* above named) was neer, on the other ſide *Jordan*, whence he might return often to viſit & ſuccour her, as who ſhould ſay, Though thou ſometime turn from us, yet be not far, but ready, ever and anon to return and ſuccour us. *Cotton.* On this Mount, which ſome take to be Mount *Gilead*, was the beſt place for courſe and hunting. (*Finch.*) whither it's like, *Solomon* ſometime went. Here ſhe would not have him to be letted from returning to her, by any caves, rough places, broken rocks, &c. but ſtill overcoming them all, ſpedily and ſwiftly to haſten his return.

Mountains of Leopards] The company of ungodly men, which like cruel and ſavage beaſts would devour the Church, were it not that God doth miraculouſly keep it, Cant. 4. 8. *From the Mountains of Leopards.*

Mountains of Myrrhe] The Heavens, where the praiſe and honour given unto God and Angels and juſt Spirits, is like Incenſe and Myrrhe, Cant. 4. 6. *I will goe unto the Mountains of Myrrhe.* See *Hill.*

Mountains of Spices] Cant. 8. 14. This referred to Chriſt himſelf may mean the very heavens, *called Mountains of Spices*, for the height and pleaſures which are there at the right hand of God for ever. *Aynſw.*

Mouth] Words which come from the Mouth, or the Inſtrument of ſpeech and words, which in Chriſt were ſweet and gracious, Cant. 5. 16. *His mouth is as ſweet things.*

M Y.

Myrrhe] Cant. 1. 13. See *bundle.*

Perfumed with Myrrhe] Cant. 3. 6. The Church is perfumed and made of ſweet odour by Chriſt (the *bag of myrrhe that lodgeth between her breſts*, Cant. 1. 13.) whoſe death was like *myrrhe*, bitter in taſte, but of ſweet ſmell, with this ſhe was *perfumed*, by *knowing him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death*, Phil. 3. 10. and with the odour of this incenſe ſhe is according to the Proverb, *Oyntment and perfume rejoyce the heart.* Prov. 27. 9.

Dropping ſweet ſmelling Myrrhe] Cant. 6. 13. See *Drop as Honey combes.*

N A.

Name] *Thy name is as an oyntment powred forth*, Cant. 1. 3. As *Meſſias* and *Chriſt* is by interpretation *anoynted*, and he is called the *Oyl* (or *Oyntment*) in Iſa. 10. 27. So by his *Name* is meant his Law, the doctrine of faith, Rom. 3. 27. as it is written, *The Iſles ſhall wait for his law*, Iſa. 42. 4. which is expounded, *The Gentiles ſhall truſt in his Name*, Matth. 12. 21. and the preaching of that grace

is called the *bearing of Christs name before the Gentiles*, Act. 9.15. and as *a good name is better then a good Oyntment*, Eccles. 7. 1. the name and doctrine of Christ, exceeth all other, that at the *name of Jesus every knee should bow*, Phil. 2. 10. This *name* is *as a precious Oyntment powred forth* by the Preaching of the Gospel, and by the miracles confirming the same, accomplished not only by Christ himself, Act. 2.22. Luk. 4.14,15. but also by his Apostles, Mat. 10.27. Rom. 15.19. & 16. 25,26. 2 Cor. 2.14,15,16. And as the *box of Oyntment* when it was broken and poured forth on Christs head, the house was filled with the savour of it, Mark. 14.3. Joh. 12.3. So when *his Name* and Gospel is preached abroad, it giveth the odour thereof into all Christian hearts, so that by the the preaching of faith, they also receive the Spirit, Gal. 3.2,5. and are anoynted of God, 2 Cor. 1. 21. and have an unction from the holy One, and know all things, 1 Joh. 2.20. that whereas before they mourned for their sins and miseries, they now are comforted, and have the *Oyl of joy* given them, Isa. 61.3. *Aynsw.* *Thy name is an Oyntment*, or *Thou art an Oyntment*, for *name* is oft put for person, and so Christ was oyntment to himself, his Godhead anoynted his Manhood, and therefore he was called, the *Messiah*, Dan. 9. 26. who was poured out for us (*emptyed* himself,) that we might be full, yet so as that his Graces, are like the eternal Springs of the earth, that cannot dry up. *Annot.*

Nabel] That part whereby the child receiveth nourishment whiles it is in the Mothers wombe.

2. An instrument by which spiritual nourishment is conveyed to the children of the Church; to wit, belief in the Word preached. *Thy Navel is like a round goblet that wanteth not liquor*, Cant. 7.2. The Spouse is here commended for her propagating the truth unto others, likened unto a mother conceiving and nourishing her children. The *Navel* (by which the childe is nourished in the wombe) is commended for the form, *round as a Goblet*, and for the nourishment which is *mixed liquor* without scarcity, wherewith the *Goblet is full*, and after her brests (with which the child is nourished after it is brought forth) are praised in vers. 3. Thus *Paul* preaching the Gospel to the Churches is likened sometime to a *Father* that begetteth, sometime to a *Mother* travelling in childbirth, sometime to a *Nurse* cherishing her children, 1 Cor. 4.15. Gal. 4.19. 1 Thes. 2.7. *Aynsw.* The *Navel* is not more tender or beneficial in respect of the *natural* body, then it is in the *mystical*, whose *Navel* is expounded to be the *laver of Regeneration*, that is, the *Sacrament of Baptism*, by which as plants by their roots, or children by the *Navel*, so are all the members of the Church fed and nourished, even when they are so weak & feeble, that they cannot eat or feed of themselves, but their whole life and sustenance is conveighed by others unto them. It was the custome of the Eastern Nations to infuse balms and other precious mixtures upon their navels both for delight and health. The wise man saith, that the fear of the Lord exceedeth all those unctions; it *is health to the Navel, and marrow to the bones*, Prov. 3.8. and so is the grace exhibited and given in Baptism, which whosoever receives & improves as he ought, will finde it a full Goblet crowned with plenty and comfort, which will refresh and heal every temptation. *Annot.*

N E.

Neck] That part of the body next the head, about which chains use to be worn for decking and Ornament.

2. The soul decked and adorned with spiritual graces, Cant. 1.11. *Thy cheeks are comely with rowes of stones, and thy Neck with chains.* See *Chains.*

Thy Neck is as a Tower of Ivory, Cant. 7. 4. The Church delivered from the bondage of Idolatry and sin, Heb. 2.14, 15. and having that grievous yoke broken, Lev. 26. 13. is now more glorious and pure and strong then towers of Ivory. *Annot.* This denoteth the power and glory of the Church in her cleer doctrine and upright judgements, whereby her children are guided and governed peaceably; freed from the servitude of men, of sin, Satan and all enemies, 1 Cor. 7.23. Rom. 6. 6. Heb. 2. 14. 15. so that now *Jerusalem* is loosed from the bands of her neck, as was promised in Isa. 52. 2. and is made to inherit the Throne of glory, 1 Sam. 2. 8. *Aynsw.* The neck is the faith of the Church, joyning Christ and his Church together, as the neck doth the head and body, which is as a Tower for strength, and of Ivory for preciousnesse. *Cotton.*

New wine] The fruit of the Vine newly pressed, being, to taste, sweet and delightfull.

2. The praises of Christ, most acceptable to him (as new wine unto our palate) Cant. 8.2. *New Wine of the Pomgranate.*

New

New] *At our gates are all manner of pleasant fruits, new and old,* Cant. 7. 13. Even at our doores, (not far to seek, not hard to procure) is offer made unto thee of all variety of fruit, whether from the young Converts, or thy more setled professors. *Hall.* Hereby the Church intimates her readiness to receive Christ at his coming, having as the manner was at Nuptials, prepared all manner of flowers and pleasant fruits to strew his way with, and declare her joyful readinesse to intertain him. *Annot.* Hereby is signified variety and plenty of delightful graces, the fame and odour whereof both at home and abroad, neer and far spread it self (for a thing is said to *be at the doores*, when it is nigh at hand, Mat. 24. 33.) so that now the state of the Church (instructed unto the Kingdome of Heaven) is like the householder which bringeth forth out of his treasury things new and old, Mac. 13. 52. *Aynsw.*

N I.

Night] Time of rest, sleep, an ease to the body, wearyed with labour.

2. Carnal delights and pleasures of this life, which for Christ his sake must be forsaken, Cant. 3. 1. *In my bed by night I sought him whom my soul loved. He shall lye all night,* Cant. 1. 13. The night usually signifieth the time of darknesse and affliction, whereby she meaneth that Christ with his consolations, should be her continual joy and comfort, whom she would hold fast by faith against all temptations, and troubles of this present life, and solace her self in him. *Aynsw.*

N O.

Noble people] A frank, willing people, such as the faithful be, who voluntarily and cheerfully follow Christ, Cant. 6. 11. *My soul set me as the chariots of my noble people.*

Nourseth] No instruments or means to bring up and nourish children, as in a young maid naturally; and spiritually in the Gentiles, before their calling to Christ, Cant. 8. 8. *We have a little Sister, and she hath no breasts.*

Noon] *Where thou makest thy flock to rest at noon,* Cant. 1. 7. in the heat of the day; signifying the heat of persecution, tribulation, tentation, and whatsoever may cause the disquiet and grief of his flock. In the midst whereof Christ giveth safe repose unto his sheep; which have peace in him, though in the world they have affliction, for he hath overcome the world, Joh. 16. 33. See Isa. 49. 10. *Aynsw.*

North] A winde which purgeth the air, and blows upon Trees and Plants, to make them fruitful.

2. The gracious inspiration of the holy Ghost, to make Christians abound in the fruits of the Spirit, Cant. 4. 16. *Arise O North.* The *winde* is Natures fan; what the *windes* are to the Garden, that the Spirit of Christ in the use of means is to the soul. The *windes* here spoken of are contrary one to another both in regard of the coasts from whence they blow, and in their quality, yet both are necessary for the Garden. The courses that Christ takes, and the means that he useth with his Church, may seem contrary, but by a wise ordering all agree in the wholesome issue. The *North* is a *nipping* winde, and the *South* is a *cherishing* winde, therefore the *South winde* is the welcomer and sweeter after the *North winde* hath blown. The people of God need purging as well as refreshing. *The winde bloweth where it listeth,* Joh. 3. 8. Hath a clensing force, especially the North winde; dispersteth and scattereth clowds, and makes a serenity in the air: Hath a cooling and tempering quality, and tempers the distemper of Nature: Being subtil it searcheth into every corner and crany: Hath a cherishing and fructifying force: Hath a conveying power of sweet smels in the air to carry them from one to another: And bears down all before it, houses, trees, &c. so doth the Spirit. *Sibs.* This blessed Spirit hath the effects of all the windes, and can both convince and comfort, nor should the one of these be desired or expected without the other; first the *North winde* to blow us down, to cool us, and the soft gentle whispers of the *South* to inlarge the soul, and make her glad and joyful, so that what winde soever blows, it is for her good and greater happinesse. *Annot.*

Nose] *Thy Nose is as the tower of Lebanon which looketh toward Damascus,* Can. 7 4. this is a principal ornament of the face; the instrument of smelling and of drawing breath; sometimes it is used for *the whole face*, and oftentimes for *anger*, wch appeareth by the face and breath. Here it seemeth to denote her spiritual courage, and bold carriage against her enemies; because her *Nose* is likened to *the tower of Lebanon* which was high and lofty: for as in speech of the wicked the *loftinesse of his nose* (or *countenance*) in Psal. 10. 4. signifieth his lofty, stout and proud carriage: so here contrariwise it being spoken for praise in the godly, *her nose like an high tower*, noteth her courage & magnanimity for the truth, mani-

ſeſted in her countenance and behaviour, ſo that ſhee diſcomfiteth all her enemies, ſee Ezek. 23. 25. *Aynſw.* The *tower of Lebanon* was to be a Garriſon, and a Watch-tower or Beacon to the reſt of *Judea* upon any ſudden attempt of the *Syrians* againſt them, in which Office not the Miniſters only of the Church ſhould like that *tower* in their ſeveral *Lebanons* and charges (for which cauſe, the *Pulpits* are ſaid to be *towers*, Neh. 8. 4.) but likewiſe every Chriſtian whom it concerns to be watchful & careful both over themſelves, and the whole Church; and to that end to get this ſpiritual *noſe* which is ſpoken of, and which repreſents that excellent gift of proſpection and diſcerning, which proceedeth from the Spirit of God, whereby they may be able to diſtinguiſh the precious from the vile; and by a kinde of divine ſagacity both to preapprehend dangers and injuries plotted againſt the Church, and prevent them. *Annot.* *Lebanon* being full of all manner of ſweet and fragrant trees and ſhrubs and ſpices, the *tower* built in *Lebanon* muſt needs be compaſſed with the ſweet ſmelling odours, to the great refreſhing and delight of ſuch as ſhould lodge in it. Hence the *noſe* of this pure Church is compared to this *tower*: becauſe they that dwell in this Church (of the converted *Jews*) ſhall be wonderfully refreſhed with the ſweet odours of the Miniſtry, which is the ſweet ſavour of life unto life, as alſo with the ſavoury conference of good Chriſtians, and their faithful and godly converſation. *Cotton.*

The ſmell of thy Noſe like apples] Cant. 7. 8. Her *Noſe* commended for the form, v. 4. denoted her good carriage and courage for the truth. The *ſmell*, odour, or ſent thereof meaneth the good report and fame thereof ſpread abroad, which is comfortable as a ſweet odour. Or, by the *ſmell* of her *Noſe* may be underſtood the breath coming out of her *Noſtril*, that it ſhould be ſweet. And ſo not only her outward behaviour ſhould be commendable, but the hidden man of the heart uncorrupted; that the breath or ſpirit proceeding from within, be pure, and God may manifeſt *the ſmell* (or *ſavour*) *of his knowledge by her in every place*, 2 Cor. 2. 14. as *the ſavour of life unto life*, and like the ſavour of apples which refreſh thoſe that languiſh and are ſick of the love of Chriſt, Cant. 2. 5. *Aynſw.* Or, *of thy mouth* and *countenance*, which are the *Engliſh* of the ſame word that is uſed here, Gen. 2. 7. & 3. 19. and ſignifie the redolency and fragrancy of their names and memory that ſhall watch over and attend the flock of Chriſt, whoſe fame ſhall ſpread abroad, and be diſperſed even as the ſweeteſt apples, or other aromatical fruits, that have the moſt delightful breath or ſmell. *Annot.* Before when this Church conſiſted of her own people her *ſmell* was that *of Lebanon*, v. 4. and now by the acceſſe of the *Gentiles* it ſhall not be corrupt. The Church her ſelf and they that live in it ſhall ſmell a fragrant ſavour of the good converſation of the people. *Cotton.* See *Apples.*

N U.

Nuts] *I went down into the Garden of Nuts*, Cant. 6. 11. The *Jewiſh* Synagogues, ſo called, becauſe of that voyce of hardneſſe and blindneſſe drawn over their hearts, as it were a hard nut-ſhell over the kernel. *Cotton.* The word ſignifies not any common or vulgar ſort of fruit, but ſuch as was rare and precious, and ſo is worthy to figure the myſtical Paradiſe of Chriſt, which he is pleaſed to regard, and to take care of the growth and fruitfulneſſe of all her plants: a ſpecial word (but yet collective too, as almoſt all ſuch be in the holy tongue) being put for a general. *Annot.* Dr. *Hall* underſtandeth hereby the well-dreſſed Orchard of Churches Aſſemblies.

O I.

Ointment] Some ſweet perfume or confection, made under the Law, by Gods appointment, to anoint *Aaron* and his ſons; the Tabernacle and miniſtring veſſels, *&c.* Exod. 31. 11, 22.

2. The rich graces of the Spirit, poured upon Chriſt (our head) making himſelf ſweet, and the faithful alſo, which partake in them, Cant. 1. 2. *Becauſe of the ſavour of thy good Ointments.* See *Name.*

O L.

Old] Cant. 7. 13. See *New.*

O N.

One] *My Dove, my undefiled is but one*, &c. Cant. 6. 9. or, *There is but one my Dove*, &c. for

for this *one* only is opposed to the many Queens, Concubines forementioned. Here the Spouse of Christ, which is but *one* (as there is *one Body, and one Spirit, one hope, one Lord, one faith*, &c. Ephes. 4. 4. 5.) is preferred before the multitude of other, which in their own and the worlds esteem are Queens, Ladies, *&c.* Isa. 47. 7. Rev. 18. 7. See 2 Sam. 7. 23. Exod. 19. 5. *Aynsw.* This *one* exceeds all the others: or, There are several Congregations, and various forms and numbers, and outward professions they may have, but yet they all make but *one* undefiled or perfect *Dove*. This *oneness* or *unity* every true member of the Church will strive to preserve. *Annot.* Thou art mine own, most dear unto me, elect and chosen out of all kindreds, Nations and tongues to be my peculiar inheritance. *Finch.* She is *alone*, or she is *onely* beautiful, rich and honorable; standeth alone in all excellency, born of God, rich in faith. *Giffard.* Such Congregations are *few* as *one* to sixty or eighty, and are at unity, or brotherly love one with another. *Cotton.*

O P.

To open] To receive Christ into the heart by faith, to be joyned more neer unto him, that he might work more mightily, Cant. 5. 2. *Open to me my Sister, my Spouse.* God *openeth doores* to us, when he bestoweth his blessings on us, Psal. 78. 23, 24. Isa. 45. 1, 2, 3. and spiritually when he giveth grace to utter his Word, and to believe the same, Col. 4. 3. Act. 14. 27. So we *open the door* unto him, when we give him entrance into our hearts, he calling upon us by his Word and works; when we repent, believe, and accept Christ with his graces, *&c.* Rev 3. 20. *Aynsw.* But can we *open?* Is it in our power? Hath not he the keys himself, and is not he the doore himself? Doth not he shut, and none can open? Yes, but when he bids thee to open, he lends thee a key; and when he infuseth grace and faith, he inables thee to open. It is his gift, but thy grace; his inspiration, but thy improvement; And oh! how blessed are they that are but his *turn-keys*, his *Doorkeepers*. Is there a greater honour or happinesse, then to co-operate with God in that which of all others is the most God-like work, the salvation of souls. *Annot.* And what shall we lose by it? Doe we entertain Christ to our losse? doth he come empty? No, *he comes with all grace; his goodnesse is a communicative, diffusive goodnesse. He comes to spread his Treasures, to inrich the heart with all grace and strength to bear all afflictions, to encounter all dangers, to bring peace of conscience and joy in the holy Ghost, he comes indeed to make our hearts* (as it were) *a Heaven.* As the Church in her right temper hath never enough of Christ, but desires further union, and communion still, so Christ also, he is as desirous of them, yea they are *his* desires that breeds *their* desires. Christ had the heart of the Spouse in some measure already, but yet there were some corners of the heart, that were not so filled with Christ as they should be, he was not so much in her understanding, will, joy, delight, and love, as he would be, all which he would have her to open. *Sibs.*

O R.

Orchard] A garden ful of all pleasant and precious plants, of most sweet and delectable flowers and spices.

2. The Church of Christ, whose plants are the faithful which bear all sweet and delectable fruits, Cant. 4. 13. *Thy Plants are an Orchard of Pomgranates.*

O V.

Overlaid with Saphires] Cant. 5. 14. or, *which is covered*, and so *adorned* with *Saphires*, for in Gen. 38. 14. this word is used for *covered*, where the *Greek* and *Chaldee* expound it, *adorned. Aynsw.* To *distinguish* is to *adorn*, or *ingrave*, or *inamel. Saphire* is of an *Hebrew* descent, coming from their *Saphar*, which signifies to *number*, and so signifies a thing of great value or worth, as *Res numeri alicujus* with the *Latines. Annot.* The *Sacraments* are said to be *overlaid with Saphires*, (whose property is to strengthen and cherish the principal solid parts) because of their efficacy, (being truly taught and administred) to strengthen and quicken God graces in us. *Cotton.*

To overcome] To affect one with exceeding gladnesse, Cant. 6. 5. *Turn away thine eyes for they have overcome me.* Or, *they have lifted me up*, or, *that they may lift me up*, to wit, with courage, strength, comfort, *&c.* as in Psal. 138. 3. *thou hast incouraged* (or *lifted up, strengthened*) *me.* In this sense the *Greek* here translateth figuratively, for *they have lifted me up on wing*, (or *have made me fly*) that is encouraged, cheered me. *Aynsw.* Christ seemeth here to complain of an over-much duty and obedience in his Church, whose eyes religiously fixed on him, did so much delight him that he was almost ravisht and vanquisht by them, and forced (as the Vulgar *Latine*) even to flye away either from them, or from himself;

ſelf; as men uſe to doe in violent paſſions and trances, and as he was thought to have done once for our ſakes; Mark.3.21. which yet were not violent, that is, neceſſary, or coactive to him, but moſt free and voluntary; nor ſinful, as in us often, but moſt innocent and blameleſſe. *Annot.* Such beauty is in thee that I am overcome with the vehemency of my affection to thee. *Hall.* It is a kinde of ſpeech that doth in the higheſt ſort that can be, expreſſe how much the beauty of her eyes doth delight him, for ever as ſhe ſaid *ſhe was ſick of love*, ſo he ſaith that *he is* as it were *overcome with love*. *Giffard.*

P A.

Palace of ſilver] A moſt glorious and magnificent houſe fit for a King.

2. The Temple and houſe of the moſt high God, wherein he delighteth to dwell by his Spirit, Cant. 8.9. *We will build upon her a ſilver Palace.* Or, a *Caſtle*, a *Tower*, a fair and orderly building; ſuch as were wont oft-times to be ſet on ſtrong wals of Cities: and this being of *ſilver*, noteth the purity, excellency, and durableneſſe of this Palace, adorned with the graces of Gods Word and Spirit, that ſo ſhe might be builded, *for an habitation of God through the Spirit*, Epheſ.2.22. and be able to reſiſt the forces of her enemies. *Aynſw.* Chriſt and his ſervants will enlarge her and encreaſe her beauty ſo, that from poore and weak and contemptible, ſhe ſhall become ſtrong and glorious, and the houſe of the great King, Pſ.48.2,3,4. *Annot.* We will beautifie and ſtrengthen her with further grace, and make her a pure and coſtly Palace, fit to entertain my Spirit. *Hall.* A houſe of Saints ſhall be erected by the preaching of the Goſpel, to be the Palace of the great King; a ſtately and magnificent Palace, all of ſilver, which is, the precious graces of Gods Spirit. *Finch.*

Palm-tree] A tree, tall and ſtreight, whoſe Nature is not to be preſſed downe with weight, but to grow the more.

2. The Church, which is not made crooked with the weight of afflictions, but rather becometh more upright and ſtrong, Cant. 7.7. *This thy ſtature is like a Palm-tree.* This *tree* (called in *Hebrew Thamar*, in *Greek Phœnix*,) is of a tall and upright ſtature, always green and flouriſhing, bearing pleaſant fruit. Wherefore the juſt mans ſtate is likened to this tree, Pſal.92.13. and figures of *palm-trees* (ſignifying heavenly graces) were made in the Temple, 1 King.6.29. & 7.36. and foretold to be alſo in the ſpiritual Temple under the Goſpel, Ezek. 41.18,19. and *palm-branches* carryed in the *hand* or on the *head*, were ſigns of victory, Rev. 7. 9. And the *Palm-tree* is ſaid to be of ſuch a Nature, that it will not bow downward or grow crooked, though heavy weights be laid upon it, but groweth ſtill upright. So this ſtature of the Spouſe likened to a *Palm-tree*, ſheweth her ſpiritual growth in the faith (notwithſtanding all her tribulations) tending alwayes upward towards heaven, till ſhe attain unto *the meaſure of the ſtature of the fulneſſe of Chriſt*, Epheſ.4.13. for now God hath broken the ſtaves of her yoke, and made her grow upright, Lev.26.13. See Ezek. 19.11. *Aynſw.* This *tree* is one of the nobleſt and moſt famous of all the forreſt, and is the uſual embleme and ſymbole of conſtancy, fruitfulneſſe, patience and victory; which the more it is oppreſſed, the more it flouriſheth, the higher it grows, the ſtronger and broader it is in the top. *Annot.* It's alſo eaſie to be climbed, having many boughs whereon to ſtay hands and feet, (others hold the contrary) So doth the Church readily entertain all the faithful that come to her. *Cotton.*

Pavement of Gold] Moſt rich and precious things, as ſhadows of the great glory which the Church ſhall enjoy with Chriſt in heaven, Cant.3.10. *He made the pillars thereof of ſilver, the pavement of gold.* Pillars of ſilver ſignifie the ſame. See *Bottome.*

P E.

Peace] Tranquillity of mind, and felicity by Chriſt, Cant. 8. 10. *Then was I in his eyes as one that findeth peace.* See *found favour.*

To perfume with Myrrhe] To make ſweet, by pouring into the heart the heavenly graces of the Spirit, like incenſe and myrrhe, Cant.3.6. *Perfumed with Myrrhe and Incenſe.* See *Myrrhe.*

P H.

Pharaoh] *I have compared thee, O my Love, to a company of Horſes in Pharaohs Chariots*, Cant. 1.9.

1.9. The Church being ſent forth by Chriſt in the footſteps of the flock to feed her Kids beſides the tents, (or dwellings) of the Shepheards, was preſently to look for troubles in it ſelf, Act.20.29,30. and oppoſition at the hands of thoſe companions, (forementioned, verſ.7.) and their flocks (as the Scripture often ſpeaketh of contention among Shepheards, about the feeding and watering of their flocks, Gen.13.6,7. & 26.14,15,20,21. Exod.2.16,17. ſee alſo Jer.6.2, 3,4.) To comfort therefore againſt ſuch troubles, the Lord compareth her to a company of Horſes in *Pharaohs* chariots, under this ſimilitude, promiſing her victory, as in Zech. 10.3. *Aynſw. My Horſes in the Chariots of Pharaoh*: the Paſtries *His*, the chariots *Pharaohs*, what is this, but that the Spirit of ſtrength and ſpeed it is Chriſts; and that the untoward fleſh (which is to be drawn by the ſame divine Spirit) it is of the world and the very chariot of Satan. Soul and body (as wheels and axeltree) doe run which way the Devil driveth, till the ſtronger man (Jeſus) hath freed our chariot-nature from that power of Hell, and ſo withall doth joyn himſelf by his own Spirit unto our nature, that ſo (with *Ezekiels* chariot) it may goe forth and return, as his divine Spirit inſtincteth. *Clapham.*

P I.

Like a piece of Pomegranate] A ruddy colour, or white mixed with red, Cant. 4.3. *Thy temples are within thy locks, as a piece of a Pomegranate.* Or, *Thy cheeks are like the flower or bark of little Pomegranates*, or *like pieces of Pomegranates*, which when they are divided and cut, have red bluſhing grains, and ſpecks within them, which bluſhing, ſeems to be for being diſcovered. The alluſion is excellent, which is anſwered in the modeſty and humility of the Church of Chriſt, which are in the eye of God of high account. *Annot. Pomegranates* are commended by *Fernelius* both for repreſſing the heat of choler; the malignity, rottenneſſe, and acrimony of Feavers; the looſeneſſe of the belly; and for the comforting and ſtrengthening the ſtomach and bowels, to the keeping back of all ſainting. This Office the Eccleſiaſtical Governours of the Church doe perform to it; they repreſſe the heat of ſallings out among the brethren, the notorious abuſes, the looſeneſſe or diſtemperedneſſe of the people, they comfort the feeble, and binde up the weak, and are therefore fitly reſembled by *Pomegranates*, yea by *a piece of a Pomegranate*, for it is not the whole body of the *Pomegranate* that doth this; but it, *broken in pieces*, by his *juyce* and *rinde* which are medicinable. *Cotton.*

Pillars of Marble] Legs ſtraight and long as Pillars of Marble, Cant. 5.15. *His legs are as Pillars of Marble.*

Pillars of ſilver] Cant.3.10. This if it be referred to perſons, meaneth the Miniſters, who by the doctrine of the Goſpel, ſuſtained the Church, Gal.2.9. If unto other things, it may be underſtood of the Words of God (likened unto fined ſilver, in Pſal. 12.6.) with whoſe Oracles as with pillars, the chariot of the Church is ſuſtained, Prov.9.1, 2. A pillar ſignifieth conſtancy and ſtability, Rev.3.12. *Aynſw.*

Pillars of ſmoak] The faith, hope, love, prayers, and thankſgivings, of believing Chriſtians, which like pillars of ſmoak, aſcend up before the Lord, Cant.3.6. *Who is ſhe that cometh up out of the Wilderneſſe, like pillars of ſmoak?*

P L.

Plants] *Thy plants are an Orchard of Pomegranates*, &c. Cant. 4.13. The *Hebrew* and *Greek* words have both of them the name of *ſending forth*, that is of *ſhooting* and *growing*, and ſo of bringing forth leaves, flowers, and fruits. Hereby the members of the Church are meant, planted and made fruitful by Chriſt, and here the garden of the Church is like the garden of *Eden*; out of which ground *the Lord God made to grow every tree pleaſant to the ſight, and good for food*, Gen.2.8,9. *Aynſw.* Here Chriſt ſheweth why ſhe was incloſed and ſhut up; which was to preſerve her rich and precious fruits, which are more pleaſant and delicate then any beſides, being fruits worthy the Kingdome of Heaven. *Annot.* S. *Finch* underſtandeth by plants the fruits of faith. B. *Hall*, the faithful children of the Church.

Pleaſant] Beautiful and delightful, as the Church is through graces and gifts of the Spirit, Cant.7.6. *How fair art thou? And how pleaſant art thou? Behold, thou art fair my beloved*, (ſaith the Church unto Chriſt, Cant.1.17.) yea, *pleaſant*, or, *alſo pleaſant, amiable, delightful, beautiful*, which is an addition unto the beauty of Chriſt, in reſpect of his pleaſant and gracious adminiſtration of his Covenant, Doctrines, reproofs, &c. (See Zech. 11.10. Pſal.27.4. & 90.17. Prov.24.24,25.) all which and the like have their accompliſhment in Chriſt, teaching, admoniſhing, reproving, comforting, his people with words of grace whoſe *pleaſant words are as a*

Honey combe, sweet to the soul, and health to the bones, Prov. 16.24. *Aynsw.* Implying a real and constant sweetnesse and amiablenesse in Christ, who hath the truth and essence of beauty, whereas earthy things have it only in estimation; and for a short time. *Annot.* And in chap. 4. 13, 16. there's mention of *pleasant fruits*, or *precious* things, *dainties*, even the fruit of his precious graces, or, *his precious fruits*, Phil. 1. 11. Col. 1. 10. Rom. 6. 22. *Aynsw.* So *here* Christ admires her beauty and pleasantnesse in all her parts, carriage and administration, he was delighted and as it were ravished with her heavenly graces; And as she admired Christ for his fairnesse and pleasantnesse, so now she is magnified for the like. *Aynsw.*

Please] *Nr awake my Love, till he please*, Cant. 2. 7. Being understood of stirring or provoking Christ by sin, it meaneth *never*, for so the word *untill* often signifieth, 2 Sam. 6. 23. Iiai. 22. 14. Gen. 28. 15. *Aynsw.* For wickednesse can never please him, nor distrust, and unseasonable importunities. In acts of faith we must not be too hasty, but let God have his own time, which is best, and wait till he awake to redeem us. *Annot.*

Pleasures] Earthly delights, or such things as we esteem for dainties.

2. The Church, which is very delightful in the eye of Christ, Cant. 7. 6. *My Love how pleasant art thou in pleasures?* See *Delights.*

P O.

Pomegranate] See *like a piece of a Pomegranate.*

P R.

Praised] *The Queens and the Concubines they praised her*, Cant. 6. 9. The Spouse here as *Israel* of old is praised and counted happy for the great blessings of God upon her, whom he hath made *high above all Nations which he hath made, in praise, and in name, and in honour*, Deut. 26. 19. See Deut. 4. 6. Act. 5. 13. *Aynsw.* The prophane world are forced to prefer the state of Gods children before their own, and to wish they were like unto them, as *Saul, Pharaoh, Balaam*, and others did. *Finch.*

Princes Daughter] The Church, a most honorable Virgin, fit to be the wife of a King, because she is born of God, Cant. 7. 1. *How beautiful are thy goings with Shooes, O Princes Daughter?*

P U.

Pure Myrrhe] That holy and heavenly Word, which droppeth (as Myrrhe) out of the mouth of Christ, Cant. 5. 13. *His lips like lillies, dropping down pure Myrrhe.*

Purple] Some rich and beautiful stuffe, representing the inward beauty and comelinesse of the Spouse of Christ, Cant. 7. 5. *The bush of thy head it like Purple.*

Q U.

Queens] Wives of Kings; also Nations and Kingdomes, with all their glory.

2. The great dignity and beauty of the Church, far exceeding all the glory of Kingdomes and Nations which be in the world, Cant. 6. 7. *There are threescore Queens. Queens* (or *chief wives*) differ from *Concubines* in four respects.

1. They are taken into fellowship with their royal Husbands, by solemn stipulation, and with consent and solemn rejoycing of friends.

2. They bring with them dowries to their Husbands.

3. They had the keys of the families in their own hands, had government of the house under and with their husbands.

4. They brought forth children to whom belonged the inheritance. *Cotton.*

To quench] To put out, and overcome. Cant. 8. 7 *Much water cannot quench love.* By *waters* and *floods* are often meant afflictions, troubles, wars, persecutions, temptations, wherewith the faith, love, patience of Christs people are exercised and tryed, Psal. 69. 2. Isa. 8. 7, 8. & 59. 19. Dan. 9. 26. & 11. 12. So that here is signified that the love of Christ, wherewith the mindes of his people are inflamed, is such, as cannot be quenched with any calamities. See Rom. 8. 35, 36, 37, 38. *Aynsw.* They are so far from quenching, or abating her love, that it grows, and encreaseth by such extinctions. As *lime* is hotter in *water*, and the Prophets miracle more glorious, 1 King. 18. 32, 33, 34, &c. So does the love which is directed upon God, get strength, and become more intense when most afflicted. *Annot.*

R A.

Rafters] Galleries or goodly walks upon the top of Kings houſes.

2. Every faithful ſoul which is the habitation of God, or the heavens in which Chriſt and his Church ſhall dwell together, Cant.1.17. Cant.7.5. *The King is tyed in the rafters.* See *Fire*, and *Galleries.*

Rain gone away] The paſſing away of Winter, and approach of the Spring.

2. The tranſlating or paſſing of a ſoul from the eſtate of corruption, unto the eſtate of grace, Cant.2.11. *Behold, Winter is paſt, the Rain is changed, and gone away. Rain is over*, or *is changed*, that is, paſt away, and fair weather come in the place. *Rain* in *winter* is an hinderance of travel, or going abroad, Ezra 10.9,13. This (with the former *winter is paſt*) may be applyed to outward troubles and grievances in this life by the malice of the world, as when *Iſrael* was in the bondage of *Egypt* and of *Babylon*, and after were releaſed; likewiſe to the ſpiritual winter rain and rage of Antichriſt, after which the graces and fruits of the Goſpel began to flouriſh again. May alſo ſignifie the afflictions of ſoul, wherein fears and ſorrows are ſtirred up like tempeſts by the wrath of God, cauſed by ſin, diſcovered and ſtirred up by the law, Rom.3.20. & 4.15. & 7.5,8, 23,24. All which by Chriſts coming are done away, Rom.7.25. See Iſa. 32.2. Rom. 5.1. Iſa.4.6. Rev.7.16,17. *Aynſw.* Or, *the ſtorms*, for the *Hebrew* word ſignifies a *great rain*, which are uſual in *winter*: Theſe God ſhowreth down upon the wicked, Ezek. 38. 22. and ſometimes his own people are beaten with them, but they ſhall not continue upon them. There is a *bow* in the *clowd*, ſo that it ſhall not overwhelm them; his *Ark* ſhall get *above* the *waters*, and be preſerved from the winde and tempeſt, Iſai. 32.2. *Annot.*

To raiſe up] To aſcend with Chriſt into heavenly places, Cant.8.5. *I raiſed thee up under the Apple-tree.* They be the words of the Spouſe ſpeaking again to her Beloved, whom ſhe ſtirred, and raiſed up as out of ſleep, by her earneſt prayers, as in Pſal.44.24. *ſtir up, why ſleepeſt thou O Lord?* and they that give themſelves to prayer, are ſaid alſo *to ſtir up themſelves*, Iſa. 64.7. *Aynſw.* Others apply the words to Chriſt, whoſe grace alone did and doth raiſe up his Church diſtreſſed and faln. *Annot.* See *Apple-tree.*

Ravished] See *Heart.*

R E.

To Rejoyce] To be made ſpiritually glad by the ſight of heavenly treaſures, Cant. 1.3. *We will rejoyce and be glad in thee.* See *Glad.*

To remain in Villages] To lodge and abide (with fixed affection) in ſpiritual and heavenly things, Cant.7.11. *Let us remain in the Villages.*

To remember] To call to minde, and make mention of a thing with great delight, Cant. 14. *We will remember thy love more than Wine.* Or, *will record, rehearſe, make mention of thy loves more then wine*, or *which are better then wine.* The foreſaid joy of the Saints, redoundeth to the praiſe and glory of Chriſt; whoſe loves manifeſted by his ſufferings, death, reſurrection, and aſcenſion, and the graces and the benefits flowing from them to his Church are remembered inwardly, recorded and mentioned outwardly, for they with joy *drawing water out of the wels of Salvation*, doe ſay in that day, *Praiſe the Lord*, &c. Iſa.12.3,4. & 63.7. Pſal.71.16. & 45.18. *Aynſw.* Love is mindeful, as a faithful Treaſurer will rehearſe and record benefits, that the kindeneſſe of the Lord may be had in everlaſting remembrance. *Annot.* There is not one *particular* love (as his giving us being of no being, creating us reaſonable creatures, giving us to be born under the light of the Goſpel, calling us, ſanctifying us, *&c.*) but we ſhould *remember* for whetting up our loves again towards him, who firſt loved us. As the recordating of Oyl, Wheat, Wine, is not only ſolatious to the Merchant, but alſo cauſeth him to labour thereafter, ſo would the remembrance of Gods ſeveral loves ſtir us up with *David* much more to delight, Pſal.4.6. and to labour the more for the poſſeſſing thereof, as the worldlings for the enjoyment of gold and ſilver, Prov.2.3,4,5. *Clapham.*

To return] To repent of ſin, by bewailing, confeſſing and forſaking it, Cant.6.13. *Rreturn, return, O Shulamite, return.* The Church or people called upon to return, is named *Shulamite*, of her *peace* and *perfection*

fection with God in Chriſt, and ſo in one *Greek* verſion it is interpreted *Eirenouſa*, as being at *peace*. It may alſo have reference unto *Jeruſalem*, as being a daughter to that Mother of us all, which hath occaſioned ſome probably to apply this unto the recalling of the *Jews*, as was foretold, Rom. 11. 25. ſhe is here called upon to *return*, the doubling of which word, and that twice, ſheweth the earneſt deſire of her converſion, with the certainty thereof. *Aynſw.* The earneſt Petition of the friends and Virgins that love the Church, wherein they beſeech her to take heed unto her ſelf, and if ſhe had been apt to be ſeduced and drawn aſide from her firſt love and purity, now to *return* ſpeedily, and conſtantly, that they might with joy look upon her; *return* to God, to her ſelf, to her own priſtine condition, and their hopes and prayers, that ſo they may have more reaſon to admire her, and rejoyce in her. *Annot.*

Reſt] *Where thou makeſt thy flock to reſt at noon*, Cant. 1. 7. There is *reſt* for the people of God ſcorched with afflictions; which reſt only Chriſt giveth, and maketh them to lye down in good paſtures, Iſa. 43. 13. *Annot.*

R I.

Right hand] That mighty power whereby the Lord upholdeth and comforteth his Church here, in her warfare, Cant. 8. 3. *His right hand ſhall imbrace me*

Righteous] Such as have Chriſt his Juſtice by faith put upon them, and are by the Spirit framed to uprightneſſe of heart and manners, Cant. 1. 3. *The righteous doe love thee.* See *Upright.*

Ring of Gold] Rings made of gold, which are worn on the hands, for ornament ſake.

2. All things in Chriſt to be ſpiritually rich and ſhining, Cant. 4. 14. *His hands like rings of Gold ſet with Chryſolite.*

Riſe] *I will riſe now*, Cant. 3. 2. or, *let me riſe now.* This ſignifieth a ſtirring up of grace in her, an increaſe of faith, love, zeal, and fervency in Spirit, Neh. 2. 12, 18. Pſal. 57. 6. Lam. 2. 19. Thus afflictions are profitable that we may learn Gods ſtatutes, Pſal. 119. 71. *Aynſw.*

Rivers of waters] Clear running waters, about which Doves delight to be, Cant. 5. 12. *His eyes are like Doves upon the Rivers of water.*

R O.

Roe] *My Beloved is like a Roe*, Cant. 2. 9. for ſwiftneſſe, 2 Sam. 2. 18. and for pleaſantneſſe, Prov. 5. 19. ſhewing the readineſſe of Chriſt to help her, and the ſpeed which he maketh. *Aynſw.*

Roof of the mouth] That which proceedeth out of the mouth; to wit, the holy doctrine of the Lord, which the Church doth publiſh. Cant. 7. 9. *And the Roof of thy mouth like good Wine.* Or, *thy palate*, which for *ones own uſe* is to taſte and diſcern, Job 34. 3. but for *others*, is the inſtrument of ſpeech, Prov. 8. 7. This *latter* uſe ſeemeth here to be meant, that her *palate*, to wit, her *ſpeech* and *doctrine* ſhould be like good wine to comfort and revive bitter and heavy hearts, Prov. 31. 6. *Aynſw.* The wicked breathe poyſon from their mouths, and their Grapes, are Grapes of gall, not of goodneſſe, Deut. 32. 32. but the whole communication and ſpeech of *Sion* is gracious and healthful, like generous wine, which reviveth and glads the heart, both for the guſt and taſte of it, fit for the uſe of edifying: and alſo for the ſmell and odour, which is not contagious and loathſome, but full of delight and pleaſure, as proceeding not from rotten and corrupt lungs, but from a ſound and ſanctified heart. *Annot.*

Roſe] A ſweet and beautiful flower, Cant. 2. 1.

2. Chriſt Jeſus (like to a Roſe) for ſpiritual fairneſſe and comelineſſe, Cant. 2. 1. *I am the Roſe of the field.* If we underſtand this of *Chriſt*, it ſignifieth the excellency of graces in himſelf, which he readily communicateth with his people. *Aynſw.* A *Roſe* delighteth in ſhadowy places, orient of hew, cold of complexion, but paſſing redolent, and of comfortable condition, ſuch a flower is Jeſus; moſt delighted in temperate places; for hew, the chiefeſt of ten thouſand; a cooler to the conſcience, but paſſing ſavory and comfortable to the diſtreſſed patient. *Clapham. I am the Roſe*, or *the flower*, or *bud of the Roſe*, which is the Prince of flowers both for beauty and ſcent, and moſt fitly repreſenteth Chriſt, in compariſon of whom nothing ſhould be ſweet or delightful to us, for he is the glory and ornament of his Church, whoſe beauty and ſweetneſſe ſhall never fade. He is deſpiſed and trod upon by the wilde beaſts of the world, but the Saints honour him, and wear him in their hearts, and deck their ſouls with his graces, and benefits, as with chaplets of immortal roſes. *Annot.* But if of the Church (as ſome doe) it ſheweth her graces received from Chriſt, whereby ſhe is lovely and delightful, for

for ſweet odour and beauty, Hoſ. 14. 7. *Aynſw.*

The *Roſe* is 1. lovely for beauty.

2. Sweet for ſmell; comforting both heart and brain.

3. Wholeſome for uſe and medicinable. *Cotton.*

Rowes of precious ſtones] The ſpiritual ornaments, as Faith, Sanctification, and all graces of the new Man, wherewith the Church is decked by Chriſt her husband. Cant. 1. 10. *Thy cheeks are comely with Rows of ſtones.*

R V.

Ruddy] One of a lively colour, freſh and red.

2. One goodly, glorious, ſtrong, and of perfect health every way; ſuch an one was Chriſt, Cant. 5. 10. *My welbeloved is white and ruddy.* Chriſt is here as a goodly young man, as in an Image purtrayed, by his viſible qualities, His colours white and ruddy, as they ſhew the beſt temperature of man, ſo here they may ſignifie in Chriſt,

1. His Godhead and Manhood; for God in Viſion hath appeared all *white as ſnow, and as pure wooll*, Dan. 7. 9. and Chriſt in his glory had his *face ſhining as the Sun*, and *his raiment white as the light*, Mat. 17. 2. and in him *dwelleth all the fulneſſe of the Godhead bodily*, Col. 2. 9. Man had his name *Adam*, of *Adamah*, the red mould of the earth out of which he was taken, Gen. 2. 7. and Chriſt (who is here *Adam* red) is the laſt *Adam*, 1 Cor. 15. 45. and was partaker with his children of fleſh and bloud, Heb. 2. 14.

2. *White* denoteth his innocency in himſelf without ſpot of ſin: *red*, his ſinful caſe by imputation, 2 Cor. 5. 21. and ſo theſe *two* colours are uſed to ſignifie ſinfulneſſe and innocency, Iſa. 1. 18. and conſequently *red* betokeneth his ſufferings to the ſhedding of his bloud, as *white* doth his victory, peace, joy, and comfort in God, Rev. 7. 9, 13, 17. Eccleſ. 9. 8. And in reſpect of his adminiſtration, *white* ſetteth forth his grace and mercy to repentant and believing ſinners, whom he juſtifieth, ſanctifieth, and will bring into glory, Rey. 19. 8, 14. and *red* his juſtice in puniſhing and doing vengeance on his enemie. See Iſai. 63. 1, 2, 3. Revel. 19. 13. *Aynſw.*

To run after Chriſt] To deſire and endevour more and more to be joyned unto Chriſt and yeeld him greater and better obedience, Cant. 1. 3. *Draw me, we will run after thee.* To *run after* in the holy idiome, is to cleave unto Chriſt, and ſo its *an act of faith*; or to deny our ſelves, and obſerve him, not ſtep before him, *Peter*, Mat. 16. 23. So it's *an act of obedience* and *mortification*; or, to hold on, and not apoſtate; ſo it's the *grace of perſeverance.* All this is required from us, and there is comfort and encouragement enough in him we run unto to confirm us, and make us get away with ſpeed, though we have a croſſe on our ſhoulders. So did he, who ſhould be our example, as well as our Captain, Heb. 12. 1. *Annot.* Our Chriſtian converſation is called *a running*, Gal. 2. 2. & 5. 7. and our life is likened to a *courſe* or *race which is run*, Act. 13. 25. 2 Tim. 4. 7. It ſignifieth readineſſe of affection, and ſpeedy performance in action, 1 King. 19. 19, 20. Pſal. 147. 15. Hag. 1. 9. It argueth alſo ſtrength in the runner, Dan. 8. 6. all which are here implyed as an effect of Chriſts grace drawing her, according to the Propheſie, Iſa. 55. 5. & Iſa. 40. 31. *Aynſw.*

S A.

Saphron] A ſweet Plant ſo called.

2. The faithfull and the delectable fruits which they bring forth to God, repreſented by Saffron, Cant. 4. 14. *Spicknard and Saffron*, The like is to be ſaid of Spikenard, Calamus, Camphire, &c.

Saphire] A ſtone ſo called, beautiful and precious.

2. The rich and precious things of Chriſt; as his wiſdom, righteouſneſſe, ſanctification, and redemption, Cant. 5. 14. *His belly like white Ivory covered with Saphires.*

Sabour] The ſweet ſenſe and feeling of Chriſt his love and benefits, being more excellent and delightful, then the moſt ſavory oyntments, Cant. 1. 3. *Becauſe of the ſavour of thy good Ointments*, &c. Or, *for thy odour* or *ſmell*, which is expounded of the good ſavour of the knowledge of Chriſt, 2 Cor. 2. 14. whatſoever may lead us to him, for vertue goes like a ſweet ſmell or ſavour out of Chriſt to heal all men, as it did Luk. 6. 19. And the breath of his Miniſters that are inſpired by him, conveys it. *Annot.*

Sabour

Savour of the Nose] The sweetnesse of breath, for men use to breathe by the Nose.

2. The sweet and pleasant things, (as praises, prayers, and other good workes) which the Church doth (as it were) breathe and bring forth, Cant. 7.8. *And the savour of thy Nose like Apples.* See *Nose.*

S C.

Lips like Scarlet Thread] Small lips, and of red colour, Cant. 4.3. *Thy lips are like a thread of Scarlet.*

2. Pure and comely words, Cant. 4.3. See *Lips.*

S E.

Secret place] The most high God, who is a rock of salvation, and hiding place for his people, Cant. 2.14. *My Dove, that art in the secret places of the Stairs.* See Psal. 32.7. & 61.5. & 91.1. By faith in Christ we ascend unto God by *degrees*, as by *stairs*, he being the ladder which *Jacob* saw in Vision, upon whom the Angels of God ascended and descended, Gen. 28.12. Joh. 1.51. *Aynsw.* Or, in *craggie places* of steep precipitate *rocks*, or *towers*, as it is in the margin, Ezek. 38.20. God hath secure trenches and fortifications to defend his *Doves* in, when hunted and persued, and as he hid *Moses* his friend, Exod. 32.22. so will he hide them where no enemy shall finde them, but only himself to whom they are visible and conspicuous in all conditions, though they are not so to the world. The Church is like the *Moon* not always in the full, but yet always *bright*; and when she is dark and obscure to men, she hath a bright side turned to heaven, and shineth gloriously. *Annot.*

To be set as a Seal upon the heart] To be joyned neerly to one, highly esteemed of, and alwayes had in minde as deer and precious, Cant. 8.6. *Set me as a seal on thy heart.* A Seal in a ring of gold, was ever made much account of, as a thing very precious; so doth the Church desire to be accounted of Christ. See *Heart.*

To seek] To feel a want of Christ, and of his graces, with an earnest desire and endevour to finde them, Cant. 3.2. *I will seek him whom my soul loveth*, Cant. 4.5,6,7. *I sought him, but I found him not*, Cant. 5.1. *Sought*, and *sought again*, night after night, early and late; for so we ought, Jer. 29.13. and so if we be sensible of that affliction, which his absence is, we cannot chuse but doe, Hos. 2.15. Psal. 78.34, 35. but yet not finde him neither, that is not immediately as soon as we seek. *Annot.*

S H.

Shadow] Jesus Christ, from whom the faithful receive rest, peace, and refreshing against hot persecutions of the world, the fiery temptations of Satan and burning heat of guiltinesse for sin; even as they, which being parched by the heat of the Sun, are refreshed by the shadow of a Tree, Cant. 2.3. *Under his shadow had I delight, and sate down.*

And the shadows flee away] Cant. 2.17. & Cant. 4.6. Until all these shadows of ignorance, of infidelity, of troubles of conscience, and of outward tribulations be utterly dispersed and chased away. *Hall.* Or *decline*, or be *removed* and *vanish away*; that is, till full and perfect day, for the higher the Sun riseth, shadows lessen, untill at noon there be almost none at all. And so then will all shadows vanish, as the shadows of the Law fled at his first coming, Col. 2.17. They may darken the Church for a time, but when the day of the Lord shall appear, there shall not be so much as a mention of them, Jer. 3.16. *Annot.*

Sharon] *I am the rose of Sharon*, Cant. 2.1. *Sharon* is the name of a place or plain, which was very fruitful, wherein King *Davids* herds of cattel were fed, 1 Chron. 27.29. and the Prophet mentioneth the excellency of *Carmel* and *Sharon*, Isa. 35.2. and when he threatneth desolation, he saith *Sharon is like a Wilderness*, Isa. 33.9. but promising mercy to his people, he saith, *Sharon shall be a fold of flocks*, Isa. 65.10. This represents the Church and her glory, whereof *Sharon* is a goodly and frequent type, Isa. 35.1,2. *Annot.*

Shenir] See *Amana* and *Hermon.*

Shepheards] The holy Prophets and Apostles, by whom Christ guided his flock, and led them into heavenly Pastures, Cant. 1.8. *Feed thy Kids by the tents of the Shepheards.* See *Besides.*

Shields] See *Bucklers.*

Shooes] The preparation of the Gospel of peace, which prepareth and armeth a Christian soul to goe through all temptations; even as Shooes arm the bodily feet, to passe through all the difficulties of a rugged way, Cant. 1.7. *How beautiful are thy goings with Shooes!* See *Feet.*

Shulamite] One made most perfect by the counsel and calling of God, Cant. 6.12. *Return O Shulamite.* See *Return.*

S I.

S I.

Sick of love] One taken and held with a vehement and immoderate paſſion of love, being ready to ſwoun through ſtrong deſire after the thing loved; ſuch is the affection of the Church after Chriſt, Cant.2.5. *For I am ſick of love.* This ſpeech implyeth a want of feeling, and enjoying the preſence and comforts of Chriſt, as by her after ſpeech is manifeſt, Cant. 5. 8. and that ſuch is the Churches eſtate ſometimes appeareth, Cant. 3.1,2, *&c.* & 5.6. and as love is one of the ſtrongeſt affections, Cant. 8.6,7. ſo the ſickneſſe that cometh of it doth ſore afflict and weaken the perſon, (as may be ſeen in that evill example of *Amnon*, 2 Sam. 13. 1, 2, 4.) This ſickneſſe ariſeth in the heart, by feeling the wrath of God due to us for ſin, and curſe of his law, Pſal.90.8. & 38.3,5,7. Dan.9.11. Rom.7.24. (whereupon it is ſaid, *the Inhabitant ſhall not ſay, I am ſick; the people that dwell therein, ſhall be forgiven their iniqnity*, Iſa. 33.24.) and afflictions laid upon us for our humiliations, Mic.6.13. Job 7.18. & 30.15, 1. & 10.6. Lam.3.17,18. Amos 6.6. in which Chriſt ſometimes hideth himſelf from us, Job.13. 24. Pſal.77.6,7,8. & 80. 3,7,19. The Church feeling and acknowledging her ſelf ſick, and ſeeking for the Phyſitian, is in the way to health: for *they that are whole need not a Phyſitian, but they that are ſick*, Mat.9.12. And ſuch as feel not their death in ſin, will not come unto Chriſt that they may have life, Joh. 5.40. who *healeth all our ſickneſſes*, Pſal.103.3. as he himſelf was *a man of ſorrows* and *acquainted with ſickneſſe*, Iſa.53.3. *Aynſw.* This is *amor vulnerans* and *ligans* and *languens*, by the ſweet vehemency and inſatiability of it, makes the heart to burn and weep, and groan and ſigh; to forget all, and drive all away but him on whom ſhe alone fixeth, and would reſt, but cannot reſt until ſhe injoy him in glory. Till then ſhe is ſick, and weary, and lives not in her ſelf, but in him, in whom her life is hid. *Annot.* The Church is here faint and ſick, and ready to ſwoon for deſire of further fellowſhip with Chriſt. *Cotton.*

Signet upon his Arm] A Jewel always in ſight; ſo is the Church to Chriſt, moſt dear and near unto him, as a Jewel on his heart and hand, Cant. 8. 6. *And as a ſignet upon thine arm.*

Thouſand pieces of ſilver] The hire and wages paid unto the faithful keepers of the Vine, to wit, ſound Teachers, for their painfull labour in well husbanding the Vine of the Church, Cant.8.11. *Every one bringing for the fruit thereof a thouſand* pieces *of ſilver.* Or, *a thouſand Silverings*, meaning *ſilver Shekels*; ſignifying hereby the fertility of this Vineyard, that afforded ſo much to the owner, beſides the labourers reward; ſo in Iſa.7.23. threatning to make the moſt fruitful place deſolate, he ſaith, *where there were a thouſand vines at a thouſand ſilverings, (or ſilver ſhekels) it ſhall be for bryars and thorns. Aynſw.* By a *thouſand* we may underſtand any large meaſure or number indefinitely, 2Sam.18.2.Rev. 20.4. And it teacheth that the firſt and chief care ſhould be to pleaſe our great Prince which bringeth forth much fruit, Mat.21.33, 34. we ſhould abound in works of faith and holineſſe, and as he bleſſeth our flocks and ſubſtance, ſo *that they bring forth thouſands and ten thouſands in our ſtreets*, Pſal. 144. 13. ſo ſhould our fruitful hearts *increaſe with the increaſes of God*, bringing forth Grapes in his Vineyard, not wild Grapes, leſt he lay us waſte, and cut us down, Iſai. 5.5,6,7. Mat. 21. 41. *&c. Annot.* on verſ. 12. Though Chriſt hath let out his Vineyard unto keepers (Paſtors and Teachers) who painfully work therein, faithfully take care thereof, yet, in compariſon of Chriſt, what himſelf doth for it, it's but as *two hundred* to a *thouſand*, nothing in compariſon; as the women, of *Saul* and *David*; *Saul hath ſlain his thouſands, and David his ten thouſands*, 1 Sam. 18. 7. ſo the chief praiſe is to be aſcribed unto Chriſt. *Titleman.* It is not only the rule of charity, but true Chriſtianity to conſider in reaſonable ſort, of thoſe that travail for us, that they labour not, nor ſweat for nothing: but taking part of that gain that cometh by their ſervice, it may give them cauſe to bleſſe us. *Finch.* How unthankful ſoever ſome (who would be thought to belong to this Vineyard) prove to the keepers thereof, (the faithful Miniſters of Chriſt) yet *abounding in the works of the Lord*, they know *that their labour is not vain in the Lord*, 1 Cor. 15. 58.

Siſter] The Church of Chriſt, being by grace of new birth, born of God, and thereby become fleſh of his fleſh, and bone of his bone; in which regard ſhe is called his Siſter, Cant.4.verſ.10. *My Siſter, my Spouſe.* The Church of Chriſt is every way royal: the *Daughter* of a King, the *Siſter* of a King, Therefore we are all ſpiritual *Kings*, becauſe we are Chriſtians. *Sibs.* So he calleth her out of his love, in reſpect of her adoption and regeneration (being born of God) and of her ſanctification; as it is written, Heb.

2.

2. 11. Mat. 12. 50. *Aynſw.* The Church is Chriſts *Siſter* by reaſon of his Incarnation. *Annot.*

Sit] *I ſate down*, Cant. 2. 3. See *Delight.*

S K.

Skipping upon the Hils] Cant. 2. 8. See *Hill.*

S L.

Sleep] A ſlumber, or half a ſleep.

2. A ſpiritual ſlumber and drowſineſſe in the minde and heart, touching heavenly things, Cant. 5. 2. *I ſleep, but my heart waketh.* Sleep is the reſt or ceaſing of the creature from the uſe of the outward ſenſes, and from action. It is cauſed by vapour in the head that ariſe from meat, drink, *&c.* which ſtop the paſſages of the ſpirits and binde the ſenſes. This *ſleep*, as it is a refreſhing is ſometime uſed in a good ſenſe, for the repoſe and reſt that the faithful have in God, Pſal. 3. 5. & 4. 8. Prov. 3. 24. But more often it ſignifieth the neglect of holy duties, and a a ſinful kinde of life, Iſa. 56. 10. Rom. 13. 11. 1 Theſſ. 5. 6, 7. and this *ſleep* is cauſed ſometime through ſorrow, Luk. 22. 45. ſometime through wearineſſe, Iſa. 5. 27. ſometime through ſloathfulneſſe, and then it cauſeth ſpiritual beggery, Prov. 19. 15. & 20. 13. The Spouſe here having eaten and drunk largely of the bleſſings of Chriſt, beginneth to remit her zeal, and neglect the works of faith and love, wanting the preſence of her beloved, and being preſſed with the remnants of the fleſh, ſo ſhe gave place to carnal eaſe and ſecurity, occaſioned further hereunto, by the time, *the night*; and by the weather, which was *rain*; that is, by ignorance and errour prevailing, and by the oppoſition, and perſecution of enemies. *Aynſw.* We muſt not conceive this *ſleep*, to be that *dead ſleep* all men are in by nature; nor to be that *judicial ſleep*, that ſpirit of ſlumber which is a further degree of that natural ſleep, to which God giveth up ſome as a ſeal of their deſperate condition; but here is meant that *ſleep* that ariſeth out of the remainder of corruption unſubdued, and now is here in the Church prevailing over the better part. In *ſleep* the precioueſt thing men carry about them, is taken away without reſiſtance, and there is no danger but a man in *ſleep* is expoſed unto; And it is ſo in ſpiritual *ſleepineſſe*. Men ſuffer the profeſſion of the truth to be wrung from them without much withſtanding; and with letting fall their watch, let fall likewiſe (if not their grace, yet) the exerciſe of their graces, and are in danger to be robbed of all. There is no tentation, no ſin, no judgement, but a ſecure drowſie Chriſtian is open for; which is the ground of ſo often inforcing watchfulneſſe by the Spirit of God in the Scriptures. *Sibs.*

S M.

Small Grapes] True beleevers, being yet but young and weak in faith, and in the fruits thereof, Cant. 2. 14. *For our Vines have ſmall Grapes.*

Smell] The ſweet ſavour of Chriſt (like to the ſmell of precious Spikenard) greatly delighting the Church therewith, Cant. 1. 11. *My Spikenard gave the ſmell thereof.*

Smite] *They* (the Watchmen) *ſmote me*, Cant. 5. 7. *ſmiting* is not only with the *hand* or other like *inſtrument*, but with the *tongue*, Jer. 18. 18. and generally to *ſmite* is to afflict by what means ſo ever, Iſa. 53. 4. Pſal. 69. 27. Here the watchmen are more injurious then in chap. 3. neither inquireth ſhe of theſe for her Beloved; but being by them found out of the common courſe, is *ſmitten* and wounded as an evil doer, judged as a diſhoneſt woman, whoſe feet would not abide in her houſe, no not by night, is rebuked, cenſured, *&c. Aynſ.* Thoſe that ſhould have been defenſive, prove moſt offenſive. They *ſmote* the Church and wounded her many wayes, as with their ill and ſcandalous life, and ſometime with corrupt doctrine, and other whiles with bitter words, and their unjuſt cenſures, as the *Romiſh* Church, they have excommunicated Churches and Princes. *Sibs.*

Smoke] *Like pillars of ſmoke*, Cant. 3. 6. or *Vapours of ſmoke*, as Act. 2. 19. from Joel 2. 30. In *Hebrew* it hath the name of *palm tree* (ſuch as the ſtature of the Church is likened unto Cant. 7. 7.) which are upright and tall like *pillars*; and *ſmokie vapours* mounting upright are ſo called by ſimilitude. And whereas in Joel 2. 30. & 2. 19. *bloud, and fire, and pillars of ſmoke*, are ſignes of Gods wrath againſt the contemners of his Word and Church; (and *ſmoke* in the Scriptures is uſually a ſign of anger) here alſo the like may be implyed. Again as *ſmoke* is dark and hindereth from ſeeing, and the *clowdy pillar* was dark to the *Egyptians*, Exod. 14. 20. So is the Church and the glory thereof obſcure unto the world, by reaſon of her afflictions in this life, which were reſembled unto *Abraham* by *a ſmokie Oven*, Gen. 15. 17. but chiefly this ſeemeth to denote the ſanctification of the Church,

Church, who as a ſpiritual ſacrifice aſcended up to God, on the Altar Chriſt, by the fire of the Spirit, reſolving the earthly matter to aſhes, remaining beneath, and the other unto *ſmoke*, mounting up unto God. *Ayoſw.* See *Frankincenſe* and *Pillars*.

S O.

Socket] A foot which to a leg is in ſtead of a ſocket, Cant. 5.15. *His legs ſet upon ſockets of fine gold.*

Solomon] The ſon of *David* King in *Jeruſalem*, Eccles. 1.1. His name is often mentioned in this book, as Can. 1.1,5 & 3.79,11. & 8.11, 12. Chriſt is the true *Solomon*, and more glorious then he was in all his glory, Matth. 12.42. being the wiſdome of God, and the power of God, and the Prince of Peace, Iſai. 9.6. 1 Cor. 1.24. This *Song of Songs* is *Chriſts*, that is, *concerning Chriſt*. *Solomon* is the *Inſtrument*, but Chriſt the *Author*; *Solomon* the *ſhell* and *rinde*, but Chriſt the *juyce* and *marrow*. It is not to be neglected that *Solomon* changeth his *Inſcription* in all his *Bookes*, and here aſſumes the ſimpleſt, and moſt humble of all the reſt, knowing the matter here would countenance and bear out it ſelf, and that being now poſſeſſed with that love he was about to celebrate, it was time for him to leave off names of Majeſty and terrours, to renounce titles, and bid farewell to the world, having to deal with that which was exceeding much better. *Annot.* *Solomon* next unto Chriſt was the greateſt ſon of wiſdome that ever the Church bred: whoſe underſtanding as it was large as the ſand of the Sea, ſo his affections, eſpecially that of love, was as large, as we may ſee by his many wives, and by the delight he ſought to take in whatſoever Nature could afford, which affection of love in him miſplaced, had been his undoing, but that he was one beloved of God; who by his Spirit raiſed his ſoul to lovely objects of an higher nature. *Sibs.* The holy Ghoſt maketh choyce of his inſtruments, according to the uſe he had put them to; to ſet forth the eſtate of his Church by the choiſeſt treaſures of nature, he uſeth *Solomons* ſpirit, which was as large as the ſand of the Sea ſhore. *Cotton.* That this glorious lamp of *Iſrael* for a ſeaſon was darkened by idolatry his Hiſtory expreſſeth, but that he dyed not unrepentant, and ſo by conſequence an Abject (as ſome hold) theſe Reaſons evince.

1. The conſideration of his Typeſhip. As *David* was a figure of Chriſt in reſpect of the continual war he had with the Churches enemies, ſo was *Solomon* in reſpect of his continual plenty and peace in the midſt of *Iſrael* his Church: *David* the Churches Captain, *Solomon* the Churches aimable Spouſe and paſſionate lover.

2. The promiſe which God made to *David*, 2 Sam. 7.14,15.

3. He was an holy Prophet and Scribe of the holy Ghoſt, *one of thoſe holy men of God*, (a term never given unto the reprobate) *that ſpake as they were moved by the holy Ghoſt*, 2 Pet. 1. 20,21.

4. The holy Ghoſt commending *Rehoboam* and his people, for their firſt three years Government, ſaying, *Three years they walked in the way of David and Solomon*, 2 Chron. 11. 17. it plainly urgeth that *Solomon* dyed in Gods favour, or elſe he ſhould not have been ſo coupled with *David* his Father: yea it alſo argueth that *Solomons* final Government was in and for the Lord, ſeeing firſt *Rehoboams* Government is ſaid to be like that way, wherein his Father and Grand-father had walked.

5. His own three Books evince his repentance. *Clapham.*

Song] *The Song of Songs which is Solomons*, Cant. 1.1. that is, a moſt excellent Song, the chiefeſt of Songs, not only of all *Solomons* other Songs, even of his thouſand and five, but of all ſongs without exception.

As 1. which ſpeaketh not only of the chiefeſt matter, to wit, Chriſt and his Church, but alſo more largely then any of *Davids* Pſalms and with more ſtore of more ſweet and precious, exquiſite and amiable reſemblances, taken from the richeſt Jewels, the ſweeteſt Spices, Gardens, Orchards, Vineyards, Wine-cellars, and the chiefeſt beauties of all the works of God and Man.

2. Admitteth more variety of interpretation then any other, and alſo of ſingular uſe, as, to expreſſe the mutual affection and fellowſhip between Chriſt and every Chriſtian ſoul, (as ſome have applyed it) or between Chriſt and the Catholick Church, as others, or to particular Churches from *Solomons* time to the laſt judgement, as a third ſort. *Cotton.* This the *Song* ἐξοχὴν, and the *Song of Songs*, that is, *moſt noble* and *tranſcending all others*, as a *ſervant of ſervants* is the vileſt ſlave, and the deepeſt curſe of villenage, Gen. 9.25. and *vanity of vanities*, the meereſt and only vanity; ſo *Lord of Lords*, and *King of Kings*, and *Holy of Holies* expreſſe the higheſt and moſt incomparable worth, and the bleſſes of heaven being eternal and infinite, are in *ſæcula ſæculorum*, to *ages of ages*, and the chiefeſt of *Songs*, the *Song of Songs*. The

expreſſion, ſtyle, order and method hereof is moſt high and accurate, there being no ſyllable or punctilio of it, but hath a great treaſure in the bottome; and the whole thread of it as fine and precious, as that of Scarlet, Cant. 4. 3. The ſplendour and evidence hereof ſhineth ſo clear and bright, even through all its clowds, that the dimmeſt eye may read Chriſt in it, above a thouſand years before his birth, and not him only, but likewiſe his glory and benefits and treaſures diſpenſed to the Church; and her duty and office and affections to be returned towards him. But above all it may be thus termed in reſpect of the excellency of the ſubject and matter hereof, which is the ſublimeſt and moſt divine that was ever handled from the firſt cradle of the world, *the unſearchable riches of Chriſt*, Epheſ. 3. 8. It is wholly Evangelical, and whereas others are interwoven with Goats hair and skins, this is all gold and jewels, nothing of temporal or worldly mixture in it, as in others, but the whole peece is ſpiritual, and though but ſhort and little, yet comprehenſive of all the rarities of the Goſpel. *Annot.* This treateth of mans reconciliation unto God, and peace by Jeſus Chriſt with joy in the holy Ghoſt; celebrateth the myſteries of Chriſt and his Church, and the communion between them more amply and excellently then any other. *Aynſw.* As none entred into *the Holy of Holies*, but the High-Prieſt, ſo none can enter into the myſtery of this *Song of Songs*, but ſuch as have more neer communion with *Chriſt*. And howſoever it may contain a *ſtory of the Church in ſeveral ages*, yet this hinders not, but that *moſt paſſages of it agree to the ſpiritual ſtate of the Church in every age*, as moſt Interpreters have thought. *Sibs.*

Touching the *time* when it was penned, it ſeemeth not to have been upon his marriage with *Pharaohs* daughter, for in Cant. 7. 4. there is this expreſſion, *Thy noſe is as the tower of Lebanon*. But this tower was not built til he was aged, as may thus appear: *Solomon* reigned but forty years. Towards the *beginning* of his reign he marryed *Pharaohs* daughter. About his *fourth* year he began to build the *Temple*; and that continued *ſeven* years. After that *his own houſe* continued in building *thirteen* years, ſo are ſpent about *four and twenty years* of his reign, after al which the *Tower of Lebanon* was built. How long after ere he begun to build it, appeareth not, nor yet how long that work continued. But if it ſhould be begun preſently after the other, it was a long peice of work, if the greatneſs and ſtatelineſs thereof be conſidered. Now in as much as that *Tower of Lebanon* could not ſtand for a compariſon, till it was built, this holy Writ was penned after the building thereof. *Claph.*

Sons of my mother] Original or birth-ſin entring with us into the world, and ſtill dwelling with us, Cant. 1. 6.

2. The degenerate children of the Church, as the wicked Prieſts and falſe Prophets under the Law; and all ſorts of Hereticks and Idolaters under the Goſpel, Can. 1. 5. *The ſons of my Mother were angry againſt me.* See *Children.*

So is my Beloved among the Sons] Cant. 2. 3. Of *Adam*, all whom Chriſt far excelleth, Pſal. 45. 3. as the Kings, Potentates and wiſe men of the world called *ſons* in compariſon with their peoples. *Aynſw.* None of the Angels are like unto him, who are goodly Cedars, much leſſe the degenerate ſons of *Adam*, who are but ſhrubs and rotten trunks compared to him; whoſe fruits are not only ſweet and aromatical as the *Apple-trees*, (which in the *Hebrew* hath a *root* that ſignifies *expiration*, or *breathing ſweetly*) but likewiſe various and manifold, & all thoſe vital and nutritive; for he is the tree of life, and all is deadly that ſprings not from him. *Anno.*

Soul] That part of man whereby he underſtandeth and willeth.

2. The great affection of Chriſt towards his Church, Cant. 6. 11. *My ſoul ſet me as the Chariots*, &c.

O thou whom my ſoul loveth] Cant. 1. 7. This ſignifieth unfeigned and fervent love, with a longing deſire to enjoy the fellowſhip of her Beloved, therefore ſheuſeth this phraſe again, when in the abſence of Chriſt ſhee earneſtly ſeeketh for him, in chap. 3. 1, 1, 2, 3, 4. like it is the *affecting* or *Longing of the ſoul*, Gen. 34. 8. *the Knitting of the ſoul*, 1 Sam. 18. 1. *the delighting of the ſoul*, Iſai. 42. 1. and diverſe the like. *Aynſw.* Learn here how to draw nigh to Chriſt, & what attributes of affection and reverence to beſtow upon him, who is the love of our ſouls and their life; and who can be expreſſed no better, then by ſuch pathetical compellations. *Annot.* A form paſſing amiable, amorous, piercing, for by it ſhe expreſſeth the character or print of her ſouls affection towards Meſſiah. *Clapham.*

South] *Come thou South*, Cant. 4. 16. See *North-winde.*

S P.

Speak] *My Beloved ſpake*, Cant. 2. 10. The end and fruit of Chriſts ſwift coming; to call her by his Word and Spirit, from her preſent eſtate and place of affliction unto a better; or from that ſloth or ſecurity wherein

in ſhe lay, to follow him in the faith and love of his Goſpel. *Aynſw.*

In the day when ſhe ſhall be ſpoken for] Cant.8.8. or, wherein *ſpeech ſhall be of her*, when the fame of her calling and converſion ſhall come abroad, what furtherance ſhall we yeeld to increaſe, ſettle, ſtabliſh her in the truth? This ſheweth the duty of love from one Church to another, in communicating their graces each to other, and praying one for another, Act.11.19,22,23. This *Hebrew* phraſe of ſpeech *to be had of her*, (or *in her*) may be underſtood two wayes, *for* or *againſt* her, *for her*, when treaty ſhall be of her eſpouſals unto Chriſt, 1 Sam. 25. 39. *againſt her*, as Numb.21.5. Pſal.119.23. for no ſooner doe a people turn to the Lord, but the wicked do oppoſe in word and work. *Aynſw.* When ſhe grows unto maturity, and the myſtery of calling her univerſally unto thee, ſhall be revealed to the world and her ſelf. *Hall.* When the fulneſſe of time ſhall come, that ſhe ſhall grow up to ſuch a multitude of Profeſſors as may be fit to have a ſetled Church eſtabliſhed amongſt them. *Cotton.*

Spices] The graces, and gifts of the holy Ghoſt, caſting a ſweet ſavour like to ſpices, Cant.3.6,5,13. *As a bed of ſpices.*

Spiced wine] A dainty banquet, by a *Synecdoche*, a part for the whole.

2. The holy praiſes whereby the Church ſetteth forth and declareth the glory of Chriſt, to whom the praiſes of his people are as acceptable, as ſpiced Wines to our taſte, Cant.8.2. *I will cauſe thee to drink ſpiced Wine.*

Spikenard] A plant which yeeldeth moſt pleaſant ſavour, repreſenting the ſweetneſſe of Chriſt, bringing exceeding great pleaſure to the beleeving heart, Cant. 4.13,14. *Even Spikenard.*

My Spikenard ſendeth forth the ſmell thereof] Cant.1.12. The Oyl or Oyntment made of Spikenard; being very precious, which they uſed to pour out and anoynt men with, ſuch as *Mary* anointed our Lord Jeſus with, as he ſate at table with his friends, Joh. 12. 1, 2, 3. ſpiritually it ſignifieth the ſweet ſmelling fruits of repentance, faith, love, prayer, thankſgiving, *&c.* which the Church ſheweth forth by the communion of Chriſt with her; and in ſpecial of mortification, and communion with Chriſts death, burial, Reſurrection, Rom.6.3,4,5, *&c.* as that which *Mary* did unto Chriſt, was to anoint his body to the burying, Mark. 14.8. Joh.12.7. *Aynſw.*

Spot] The ſtain and blemiſh of ſin, from which the faithful at length ſhall be wholly freed by perfect ſanctification in their own perſons, as they be now perfectly freed by imputation of Chriſts holineſſe unto their faith, Cant. 4 7. *There is no ſpot in thee.* No ſuch *ſpots* as the wicked have, Deut.32.5. no ſuch *ſpots* as the Leopards have, which cannot be waſhed away by any purification: no ſuch *ſpots* as to be looked on ſeverely by me, whoſe love will cover them all, ſo that no iniquity ſhall be ſeen in thee, Numb.23. 21. The pureſt Churches and ſouls that are militant, have ſome ſcars and ſtains remaining, but not ſo as utterly to deface or to diſeſſence them; They ſtill remain his Spouſe and love, though they come ſhort of exact beauty in all things: Some neceſſary and inevitable failings detract not from their beauty, nor from his affections, who ſtill beholds them, not as they are actually in themſelves at preſent, but as renewed by the waſhing of water, and the Word of life, and as predeſtinate to ſuch an higher ſtate of integrity, as ſhall make them glorious indeed without ſpot or wrinkle, ἄμωμος is the Apoſtles word Epheſ. 5. 26. which alludeth to the pure ſacrifices of the Law, in which even *Momus* himſelf could finde no errour. *Annot.*

Spouſe] The holy Church betrothed to Chriſt through faith in his promiſes, Cant. 4,9. *My Spouſe, thou haſt wounded my heart.* Or *my Bride*, named in *Hebrew Callah*, (of the perfection of her attire, ornaments and beauty, Jer.2.32.) In *Greek Nymphee*, (which name the holy Ghoſt giveth to the Church, Rev. 21.2.) Chriſt before had called her *his love*, or *friend*, now when ſhe is *all fair*, and without blemiſh, he calleth her his *Spouſe*, yea both *Siſter* and *Spouſe*. *Aynſw.* She is Chriſts Spouſe by Adoption. *Annot.* The Church is Chriſts *Spouſe*, he hath a right to us, bought us dearly; he alſo workes us by his Spirit to yeeld to him, and give our conſent.

As 1. The husband takes his wife under his own name, ſo we are called *Chriſtians* of *Chriſt*.

2. The wife is taken with all her debt, and made partaker of the riches and honour of her husband. Whatſoever he hath is hers, and he ſtands anſwerable for all her debts, ſo it is here, we have not only the name of Chriſt upon us, but we partake of his honours, and are Kings, Prieſts, and heirs with him. His riches are alſo ours, likewiſe whatſoever is ours, that is ill, he hath taken it upon him, even the wrath due to

us. We have nothing to bestow upon him, but our beggery, sins, and miseries, which he took upon him. *Sibs.*

Spring shut up] The Church of Christ, by firm faithfulnesse keeping her self only to Christ her husband, of whose treasures she alone is partaker, as a spring sealed and shut up from all others, Cant. 4.12. *My Sister is as a spring shut up.*

Springs of Lebanon] Clear streams of water, flowing out from the Forrest *Lebanon.*

2. The graces of the Spirit, which (as living waters) flow upon the Church, from Christ (as from a bottomelesse ever-running Spring) Cant. 4.15. *And the springs of Lebanon.*

S T.

To stand] To be present and at hand ready, and forth coming, Cant. 2.9. *He standeth behinde our wall.* See *Behinde.*

Stature] See *Palm tree.*

Stay] See *Flaggons.*

Steps of the flock] The faithful Doctrine, Religion, and holinesse of life, of *Abraham* and the Patriarchs; of *Moses* and the Prophets, wherein (as it were in steps) the people of God must tread, Cant. 1.7. *Get thee forth by the steps of the flock.* See *flock.*

To stir] To molest and trouble the happy rest and peace of the Church, Cant. 2.7. *That you stir not up my Love.* See *Awake.*

Streams from Lebanon] Cant. 4.15. or *streaming, running, flowing. Aynsw.* As streams which run from *Jordan*, (whose head riseth in *Lebanon*) and travel through all the land from thence, giving it as it passeth along all manner of fruitfulnesse and pleasure: so doth that river of grace run in a vast and endlesse channel from Christ, which maketh glad with her streams the whole City of God. *Annot.*

Streets and lanes] Difficulties and inconveniences which the Church doth meet with, in seeking after Christ, Cant. 3.2. *By the streets and by the open places.* See *Broad.*

Strong] See *Death.*

Studs of silver] An excellent ornament to set forth and deck a bodily garment withall.

2. The heavenly graces of the holy Ghost, which bring such beauty and glory to an elect soul, as studs of silver doe to rayment, Cant. 1.11. *Borders of Gold, and studs of Silver.*

S V.

Substance] *If a man would give all the substance of his house for love it would utterly be contemned*, Cant. 8.7. or *all the riches*, (*wealth*) as silver, gold, &c. that *is in his house*, it *would wholly be contemned.* As the love between Christ & his Church cannot be separated, being united by the holy Ghost, so neither can love, nor any other grace of God be bought for money, but is the free gift of God, bestowed on whom he pleaseth, Act. 8.18,19, 20. Rom. 9.11.16. So *Wisdome cannot be gotten for gold, neither shall silver be weighed for the price thereof*, Joh. 28.15,--19. Prov. 8.11,19. *Aynsw.* Or, *all his riches*, or *all his life for love*, namely to bribe or corrupt love, which they that think to doe *shall be utterly contemned*, or *be as nothing:* because they that love Christ truly account all as nothing for his sake: and therefore they that would give all their substance to tempt and violate such love, they prevail nothing; As the Church before preferred Christs love before Wine, Cant. 1.2. so here she is ascended higher, and looks down with an holy scorn and indignation upon any thing whatsoever, that might seem either to force or flatter her out of her loyalty to her beloved. *Annot.* For all tempting offers of wealth, of pleasures, of honours, how easily are they all contemned for the love of my Saviour? *Hall.*

To suck the breasts of my mother] To live in familiarity, as a brother with a brother, which dwelleth in one house together, and daily embrace one another.

2. To live in most neer familiarity with Christ, Cant. 8.1. *O that thou wert as my brother, that sucked the breasts of my mother.* See *Breasts.*

Sun] The spiritual beauty and purity of the Church of Christ, Cant. 6.9. *Pure as the Sun.* See *Clear.*

2. Hot persecution, and sharp afflictions, wherewith (as with the hot Sun) the *Church* is parched and made black (as it were) Cant. 1.6. *The Sun hath looked upon me.*

S W.

Sweet fruits, things, and flowers] The graces of the Spirit, and works of faith which are as delightful as sweet fruit, or any sweet thing, Cant. 4.13. *With sweet fruits.*

2. The doctrine of the Word, which is as sweet to the godly soul, as any thing can be to the mouth, Cant. 5.13. *His Cheeks are as sweet flowers.* See *Fruit.*

Wine which goeth down sweetly] Can. 7.9. The virtue & efficacy of the Word of God preached and taught is here intended, which is like excellent wine, acceptable to Christ, and which moveth and worketh strongly in the hearts of them that receive it (as wine which is a creature full of life and spirit, sparkleth and danceth in the glasse, Prov. 23.31.) especially when men ponder it seriously, and meditate upon it, and digest it. *Annot.*

Sword]

Sword] *They all hold swords; every man hath his sword upon his thigh*, Cant. 3. 8. Or, *holden*, (*apprehended*) *of the sword*; that is, girded therewith, having it by his side prepared and ready to fight, as Exod. 32. 27. The Word of God is the *Sword of the Spirit*, Ephes. 6. 17. which men doe then *hold*, when they *hold forth the Word of life*, Phil. 2. 16. and therewith resist Satan and all enemies, and by faith overcome, 1 Joh. 2. 14. & 5. 4. Christians which are to wrestle against manifold temptations, and *against the rulers of the darkenesse of this world, against spiritual wickednesses in high places*, are willed to take unto them *the whole armour of God*, and to *stand*, having their *loyns girded*, &c. Ephes. 6. 12, 13, 14 *Aynsw. Every man hath his sword upon his thigh*, word for word it is, *a man his sword*, or *the sword of every man upon his thigh*, which note that readinesse and promptitude, that should be in spiritual Watchmen, as they write of *Cæsar*, he never laid by his sword, and as the *Heathen* painted their *Pallas*, alwayes *in her Arms*, so should the servants of Christ be alwayes accinct, and appointed *Cap a pe*, but chiefly *with his sword on his thigh*; that is, not with the sign of the crosse; or any such thing (as some *Romanists* dote) but with prayer and the word of truth, which is *a two edged sword*, Heb. 4. 12. How wil they or can they else in any sort be answerable to their calling and duty, which is *to stand in the house of the Lord* in the night, and keep his family? Psal. 134. 1. which unlesse thus provided and strengthened they are more likely to betray. *Annot.*

T A.

Table] *While the King sitteth at his table*, Can. 1. 12. By his *round table* (which the *Greek* translateth *his sitting down*, which was wont to be in *a round*, or as *in a ring*, 1 Sam. 16. 11.) may be understood the spiritual banquet of Christ with his Church, feeding her with his Word and graces, as *the table of the Lord*, in Mal. 1, 12. & 1 Cor. 10. 21. signifies the communion between him and his people, as doth also the *supping* one with another, Rev. 3. 20. *Aynsw.* Or, *is set down*, or, *on his royal bed*, (as the custome was) or *throne*, injoying himself in blessed peace, amidst his Angels and Saints, who stand in a *circle*, or *ring* about him; or, *at his holy Table in the Sacrament*, where he vouchsafeth to feed with his Church, 1 Cor. 10. 21. *Annot.* This *sitting round*, cannot intend the Kings sitting *alone*, but a session with *others*, even the many faithful guests that together with this King inviron this *Table*. In the *Sacramental* Supper, the *unity* of Christ and his members is notably signified and sealed, for as the *circle unity* begins and ends in Christ, who is our *Alpha* and *Omega*, first and last; so besides he giveth unto these faithful ones himself for food, that so in a spiritual sort *He* the King, and *they* the people may become *one*, as in a natural sort, the *Bread* and *Wine* becometh *one* with our natures. They that stood in *Solomons* presence are of *Shebaes* Queen pronounced blessed: how much more they that *stand*, yea that *sit* in the presence of this King, yea which more is, *live* in him? *Clapham.* S. *Finch* understandeth this of Christs *sitting* in the *round* globe of the highest and most glorious heavens, absent in the flesh: so Dr. *Hall* his *sitting* in the throne of heaven, among the companies of Angels, who attend *round* about him, who yet is present with his Spouse in Spirit. Though Christ be in heaven, yet is he not unmindeful of his on earth, whereof they are sensible by the sweetnesse of his Spirit dwelling in their conscience, and sealing his love towards them, &c. *Tomson:* If such sweetnesse cometh unto us through this distance, how sweet and delightsome shall he be unto us, when he shall dwell with us in the heavens? *Giffard.* Mr. *Cotton* understands this of *Jehosaphats sitting* at rest and peace, refreshing himself at home, God establishing his Kingdome in his hand, and giving him riches and honors in aboundance. Mr. *Brightman* of King *Asa*.

To take hold] To receive Christ by faith, that we may draw him and his benefits to us, Cant. 3. 4. *I took hold on him and left him not.* See *Go, would not let him go.*

Take us the Foxes] Cant. 2. 15. The *taking* (or *apprehending* and *holding fast*) of these *Foxes*, is the discovering and refuting of their errours, the judging, censuring, and casting them out of the Church, 1 Tim. 1. 3, 18, 19, 20. or avoiding them if they be none of the Church, 2 Joh. 10. the rooting of them out. *Aynsw.* The Magistrate with the sword is to seise on the *Foxes*, the Minister also with the Word of God to seise on them. *Clapham.*

Comely talk] Gracious words, tending to edification, Cant. 4. 3. *Thy talk is comely.*

Targets of ſtrong men] The whole compleat armor of God as it is deſcribed and ſet forth, Epheſ. 6. Cant. 4.4. *All the Targets of the ſtrong men.* See *Buckler.*

T E.

Teeth] *Thy teeth are like a flock of ſheep that are even ſhorn, which came up from the waſhing,* Cant. 4.2. & 6.6. Thoſe that chew and prepare the heavenly food for thy ſoul, are both of gracious ſimplicity, and of ſweet accordance one with another; having all one heart and one tongue, being ſanctified and purged from their uncleanneſſe. *Hall.* The *teeth* of the Church are cut of equal height, not one longer then another, which would both be unſeemly, and an hinderance to the well eating and chewing of her ſpiritual food, and they are *white* and *clean* as *waſhed* ſheep, which ſeemeth to reſpect (beſides comelineſs) the purity of the ſpiritual meat wherewith ſhe is fed, ſee Gen. 49.12. Theſe *teeth* of the Church which chiefly ſerve to eat with, may here mean her courage and ſtrength againſt her enemies, as Numb. 24.8. or rather her judging, diſcerning, eſteeming and applying of the Word of God, and ſeals of his Covenant, for the comfort and nouriſhing of her ſoul, ſo chewing the cud, and feeding by faith upon the promiſes of God, which are often made under the ſimilitude of eating and drinking, as in Pſal. 22.26. Prov. 9.5. Iſa. 65.13. Joh. 6.41,50. Some referring this to *perſons*, underſtand by the *teeth* the Miniſters of the Word, that break and as it were chew the bread of life unto and for the people. So the *Chaldee* expoundeth theſe *teeth*, to be the Prieſts and Levites, that did offer and eat the ſacrifices in *Iſrael. Aynſw.* Theſe *teeth* are deciphered of the Paſtors and Teachers of the Church, which ſhould be qualified with all the excellent properties both of good *teeth* and of good *flocks of ſheep*, as they are here deſcribed; They muſt prepare and divide the Word aright, as *teeth* doe the food for the ſtomach, that ſo the deep and harder things of Religion may be received the better, and more eaſily ſwallowed, and digeſted. They muſt be as *Nurſes* to feed and cheriſh the weak ones, Iſa. 28.9. 1 Theſ. 2.7, ſo muſt they *protect* and *ſave* them, who are not able to ſave themſelves. Their *teeth* muſt be like *flocks of ſheep*, not the *teeth* of *Lyons* and *mad-Dogs*, to devour and infect one another, Gal. 5.15. They muſt be *even ſhorn*, there ſhould be an *order* in them, and they ſhould be unloaded and diveſted of all temporal cares and incumbrances. They ſhould doe the work of the Lord with one heart, and with one ſhoulder, not ſhouldring or juſtling one another for places and preferments, but honoring one another; And a good and faithful Miniſter ſhould be as *white* and *innocent* in his reproofs, as thoſe that newly *come up from waſhing*, and are purged not only from all filthineſſe and pollution, but from all bloud-thirſtineſſe and ferocity. *Annot.*

Tell] *Tell me where thou feedeſt,* Cant. 1.7. or, *ſhew, declare unto me*; a reqneſt which the Church maketh unto Chriſt for inſtruction in the adminiſtration of his Kingdome here on earth; that as he had formerly made her partaker of his heavenly calling, ſo he would direct her further into the place where, and manner how he feedeth his flock in his publick Aſſembly the Church, (whereunto *the Lord addeth daily ſuch as ſhall be ſaved,* Act. 2. 47.) that there ſhe may be under his government, enjoy his Ordinances, increaſe in knowledge, faith, and all other graces; may be ſtrengthened againſt tentations and afflictions. See Pſal. 105.4. Deut. 12.5. *Aynſw.* The Church finding her own weakneſſe gets her ſelf to Chriſt for ſtrength and direction. Senſe of our own inſufficiency ſhould not deter us from Chriſt, but rather incite us to ſeek him more diligently, who is able to teach, and make perfect. *Annot.* A prayer of the faithful diſperſed throughout the ten Tribes, and commanded by *Jeroboam*, to goe no more to worſhip at *Jeruſalem*, but to goe to *Dan* and *Bethel*, deſiring to know whither to reſort to finde Chriſt feeding his ſheep that hear his voyce. *Cotton.*

Tell him that I am ſick of love, Cant. 5.8. Be ſure ye tell him: be ſure ye preſent my languiſhing condition to him, and the cauſe of it, which is my exceſſive love to him, that ſo I may be reconciled to him. *Annot.*

Temples] That part of the head, called the Temples, Cant. 4.3. & 6.6. *Temples of the head* are they by which the whole body watcheth or reſteth. They are ſuch therefore as watch over the body and for it. *Cotton.* See *like a peece of a Pomegranate.* That part of thy countenance which thou wilt have ſeen (though dimly and ſparingly) is full of holy modeſty and baſhfulneſſe. *Hall.*

Tender] *Whether the tender grape appear*, Can. 7.12, *the young ſmal grape*, called in Heb. *Smadar* a word uſed only here and in Cant. 2.13,15. it meaneth the firſt appearance of fruit before the grapes be any thing neer ripe; a token that the Spring is come, and the Summer

Summer is nigh. The love and care of God towards his Churches and people that are fruitful, *Every branch that beareth fruit he purgeth it, that it may bring forth more fruit*, Joh.15. 1,2. and when the fruit is young and tender, he hath care to preſerve and cheriſh the ſame. *Aynſw.* Eſpecial care is to be had of weak Chriſtians, who are but newly entred into the profeſſion of Chriſt, and are apteſt to be ſeduced, whileſt the *Foxes* (who are obſerved to love young grapes) plot chiefly to practiſe upon them, and ſuch Novices as weak ſilly women, 2 Tim.3.6. *Annot.* on Cant.2.15.

Tents of Kedar] The *Æthiopians* which dwelt in Tents or Booths, to defend them from the parching heat of the Sun, Cant.1.5. *As the Tents of Kedar.* See *Kedar.*

Shepheards Tents] Cant. 1. 8. See *Beſides.*

Terrible as an Army] One dreadful and to be feared, becauſe of great valour and courage in the ſpiritual battail, againſt infernal and helliſh enemies, Cant.6.9. *Terrible as an Army with Banners.* *Terrible* to the enemies with whom ſhe is to fight, under the banner of Chriſts Goſpel and love, Cant. 2.4. having *the weapons of her warfare not carnal, but mighty through God*, &c. 2 Cor.10.4. See Deut. 33.29. & 2.25. Exod.15.14,15,16. Pſal. 48. 5,6. *Aynſw.* Or, *admirable*, or *an admiration* (the *ſubſtantive* by a little change of the points being put for the *adjective*) or *a terror as an Army with Banners*, or *ſet in order*. The alluſion is applyed to the Church either in regard of her troubleſome ſtate and condition, whereof war is an elegant embleme: or elſe in regard of her order and decent diſpoſition, as to her outward Government which is not expreſſible by any thing better then this of Armies, wherein nothing more requiſite then *Diſcipline* and *Order*; or laſtly, in reſpect of her authority and power, whereby ſhe is dreadful to the devil and all her enemies. *Annot.*

T H.

Thigh] Cant 3. 8. See *Sword.* Thighs, Cant.7.1. See *Joynts.*

Sweet things new and old] Holy vertues, and fruits of faith of all ſorts, Cant.7.13. *In our gates are all ſweet things, new and old*; that is, aboundance of all ſorts of graces. See *Pleaſant* and *New.*

Thorns] All other ſocieties, companies, and fellowſhips, which be in the world, and are as thorns if they be compared with the true Church and company of the faithful, which be as a Lilly, Cant. 2. 2. *Like a Lilly among the Thorns.* The natural thorn is no tender herb or flower, but a ſturdy hard tree, knobby and full of dangerous pricks. The ſons of *Belial, Bele-gnol, without yoke*, that is, ſuch as will not come under the yoke of obedience; or *Beli-Gnalah*, not aſcending, becauſe their matters proſpered not, are the thorns, 2 Sam.23.6. the wicked, who are hard hearted, knurrie-conditioned, ful of pricking and ſtinging words, and works. *Clapham.* Ever ſince the curſe for *Adams* ſin, the earth hath been full of *thorns*, ſo that we are beſet with them on every ſide; our ſins are *thorns*, ſo are temptations unto ſin, 2 Cor.12.7. and ſo are puniſhments and afflictions for ſin; tribulations come from *tribuli*, and ſo are wicked men, Numb. 33. 55. and wicked actions, as blaſphemies, detractions, hereſies, ſchiſms, &c. which wound and tear the Church, and are worſe then the ſharpeſt ſtings or *thorns*, ſee Mic. 7. 4. Nahum. 1. 10. yet theſe *thorns* have their benefit too, as well as injury, for they exerciſe and inſtruct thoſe that are pricked with them, as the *Canaanites* did *Iſrael*, and by them God doth not only humble his people as he did *Paul*, but likewiſe direct them, and make them know him, as *Gideon* did, Judg. 8. 16. *Annot.* See *Lilly.*

Thouſand ſhields] Store of weapons laid up in an Armory, to be uſed in time of war.

2. The ſpiritual weapons of a Chriſtian; to wit, faith, hope, the Word of God, prayer, a good conſcience, righteouſneſſe, &c. Cant. 4.4. *A thouſand ſhields hang therein.*

Threeſcore ſtrong men] A ſufficient number of valiant men, to watch by night in the bed chamber of *Solomon*, that he might ſleep without fear.

2. The moſt merciful and mighty protection and preſence of God, cauſing his Church to reſt ſafely and peaceably here in earth (but much more in Heaven) from all fear and danger, Cant.3.7. *Threeſcore ſtrong men round about Solomons bed.*

Threeſcore Queens] Cant. 6. 8. which may be underſtood either affirmatively, *There are ſixty*, or by ſuppoſition, Be *there ſixty Queens*; that is, though there were ſixty, &c. yet *one* is my *Dove*. And for the number *threeſcore* and *fourſcore* it is uncertain whether the alluſion be to *Solomons* wives and concubines which he took at firſt, before he increaſed them to ſeven hundred wives, and three hundred Concubines, 1 King. 11. 3. or rather whether a certain number be not put for an uncertain meaning, *many* Queens,

moe

moe concubines, and *innumerable* damſels, as *ſeven Shepheards* and *eight Princes*, in Mic. 5.5. ſignifie many, and no definite number, ſo *ſix troubles and ſeven* in Job. 5. 19. and other the like. *Aynſw.*

T I.

Tirzah] A great and fair City in the skirts of *Iſrael*, hard by *Euphrates*, where *Jeroboam*, being King of the ten Tribes, erected and ſet up his Palace, 1 King. 14.17.

2. The Church of Chriſt, ſtrong, beautiful, and large, like unto the city of *Tirzah*, Cant. 6. 4. *Thou art beautiful my Love as Tirzah.* By intepretation, *Tirzah* ſignifieth *grateful, well-pleaſing*, or *acceptable*, and ſo the *Greek* here tranſlateth it, *good pleaſure*, or *favourable acceptation*, which ſheweth it to be a goodly pleaſant place, ſuch as Kings delight to dwell in. A like beauty is here aſcribed to the Spouſe, being made fair and acceptable, by Chriſt her Beloved, Epheſ. 1.6. & 5.27. *Aynſw.*

T O.

Tongue] *Honey and Milk are under thy tongue*, Cant. 4 11. whether thou exhort, or confeſſe, or pray, or comfort, thy words are both ſweet and nouriſhing. *Hall.*

Tops of Amanah] The higheſt pitch or part of an hill ſo called, whence one might ſee the land of promiſe, Cant. 4.8. *Look from the top of Amanah.* By the *top* or *head* the *Chaldee* underſtandeth *the Princes of the people. Aynſw.* See *Amanah.*

Tower of David] A goodly, fair, and high Tower, built by *David* for an Armory, therein to hang up ſharp weapons for defence, Cant. 4.4. *Thy neck is as the Tower of David, built for defence.* See *David.*

Tower of Ivory] A moſt white, and neat, or ſmooth Tower; of precious matter, and of fair colour, Cant. 7.4. *Thy neck is like a Tower of Ivory.*

Tower of Lebanon] An high place or Tower built in the Forreſt of *Lebanon*, Cant. 7. 4. *Thy noſe is as the Tower of Lebanon.*

T R.

Trees of Incenſe, &c.] Plants of all ſorts, wherewith a Garden uſeth to be planted, Cant. 4.14. *Calamus and Cinnamon, with all the trees of Incenſe.*

Among the trees of the Wood] Cant. 2. 3. or *of the Forreſt*, or *Grove*, which are wilde trees, and without culture, bearing either none, or ſowre, bitter, and unſavory fruits, ſuch is the eſtate of all the ſons of men by nature, Rom. 11.24. whom Chriſt far excelleth in beauty, fruit, and comfort, Pſal. 45.3. Joh. 15.1. *&c. Aynſw.*

T U.

To turn aſide] To ſpread and pitch tents, or to follow and goe after, Cant. 1.7. *Why ſhould I be as ſhe that turneth aſide to the flock of thy companions?* Or, *leſt I ſhould be as one that wandereth*, or *as one that extendeth*, or *ſtretcheth out the tent*, or *as one that covereth himſelf*, which was done either out of ſhame, Ezek. 24.17. or elſe unto ſhame, out of ſinful wantonneſſe, Gen. 38.14. *Annot.*

Turn away thine eyes from me] So the laſt tranſlation. *Turn about thine eyes over againſt me. Turn about thine eyes.* This word is uſed ſometime for *turning towards*, 1 Chron. 12.23. Sometime for *turning away*, Ezek 7.22. Here it ſeemeth to be meant in the firſt ſenſe; that the eyes of the Spouſe, (which were like Doves, Cant. 4. 1.) ſhould now in her Beloveds abſence be turned to him by faith, that he thereby might be encouraged and cheered in her love. *Over againſt me*] towards me, though a far off, ſo the word is uſed ſundry times. It may be alſo *Engliſhed from me*, or *from before me. Aynſw.* But the moſt facile and general opinion is, that they are the moſt elegant, (and indeed poetical) expreſſion of abundant ardent love, uttered by Chriſt, as by one wounded and overcome in battel, by the darts of his enemy. See *To overcome.*

Turn my Beloved] Cant. 2. 17. that is, come and viſit me, and have a ſpecial care of me. *Annot.*

Turtle] *The voyce of the Turtle is heard in our land*, Cant. 2. 12. The Church it ſelf is ſometime meant by the *Turtle*, Pſal. 74. 19. and the *Dove*, Cant. 2. 14. & 5. 2. ſometime the holy Ghoſt with his graces, is reſembled by a *Dove*, as at our Lords Baptiſm, Mat. 3. 16. and thus the *Chaldee* expoundeth it here, *the voyce of the holy Ghoſt.* So it ſignifieth the voyce of the Spirit in the people of Chriſt, mutually comforting one another, and joyntly praiſing God, with and for his graces. The *Turtle Dove* caſting her feathers, is ſaid to hide her ſelf in winter in holes of trees, her *voyce* therefore being now heard, ſignifieth that ſummer was come. *Aynſw.* It ſignified, a mourning and contrite heart: whoſe groanings though many and grievous, yet are muſick in his ears; and ſweet evidences both of his Spirit abiding in us, and of the work of grace, like a new and lively Spring, begun by it. *Annot.* That is, of Chriſt the faithful Spouſe of his Church, who

who is mourning in *Judea*, becauſe he findeth not his Mate (the Church) there. *Cotton.* Now is the time of that heavenly melody, which the cheerful Saints and Angels make in mine ears, while they ſing ſongs of deliverance, and praiſe me with their Allelujahs, and ſay, Glory to God on high, in earth peace, good will towards men. *Hall.* This *bird* is in the Original called *Toor* (whereof the *Latine* by duplication hath *Turtur*) which appellatively is *Order*, as if this bird before other birds, ſhould be a bird of *Order*. It's a kinde of *Dove*, addicted to the Deſert and ſolitary places, true to the mate, whoſe ſong is mixed with a groaning ſadneſſe, in the winter ſeaſon couched in ſome trees hollow trunk, coming forth in the Spring, with his troubled Cantillation. What bird of *Order* muſt this be, that with his ſad ſong doth order all the other birds? It is no other but he that in Levit.1. 14. & 5.7. is appointed for burnt ſacrifice, even *Meſſiah* himſelf, who during the Laws winter was couched under ſhadows, and lay therein as dead, but together with the *Gentiles* time of vocation did ſtep forth, ſhewed himſelf in our nature, (*Beda* underſtandeth by the *Turtle* Chriſts humanity) ſung perſonally to the *Jews*, and firſt fruits of the *Gentiles*, but Miniſterially to their ſucceſſors by ſubſtitutes, yet whether in himſelf or others, all is the *Turtles voyce*; a voyce that may be diſcerned by his ſad-gladneſſe, or glad-ſadneſſe. *Clapham.*

T W.

Twins] Two lambs, or two children at a birth, Cant.4.2. *Every one bring out Twins, and none is barren among them.* Both the Paſtors of the Church and all other Chriſtians ſhould increaſe both in contemplative and practical duties; they ſhould abound in all holy exerciſes of charity both towards God and man. *Annot.*

Two hundred] *And thoſe that keep the fruit of it two hundred*, Cant.8.12. that is, Thy labourers ſhall receive alſo according to the agreement, every one for his work, ſee Matth.20. 1, 2, &c. So the Apoſtle ſaith, *every man ſhall receive his own reward, according to his own labour*, 1 Cor. 3. 8. *Aynſworth.* Chriſt doth not ſend labourers into his Vineyard without hopes of reward; though the chiefeſt remuneration is to ſee their work proſper, and that fruit abounds towards their account before God, yet they ſhall not ſhut a door in his houſe for nought, Mal.1.10. Mat.20.1,2. Chriſt allows a firſt part with himſelf, a glory almoſt like his own, with which they ſhall ſhine for ever, that are faithful in his work, Dan.12.3. *Annot.*

V A.

Vail] A covering which Virgins did wear, in token of modeſty, chaſtity, and honour; the taking away of this from the Church, was the expoſing her to reproach, Cant.5.7. *The Watchmen of the wals took away my Vail from me.* Or, *my Scarfe*; It hath the name in the Original of *ſpreading*, as being *ſpread* over her head to cover her. Such *veils* were worn of women, partly for ornament, as appeareth by Iſa.3.23. partly in modeſty, and in ſign of ſubjection to men, eſpecially their husbands, 1 Cor.11. 6,7,8,10. and a husband is to the wife *a covering of her eyes*, Gen.20.16. The taking away therefore of her *vail* ſeemeth to be a note of infamy, diſloyalty, or diſhoneſty imputed to her; as of idolatry, hereſie, ſchiſm or the like, ſo ſhe was ſpoyled of her good name and reputation, and counted among the light and lewd women. See Ezek. 23. 25, 26. *Aynſw.* An apt ſymbole either of the pure and decent Government of the Church, which is both her ornament, and her defence, or elſe of the purity and integrity of doctrine, which when it is torn and corrupted by errour, makes her like a vile woman, whoſe nakedneſſe is diſcovered, and whoſe fame, and honor is vitiated Ezek.23.25,26. It is a mercy to have *one* vail taken away, 2 Cor.5. 14. but this we ſhould be ever careful to preſerve. *Annot.* Drawing me on into further errors, ſpoyling me of that purity and ſincerity of profeſſion, wherewith as with ſome rich and modeſt vail, I was formerly adorned and covered. *Hall.*

Valiant men of Iſrael] Mighty ſtrong men, which were ſound and true hearted, right Iſraelites, Cant.3.7. *Of the valiant men of Iſrael.* They figured ſuch ſtrong men as have the Word of God abiding in them, and doe overcome the wicked one, 1 Joh. 2. 14. *Aynſw.* See *About it.*

Valley] A long ground between two hils, being moyſt and more fruitful, Cant.6. 10. *I went to the fruits of the Valley.* For *fruits of the Valley*, ſome alſo read *the Apples*, or *the greenneſſe of the ſtreams* which uſe to run among the *Valleys*, and repreſent the fruitfulneſſe

fulneſſe and propagation of the Church, wherein Chriſt delighteth, that he may eat of the labour of his hands, who is the chief Gardener, and Maſter of the Orchard, Mat. 21.34. *Annot.*

Lilly of the Valleys] Cant.2.1. or, *of the low, (or deep) places.* Theſe were fruitful places where the Kings herds were fed, 1 Chron.27.29. And as *roſes* and *lillies* growing in *Sharon*, and theſe *Valleys*, had more moiſture, then thoſe that grew in hils and mountains, ſo hereby it ſignified the bleſſed eſtate of the Church in Chriſt, by whoſe grace it is in low and baſe eſtate made ſweet and amiable, like the *Roſe* and *Lilly*, Iſa. 35. 1. Hoſ.14.5. But as here is mentioned the plain of *Sharon*, and the *Valleys*, which were open places where cattel fed, and not incloſed gardens: ſo by it may be ſignified, how the Church is expoſed to perſecution, to be plucked of all that paſſe by the way, and trodden down, and eaten of Beaſts. *Aynſw.*

V E.

Full Veſſels] Hollow places filled up fitly; Cant.5.12. *And remain by the full veſſels.* The word *veſſels* is not in the Original, being in the *Genevah* Tranſlation which our Anthor followed, ſet down in a different character from the Text. In our laſt, the place is rendred *fitly ſet*, of which ſee in *fitly ſet.*

V I.

Villages] At the *Cyprus* Tree, ſo it may be tranſlated, Cant.7.11. *Let us remain in the Villages.* See *Field*, and *Lodge.*

Vine] The Church ſpreading her ſelf, and fruitful as a Vine: alſo needing the preſence and care of a Husbandman, to prune and dreſs it, Cant. 7.12. *Let us ſee if the Vine flouriſh.* The *Jews* that for hardneſſe of heart are like a *Garden of Nuts*; yet when their converſion ſhall be wrought, will be as *Vines* and *Pomegranates*, bring forth ſweet and wholeſome fruits to the refreſhing of God and man. *Cotton.* The people called of God and planted in the Garden of his Church, which when they flouriſh in a good profeſſion, doe after bring forth the fruits of good works to the glory of Chriſt. *Aynſw.* on Cant. 6.11. As Vines and Vineyards are apt to grow wilde and ruinous, unleſſe continually dreſſed, and carefully kept; ſo is the Church apt to be infected and overgrown with all hurtful errours and corruptions, unleſſe Chriſt watch over her, and ſend ſuch watchmen and labourers, as will overſee and attend her. *Annot.* on Cant. 6.11. The *Vine-tree* is for wood leſſe regarded for building, then any tree of the Forreſt; ſo that none will make ſo much as a pin thereof for hanging any veſſel thereon, but rather caſt it into the fire and conſume it, Ezek.15.1,2, &c. What ſubſtantial thing is there in our nature for which we ſhould be depended upon? Behold we are vanity and lighter then vanity it ſelf. The *Vines* and their *fruit* come to nothing, and under-propped and lift from the earth. Such are the flowers of our ſavory words, and the Grapes of our nouriſhing works, unleſſe they be ſuſtained with the ſpiritual props of Grace. Take away the underprops of Preaching, Sacraments, Adminiſtring, Prayer, alms, faſting, &c. and all our flowers fall; our fruits rot. *Clapham.* on Cant.2.13.

Vine in Baal-hamon] A Vine planted in a fruitful ſoyl, or in a place ſo plenteous for Vines, as it bringeth forth a multitude of Vines, Cant.8.11. *Solomon had a Vine in Baal-hamon.* It's in our Tranſlation *Vineyard.* See *Baal-hamon.*

Vines of Engedi] Vines excellent and fruitfull, planted at *Engedi*, a Town neer unto the red Sea; whereunto the Church is reſembled for her ſweet ſmell and pleaſant fruits, Cant. 1.13. *My wel-beloved is as a Cluſter of Camphire unto me, in the Vines of Engedi. Vineyards* ſaith our Tranſlation. See *Engedi.*

Vine flouriſhing] The fruits of the graces of God in the Church, and the ſign of the approaching of the marriage day, Cant.7.12. *Let us ſee if the Vine flouriſh.*

Vineyard] The true Church of Chriſt committed to faithful Miniſters, as to the keepers of it, Cant.8.11. *He gave the Vineyard unto keepers.* An *intellectual myſtical* Vineyard, planted by Gods right hand, grounded in faith, rooted in charity, watered by the Word of the Preachers, digged & manured by the diſcipline of Magiſtrates, the *Wine* whereof hath the ſavour and taſte of a good conſcience within, the colour and cure of an holy converſation without, and the *Winepreſſe* by which it runneth abroad, is the tongue of open and thankful confeſſion to the praiſe of God. Dr. *Kings Sermon.* pag. 3. See *Keep*, and *Keeper.*

Virgins] *Therefore doe the Virgins love thee,* Cant.1.3. Theſe are the fellow-friends of the Spouſe, Pſal.45.15. by which are meant all ſuch as are choſen and called of God and faithful, (whether whole Churches, as 2 Cor. 11. 2. or particular perſons) who with

with chaſt and pure mindes ſerve the Lord only, and worſhip him in ſpirit and truth, and ſtand with Chriſt on the Mount Sion, having his Fathers name written in their foreheads, Rev.14.1.41. *Aynſw.* Particular Churches which ſhould be as Virgins, chaſte and meek, and pure both in heart and converſation, 2 Cor. 11. 2. and who are called and choſen of God to be ſo, and who are waſhed and clenſed by the bloud of Chriſt from every ſpot and impurity. *Annot.* The *Virgins* in this ſong are ſuch as Chriſt hath not yet eſpouſed unto himſelf, nor ſpoken for in way of marriage; ſuch as carnal *Jews*, or the *Gentiles*. *Cotton.* As a ſober *Virgin* abſtaineth from all ſuch things that might be offenſive to her Beloved, ſo is it our duty (neither if we be of Chriſt can we be herein careleſs) to eſchew all ſuch miſdemeanors as might bring a grievance to the Spirit of Jeſus. *Clapham.* Faithful ſouls which within the Church are by Baptiſm regenerated, 1 Pet.2.2. or ſuch as by repentance as by a certain ſecond Baptiſm are clenſed and waſhed from their old ſins. There's alſo in this name of *Virgins* inſinuated, the incorruptions and purity of holy ſouls, which are not addicted to other loves, but love Chriſt only as their Spouſe, with pure minde, and devotion. Or, becauſe of the ſavour of thy good ointments, even they who by reaſon of their tender age, are more laſcivious and wanton, and more addicted to the world and the vanities thereof, and not expert in ſpiritual things, are drawn to love thee. *Titleman.* Theſe words make nothing for the *Virginity* of the body, oppoſite to *marriage*, but are to be underſtood of ſpiritual ſhamefaſtneſſe and chaſtity, which are contrary unto all impure affections and actions of the fleſh, or old man. *Beza.* The worldlings whom the Scripture calleth *adulterers and adultereſſes*, Jam.4.4. becauſe they doe by giving their heart to the world, even to unclean luſts of the fleſh, commit ſpiritual whoredome againſt God, are drowned and overwhelmed in the ſtink of filthy uncleanneſſe, and cannot ſmell the ſweet oyntments of Chriſt, and therefore they doe not, nor cannot love him. *Giffard.* Mr. *Brightman* underſtandeth hereby ſuch as ſtood firm for *David* amidſt all his troubles.

Virgins without number] Cant.6.8. Damſels or maids waiting upon a Queen, or Concubine to a King, as in Pſal. 45. 15. Eſth. 2. 9. *without number*, or *innumerable*, as ſome, as the phraſe is uſed, Job 21.33. or as *others*, of *no number*; that is, inconſiderable, and not to be eſteemed. *Annot. Nullius numeri*, of no reckoning. *Cotton.* Which may very well be, if compared to the *Dove*, the true Church, who is but *one*, yet a *choyce one*, the *onely one* of her mother, as its in the following verſe.

V N.

Undefiled] One which is free from filthineſſe and ſpot of ſin, being waſhed in the bloud, and ſanctified by the Spirit of Chriſt, Cant.5.2. *My undefiled.* The Church is *undefiled* (eſpecially) in that it is, the Spouſe of Chriſt, and cloathed with the robes of his righteouſneſſe. Chriſt and his Church are not to be conſidered as two, but as one, when we ſpeak of this *undefiledneſſe*. The Church in Chriſt is *undefiled*, yea even then when it feels its one defilements. She may be called *undefiled* alſo in reſpect to her *undefiledneſſe* in purity of diſpoſition, tending to perfection; and God reſpects her according to her better part, and according to that he will bring her in due time. *Sibs.*

V O.

Voyce] The Word of Chriſt, by which he calleth the elect to him, Can.2.8. *It is the voyce of my wel-beloved.*

2. The prayers, ſupplications, thankſ-givings, whereby the Church doth (as it were) talk with Chriſt, Cant.2.14. *Let me hear thy voyce.*

The voyce of my Beloved] Can.5.2. A Chriſtian ſoul doth know and may diſcern the voyce of Chriſt, yea that, even in a lazy ſleepy eſtate, but much more when in a good and lively frame. It is the Ear-mark as it were of a Chriſtian, one of the characters of the new man, to *taſt words by the ear*, as *Job* ſaith, Job 12.11. See Joh.10.3,26. Again, The Church of God and every Chriſtian takes notice of the means that God uſeth for their ſalvation; namely *his voyce*, in the Miniſtery of the Word. *Sibs.*

Voyce of the Turtle] The ſinging or ſweet melody made by the Turtle, Cant.2.12. *The voyce of the Turtle is heard in our land.*

V P.

Upright] *The upright love thee*, Cant. 1. 4. Heb. *uprightneſſe* (or *righteouſneſſe*) *love thee*, where by *righteous* or *upright* perſons are meant (the *Virgins* forementioned in v. 3.) who have upright hearts, and righteous converſation, as *pride* in Jer.50.31. is for a proud perſon; *ſin* in Prov.13.6. is for a ſinner, *thankſgivings* in Neh. 12.31. for companies

panies of thanksgivers, and many the like. *Aynsw.* It's usual to put the *abstract* for the *concrete*. This is the fruit of sanctified memory to encrease and strengthen love. The more we minde God by contemplation, the more doe we admire and seek him. If we desire to love Christ, we should first labour to get pure and upright hearts. As our bodies are upright, so our souls should be, that we may see God. It is a monstrous shame to carry a crooked soul in an erect body; the soul of a beast in a divine body. Such can never love Christ, nor any but the upright. See Judg. 16.15. *Annot.* *Righteousnesse doe love thee*, as if she should say, whatsoever is righteous in my *minde*, righteous in my *will*; yea whatsoever floweth from *both*, as an action of righteousnesse, all loveth thee, and thou art beloved of all that. There is then no righteous *sense*, no righteous *affection*, no righteous *action*, but it is a lover of God, and Gods friend. And all *unrighteousnesses*, even every particular branch thereof, is an enemy to God. *Clapham.*

W A.

To waken] To disturb the quietnesse of the Church, which she hath in Christ, or by any offence and provocation to grieve her, Cant. 2.7. *Stir not up, nor wake my love.* See *Awake.*

Heart waketh] That faith and Spirit of Sanctification, working still in the regenerate children of God, though they be sometime taken with a spiritual slumber and sleep in security, Cant. 5.2. *I sleep, but mine heart waketh.* In all the powers of the soul, there is something good, and something ill, something flesh, and something spirit. A Christian hath two principles in him, that which is good, and that which is evill, whence issueth the weaknesse of his actions and of his affections. A Christian may know how it is with himself, though he be mixed of flesh and spirit. We should acknowledge that which is good, as that which is evill in our hearts. The Church in her sleepy estate hath,

1. Her judgement sound in that which is truth, of persons, things, and courses.

2. A working in the will, chusing the better part which she will cleave to.

3. Affections answerable to her judgement.

4. Her conscience awake in some comfortable measure, though perhaps it may be dreaded in a particular act.

5. A course of obedience. The state of a Christian is a waking state in the inward man, the bie courses he falleth into are but fits out of which he recovereth himself. We must distinguish between a state and a fit, a man may have an aguish fit in a sound body. Gods children never totally fall from grace, though they sleep, yet their heart is awake. A Christian is what his heart and inward man is, and therefore the Church values her self here by the disposition and temper of her heart. A Christian by the power of Gods Spirit in him, is sensible of the contrarieties which are in him, complains, and is ashamed for the same. A waking state is a blessed state. *Sibs.*

Wall] A City built up, such as is the Church, consisting of *Jew* and *Gentile*, the partition wall of Ceremonies being beaten down in the death of Christ, Cant. 8.10. *I am a wall.* Or, *I became a wall*, that is, I grew up and waxed strong in the faith and love of Christ. *Aynsw.*

Expert in war] Men skilful in feats of arms, wise in matters of warfare, how to order battails, Cant. 3.8. *They all handle the sword, and are expert in war.* See *Expert.*

Washing] The making clean and white, by purging in water, Cant. 4.2. & 5.3. *I have washed my feet, how shall I defile them?* See *Defile.*

Washt with milk] Made exceeding bright, Cant. 5.12. *Which art washt with Milk.*

Watchmen] Such as by night keep watch in a City, or over-look the watch, to see that the watchmen doe their office, Cant. 3.3. *The watchmen that went about the City, found me.*

2. Pastors which watch over the City of God, whereof some be negligent and blinde, as false Priests and Prophets, Popish Prelates, ignorant guides, and idle Shepheards under the Gospel. And some be diligent and faithful, as true Prophets, Apostles and other godly Ministers, Cant. 3.3. Also Cant. 5.7. *The watchmen that went about the City.* By the *Watchmen* here are meant especially Governours of State and Church. It is a borrowed speech taken from the custome of Cities that are beleagered; for policies sake they have watchmen to descry the danger they are lyable unto; so Magistrates be watchmen of the State, Ministers are the watchmen for souls, watching over them for good. God useth such subordinate watchmen, not for defect of power, but for demonstration of good-

goodneſſe; he manifeſts his goodneſſe in that he will uſe variety of ſubordinate watchers. And likewiſe to ſhew his power in uſing many inſtruments, and his care for us, when he keeps us together with his own ſubordinate means. And in this that God hath ſet over us watchers, Miniſters eſpecially, it implyes that *our ſouls are in danger*, and ſhews *the wondrous worth of it*. *Sibs*. We, *we will run after thee* Cant.1.4. I and mine. All my members, which are one with me, and indeed my ſelf. The Church is large and tender in her charity, to every part. Her love is like his name, *poured out*, not reſtrained; and where it once begins to flow, it runs apace. *Annot*.

Much water] Many waters, great force and violence uſed by Tyrants, to avert and turn the Church from the love of Chriſt, Cant. 8.7. *Much water cannot quench love*, &c. See *Quench*.

W E.

Well-beloved] One dearly loved with a vehement affection of pure and ſound love; ſuch as Chriſt is to his Church, and the Church to Chriſt, Cant. 1. 12,13,15. Alſo Cant. 5. 10. & 7. 10, 11. *I am my wel-beloveds, and his deſire is towards me*. See *Beloved*.

Well of living waters] Chriſt Jeſus author of all good gifts, whoſe bounty is infinite, as an over-flowing Well, Cant.4.15. *He is a Well of living waters*, that is, ſpringing and running waters, which dry not up with heat, nor putrefie, but are alwayes wholeſome and give life. See Joh. 10.4,14. & 7. 38,39. *Aynſw*. Grace is truly ours, but it is conveyed unto us from him, who is the eternal ſpring, that can neither decay nor putrifie. *Annot*.

W H.

Wheat] See *Heap*.

White] Such a colour as joyned with ruddy, ſhews as a moſt excellent conſtitution of body, and very perfect beauty, Cant. 5.10. *My well-beloved is white and ruddy*. See *Ruddy*.

White Ivory] The precious beautifulneſſe, or beautiful preciouſneſſe of Chriſt, Cant.5.14. *His belly like Ivory*. See *Bright*.

Wholly delectable] One every way, and perfectly delightful, Cant.5.16. See *Altogether lovely*.

W I.

Wilderneſſe] A waſte, barren, deſolate place.

2. The oldman, with his luſts and affections, which are to be forſaken of ſuch as will come to Chriſt, Cant.8.5. *Who is this that cometh out of the Wilderneſſe*. The peoples of this world, out of which the people of God are choſen and called, Ezek. 20.35. Joh. 17. 19. It ſignifieth alſo her former miſery under perſecution, or under the bondage of ſin and Satan, from which ſhe eſcapeth by Chriſt, ſee Ezek.19.13. Jer. 2.6. *Aynſw*. Who is this that from the comfortleſſe deſerts of ignorance, of infidelity, of tribulations aſcendeth thus up into the glorious light and liberty of my choſen? *Hall*.

Window] The types and figures of the Law, under which the Prophets and Patriarchs ſaw Chriſt, Cant.2.9. *Looking forth of the windows*. Or, *looking in at the windows*. This word uſed only here and in Pſal.33.34. & Iſa. 14.16. ſignifieth a looking narrowly, and an intentive obſervation of that which is done or ſuffered by others: ſo it noteth Chriſts providence and care of his Church, and all her ways; to ſee how ſhe would accept of him, and his Word. *Aynſw*. This is not civil nor comely among men to ſpy, and peep in at the windows; but Chriſt may, and will. He is our Shepheard, our Lord; and a narrow attentive obſervation of our inward and moſt ſecret actions is the Prerogative of his Sceptre and Providence. Thus *Wiſdome* is ſaid to do, Prov.7.6. and he is *that Wiſdome*. Therefore we ought to watch over our ſelves, and not upon preſumption of his abſence take any liberty to doe wickedly. *Annot*. That is, he giveth ſome glimps of hope, of further enlargement to the Church. *Cotton*. What can a man behold through a wall but by the windows? and what knowledge can be taken of Chriſt in Sacrifice and Sacrament, but by the untolding of Scripture? *Clapham*.

Wine] See *Better*. The graces of the Spirit of Chriſt are ſo acceptable to him, that they feed him and delight him, as Honey and Wine doe us, becauſe in the Covenant of grace he filleth us by the Spirit of grace, to have comfort in us, as we have in him, for, *Except there be a mutual joy in one another, there is not communion*. *Sibs* on Cant. 5. 1.

Winter] A time of the year cold and unprofitable; as alſo unfruitful, when all trees cauſe to bring forth.

2. The ſtate of the elect, while they are the ſevrants of ſin, under the power of darkneſſe, Cent. 2.12. *Behold winter is paſt*. It may be applyed to outward troubles and grievances

in this life, by the malice of the world, (ſee *Rain*). *Aynſ.* This winter may be underſtood either of the Law, which was cold, darkneſſe, and auſterity compared to Chriſt and his light; wherein that Spirit of grace that was in a manner bound up and darkened before was manifeſted with greater freedome and glory, or elſe of the troubles of the world which eſtrange us, and ſet us at diſtance from Chriſt, by reaſon of our weakneſſe, as it was with the Apoſtles at the Paſſion, when they fled from their Lord, but they ſhall not endure alwayes, no more then winter does, nor ſhall *the expectation of the poor periſh for ever*, Pſal. 9. 18. & 125. 3. *Annot.* What winter is to the earth and to the fruits of her wombe, even that is the Law of *Moſes* to earthly man, and the fruits of his Nature. Doth winter nip the earths fruits in the head, doth it pluck his plumes, and doth it cauſe the ſap to recule back to the root, where it reſts unſeen till the Spring time? The Law of *Moſes* doth all this, for his ſtormy threats and curſing ſhowres applyed truly & powerfully to the conſcience, it nips my *Gallant* in the head, it cools his courage; it pulleth his high looks down to the earth, ſeeing himſelf to be but a lump of earth. *Clapham.*

withdrawn] *My Beloved had withdrawn himſelf*, Cant. 5. 6. or, *turned away*, Chriſt doth uſe ſometimes to leave his Church, and that both outwardly (by taking away the means of ſalvation the Miniſtery, or by taking away outward comforts) and inwardly, either in reſpect of peace and joy; or in regard of ſtrength and aſſiſtance. This is true of the whole body of the Church, Iſa. 49. 14. True alſo of the ſeveral members, eſpecially of the moſt eminent, Job 7. 2. Pſal. 60. 1. & 77. 9. & 88. 1 Jonah, 2. 4, 5. And is by him done,

1. To indeare former ſlighted preſence.
2. To try the truth of our graces and affections.
3. To teach us wiſdome how to deal with others.
4. To wean us from the world.
5. To correct our ſecurity.
6. To prepare the ſoul for a neerer communion with him.
7. That we may know throughly what the bitterneſſe of ſin is.
8. That we may taſte a little what Chriſt ſuffered. Hereof the cauſe reſts in our ſelves, Namely,

When 1. We are unkinde unto Chriſt.
2. Improve not the precious means of ſalvation that we enjoy.
3. We are careleſſe of our converſation and company.
4. We linger after carnal liberty and eaſe.
5. We yeeld to carnal policy.
6. We linger after earthly things and comforts.
7. We tremble not at Gods jndgements and at the ſignes of them. But howſoever Chriſt be provoked by the Churches ingratitude, drowſineſſe and careleſſe carriage, to leave her in regard of her feeling, and of inward comforts, yet notwithſtanding he is ſo gracious as to leave ſomething behind him, that ſhews indeed that he had not left the Church altogether, but only in ſome regard. He left *Myrrhe behinde him*, &c. *Sibs.* See *Gone.*

without] *When I ſhould finde thee without*, Cant. 8. 1. To finde him *without*, (or *in the ſtreet*) where the *Wiſdome* of God *cryeth* and *teacheth*, Prov. 1. 20. Luk. 13. 26. ſignifieth her ready minde to go forth to meet him (as the *Virgins* ſhould to the *Bridegroome*, Mat. 25. 6.) and both loving and boldly to entertain and welcome him, by receiving and obeying his Goſpel. *Aynſw.* For *without* ſome read *At the door, in the market, in the ſtreets*, and for *when I ſhould*, they have, *that I may*, or *might*. The ſenſe is the ſame, which is beſt rendered of the cheerful and bold readineſſe of the Church to receive and imbrace Chriſt in an open and publick profeſſion of him. *Annot.*

W O.

women] *O thou faireſt among women*, Cant. 5. 9. What! now *fair*, when her *vail* was taken away? Now *fair*, when the *Watchmen* abuſed her? Now *fair* when ſhe was diſgraced? Yes, now *fair*, and now *fair*, in the ſight of the *Daughters of Jeruſalem*, and in the ſight of Chriſt that cals her *the faireſt among women*. So that under all diſgraces, infirmities, and ſcandals, under all the ſhame that riſeth in the ſoul upon ſin, and under all theſe clouds, there is an excellency of the Church, ſhe is *the faireſt among women*, notwithſtanding all theſe. *Sibs.*

wounded] *They wounded me*, Cant. 5. 7. *Drew blood of me*, for it is a further degree of hurt then *ſmiting*, Exod. 21. 25. 1 King. 20. 37. So the *husbandmen wounded the Lords ſervants*, Luk. 20. 17. *Aynſw.* They wounded her with their cruel perſecutions, taking away by ſchiſms and hereſies her peace and union. *Annot.* *They wounded me*, with the Canons of the ſecond Councel of *Nice*; whither that Councel aſſembled in the Temple

of

of *Byzantium*, and ſcattered by the people was afterwards tranſlated by the counſel of the Biſhops of *Rome*. In this councel Images were again reſtored to the great grief of the godly, yea to the wounding of their hearts. The *ſentence of a General Councel in the behalf of any error, is no ſmall wound to the whole Church.* *Cotton.* So Mr. *Brightman.*

To wound the heart] To ſtrike ones heart with a vehement affection and paſſion of love, Cant. 4. 9. *My ſiſter, thou haſt wounded my heart.* See *raviſhed.*

Wood] Cant. 2. 3. See *trees.* *Wood of Lebanon*, Cant. 3. 9. that is, of *Cedar* wood that grew on *Lebanon*, figuring the Saints likened to *Cedars in Lebanon*, Pſal. 92. 12, 13. of which, as of the matter, Chriſt maketh his Church Rom. 1. 7. 1 Cor. 1. 2. *Aynſw.*

Work] A thing wrought or done with exceeding skill, Cant. 7. 1. *The work of the hand of a cunning workman.*

Workman] See *cunning.*

Y O.

Young Figs] A kinde of fruit, called the fig, not yet grown, but growing to his ripeneſſe.

2. A ſign or token of the approaching of the Spring, whereby the change and converſion of a ſinner is ſignified, Can. 2. 13. *The Fig-tree hath brought forth her young figs.* Or, *her green figs*, or her *unripe figs*; ſuch as the fig-tree thruſteth out in ſted of flowers which appear on other trees. *Aynſw.* See *fig tree.* Thus doth the fig-tree betimes, bringing forth her firſt fruit (for it bringeth forth three or four times a year) that again and again it may be more fruitful. Doth it thus? How much more ſhould mankinde haſten the fruits of godlineſſe, for advantaging the Lord with moe fruits? *Clapham.*

Young Hart] A beaſt ſo called, ſwift and quick of foot.

2. Chriſt, who like a young Hart, makes haſte to come to his beloved, Cant. 2. 9. *My wel-beloved is like a Roe, or young Hart.* Or, *a fawn of the Hindes*, or *of the Harts*, (for the Original word implyeth both males and females) and ſhe ſpeaketh in the plural number, either becauſe the *fawn* is ingendered both of male and female, which delight each in other; or for excellency, as *Sol. Jarchi* expoundeth it, *The fawn of a choyce Hinde*, or *Hart.* *Aynſw.* See *Hart*, and *Hindes.*

Two young Roes] The two breſts of the Church, to wit, the two Teſtaments, whence ſweet nouriſhment is drawn out for the feeding of the Church, Cant. 4. 5. *Thy two breſts are as two young Roes.* See *Two breſts.*

A DICTIONARY
Of the Epiſtle unto the
HEBREWES.

¶ *This Epiſtle being ſomwhat more dark then other the writings of the New Teſtament, I have therefore alloted a peculiar Dictionary unto it for the explanation of it, That word which you finde not opened here, ſeek it in the Common Dictionary. Farewell and take all things well.*

A A.

Aaron] Heb.5.4. *But he that is called of God, as was Aaron.* *Aaron* did not of his own accord intrude himſelfe into the *Office* of High Prieſthood, but being thereto enjoyned and commanded by God, he accepted of it, by way of obedience to him that enjoyned it, Exod.28.1. 1 Chron.23.13. A *calling* is moſt requiſite in all things we take in hand, eſpecially in the *Miniſtery*. If thou comeſt *uncalled*, God will ſay to thee, *Friend how cameſt thou hither?* The *calling* is *null*, if it hath not God for the *Author*, and *caller*. That *Aaron* was thus called, appeared by his *rod* that budded, (Numb.17.8.) which was kept in the Ark of the Covenant, Heb.9.4. The world may ſeek to depreſſe *Aarons rod*, but it ſhall bud and flouriſh notwithſtanding of all oppoſition.

A B.

Abel] Heb.12.24. *And to the bloud of ſprinkling, that ſpeaketh better things then that of Abel.* Some copies read it, *which ſpeaketh better things then Abel.* But did the blood of *Abel* ſpeak ſaith *Theophylact?* Yes, *It* cryed to God for vengeance, as *that of ſprinkling*, for propitiation and mercy. (It is meet that ſin ſhould be avenged, murder eſpecially.) This bloud is called *the righteous bloud*, Mat.23.25. which was ſo holy and reverend a thing, in the ſenſe and reputation of the old world (they ſay ſo) that the men of that time uſed to ſwear by it. *Gregor. Notes.* pag.118.

Able] One who is meet and fit, Heb.5.2. *Who is able*, ſo the *Genevah* both tranſlation, and obſervation, which our Author followed, one who is of force, power, might, ſufficiency, Heb.2.18. *He is able to ſuccour them that are tempted*, Heb.5.7. *unto him that was able to ſave him from death*, Heb.7.25. *He is able to ſave them to the uttermoſt, that come unto God by him*, Heb.11.19. *God was able to raiſe him up even from the dead.*

Above] Heb.10.8. *Above when he ſaid*, that is, in the former place of the teſtimony above cited; in the firſt place, when he ſpake of ſacrifices and offerings to be rejected, before he ſpake of his coming to doe the will of God.

Abrahams ſeed] Humane ſubſtance or nature of the poſterity of *Abraham*, Heb.2.16. *But he took Abrahams ſeed.* The original word ἐπιλαμβάνεται (*he took*) ſignifieth *to lay hold upon one that is flying away*, or *in danger*: anſwerable hereunto it may in this place ſignifie Chriſts redeeming not the Angels, but the ſeed of *Abraham*, that is man, when he fled from him, Gen.3.8. *Annot.* His helping, aiding, ſuccouring the faithful.

A C.

Acceptably] Heb.12.28. εὐαρέστως to well pleaſing.

Accepting] Heb.11.35. expecting, receiving.

Accompany ſalvation] Heb.6.9. or, *which have ſalvation.* We are perſwaded that you are of the number of thoſe that ſhall be ſaved; or *accompany* the things neer unto ſalvation. *Annot.*

Accompliſhing] Heb.9.6. ἐπιτελοῦντας, celebrating, performing, ſolemnizing, doing.

Account] Heb.13.17. *as they that muſt give account*, namely of their office, and actions to God and Chriſt, who hath committed his poor ſheep to their care and charge; ſo that if

if any periſh through their default or negligence, they muſt anſwer for it, under a grievous penalty.

A D.

Admoniſhed] Heb. 8. 5. received a divine anſwer, or direction from God.

Adverſity] Heb. 13. 3. *Suffer adverſity*, or, *evill entreated*, or, *ſuppoſe your ſelves to be the ſame, who are afflicted.*

A F.

A far off] Heb. 11. 13. *Having ſeen them a far off*, even Gods promiſe touching the land of *Canaan*, (a type of heaven) whereof their poſterity had not the poſſeſſion, till above 400 years after, Gen. 15. 13.

Afflicted] Heb. 11. 37. θλιβόμενοι, *wringed, preſſed, oppreſſed*; Afflicted in ſoul and body.

Afflictions] Heb. 10. 32. a *great fight of afflictions*, (the word παθήματα, ſignifieth *paſſions*, which with great force affect the ſoul) or *wraſtlings of afflictions*, whereby Satan ſought to overthrow their faith. The Apoſtle alludes to the cuſtome of wraſtlers, who ſeek to trip up one another. *Annot.*

Afraid] Heb. 11. 23. *And they not afraid of the Kings commandement*, that is, not ſo much as others. *Annot.* This is ſpoken comparatively, not ſimply: they did not ſo fear the Kings commandement, that they ſhould baniſh the commandement of the King of Kings, out of their minde. The King ſaid, drown the child; God ſaid, ſave the child from drowning. *Jones.*

Afreſh] Heb. 6. 6. *Seeing they crucifie to themſelves the Son of God afreſh.* Seeing they are ſo ſpitefully ſet againſt Chriſt, as that they could finde in their hearts to crucifie him again, if it lay in their power. *Jones.* They *crucifie him afreſh* ſo much as in them lyeth: and if Chriſt were upon the earth again, they would be as malicious enemies unto him, as ever any were. *Annot.*

After] Heb. 7. 16. *Who is made not after the law of a carnal commandement.* That is, not as thoſe legal Prieſts were by outward purification and ſanctification, conſiſting in outward anoyntings, waſhings, offerings, and the like, which ſerved only for the ſanctifying of the perſon from legal pollutions. See chap. 9. 13. *Annot.*

After thoſe dayes] The times of the Old Teſtament being fully expired, when that fulneſſe of time promiſed to the Fathers was come, Heb. 10. 16. *This is the Covenant that I will make with them after thoſe dayes.*

A G.

Of age] One capable of more perfect Doctrine; or a man whoſe ſenſes are exerciſed in the Word, Heb. 5. 14. *Strong meat belongs to them who are of age. When ſhe was paſt age*, Heb. 11. 11. Gr. *beyond the fit time of age*, ſhe being ninety years old before ſhe conceived, Gen. 17. 17. *Annot.* She was now by the courſe of nature paſt conceiving of ſeed; for a woman as *Pliny* obſerveth, for the moſt part, is paſt child-bearing at fifty. *Jones.*

A L.

Aliens] Forainers, ſtrangers, of another both Country and Religion, Heb. 11. 34. *Turned away the Army of the Aliens.* This was fulfilled, Judg. 7.

All things] Throughout in every point; for nature, affections, and infirmities; ſin alwayes excepted, Heb. 2. 17. *In all things it behoved him to be like to us.* Alſo 14. 5.

Almoſt] Heb. 9. 22. *Almoſt all things are by the law purged with bloud.* Some refer *almoſt* to the verb *purged*, *all things are by the law almoſt purged with bloud.* Not wholly, but in part, *almoſt*; becauſe the bloud of the beaſts did but purge the fleſh, not the heart, and conſcience. But by the Grammatical conſtruction it is rather to be referred to the *nown* πάντα, *almoſt all things*, for there were ſome things purged by water, ſome by fire, Numb. 31. 23. *Annot.*

Altar] Heb. 13. 10. *We have an Altar*, underſtand hereby Chriſts Divine Nature, whereby his fleſh, or humane nature, was ſanctified, and qualified, to be a ſufficient Sacrifice to make an atonement for the ſins of the whole world; and this was typified by the legal *Altar*, which ſanctified the gifts which were offered upon it, Mat. 23. 19. Or, Chriſt may be called our *Altar*, becauſe we muſt offer up our prayers and thankſgivings unto God, by him, verſ. 15. Rev. 6. 9. & 8. 3. Or, underſtand by *Altar*, the Sacrifices offered upon it; that is, the fleſh, or humane Nature of Chriſt, which is the true food of the ſoul, Joh. 6. 55. 35. *Annot.*

A N.

Angels] Heb. 2. 16. *He took not on him* the nature *of Angels.* Gr. *he taketh not hold of Angels.* By *nature* (a word ſupplyed) a ſpiritual ſubſtance is to be underſtood, ſuch as Angels have, Heb. 1. 6. *Let all the Angels of God worſhip him*; Pſal. 97. 7. And this was fulfilled, Luk. 2. 13, 14. Mark. 1. 13. Rev. 5. 11, 12. *Annot.*

Anker of the ſoul] The hope of life eternal, which is like an anker, Heb.6. 19. whereby the ſoul in time of trouble layes hold upon Chriſt the rock of our ſalvation. *Annot.*

Anoint] To furniſh with authority and anſwerable gifts to doe the work of a Mediator, Heb.1.9. *He hath anointed*, &c.

A P.

Apoſtles] Heb.3.1. *conſider the Apoſtle*, that is, ponder with all your heart and minde, the dignity and excellency of Chriſt, (whom God hath ſent as his Embaſſadour, to make known his will unto you) that ſo ye may adhere unto him, and obey him. *Annot.*

To appoint] To decree by an unchangeable purpoſe, Heb. 9. 27. *It is appointed once to dye.*

2. To command according to his decree. Heb.3.2. *To him who hath appointed him.*

3. To prefix and ſeparate determinately, Heb.4.7. *He appointed a certain day.*

Approaching] Heb.10.25. *as ye ſee the day approaching*, That is, by plain and evident foretold tokens, and ſigns of the times, ſee Mat. 24. 33. ſome underſtand this, of the ſecond or laſt coming of our Saviour Chriſt, or of his coming to judgement, whereof ſee 2 Pet.3.9, *&c.* but it is not improbable that here we are to underſtand it of the time of the utter deſtruction of *Jeruſalem*, and the *Temple*; at which time there ſhould be ſo great affliction, that by reaſon thereof *many ſhould fall from the faith.* See Mark.13. 19. *Annot.*

A R.

Armies] Heb.11.34. The Original στρατοπεδαι, ſignifieth the *place* where ſouldiers pitch their Tents, or *Tents* by them uſed in war, a *Metonymie*: put for *Armies*, as the word is here rendered.

A S.

Aſhamed] Heb.2.11. *He is not aſhamed to call them brethren*, Chriſt thought it no diſparagement to his glorious Deity, to call men his brethren. *Jones.* To reckon himſelf among them, as one of the ſame nature and condition, for in the texts afterward alleadged, he doth not in expreſſe words call them *brethren*, but only imply it. *Annot.* Heb. 11.16. *God is not aſhamed to be called their God*, that is, Accounted it an honour to be called their God, becauſe by their faith they gave glory unto God, thereby acknowledging his power and faithfulneſſe; or, in an *eſpecial* manner *to be called their God*, though he were the God of the whole world, Gen. 24. 3. *Annot.* Who ſhould be aſhamed of them, of whom neither God nor Chriſt are aſhamed?

Aſſembling] Heb.10.25. *Not forſaking the aſſembling of our ſelves together as the manner of ſome is*, That is, the publick Congregation of the faithful, wherein the Word of God is taught, the Sacrament adminiſtred, and Common Prayer, and thankſgiving made, (unto which God hath promiſed a bleſſing, Matth. 18. 20. See Pſal. 27.4. & 122. 1.) which ſome doe either out of fear, or negligence, or pride, ſelf-conceit and ſingularity, or out of what cauſeleſſe reaſon elſe. *Annot.*

Aſſembly] Heb.12.23. *To the general Aſſembly*, that is, to the whole number of the elect in general. *Annot.*

Aſſurance of faith] A certain perſwaſion of ſuch things as faith apprehends, Heb. 10. 22. *Draw neer in full aſſurance of Faith*, that is, with a ſtedfaſt faith without wavering or doubting, verſ.23. Jam. 1.6. Some are of opinion that here and in other places there is an alluſion unto ſhips under full ſail, and then the Tranſlation may be this, *viz. With the full ſail of faith*, Faith is that grace whereby we either doe, or may approach unto God with full aſſurance of acceptance. *Annot.*

B A.

Babe] One to whom principles belong, being weak in knowledge of God, and therefore uncapable of perfect doctrine, Heb. 5.13. *For he is a Babe.*

Baptiſms] Heb.6.2. *Of the doctrine of baptiſmes.* But why doth he ſpeak of *baptiſms* in the *plural* number? when as Epheſ.4. 5. there is but *One baptiſm?* Not becauſe men were wont oftentimes to be baptized;

But 1. (according to ſome) becauſe divers kindes of perſons were wont to be baptized, infants and elder folk.

2. (As others) becauſe certain times were appointed to baptiſm, as *Eaſter* and *Whitſuntide.*

3. In regard of the *three* immerſions, that were uſed in baptiſm to ſignifie the Trinity.

4. Becauſe there was a baptizing into Chriſt

Christ to come, which *John* used, and a baptizing into Christ already come, which the *Apostles* used after Christs Ascension.

5. Because the Apostle alluding to the manifold baptisms, or washings in the law, calleth the Christian Sacrament *baptism* too, which last is preferred before the others by Mr. *Jones*. *Baptisms*, or *baptizings*, the plural number for the singular, (as *Sacrifices* for *Sacrifice*, chap. 8. 22, 23.) because in those times many baptisms were administred at once, there being set dayes appointed for it. *Annot.* The people were to be taught to put difference betwixt *outward* baptism by the Minister, which an hypocrite may have, and the *inward* baptism by the Spirit, which Christ bestoweth upon his own elect; Also in the *nature* of this Sacrament, and the *signification* thereof, yea and of the baptism of *suffering affliction* for the Gospel, whereunto the outward Sacrament of baptism obligeth. *Dickson.*

Bastard] One who is no natural childe, but begotten beside and against the ordinary course of Nature, in fornication or adultery.

2. One who is not the childe of God by grace of adoption, but is either a wicked person or an hypocrite, Heb. 12. 8. *Then are ye bastards, not sons.*

B E.

Bear] Heb. 9. 28. *to bear the sins of many*, or, *carry up the sins of many* upon the crosse, there to make satisfaction for them, by the sacrifice of himself, 1 Pet. 2. 24. Or, *take up sin*; that is, the guilt of our sins upon himself. *Annot.* Heb. 6. 8. *that which beareth thorns and briers*, Such as after all the pains bestowed on them, in stead of bringing forth good fruit, bring forth the briers and thorns of vices; unthankful wretches which cast off, make no account of such gifts as they have had from above; and which willingly, and of malice fall away from the known truth. So in effect *Pareus*, Heb. 13. 13. *bearing his reproach*, denying our selves, and taking up Christs crosse and following him. *Annot.* Our reproach, if it be for Christs sake, is Christs reproach. If we suffer with him, we shall be glorified with him. *Jones.* Oh, what a priviledge is this! Phil. 1. 29. 2 Tim. 2. 12.

Bed] Heb. 13. 14. *and the bed undefiled*, that is, The matrimonial act is not pollution, but chastity and purity, as being a lawful and honest remedy appointed of God, against all impurity, pollution, whoredome and adulteries. *Pareus.* As the Bridegroom and Bride be put together in the Church: so they may meet together in the bed, for the procreation of children; but they must take heed they be not drowned in the pleasures of marriage. *Jones.* That which is in it self lawful and warrantable, through abuse and excesse, may become sinful and punishable.

To beget] To manifest and to make Christ known to be his natural Son, and consubstantial. This was done when the Word was made flesh, also when Christ rose from the dead, Act. 13. 33. Heb. 1. 5. *This day have I begotten thee.*

Beginning] A fundamental Doctrine, or Catechising instructions, fit for children in knowledge, Heb. 6. 1. *Leaving the Doctrine of the beginning of Christ.* Or, *principles of the Doctrine of Christ.*

Beginning of the book] The book of the Law written by *Moses*, wherein were promises concerning Christ his Priest-hood and Sacrifice, Heb. 10. 7. *In the beginning of the book it is written of me.* Or, *In the volume of the book.*

That beginning of substance] Faith, which giveth us being and subsistence in Christ, by joyning us to him, to be one with him, which is the chief and principal benefit, even the foundation of the rest which follow, Heb. 3. 14. *If ye keep sure unto the end, that beginning of substance.* The *Genevah* renders the word thus, *If we keep sure unto the end that beginning, wherewith we are upholden*, our last Translation thus, *If we hold the beginning of our confidence stedfast unto the end.* Beginning, or, *that faith which we had in the beginning*, of our confidence. The Original word signifieth a *foundation*, or *prop* which upholds the *building*, hence faith is denoted thereby, because it is the *foundation* of all spiritual graces, and *prop* which upholds Christians in this vale of tears, Jude 20. Or by it we may understand *expectation*, it being by faith that we certainly expect things hoped for, Heb. 11. 1. Psal. 39. 7. *Annot.*

To beleeve] To know and be perswaded, that God is, and that he is our God, and will reward freely such as seek him, Heb. 11. 6. *Must beleeve.*

Beset] Heb. 12. 1. *the sin which doth so easily beset us*, As a pair of *compasses* that compasse the whole *circle*; so doth Original sin the whole man. It compasses about our souls and bodies, our eyes, ears, hands, feet, and is ready alwayes to molest, and stop us in our race. *Jones.*

Better] Heb. 1. 4. *Being made so much better then Angels.* Being *made*; *being*; *being declared*,

red, or, *acknowledged more excellent*, of *greater worth and dignity, then the Angels*, and that both as God by eternal generation, and as man by assumption of our nature in unity of one person, according to which he is not the adopted, but natural son of God. *Annot. Dikson.* Christ hath a chair of dignity above them. *Jones.* Heb. 7. 19. *better hope*, that is, the new Covenant called *a better hope*, because it being a Covenant of grace and mercy, worketh in us sure hope and confidence. *Annot.* Heb. 7. 22. *better Testament*, Heb. 8. 6. *better Covenant*, so called from the manner of the confirmation thereof, *viz.* by the death of Christ. *Annot.* Heb. 8. 6. *better promises.*

1. Because they depend upon faith, Rom. 4. 13, 16. Gal. 3. 16, 17.

2. Because God had promised to pour out a greater measure of his Spirit under the New, then he did under the Old Covenant, Isa. 44. 3. Joh. 2. 28. Act. 2. 16. Gal. 3. 2. *Annot.* Heb. 9. 23. *better Sacrifices then these.* Then those of the Old Testament; not in substance, but in manner of exhibiting; Christ was then slain only in types and figures; in the New Testament there is a real and personal offering up of Christ himself. *Leighs* Annot. Heb. 11. 35. *That they might obtain a better Resurrection.* It is usual in Scripture sometimes to put a *comparative*, for a *positive*, or *superlative*, that is, a good, or the best Resurrection; if we take it *comparatively*, it is meant of a *better Resurrection* then the persecutors offered them: they were at their enemies disposal, and as dead men; but if they would have turned from the faith, they should have been restored to life; therefore it is elegantly called a *resurrection*, because they were as dead men being in their power; yet they hoped to obtain a *better resurrection*, *viz.* from an afflicted death to an eternal life. *Leigh.* Annot.

B I.

Birth right] The right of the first born amongst the *Hebrews*, Heb. 12. 16. *Sold his Birth-right.* This stood in two prerogatives; first, dignity and power over his Brethren; secondly, double portion, Gen. 49. 3. Deut. 21. 17. 2 Chron. 21. 3.

Bitternesse] Heb. 12. 15. *root of bitternesse*, Any scandalous sin. *Dickson.* Any *bitter root* of heresie, of false and erroneous doctrine; any *bitter roots* of malice and envy, pride, and ambition, covetousnesse, *&c* all which will breed strifes and quarrels. *Jones.* A corrupt and evill heart, which will send forth the *bitter* fruits of sin, chap. 3. 12. or any apostatizing or back-sliding person, who by his example may trouble and cause many to fall, Deut. 29. 18. *Annot.*

B L.

To blesse abundantly] To heap benefits upon one, or plentifully and effectually to give good things, Heb. 6. 14. *I will abundantly blesse thee.*

2. To wish and pray (as a Priest of the high God) for good things to be given others, Heb. 7. 6. *And blessed him who had the promises.*

Blessed] Heb. 7. 1. *and blessed him*, Numb. 6. 23. 1 Chron. 23. 13. not only by way of request, but with a solemn and Priestly blessing: and herein he was a type of Christ, in whom it was promised that *all the Nations of the earth should be blessed*, Gen. 22. 18. and who now sitting at the right hand of God, *blesseth us with the blessings of this life, and the life to come. Annot.*

Blessing] The inheritance or possession of such blessings and promises as were made to *Abraham* and *Isaac*, Heb. 12. 17. *Though he sought that blessing with tears.*

Bloud of Abel] The death and slaughter of *Abel*, Heb. 12. 24. *Then that bloud of Abel.* See *Abel.*

Bloud of Buls] Buls and Goats, offered in sacrifice at the feast of expiation, Heb. 10. 4. *That the bloud of Buls and Goates shall put away sins.*

Bloud of Jesus] His bloud shed and poured out to death, and his whole sufferings by a *Synecdoche* of the part for the whole. Heb. 10. 19. *By the bloud of Jesus we may be bold to enter.*

Heb. 12. 4. *Ye have not yet resisted unto bloud*, that is, Though ye have suffered much, cha. 10. 32. *&c.* yet ye have not resisted unto death, as your Captain did. Or, it may be the Apostle herein alludes to those heathenish conflicts and combates which seldome were determined without bloud, or wherein it was a shame to yeeld untill bloud was drawn. *Annot.*

Bloud of Sprinkling] That bloud of Jesus shed in his cruel death, wherewith the hearts of the faithful being sprinkled and watered through faith, their sins are washed away, that they may be accepted of God, Heb. 12. 24. *And to the bloud of sprinkling.*

Bloud of Testament] The death and bloud-shed of Christ (joyned with his Fathers curse, whereby the Testament or Covenant of Salvation was ratified, Heb. 10. 29. *And count the bloud of the Testament.* Heb. 9. 20.

without

without blood] Without ſhedding of bloud, Heb. 9. 18, 22. *Without bloud.*

B O.

Body of Jeſus] The whole manhood of Chriſt, which was the oblation and ſacrifice given for our ſins to take them away, Heb. 10.10. *Even by the offering of the body of Jeſus once made.*

To ordain a body] Almuch as to pierce ones ears, by making one obedient and willing to hear. A phraſe borrowed from ſervants under the Law, who in token of perpetual ſervice, had their ears bored through, Heb 10.5. *But a body haſt thou ordained me.* Heb. *a body haſt thou prepared me.* Thou haſt perſonally deſigned me, to thy perfect and entire ſervice; both in doing, and ſuffering, and thereby art reconciled to the world *Hall.* Heb. *mine ear haſt thou opened*, or *digged open.* It is a proverbial manner of ſpeech, whereby there is implyed the qualifying, or fitting a man unto obedience in ſervice; *the ear*, or *opening of the ear*, being an embleme or ſymbole, or a metaphorical ſign of obedience. See Iſa. 50 5. Job 33.16. Now St. *Paul* following the Tranſlation of the *Septuagint*, and being directed by the Spirit of God, expounds this of Gods *ſanctifying* and *fitting a body* unto Chriſt, wherein he was obedient, even unto the ſhameful death of the Croſſe. *Annot.*

In the body] Heb. 13.3. that is, as members of the ſame body, 1 Cor. 12.25 *&c.* or, as being yet living, and ſo ſubject to the ſame afflictions. *Annot.*

Our bodies waſhed with pure water] Heb. 10.22. Our bodies waſhed as with baptiſmal water, whereby we are initiated into the Church, ſo alſo ſanctified by the Spirit of God, and delivered from all filthineſſe of ſin. *Hall.* Both ſoul and body are named, becauſe every ſin is either of the ſoul or body, ſee 2 Cor. 7.1. *Annot.*

Boldly to goe to God] With conſtant perſwaſion and good aſſurance to pray to God, Heb. 4.16. *Let us goe boldly to the Throne of Grace.*

Boldneſſe] Heb. 10.19. or, *freedom, liberty*, marg.

Bondage] That ſlavery and ſubjection to the Devil, by the guilt of ſin, working in us fear and terror of eternal death, ſuch as is in bondmen, toward their Lord, leaſt he ſcourge or kill them, Heb. 2.15. *Which for feat of death were all their life ſubject to bondage.*

Book] Heb. 9. 19. *and ſprinkled both the book and all the people*, the book of the Law and the people, to ſignifie that neither that law could be fulfilled, nor the people freed from their ſins, but only by the bloud of Chriſt. *Hall.* We read not that the *book* was ſprinklen: it ſeems therefore that the *book* was upon the Altar, and ſo ſprinkled with it. This was ſome ſhort ſum of the firſt Covenant, which *Moſes* himſelf did write, ſee Exod. 24. 4. Some are of opinion that thereby are meant the 20, 21. & 23. chapters of *Exodus*, *Anaot.*

B R.

Brethren] Such as not only have ſociety with Chriſt of fleſh and bloud, but are born of God and become partakers of his Spirit. Heb. 2. 11, 12. *He is not aſhamed to call them brethren.*

2. Such as have ſociety of one true Chriſtian profeſſion, Heb. 3. 12. *Brethren take heed.*

Holy Brethren] Such as being ſanctified by the Spirit, are received into his fellowſhip to be one with him, Heb. 2. 1. *Therefore holy brethren.*

Brightneſſe of glory] Chriſt Jeſus, the ſecond Perſon in Trinity, in whom alone did ſhine forth eternally the Image and beauty of his Fathers glory, having alſo many wayes ſhewed forth unto men his Fathers bright glory, in his teaching and cleer manifeſtation of the Goſpel: alſo in his working of miracles; in both which he ſet forth a glorious light of the power and goodneſſe of God, for the ſaving of the elect, Heb. 1.3. *The brightneſſe of his glory.* Who in reſpect of his Divine Nature, is very God of very God; light of his Fathers light; the brightneſſe of thoſe glorious beams of his eternal eſſence, and infinite Majeſty. *Hall.*

Brotherly] Heb. 13 1. *Let brotherly love continue*, Rom. 12.10. Epheſ. 4.2. 2 Pet. 1.7. The Apoſtle ſpeaketh not of that love that ſhould be between natural brethren and kinſfolk, though this is required, but of that which ſhould be between thoſe who profeſſe themſelves to be brethren through faith in Chriſt, chap. 2.11. Col. 1.2. *Annot.*

B U.

To build all things] To make all things in heaven and earth, but chiefly to ſet up the Church of God, which is an houſe or building, Heb. 3.4. *But he that hath built all things is God.*

Burned] Heb. 6.8. *Whoſe end is to be burned*, with *unquenchable fire*, Matth. 3. 12. in the *furnace*

furnace of fire, where ſhall be wailing and gnaſhing of teeth. Mat.13.50. *Fiery indignation ſhall devour thoſe adverſaries*, Heb.10.27 As husbandmen burn ſuch an earth as bringeth forth nothing but thorns and bryars; ſo God the true Husbandman will caſt this curſed ground, which brings forth thorns and bryers, whereby they prick as much as in them lyes, Chriſt Jeſus himſelf and the holy Ghoſt too, into the forementioned furnace of fire. *Jones.*

C A.

Called] Effectually drawn to Chriſt by the Miniſtery through the Spirit. Heb.9.15. *That they which are called.* Heb.5.10. *Called of God an High Prieſt after the order of Melchiſedec*, that is, appointed or publickly declared, *viz.* at or by his reſurrection. *Annot.*

Calling] Heb 3.1. *Partakers of the heavenly calling*, that is, effectual calling, whereby they beleeved and obeyed the Goſpel of Chriſt; called *heavenly.*

1. In reſpect of the Author, God, Phil. 3.14.

2. In reſpect of thoſe things whereunto they were called to be partakers of, which were heavenly, 1 Theſſ.2.12. 2 Theſſ. 2.14. 2 Tim.1.9. 1 Pet.2.9. & 3.9. & 5.10. 2 Pet. 1.3. ſome underſtand thereby the Goſpel, or preaching thereof, which was the outward means of their calling. *Annot.*

Camp] Heb. 13.13. *Let us goe forth unto him without the Camp, bearing his reproach*, that is, let us courageouſly and cheerfully imitate the example of his ſufferings, bearing that reproach of impurity and unworthineſſe, which is caſt upon us for his Name ſake. *Hall.* This may be underſtood, either of our forſaking the Legal ceremonies, which were adminiſtred within the *Camp*, (or, *Tent*) cleaving ſtedfaſt to Chriſt and his Doctrine; and of our forſaking the world in our affections, *viz.* of our denying our ſelves, and taking up Chriſts Croſſe and following him. *Annot.* We goe out of the world, *actu*, at our dying day; *affectu*, in our life time. We are in the world, but are not of the world. The time muſt come when we muſt leave houſes, gardens, gold, ſilver, wives, children, &c. in the mean ſeaſon let us goe out of them, let us ſet our hearts on nothing in the world, but on God alone. *Jones.*

Carkaſſe] Heb.3.17. *Whoſe Carkaſſes fell in the Wilderneſſe*, τὰ μέλη, joynts, limbs, members, bodies, the parts put for the whole, (which by little and little languiſhed) yet the word *members* is very emphatical. Come into a field where a ſore battel hath been fought, and you ſhall finde here a legge, and there, an arm, one member in this place, another in that; ſo their members were ſcattered in the Wilderneſſe, ſome lay in this place, ſome lay in that. They *fell*, ſome one way, ſome another; ſome ſtung to death by Serpents; ſome the earth ſwallowed up quick, &c. *Jones.* Where ſin went before, the Angel of God would follow upon the ſin. *Dickſon.* Oh what deſtruction can ſin bring upon thouſands in a ſhort time! How ever men and women pamper their bodies, are proud of their beauty, ſtrength, &c. will they not be carkaſſes ere long? The ſoul dyeth not with the body; Their carkaſſes fell; their ſouls did not.

Carnal rites] Certain outward Ceremonies, which did not come to the ſoul, but were placed in terrene and earthly matters. Heb.9.10. *Which only ſtood in carnal rites.* Or, *carnal ordinances*, Or, *ceremonies*, or, *juſtifications of the fleſh*, called *carnal ordinances*, or, *juſtifications of the fleſh*, becauſe they did ſanctifie onely *to the purifying of the fleſh*, verſ. 13. that is, freeing thoſe who uſed them from legal pollutions and irregularities. See 2 Chro. 30.19. Joh.11.55. *Annot.*

Carryed] He.13.9. *Be not carryed about with divers and ſtrange doctrines*, that is, as the waves of the Sea, or as the clowds of the air, are now this way, now that by the windes, Eph.4.14. Jude 12. but be conſtant in that faith which you have received. Be not carryed ſometimes with this, ſometimes with that doctrin, being different and diſagreeing to that faith which you once received, Jude 3. *Annot.* Be not raſhly moved, wandering hither, and thither, which happens to thoſe that have nothing fixed in their minde to follow. *Leigh.* Annot. Be not carryed about (as a wheel, as ſtubble, or ſtraw, (chaffe, feathers, &c.) with the winde) with uncertain doctrines, which neither agree with themſelves, nor with the truth, doctrines unknown to Chriſt and his Apoſtles, faigned of men, not agreeable, repugnant unto the foundation of the Goſpel. *Pareus.*

To caſt away confidence] To make loſſe of; or to loſe the free and ingenuous profeſſion of the truth, whereof the confidence is in the heart, Heb.10.35. *And caſt not away the confidence.* Caſt not away, as faint-hearted ſouldiers

diers are wont to doe their weapons. We are wont to caſt away thoſe things that be hurtful and cumberſome unto us. This heavenly weapon of confidence and boldneſſe is very neceſſary and commodious for us. It doth import not onely an *inward* boldneſſe, but an open profeſſion of it before all the world. παῤῥησία, *quaſi* πανρημία: when men are not afraid to ſpeak all and deliver their whole minde. *Jones. Confidence*, or *cheerfulneſſe*, your cheerful profeſſion, ſpringing forth of the cheerful confidence of your faith and hope. *Annot.*

C E.

To ceaſe from our own works] To do our own will no longer, but to reſign our ſelves to God to yeeld him obedience by doing his will revealed in his Word, Heb. 4. 10. *Hath ceaſed from his own works. Ceaſed*] Heb. 4. 10. *He hath alſo ceaſed from his own works*, from thoſe afflictions and ſorrows, which he ſuffers in this life, Revel. 14. 13. & 21. 4. Thereby the Apoſtle intends the happineſſe of the Saints in heaven, where *all tears ſhall be wiped from their eyes*, Iſa. 25. 8. Rev. 7. 17. and whereof we receive the firſt fruits and pledge, even in this life. See verſ. 3. *Annot.*

C H.

Change] Heb. 7. 12. *Made a change alſo of the Law*, or *tranſlation* of the Old Covenant, which was eſtabliſhed or ratified upon it, v. 11. *Annot.*

Changed] Heb. 7. 11. or *tranſlated. Annot.* Heb. 1. 12. *They ſhall be changed*, or, *they ſhall paſs away. Annot.*

Cherubims] Heb. 9. 5. *and over it the Cherubims:* Theſe were figures or repreſentations of Angels, inclining their faces one towards the other, and touching one another with their wings, Exod. 25. 18. The uſe of theſe was to cover, or over-ſhadow the *Mercy-ſeat* with their wings, *ibid.* 20. and from this *Seat* God uſed to ſpeak unto *Moſes*, *ibid.* 22. Numb. 7. 89. Which may be applyed unto Chriſt, whoſe mediation was ſignified by the *Mercy-Seat*; whence it is ſaid, that *he is a Propitiation* or covering Mercy-ſeat, Rom. 3. 25. 1 Joh. 2. 2. & 4. 10. becauſe by his obedience all our unrighteouſneſſe is covered. *Annot.*

Children] Such as are regenerate and born anew by the Spirit of Chriſt, having God for their Father, Heb. 2. 10. *Seeing that he brought many children to glory*, Heb. 12. 5.

2. Diſciples which love and obey their Teachers, as children their Father, Heb. 2. 13. *Here am I and the children which thou haſt given me.*

Church] The Congregation of Gods people, called out of the world by the Word, Heb. 2. 12. *Amidſt the Church will I ſing to thee.* Heb. 12. 23. *and the Church of the firſt-born.* The Church of the elect ſtyled the *firſt-born*, becauſe of thoſe ſpecial prerogatives, which they enjoyed above thoſe who are only outwardly called, and onely make an outward profeſſion of the Goſpel, even as the *firſt-born* under the Law had ſome ſpecial Prerogatives. *Annot.*

C I.

City] Heb. 11. 10. *He looked for a City which hath foundations*, that is, a firm and enduring City, which the Apoſtle oppoſeth to the tents wherein *Abraham* dwelt, which had no foundations, but were moveable; hereby is meant *heaven*, wherein is immutable happineſſe, Pſal. 16. 11. 2 Cor. 5. 1. 1 Pet. 1. 3. *Annot.*

City of the living God] The Church of God, which is like to a City, being ruled by one King, Chriſt, and according to his Laws, Heb. 12. 22. *The City of the living God.*

C L.

Cloud of witneſſes] Many witneſſes, even an innumerable company of witneſſes, as it were a cloud of godly and religious perſons, by their examples of conſtancy, provoking us to the like, Heb. 12. 1. *Having ſuch a cloud of witneſſes.* Some are of opinion, that here the Apoſtle alludes to that *cloud* whereby the children of *Iſrael* were guided, Exod. 13. 21. *viz.* That as that *cloud* guided the *Iſraelites* from *Egypt* to the land of *Canaan*: So this company of the faithful may direct all the right way from the kingdome of darkneſſe, to the ſpiritual *Canaan*, the Kingdome of heaven. *Annot.*

C O.

To come to God] To joyn himſelf to the true God, as his ſervant and true worſhipper, Heb. 11. 6. *He that comes to God*, that is, for refuge in this life, and ſalvation in the life to come. Heb. 10. 37. *He that ſhall come, will come*, even the Meſſiah or Chriſt, Mat. 11. 9. Rev. 1. 4. *Annot.* Heb. 7. 5. *Though they come out of the loyns of Abraham*, that is, are deſcended of him, or his poſterity, Heb. 4. 1. *leſt any of you ſhould ſeem to come ſhort of it.* As thoſe who run in a race, and yet come not to the goal, and ſo receive not the prize, 1 Cor. 9. 24. or, come late, as the fooliſh Virgins, Mat. 23. 10. *Annot.*

Commanded] Heb. 12. 20. *They could not endure*

endure that which was commanded, namely either that, *Goe ye not up into the Mount, or touch the border of it, whosoever toucheth the Mount shall be surely put to death*, Exod. 19. 12. or rather the *Decalogue*, which *Moses* calleth the *ten words*, Exod. 34. 28. *marg.* for upon the hearing thereof, they were taken with such a fear, that they said unto *Moses*, *Speak thou with us, and we will hear, but let not God speak with us, lest we dye*, Exod. 20. 19. *Pareus.*

Communicate] Heb. 13. 16. *To doe good, and to communicate forget not.* *This* is of larger extent then *That*, for *That* concerns the relieving of the needy and poor by giving and helping them; *This* comprehends also all other kindenesses, and duties of charity. *Pareus.*

Companion] One that taketh part with another in suffering, Heb. 10. 33. *Ye were companions with them.*

To be compassed with infirmities] To bear about a Nature subject to the same sins, and discommodities, Heb. 5. 2. *Being compassed with the same infirmities.*

Compassion] A disposition or affection prone to pity others, so much as need is, Heb. 5. 2. *Which is able sufficiently to have compassion.*

To condemn the world] By his deed and example, in building the Ark at Gods commandement, to convict other wicked men which swarm in the world, of infidelity, Heb. 11. *By which he condemned the world.*

Confidence] Heb. 3. 6. *If we hold fast the confidence*, that is, The profession of our faith with boldnesse, Act. 2. 24. Rom. 10. 10. Eph. 6. 19. 1 Thess. 2. 2. *Annot.*

To confirm] To stablish and ratifie a thing with signes, wonders, *&c.* Heb. 2. 3. *And was confirmed.*

Evil conscience] A Conscience accusing of sin, and terrifying with remembrance of punishment due to sin: For against an evill conscience, is set a true faithful heart, which truly beleeveth forgivenesse of sin, Heb. 10. 22. *Purge from an evil conscience.*

To consecrate] To sanctifie or set apart to some excellent matter, Heb. 2. 10. *That he should consecrate the Prince of salvation by affliction*, v. 11. *For he that sanctifieth*, &c. This word expounds the former. The Original, signifies to make perfect.

Conservation] Salvation, which is contrary to destruction, Heb. 10. 39. *Unto the conservation of our soules.*

To consider] To observe, mark and watch, with loving minde, Heb. 10. 24. *Let us consider one another.*

2. To weigh, ponder and think seriously upon, Heb. 3. 1. *Consider the Apostle*, &c.

Consolation] Exhortation, Heb. 12. 5. *Have ye forgot the consolation.*

Contradiction] Heb. 12. 3. *That indured such contradiction of sinners.* Thereby understand all that Christ suffered from man, in the days of his flesh, or humiliation, even of them, whom he could have confounded with the least breath of his mouth. *Annot.*

To count unholy] Not to discern and put difference between the bloud of Christ, and common bloud, Heb. 10. 23. *Count the bloud unholy wherewith*, &c.

C R.

To crown with glory] To give this dignity unto Christ, and by him to Gods children, to have all things in this world subject to them, and to be fellow heirs of the heavenly kingdom, Heb. 2. 7. *Thou crowneſt him with glory and honour, and ſetteſt him above the works of thy hands.*

To crucifie again the Son of God] To expose and lay open Christ (as it were the second time nailed to the crosse) to the reproach and ignominy of all men, Heb. 6. 6. *Crucifie again the Son of God.*

Crying] Heb. 5. 7. *with strong crying*, He meaneth that most earnest prayer which Christ uttered in the Garden, when he swet drops of bloud, Mat. 26. 36. Mark. 14. 3. Luk. 29. 39. *Annot.*

C U.

Custome] An habit gotten by custom, Heb. 5. ver. last. *Which through long custome have their senses exercised.*

D A.

David] The Book of Psalms penned by *David*. A *Metonymie*. Saying in *David*. Heb. 4. 7.

Another day, to day] A certain day, Heb. 4. 7.

Seventh day] The day which was the seventh from the creation, which is our Saterday, Heb. 4. 4.

This day] The season and opportunity, appointed of God for doing something, Heb. 4. 7.

Day of temptation] The time when the people of *Israel* tempted God by their contention and striving, as if they would try

try his power and juſtice, Heb. 3. 8.

To day] Heb. 13. 8. *Jeſus Chriſt the ſame yeſterday, and to day, and for ever.* The *ſame*, that is, unchangeable in his Eſſence, promiſes and doctrine. *Annot.* *Yeſterday*, pointeth out the time paſt of the Old Teſtament. *To day*, the time preſent, wherein the Apoſtle wrote, *for ever*, the future time of eternity. So that there can be no variation of the faith and doctrine of Jeſus Chriſt, becauſe the perpetual foundation of the Church is one and the ſame, beſide which no other can be put, even Jeſus Chriſt, who was before he was manifeſted in the fleſh; was the Doctor of the Church under the Old Teſtament, and Saviour from the very beginning, was from eternity the ſame. *Pareus.*

Dayes] Heb. 7. 3. *having neither beginning of dayes*, &c. So deſcribed, becauſe neither his father, mother, deſcent, birth, or death are regiſtred; in whoſe omiſſion he was made a type both of the eternity of Chriſts perſon, and of his Prieſthood; not that our Saviour was without father, *&c.* for theſe we finde recorded; but becauſe that which was chiefly intended by the deſcription of *Melchiſedec*, doth moſt abſolutely and perfectly agree unto Chriſt, and that was the eternity of his Perſon, and of his Prieſthood. *Annot.* Heb. 13. 10. *few days*, for a ſhort time, that is, in the dayes or time of our childhood. *Annot.* Heb. 5. 7. *In the dayes of his fleſh*, that is, of his humiliation, while he was ſubject to our common, humane, yet blameleſſe infirmities. *Annot.*

D E.

Dead] Heb. 6. 1. *dead works*, chap. 9. 14. that is, ſins; ſo called,

1. Becauſe they make a man lyable unto death, Rom. 6. 16, 21, 23. & chap. 7. 5. Jam. 1. 15.

2. Becauſe they proceed from man, by nature ſpiritually dead, Epheſ. 2. 1. *Annot.*

Death] Separation of ſoul and body, being joyned together, with the wrath and curſe of God, Heb. 2. 15.

To have power of death] To provoke unto, and procure ſin, whence commeth death temporal and eternal, Heb. 2. 15.

To taſte death] To dye, or feel death coupled with Gods infinite anger, Heb. 2. 9.

2. Eternal death or deſtruction, Heb. 2. 15.

Deceitfulneſſe of ſin] Sin, which is a deceitful thing, or full of deceit and craft, for ſin never appears in her own countenance, Heb. 3. 13. *Be hardened with the deceitfulneſſe of ſin.*

Dedicated] Heb. 9 18. *Neither the firſt Teſtament was dedicated*, or *purified*, that is, ratified or confirmed. *Annot.*

Defiled] Stained and corrupted with the filthineſſe of ſin, Heb. 12. 15.

To deliver] To free from the curſe and bondage of ſin, Heb. 2. 15.

To depart from God] To fall away from God by infidelity and diſtruſt of his Word, Heb. 3. 12

To be deprived] To be made fruſtrate or void of the thing promiſed, through ſpiritual ſlowneſſe, Heb. 4. 1.

To deſpiſe] To abrogate and make void by a defection from the whole Religion of God, Heb. 10. 28. *Deſpiſing the ſhame*, Heb. 12. 2. not regarding the ſhame put upon him by ſinners, both in his life, and in his death.

To deſpite] To put Chriſt unto reproach, by accuſing him of a lye, in denying the truth of the Goſpel, Heb. 10. 29.

Deſtitute] Heb. 11. 37. *being deſtitute*, of things neceſſary, meat, drink, money, lodging. *Jones.*

Deſtroy] Heb. 2. 14. *That through death he might deſtroy him that had the power of death, that is the Devil.* That *through death*, as it were by his own weapon, *he might deſtroy* (he doth not ſay, that he might weaken the Devil, diminiſh his force, or give him a wound, but deſtroy him. *Jones.*) *Him*, that is, the power and kingdome of Satan, which ſtands in three things.

1. In tempting man to ſin.

2. In holding him under the bondage of ſin.

3. In accuſing him to God for ſin. Hence Chriſt may be ſaid *by death to deſtroy the Devil*, that is, the power of the Devil, becauſe by the merit and vertue of his death, he took away both the reigning and condemning power of ſin, Rom. 6. 3. *&c.* 1 Joh. 3. 8. *that had the power of death*, that is, through ſin, whereunto he had ſeduced man, and under which he kept him ſtill, 1 Cor. 15. 56. *that is the devil*; he ſpeaks of one as of that Prince, not excluding the reſt, ſo often in the Scripture, as Joh. 8. 48. Epheſ. 6. 11. Jam. 4. 7. *Annot.*

To devour the adverſaries] To deſtroy utterly with extreme deſtruction, the enemies of Chriſt, which maliciouſly reſiſt his Spirit, Heb. 10. 27.

D I.

To diſcern] To direct the heart, either more to be hardened by deceit of ſin, or wholly to be renewed to the love of righte-

ouſneſſe, Heb.4.12. Diſcerner κριτικὸς, a Critick, a curious Judge, and obſerver. *Leighs Annot.*

2. To be of judgement to put difference between good and evill, Heb.5.14.

D O.

To do Gods will] To yeeld perfect obedience to the will of God, even to the ſuffering of death, Heb.10.7.

2. With patience to endure what God wil have us ſuffer, Heb.10.36.

With whom we have to do] Heb.12.13. that is, ſay ſome, unto whom we muſt give an account, Rom.2.16. & 14.10. but it ought rather to be tranſlated, *of whom is our ſpeech*; or, *of whom we ſpeak*: ſo the *Greek* prepoſition is often uſed. See chap.1.7. Luk.20.19. Rom.10.21. *Annot.*

Doctrine of beginning] Catechiſing doctrine, inſtruction fit for beginners, Heb.6.1.

Doctrine divers and ſtrange] Falſe doctrine, not grounded on Gods Word, but deviſed by men, therefore ſtrange, Heb.13.4.

D R.

To draw back] Heb.10.38. *If any ſhall draw back*; namely, from their faith, and patient expectation, by falling away and denying Chriſt and his truth. *Annot.*

To draw neer] To call upon God, to approach unto him by faithful prayer, Heb.10.22.

D U.

Dull of hearing] Slow, that is, averſe from taking pains, that you may be able to hear with underſtanding. There is a twofold dulneſſe in the people in hearing.

1. Some are dull in the letter, ſo the high way ground.

2. To the ſpiritual ſenſe. *Leighs* Annot. 5.11. The Original word νωθροὶ in Heb.6.12. is rendred ſlothful.

E A.

Earth] Men dwelling on earth, A *Metonymie*. Heb.12.26. It may be alſo taken for the *Earth* it ſelf; which *was ſhaken* at the publiſhing of the law, Exod.19.18. did *quake* when Chriſt yeelded up the ghoſt, Mat.27.51. and when he roſe again from the dead, Mat.28.2.

E L.

Elders] Anceſtors, or Forefathers, of whom we have our being; and by whoſe authority and example we ought to be much moved, Heb.11.2. They are called Fathers, Heb.1.1.

E N.

End] Heb.13.7. *Conſidering the end of their converſation*, that is, iterating your (formerly intermitted) conſideration (from which ye have ceaſed) how God hath rewarded them, or of their conſtancy in the Truth even unto death, with the ſucceſſe thereof. *Leighs* Annot.

To endure] To perſevere and continue conſtant in the hope of the Goſpel, notwithſtanding troubles or perſecutions, by tongue or hand, Heb.10.32.

Enemies] Heb.10.13. Sin, the Devil and his inſtruments, death it ſelf. *Jones.* Pſal.110.1. 1 Cor.15.12. chap.1.13. *Annot.*

Enlightened] Heb.6.4. *who were once enlightened*, with the knowledg of the Truth. See chap.10.26. *Annot.* Have been baptized, ſo Heb.10.32. the *Syriack*, *Arabick*, *Ethiopick* render it; and ſo ſome of the *Greek* Fathers expound this word, becauſe *adulti* were not baptized till they had been catechiſed, and ſufficiently inſtructed in the faith; rather, *inwardly* enlightened in the minde, had a great meaſure of illumination in the myſteries of the Goſpel; men cannot ſin againſt the holy Ghoſt, without a meaſure of illumination. *Leighs* Annot. They were once enlightened by the great beams of the Goſpel, the Sun of righteouſneſſe Jeſus Chriſt ſhining in their hearts: in ſo much as they ſee plainly the work of mans redemption performed by him, confeſſe and profeſſe it, and embrace it with a kinde of joy. *Jones.*

To enter into the holy place] To have paſſage made into our houſe, and power to go in, Heb.10.19.

To enter into reſt] To goe into the Land of *Canaan*, and eternal life in heaven, figured by *Canaan*, Heb.3.11.

2. By faith in Gods promiſes, and holy obedience, to begin to be partakers of that true reſt which ſhall be perfect in heaven, Heb.4.3,4. (or laid the foundation of).

E R.

Erre] Heb.3.19. *They doe alway erre in their hearts*, πλανῶνται, *They wander after the manner of wandring Stars*, for of this word come the *planets*. They are a vagrant and wandring people, ſtraying out of the way. He doth not ſay, *they have erred*, but *erre*: continuall erring; *alway*: not in their outward

ward lives and converſations only, but in their *hearts* which carryed the whole man after it. *Jones.*

E S.

Eſcape] Heb.2.3. *How ſhall we eſcape if we neglect ſo great Salvation?* How ſhall we avoid, be freed from, not draw upon our ſelves the vengeance of God? Certainly, with great difficulty, for the careleſſe neglect of the Goſpel pulleth down damnation. *Jonse.*

To eſtabliſh the earth] (Or laid the foundation thereof) to create the earth in a firm and ſtable condition, Heb.1.10.

2. To ſettle a thing that it may be perpetual, Heb.10.9. Heb.13.9. It is a *good thing that the heart be eſtabliſhed with grace, not with meats*, that is, It is a good and happy thing to have the heart truly ſetled in a ſtate of regeneration, and not to be taken up with frivolous diſquiſitions, concerning the choyce or cleanneſſe, and uncleanneſſe of meats. *Hall.* To place firm and fixed confidence in Chriſt, rather then in meats. *Pareus. Grace*, that is, either with the doctrine of grace, or elſe with thoſe graces which are wrought in the ſoul by the Preaching of the Word, or doctrine of grace; as faith, love, &c. *Annot.*

E V.

For ever and ever] Not for a long ſpace of time, but eternally, Heb.1.8. Alſo Heb. 10.12,14.

Evidence] Setting forth to the eye, or making after a ſort viſible, Heb.11.1. or, *conviction*, Joh.16.8. that is, whereby the ſoul of a beleever is aſſured of the certain truth of thoſe things which appear not unto ſenſe, becauſe it reſteth it ſelf upon the immutable truth of Gods Word, and the infiniteneſſe of his power. *Annot.* ἔλεγχος ſignifies the *demonſtration* that *convinceth* the ſoul throughly of the certainty and truth of ſuch things as by reaſon and natural parts are not ſeen, that is, by beleeving a man doth make a thing as it were viſible, being otherwiſe inviſible and abſent. It's a convincing demonſtration. *Leighs* Annot.

E X.

Example of diſobedience] The imitation or following of their diſobedience, and for the ſame to periſh, as thoſe diſobedient ones did, Heb.4.11.

Excellent] Heb.1.4. *a more excellent name then they*, Epheſ.1.21. Phil.2.9. that is, more honorable and glorious titles, and attributes or greater Honour, Power, Dominion, Majeſty and glory then the Angels. *Annot.*

To exhort] To ſtir up, and provoke unto duties, Heb 10.26.

Exhortation] Heb 12.5. *the exhortation*, or, *that conſolatory exhortation. Annot.*

E Y.

Eyes] Divine knowledge, or infinite underſtanding of God, Heb.4.13.

F A.

Fail] Heb.12.15. *Leſt any man fail of the grace of God, fall from*, marg. leſt any man languiſh in and come ſhort, of that grace of God, which he either had, or might have had; *Hall.* fall from or come ſhort of the free favour and mercy of God offered in the Goſpel, 2 Cor.6.1. Tit.2.11. or the doctrine of grace in the Goſpel. *Annot.*

To faint] To ſuffer ones heart and courage to ſink and fall, Heb.12.3.

Faith] That gift of God by which we firmly beleeve the whole Word of God to be true; but eſpecially the promiſe of ſalvation by Chriſt, with application of it to our ſelves, Heb.11.1. & 4.3. Heb.10.22.

Faith] Heb.11.6. *without faith it is impoſſible to pleaſe God.* Becauſe faith is that grace which unites us unto Chriſt, 2 Cor.13.5. Epheſ. 3. 17. *in whom God is well pleaſed with us*, Epheſ.1. 6. 2 Pet.1.17. Mat.3.17. *Annot.*

Faithful] One who is conſtant and leaveth not the elect till he have brought them to eternal life, Heb.2.17.

2. One which doth in every point according to that truſt and charge which God putteth in one, neglecting nothing which God commandeth him, Heb. 3. 3. *Moſes was faithful in Gods houſe.*

3. One which ſtandeth to his word, keeping truth, without failing or falſhood, Heb. 10.23. *For he is faithful that promiſeth.*

To fall] To periſh and be deſtroyed, Heb. 4.11.

To fall away] To oppoſe, or ſet himſelf againſt the grace of God, as a malicious adverſary, Heb.12.15. Alſo Heb.6.6. that is, by univerſal apoſtaſie into Judaiſm or Paganiſm, maliciouſly and deſpitefully contemning, perſecuting or oppoſing the faith of Chriſt; of whoſe truth they are convinced in their conſciences by the holy Ghoſt. *Annot.* This is to be underſtood of a wilfull malicious apoſtaſie, not from any temptation,

but out of meer hatred to the truth. *Leighs* Annot. If they ſhall fall away from all theſe points of doctrine mentioned before; if they reject the doctrine of repentance, counting it but a policy to keep men in awe withall; if they reject the doctrine of faith, counting it but a meer and idle device; that will have no uſe of the ſacred Miniſtry, to the which men were conſecrated by the Impoſition of hands; that ſay baptiſm is of no force, the water in the river is as good as the water in the font; if they make a mock at the Reſurrection, and the day of Judgement: it is impoſſible they ſhould be renewed again unto repentance. The Elect cannot ſin againſt the holy Ghoſt, neither doe all the reprobate. They that thus ſin muſt fall

1. *Toti.* They fall wholly both in their underſtanding and in their will; obſcuring the light which they have received, choking the good motions that were in them, with their whole will, might, and main, running againſt the truth they profeſſed.

2. *A toto*, from all the former gifts, from the whole body of the doctrine, that concerneth ſalvation, maliciouſly reſiſting it.

3. *In totum*, wholly and finally without recovery. *Jones.*

Father of Spirits] God the Author and Creator of our ſouls, Heb. 12 9.

Fathers of our fleſh] The men by whom we receive our bodies, as by active Inſtruments which God doth uſe in our generation, Heb. 12.9.

Faultleſſe] That, wherein nothing can worthily be required, as wanting or lacking, Heb. 8.7.

F E.

Fear] Extream terrours and horrour of minde, through expectation of eternal death, due for ſin, Heb. 2.15.

2. The thing which is feared, not without great anxiety and anguiſh of heart. Thus was Chriſt delivered from eternal death, that he was not ſwallowed up of it, as in the infirmity of humane Nature, he feared. See Mat. 26. & Joh. 12. Heb. 5.7. *He was heard from his fear.*

3. Religious awe, ſuch as is in good children towards their fathers, Heb. 12.2. *That we may ſerve him with fear.* Heb. 12.21. *Moſes ſaid, I exceedingly fear and quake.* Some conceive that this may be gathered from Exod. 19.14. Others, that the Apoſtle had it either by Tradition, as thoſe names of *Jannes* and *Jambres*, 2 Tim. 3.8. and the Prophecy of *Enoch*, Jude 14. or elſe by divine revelation, as *Moſes* had the hiſtory of the Creation, and of other things before his own time, *Annot.* Such is the Majeſty of God; that it makes the holieſt men in the world to quake becauſe of ſin in them. *Jones.*

Fearful looking for] Expectation full of dread and horror, Heb. 10.27.

Feet] Heb. 12.13. *Make ſtraight paths for your feet.* Go on evenly and ſteadily in this courſe of Chriſtianity, which ye have entred into. *Hall.* Stagger not, but goe firmly like ſtout men: goe not awry; goe on manfully in the profeſſion of the Goſpel, that no afflictions make you to halt. *Jones.*

Fell] Heb. 11.30. *By faith the wals of Jericho fell down.* Not one peece of the wall, but the whole, on every part and ſide of the City, in ſo much that it lay all open, and the *Iſraelites* entered in on all ſides at their pleaſure. This the Apoſtle aſcribeth to *faith*, and indeed it was wholly the work of faith. For what was the blaſt of the Trumpets of Rams horns to hurl down a City withall? What the compaſſing of it ſo many days together, *&c? Jericho* ſtood in the entrance of the land of *Canaan*, and as this their firſt victory came of faith, ſo did all the reſt. Faith then is the beſt weapon to goe to war withall, whereby we muſt depend upon God, how mean ſoever the means be, where this is, even wals are no ſtrong munitions. *Jones.*

Fellows] Godly Chriſtians, which by grace communicate with Chriſt in his merits, being thereby heirs of God, even fellow-heirs with Chriſt, Heb. 1.9. *Above thy fellows. Above*, not by meaſure, but in fulneſſe, that all others *of his fulneſſe might receive grace for grace. Fellows*, all men; becauſe all men are his *fellows*, in reſpect of our humane nature which he aſſumed; or, all thoſe who have received the Spirit of God; or all Kings, Prieſts, and Prophets, becauſe thoſe in ancient times were wont to be *anointed.* Now our Lord Chriſt being a King, Prieſt, and Prophet, *thoſe* in an eſpecial manner, may be called his *fellows. Annot.*

Fellowſhip] The gathering together of the faithful in a publike place, for the hearing of the Word, publick Prayer, adminiſtration of Sacraments, and diſtribution of Alms, Heb. 10.25.

F I.

Fiery] Heeb. 10. 27. *And fiery indignation which ſhall devour the adverſaries,* πυρὸς ζῆλος, *the extream heat of fire*, the *zeal* or *fervency of fire, violent fire* ſaith the *Genevah* Tranſlation, that is, that wrath and indignation of God, which

which ſhall be as a conſuming fire to devour the wilful adverſaries of the truth. *Hall.* The Scripture often ſetteth forth the pains of hell by the metaphor of fire, not that there is any elementary fire there, but for that the torments of fire are moſt grievous. *Pareus.*

Fight] Heb. 11.34. *waxed valiant in fight*, as *Joſhua*, the *Judges*, *Kings*, *David*, *Aſa*, *Jehoſaphat*.

Figure] Heb. 9.9. *which was a figure for the time then preſent*, or, *which parable was for*, that is, which ſimilitude or type of the High-Prieſt, of the Tabernacle, and of the furniture and ſervice thereof, was *for the time then preſent*, that is, of the nonage or minority of the Church. *Ann.* Heb. 11.19. *from whence alſo he received him in a figure*, Gr. *parable*, or, *after a ſort*, which is to be underſtood either of *Iſaac*'s iſſuing from the dead body of *Abraham* and *Saras* dead womb, Rom. 4.19. or of his neerneſſe unto death, when his father was about to ſacrifice him, Gen. 12.10. *Annot.*

To finde grace] To finde help and comfort in our need through the favour and free love of God, Heb. 4.16.

Finiſhed] Heb. 4.3. *Although the works were finiſhed from the foundation of the world.* Though the work of creation was finiſhed in the beginning of the world, and Gods ceaſing from his work of Creation, or reſt on the Sabbath come and gone, (as alſo that reſt whereunto *Joſhua* brought the children of *Iſrael*, that is, their reſt in the land of *Canaan*) yet was there another *reſt*, (whereof the former were but types and ſhadows) which God calleth his *reſt*, even that ſweet complacency and contentment which he takes in his bleſſed Saints, and their glory with him. *Annot. Dickſon. Hall.*

Finiſher] Heb. 12.2. *Jeſus the Author and finiſher of our faith*, If Chriſt be both the author, beginner, leader, and finiſher of our ſalvation, what is left to us? juſt nothing. Therefore the whole praiſe muſt be aſcribed to him alone, Joh. 15.3. Phil. 1.6. *Jones.* He is tearmed the *Author* and *finiſher of our faith*, for that in him all the things that we beleeve, are perfect and compleat. He is the onely object of our faith, and therein confirms us for our ſpiritual combate. *Hunnius.*

Conſuming fire] The moſt ſevere God, who is like a fire to conſume and deſtroy the wicked contemners of his Word, Heb. 12.27.

Flame of fire] The holy angels of God, endowed with a ſtrong, agile and active Nature, like unto a flame of fire, Heb. 1.7.

Firſt begotten] Chriſt, as Mediator, who is called elſewhere the firſt begotten among his Brethren, for his preheminence over them, Heb. 1.6.

F L.

Fleſh] Heb. 2.14. *Partakers of fleſh and bloud*, underſtand hereby mans humane nature ſubject to weakneſſe, miſery, and death. So Mat. 10.17. Gal. 1.6. Epheſ. 6.12. *Annot.* Heb. 12.9. *We have had fathers of our fleſh*, that is, bodies, Rom. 2.18. 1 Cor. 5.5. Epheſ. 6.5. 1 Pet. 4.6. *Annot.* Heb. 5.7. *Who in the dayes of his fleſh*, that is, of his humiliation, while he was ſubject to our common, humane, yet blameleſſe infirmities. *Annot.* Heb. 10.20. *through the vail*, that is to ſay, his fleſh. Humane nature, Pſal. 16.9. and 27.2. Joh. 1.14. called *fleſh*, becauſe of the infirmities and weakneſſes thereof, Pſal. 78.39. And whereby his Divine nature was vailed and covered over; even as the Ark of the Covenant, the Mercy-ſeat, and the moſt holy places were by the vail. *Annot.* Heb. 9.13. *ſanctifieth to the purifying of the fleſh*, that is, freeing thoſe who uſed them (the carnal ordinances) from legal pollutions and irregularities. *Annot.*

F O.

To follow] To come after others, in beleeving and living well, as they have given us example, Heb. 6.12. & Heb. 12.8.

Foot] Heb. 10.29. *Who have trodden under foot the Son of God.* In treading his Truth under their feet, by a malicious reſiſting and perſecuting thereof, they doe as it were tread Chriſt himſelf under their feet; or, thereby they ſhew ſuch a ſpiteful minde againſt him, that they would (if it were poſſible) pull him out of heaven, and trample him under their feet, for that which we reject and forſake, that we hold as impure, and unholy in Gods worſhip. *Annot.*

Footſtool] That which is put under the feet of him that ſitteth, to tread upon it: The meaning is, that al Chriſts enemies, even to Death which is the laſt, ſhall be ſubdued unto him for ever, as *Paul* teacheth, 1 Cor. 15.16. Heb. 1.13. & 10.13.

Footſtool] Heb. 1.13. *Until I make thine enemies thy footſtool*; It is an alluſion to a cuſtom in the Eaſtern parts, where they were wont to put their feet upon the necks of thoſe whom they conquered. So that hereby we are to underſtand that perfect victory which Chriſt had over all his enemies, Joh. 10.24. 2 Sam. 22.41. Iſai. 8.8. *Annot.*

Forerunner] Heb. 6.20. *Whither the forerunner is for us entred*, that is, Chriſt, ſo called, becauſe he is aſcended into heaven, to prepare manſions for us, Joh. 14.2,3. *Annot.*

To forſake the promiſe] Not to beleeve, give credit to the word of promiſe, Heb.4.1. In the laſt Tranſlation the words are thus rendered, *leſt a promiſe being left us.*

To forſake one] To deny help, or refuſe to ſuccour him in his need. Heb.13.5.

Found] Heb.11.5. *And was not found, becauſe God had tranſlated him, Enoch was not found* in any place here upon the earth. He was taken from one place, and put into another; from earth, and placed in heaven. It's like ſome ſought for *Enoch*, but a writ of *non inventus* was returned. *Jones.* Heb. 12.17. *he found no place of repentance*, or *way to change his minde.* marg. All that *Eſau* could doe or ſay, could not make his father to repent. *Jones.* To reverſe or call back his bleſſing, wherewith he had bleſſed his younger brother *Jacob* above him. *Annot.*

Foundation of repentance] The doctrine of repentance, as it is a principle and foundation, Heb.6.1.

Foundation of the world] The beginning when the world was firſt made of nothing, Heb.4.3.

F R.

Fruit of righteouſneſſe] Life eternal, which is a fruit of a righteous life. Heb.12.11.

G A.

Gazing] Heb.10.33. *Made a gazing ſtock*, or *placed*, or *ſhewed upon theaters*, or *ſtages*, underſtand it either *metaphorically*, as it were ſo handled; or *properly*, for it was the cuſtom of the heathen, to ſet Chriſtians upon Theaters or Stages, to be ſcorned and laught at, ſee 1 Cor.4.9. *Annot.* A *metaphor* taken from them (ſaith *Ribera*) who were ſent into the Theater, that is, into the publick ſight of all the Citizens to fight with beaſts, or with one another mutually, as the *gladiators*, which all beheld with delight, and likewiſe obſerved diligently how they fought. *Leigh.* Annot.

G E.

Generation] A Nation or people living together in ſome one age, Heb.3.10.

G H.

Partakers of the holy Ghoſt] To enjoy the knowledg of the Word by the beneſit and inlightening of the holy Ghoſt, Heb.6.4. that is, of the Gifts of the holy Ghoſt, mentioned chap.2.4 *Annot.* Of the common gifts of it, (for even of thoſe the holy Ghoſt is the Author, as dwelling amongſt profeſſors, and diſtributing good things unto all profeſſors that are in the viſible houſe of his Church. *Dickſon*) Something they have ſo like ſanctification, that both themſelves and others may think them truly ſanctified. *Leighs* Annot.

G I.

Gift] Heb.6.4. *and have taſted of the heavenly gifts.* Have in ſome ſlight meaſure been ſenſibly endowed with thoſe divine gifts, which are wont to lead the way to ſaving graces. *Hall.* It is one thing to drink or eat, another to *taſt*, Mat.27.34. men may *taſt* that which they ſpit out again; *Jonathan* did but *taſt* the honey. *Heavenly gift*, that is Chriſt, who is called the gift of God, Joh.4.10. ſee Joh. 6.38,50. *Leighs* Annot. Some underſtand hereby ſome peace & tranquillity of conſcience, ariſing out of a hope that their ſins were pardoned; others underſtand it of faith which is the gift of God, Epheſ.2.8. as ſome doe of Chriſt. *Annot.*

Gifts] Sacrifices and oblations freely given unto God, to honor him withall, Heb. 5.1. & 11.4.

G L.

Glory] The high excellency and dignity of Chriſt, being exalted at the right hand of his Father above all creatures, Angels and men, Heb.2.9.

Glorified] Heb.5.5. *So Chriſt glorified not himſelf*; namely, by intruſion into his Office. He that uſurpeth a calling doth glorifie himſelf, and taketh the honour that is not given him, for which he muſt give a reckoning. *Dickſon.*

G O.

Living God] That God, who in himſelf liveth, and is the Author and Fountain of all that doe live, Heb.3.12.

To ſee God] To enjoy the eternal bleſſedneſſe in heaven, which conſiſts in the viſion of God, Heb.12.14.

Godly] Heb. 12.28. *Serve God with godly fear*, an holy awe and filial fear of his Divine Majeſty. It is not enough that we doe ſuch works as belong to Gods ſervice, but we muſt take heed to the manner of doing them, that they be done with reverend regard to God in ſuch a godly fear, as may make us circum-

circumſpectly handle, and meddle with his ſervice, as the word importeth, *Dickſon.*

G R.

Grace] The ſenſe and feeling of the favour of God, being reconciled unto us by Chriſt, Heb. 13.9.

2. Faith which proceedeth from the grace of God, Heb. 12.28.

3. The free benefit of God, Heb. 2.9.

Throne of Grace] God the Father, favourably imbracing us, and being ready to hear us, for and through Chriſt his Son, Heb. 4.14.

Great] Heb. 2.3. *If we neglect ſo great ſalvation*, that is, the knowledge, Luk. 1.77. or the Word, Act. 13.26. or the Goſpel of ſo great ſalvation, Epheſ. 1.13. our eternal redemption and freedome from the bondage of ſin, Satan and death, called *Great* in compariſon of all temporal and corporal deliverances. *Annot.*

Grieved] Heb. 3.10. *I was grieved with that generation*, that is, was *grievouſly offended, I abhorred. Annot.*

Grievous] Heb. 12.11. Gr. *of griefs.*

Ground] Subſtance or ſuſtenance, cauſing a thing in ſome ſort to exiſt, and be, which is not yet, Heb. 11.1.

H A.

Halting] Not the negligent onely and ſlow, but they which hang between two, inclining to the Goſpel, and to the Law alſo, Heb. 12.13. The word *halting* is *lame*, in the new Tranſlation, *Leſt that which is lame be turned out of the way*, that is, leſt ye come once to halt betwixt truth and errour, God and the world; ye be at the laſt utterly perverted. *Hall.*

Hand] Heb. 8.9. *In the day when I took them by the hand*, as a tender compaſſionate Father to guide his weak childe. *Annot.* Heb. 1.3. *Sate down on the right hand of the Majeſty on high.* Herein the Apoſtle alludeth to the cuſtome of Kings, who place him at their right hand, whom they put next in authority and power under them; ſo that hereby is denoted the Supreme and high dignity, power, and dominion, which Chriſt obtained when he aſcended into heaven, chap. 12.2. Matth. 26.64. Rom. 8.34. Col. 3.1. *Annot.*

Hands] The revenging power of God, Heb. 10.31.

2. Heavenly glory and majeſty, Heb. 12.2.

3. The Almightineſſe of God, Heb 1.10.

4. Sluggiſh and ſloathful mindes, Heb. 12.13. *Hands hanging down.*

Hang down] Heb. 12 12. *Lift up the hands which hang down*, &c. Iſa. 35.3. Job 4.43. Take heart and courage, faint not, or give not over, becauſe of the ſharpneſſe of your afflictions: or, it may be here, as verſ. 4. the Apoſtle alludes to thoſe combates of the Heathen, wherein it was a token of yeelding, when a man hung down hands; or to thoſe who run in a race, following the former ſimilitude, ver. 1. or it may be both, lift up your hands to fight, and your feet to run. *Annot.*

Hard to be uttered] Not eaſie to be unfolded and declared, but very difficult things, Heb. 5.11.

To harden] To refuſe obſtinately, or with an obſtinate heart, Heb 8. *Harden not your hearts*, Contemn not his voyce, but beleeve it, cleave faſt and be obedient unto it, Zech. 7.11, 12. Act. 7.51. where *reſiſting* is oppoſed unto it. *Annot.*

Harmleſſe] Heb. 7.26. ἄκακος, one that doth no hurt; free from all malice, deceit, fraud, or deſire to harm any, is moſt true of Chriſt; *who did no ſin, neither was guile found in his mouth*, 1 Pet. 2.22.

H E.

Healed] Heb. 12.13. *but let it rather be healed*, that is, be careful rather upon the ſenſe of your doubts, or complaints, to receive full ſatisfaction and due incouragement. *Hall.*

To hear his voyce] To beleeve and obey the voyce of Chriſt being uttered and heard, Heb. 3.7.

Heard] Heb. 5.7. was *heard in that he feared*, Pſal. 34.4. *was heard*, that is, *delivered*, as Pſa. 22.21. *in that he feared*, or, *for his piety*, or, *for his pious fear*, from that which he ſo *piouſly and mightily feared*, viz. that cup of anguiſh, thoſe unknown pains that he ſuffered in his agony, when the whole power of darkneſſe ſet upon him, from this he was delivered, Luk. 22.43. Joh. 12.27. or in *reſpect of his pious fear*, Iſa. 11.2. *Annot.* See *fear.*

Evil heart] An heart of unbeleef, which diſtruſteth God in his Word, Heb. 3.12.

True heart] An heart touched with a true ſenſe of ſin and miſery, Heb. 10.22.

Heaven] Angels the Inhabitants of heaven, who ſhall wonder at the ſtrange and great alteration which the Goſpel ſhall make, Heb. 12.26.

To enter into heaven] To pierce through theſe viſible heavens, and to paſſe into the Supreme

Supreme and higheſt heavens, Heb. 14. 4.

From heaven] Heb.12.25. that is, Chriſt who came from heaven Joh. 3. 13. as *by him that ſpake on earth*, (or from the earth) *Moſes* is to be underſtood. *Annot.*

Heavenly Jeruſalem] Heb.12.22. ſo called,

1. Becauſe it cometh from heaven, through Gods effectual calling, Rev.3.12. & 21. 2,10.

And 2. becauſe it ſhall aſcend to heaven, Col.3.4. *Annot.*

Heavenly things] Doctrine, Miniſtery of the Goſpel, Sacraments, Prayers, yea the Church and company of the faithful, Heb. 9.23. Some underſtand hereby Chriſt himſelf, and thoſe ſpiritual bleſſings which the faithful obtain through faith in him. For Chriſt himſelf was conſecrated, or made perfect through ſufferings, chap. 2. 10. Others underſtand the Church under the Goſpel, and thoſe ſpiritual graces whereof the members are made partakers therein (the Church under the Goſpel being called the *heavenly Jeruſalem*, chap. 12. 22. and thoſe graces being called *ſpiritual bleſſings in heavenly places*, Epheſ. 1.3.) others underſtand heaven it ſelf, whereinto Chriſt entred, verſ.24. *Annot.*

Heed] Heb.2.1. *We ought to give the more earneſt heed to the things which we have heard*, we ought to intend our mindes, that the things may be imprinted in our hearts, and practiſed in our lives, we ſhould abound more in hearing, attention, and practiſe then they did in the time of the law? we ſhould excel them by a more rare and ſingular attention: for though the things are the ſame, yet the party is not the ſame, by whom they are delivered. *Jones.*

Heir of all things] Equal poſſeſſor and Lord of all things, created together with God the Father, Heb.1.2.

Heirs of the promiſes] Godly Patriarchs, and other holy men, to whom Gods promiſes were made and kept, Heb 6.17.

Heir of righteouſneſſe] One which is partaker of the righteouſneſſe of God, and of eternall life flowing from thence, Heb. 11. 17.

Heirs of ſalvation] Such as ſhall poſſeſſe eternal life in heaven, Heb.1.14.

H I.

High] Heb.7.1. *Prieſt of the moſt High God*, that is, in eſſence and glory above all creatures; ſo God is is often called in oppoſition to the falſe Gods of the Heathen. *Annot.*

Higher] Heb.7.26. *made higher then the heavens*, ſome expound it thus, that is, a moſt high and excellent man, but it is rather to be referred to the place where he miniſters: he is exalted above all thoſe adſpectable heavens, Epheſ.4.10. he is made higher then them, and executes the Office of an High-prieſt for us in the higheſt heavens, where he makes continual interceſſion for us. *Jones.*

Higheſt places] The third heaven, which is the ſeat of Gods glory, Heb.1.3. In the laſt Tranſlation the words are not *higheſt places*, but *on high*.

H O.

Holineſſe] A quality created in the heart by the holy Spirit, cleanſing and purifying them, that they may purely worſhip God, Heb.12.14.

2. An uncreated quality, even the moſt perfect purity of Divine nature, Heb.12.10.

Holy brethren] Heb. 3. 1. Such as were made holy by Jeſus Chriſt the holy one of God, 1 Cor.6.11. and he cals them *brethren*, not by merit, in reſpect of their carnal generation; but becauſe they were all partakers of the ſame holy and precious faith with him. *Annot.*

Honor] The dignity and exaltation of Chriſt above all creatures, Heb.2.8.

2. The office of high Prieſt, which is an honorable calling, Heb.5.4.

Honorable] Heb.13.4. *Marriage is honorable in all*, In all of what condition ſoever they be, high or low, rich or poor, Magiſtrate or ſubject, Miniſter or people, no eſtate, no trade, no degree is excluded from it.

It is *honorable*, becauſe 1. It was inſtituted by the moſt honorable *Perſon*, namely by God Almighty.

2. It was ordained in the moſt honorable *place*, that ever was on the face of the earth, namely in Paradiſe, the Garden of the Lord.

3. It was appointed in the moſt honorable *time* that ever was, in the time of innocency.

4. It was preſerved in the moſt *dangerous time* that ever was, in the great deluge that overflowed the whole world.

5. It was honoured with the *preſence* of our Saviour Chriſt, and graced with the firſt miracle that he wrought.

6. By the judgement and practiſe of all Nations it is ratified to be an honorable *eſtate*.

It hath honorable *effects*; by it the number of Gods elect is accompliſhed, the Kingdome of heaven repleniſhed, the Church is furniſhed with worthy Preachers, &c.

8. It is an excellent means to keep our veſſels

veſſels in holineſſe and honour, as we are commanded, 1 Theſſ. 4.4. *Jones.*

Hope] Eternal life which we hope for, Heb. 3.6. See *common Dictionary.*

2. The gift of hope, whereby we look certainly for ſalvation, Heb. 10.23.

To hold faſt the hope] With perſeverance to embrace eternal life which we hope for, Heb. 6.18.

Hoped for] Heb. 11.1. *Faith is the ſubſtance of things hoped for*, or *ground*, or *confidence*, or *expectation*; the *expectation of that which is hoped for*, and *the hope of things which are not ſeen.* Becauſe faith aſſents not only to the promiſes of God, as true, but likewiſe as good, and that above all which the world can yeeld unto us. *Annot.*

Houſe] An earthly habitation of Timber and ſtone, put together for one to dwell in, Heb. 3.4.

2. The Church of God here in earth, which is like unto an houſe, Heb. 3.2.

J E.

Jeſus] *Joſhua*, the Captain of Gods people after *Moſes*, under whoſe conduct the *Iſraelites* were brought into *Canaan*, Heb. 4.8.

I F.

If] Heb. 4.5. *If they ſhall enter into my reſt*, as the particle *if*, in verſ. 3. is to be underſtood *negatively*, *If they ſhall enter into my reſt*, they ſhall not enter into my reſt; ſo in this it's to be underſtood *affirmatively*, as if he had ſaid, *if they ſhall enter my reſt, it ſhall be well with them. Parens.* The true faithful ones ſhall enter thereinto. Thoſe did not enter into the land of promiſe; Theſe did into heaven.

I G.

Ignorant] Such as have ſinned, of what ſort or in what kinde ſoever, Heb. 5.2.

I L.

Illuminated] Heb. 10.32. *after ye were illuminated*, that is, converted to the faith of Chriſt, Act. 26.18. 18. Epheſ. 3.9.

I M.

Image] Heb. 1.3. *The expreſſe Image of his Perſon.* There is nothing in the Perſon of the *Father*, but it is expreſſed in lively colours in Chriſt. He that beholdeth the one, beholdeth the other, Joh. 14.9. Col. 1.15. The eternity of the God-head, his wiſdome, power, juſtice, and goodneſſe may be ſeen in Chriſt. *Jones.* See *Ingraved form.*

Imbraced] Heb. 11.13. *Were perſwaded of them, and imbraced them*, laid hold on them. It may be an alluſion to the cuſtome of ſaluting one another by embracings or laying hold of each other. Some are of opinion that the Apoſtle alludes to the cuſtome of *Mariners* who when they ſee land, joyfully ſalute it though afar off. *Annot.*

Impoſſible] Heb. 6.4. *It is impoſſible for thoſe who were once enlightned*, &c. namely, in reſpect of Gods wiſdome and juſtice, giving them up unto an impenitent heart. *Annot.*

I N.

Inferior to Angels] One which for a time humbled himſelf, and took on him the form of a ſervant, and was crucified, Heb. 2.7, 9. See *little lower.*

Infirmities] Sins, and all conſequnts or effects of ſin, both body and ſoul miſeries, Heb. 4.15.

Ingraved form] The perſon of the Son, lively repreſenting the perſon of the Father, as an Image ſet in waxe, doth reſemble the form or figure of the ſeal, Heb. 3.1.

I O.

Joy] Heb. 12.2. *for the joy that was ſet before him, viz.* which by his ſuffering, he was not only to attain unto himſelf; but likewiſe to make others partakers thereof, Luk. 24. 26. 1 Pet. 1.11.

With Joy] Not only with patience, but with cheerfulneſſe, being glad that they were counted worthy to ſuffer for Chriſt, Heb. 10.34.

Joynts and marrow] The moſt inward, hidden, and ſecret parts and powers of a mans ſoul, Heb. 4.12. By the *joynts*, he meaneth the *minima* the leaſts things; and by the *marrow* the *intima*, the moſt ſecret and inward things. *Leigh.* Annot.

J U.

To Judge his people] To govern the Church by protecting it, and taking vengeance upon the enemies of it, Heb. 10.30.

Judgement] Heb. 9.27. *and after this the judgement*, underſtand this of every mans particular judgement preſently upon his death, *Annot.*

Juſt] A perſon that is righteous, by beleeving in Chriſt, Heb. 10.38.

K I.

King] Heb.7.1. *King of Salem.* Herein *Melchiſedech* was a type of Chriſt, becauſe he was both a King and a Prieſt. And for *Salem* ſome are of opinion, that it is that place which is called *Sichem*, Gen.33.18. and that it is that *Salem* mentioned, Joh.3.23. a place neer unto *Jordan*: but it is moſt probable that it was that place which afterward was called *Jeruſalem*, for *Salem* and *Sion* was all one, Pſal. 76. 2. Now *Sion* is *Jeruſalem*. *Annot.*

To receive a kingdome] To lay hold upon the inheritance of heaven, Heb.12.28.

Scepter of his kingdome] The adminiſtration and government of Chriſts Church in earth, Heb.1.8.

K N.

Weak knees] Feeble, remiſſe, and ſloathful mindes, Heb.12.12.

To know] To underſtand the will of God in ſuch ſort, as to beleeve and live thereafter, Heb.3.10.

Knowledge] Heb.10.26. *After that we have received the knowledge of the truth.* The *ſin againſt the holy Ghoſt* is deſcribed in this verſe, not to be any particular ſin againſt the Law, but *againſt the Goſpel*; not a ſin againſt ſome point of Truth, but againſt (*the Truth*) *Chriſts whole doctrine*; not of infirmity, but *wilfully*; not of raſhneſſe, but *of deliberation*; *wittingly and willingly*; not of ignorance, but after *illumination* and *profeſſion*; ſuch as *Jews* turned Chriſtians, revolting from Chriſtianity, back again to their former hoſtility againſt Chriſt, did commit. *Dickſon.*

L A.

Labour] Heb.11. *Let us labour to enter into that reſt*, that is, diligently, or with all our might; or, let us ſtudy and uſe our beſt endeavour, Luk.13.24. *Annot.*

Land of promiſe] Heb. 11.9. The land of *Canaan*, whereof God had made him a promiſe, Gen.13.15.

Laſt dayes] All the time between the firſt and ſecond coming of Chriſt, Heb.1.1.

Law] The whole Levitical rites and ceremonies, Heb.10.1.

2. The preſcript and appointment of the Law, Heb.10.8.

3. The will of God revealed in the Moral Law, which is ſaid to be put or written in our mindes, when our wils are effectually renewed and framed to begin obedience to it, Heb.8.10.

Lay aſide] Heb.12.1. Gr. *laying aſide*, or, *putting off*; as Epheſ. 4. 22. It is an alluſion unto the cuſtome of thoſe, who being to run a race, put off, and caſt away all things burthenſome and troubleſome. *Annot.*

Laying on of hands] The whole miniſtry of the Church, and order of Church policy, Heb.6.2. This is uſually called *Confirmation*, which ſtood

1. In examining thoſe who had been baptized, what progreſſe they had made in the doctrine of Chriſtianity.

2. In praying for them, that God would continue them in the faith, and give them more grace, ſtrengthening them by his holy Spirit. Now when the chief Paſtor or Paſtors of the Church prayed for them, they *laid their hands upon them*, whence the Apoſtolical conſtitution was called, *the laying on of hands*. Or underſtand thereby a certain ceremony uſed in the Ordination of Miniſters. *Annot.*

L E.

Learned] Heb.5.8. *Though he were a Son, yet learned he obedience, by the things which he ſuffered*, that is, Though being the natural and eternal Son of God, he was repleniſhed with all perfection of graces and vertues; yet that he might be a merciful High-prieſt for us, he was willing by the experience of his ſufferings, to be tutored to an exact obedience. *Hall.* Patiently to ſubmit his will unto his Fathers.

Leave] Heb.13.5. *I will never leave thee*, &c. which promiſe was made unto *Joſhua*, Joſh. 1.5. And hence it appears that *particular promiſes may be generally applyed, when the thing promiſed appertains unto all*, ſee Rom. 15 4. *Annot.* Heb.6.1. *leaving the Principles of the doctrine of Chriſt.* Not caſting them for ever behinde our backs, ſuffering them to ſlip quite out of our memories; but not ſtaying only upon theſe, let us goe forward, as good travellers in our Chriſtian race. *Annot.*

Leſſe] Heb.7.7. *The leſſe is bleſſed of the better*, The Original rendered *the leſſe*, is of the newter gender, but put by an Enallage for the

the maſculine, as Epheſ. 1. 10. *bleſſed*, that is, by way of Prieſtly Office; but otherwiſe by way of common charity, the *leſſe* did bleſſe the greaaer. *Annot.*

L I.

Liberty] Heb. 13. 23. *Our brother Timothy is ſet at liberty.* Hence it is certain that the ſubſcription of this Epiſtle is ſuppoſititious, becauſe what need ſhould there be of certifying that *Timothy* was ſet at liberty, if ſo be that this Epiſtle was ſent by him? *Annot.*

To be lightened] to be endowed with the true knowledge of God, but not effectual, to the converſion of the heart, Heb. 6. 4.

Like] Heb. 2. 17. *In all thing it behoved him to be made like unto his brethren,* (in excepted, ch. 4. 15.) Hereby we are given to underſtand that Chriſt was perfect man, conſiſting of a humane body, and a humane ſoul, ſubject to all the common infirmities and weakneſſes of both; or all thoſe infirmities, whether of body or ſoul, which imply neither pollution nor impotency in his ſufferings. *Annot.* Heb. 7. 3. *made like unto the Son of God,* or, tranſformed and turned out of his proper ſhape and likeneſſe, that he might be like unto the Son of God. *Annot.* In the particulars mentioned in this verſe, reſembling the Son of God. *Hall.*

Fruit of Lips] The Sacrifice of praiſe and thankſgiving. Heb. 13. 15.

Little lower] Heb. 2. 7, 9. *Thou madeſt him a little lower then the Angels,* who *was made a little lower then the Angels,* or, *a little while inferiour.* The Original both in the *Hebrew* and in the *Greek* ſignifieth both a *little deal*, as Gen. 18. 4. & 24. 17. Joſh. 6. 7. and, a *little while*, as Gen. 30. 30. Exod. 17. 4. Levit. 25. 52. Luk. 22. 58. Act. 5. 34. and the place may be underſtood of *both*, according to the two fold ſenſe, or, as theſe words ſpeak of the baſeneſſe and dignity of man, we may underſtand them of a *little deal*, but according to the Prophetical ſenſe: as they ſpeak of Chriſt we may underſtand them a *little while*, and of a *little deal. Annot.*

Little while] A very ſmall ſpace of time, and then the reward will come to all ſuch as be conſtant, Heb. 10. 37.

Live] Heb. 10. 38. *Now the juſt ſhall live by faith*, that is, ſhall ſuſtain himſelf by expectation of the promiſes. [*Leighs* Annot. Heb. 7. 8. *Of whom it is witneſſed that he liveth*, becauſe his death is not recorded. *Annot.* Heb. 10. 20. *living way*, that is, everlaſting way, which ſhall never fail, Joh. 4 10. & 6. 51. & 7. 38. and which ſhall bring into eternal life. *Annot.*

To live] To enjoy eternal life in heaven, Heb. 10. 38.

Lively] Operative, effectually to pierce their hearts, which hear the word, either to convert, or to convict and harden them, Heb. 4. 12.

L O.

Look] Heb. 9. 28. *unto them that look for him*, that love and look for his glorious appearance. *Hall.* That look for him with faith and fervency, Heb. 12. 2. *looking unto Jeſus.* The Original word ſignifieth an *averting or drawing off the eye from one object to another.* In our Chriſtian rule we muſt take off our mindes from every thing which might divert and diſcourage us, and we muſt fix them upon Chriſt for our imitation. *Annot.*

Love] Heb. 6. 10. *Labour for love*, 1 Theſ. 1. 3. becauſe they manifeſted their love with much danger, and through many diſcouragements. *Annot.*

M A.

Made] Heb. 1. 2. *By whom he made the worlds*, that is, created, (as Joh. 1. 3. Col. 1. 16.) the worlds continuation through its ſeveral ages, and all things viſible and inviſible, meaſured by time, or whatſoever hath any duration or ſucceſſion, ch. 11. 3. Neh. 9. 6. *Annot.*

Higheſt Majeſty] Supreme and moſt ſoveraign greatneſſe, ſuch as is proper unto the God-head, Heb. 1. 3. or, of God the Father.

Every man] Heb. 2. 9. *ſhould taſte death for every man*, or *every thing*, or *creature*, who all theſe be, the context ſheweth.

1. Sons that muſt be led unto glory, verſ. 10.
2. Chriſts brethren, verſ. 11.
3. Such children as are given of God unto Chriſt, v. 13. Some Proteſtant Divines urge this Scripture to ſhew that Chriſt dyed for all, though not equally for *Judas* as for *Peter.* Some diſtinguiſh thus, they ſay Chriſt is *ſufficiens remedium*, there is vertue enough in Chriſt, but not *ſufficiens medium*, becauſe beſides the work of Chriſt, there is required faith to apply it, Mark. 16. 16. *Leighs* Annot. Dr. *Hall* hereby underſtandeth Gods faithful ones.

Manifeſt] Open, bare, eaſie to be ſeen, as a face uncovered, Heb. 4. 13.

After divers manners] Not fully and all at once, in perfect clearneſſe, but by little and little, till at laſt the Sun of righteouſneſſe, Chriſt,

Chriſt, did ariſe in the preaching of the Goſpel, which brought a full Revelation, Heb. 1.1. Thereby is meant thoſe ſeveral and different kindes or ſorts of revelation, whereby the Word of God was revealed, as ſometimes by Angels, ſometimes by Viſions in the day, ſometimes by dreams in the night, &c. ſometimes more plainly, ſometimes more obſcurely, Numb. 12. *c. Annot.*

M E.

Strong meat] More perfect doctrine, ſet down exactly and at large, to feed ſtrong Chriſtians withall, Heb. 5.12.

Melchi edec] A man ſo called, who was both Prieſt of the high God, and the King of *Salem*, which was afterwards *Jeruſalem*, Heb. 5.10, 11. Heb 7.1, 2.

Melchiſedec] Heb. 7.1. *This Melchiſedec*, &c. The things ſpoken of him, verſ. 3. are not to be underſtood ſimply and abſolutely, but by a figure.

1. Becauſe the Scriptures mention no more who were *Jobs*, or the *three childrens*, then it doth who were his Parents.

2. Becauſe he being a type of Chriſt, hath eternity aſcribed unto him by reaſon of Chriſt, who as he is man hath no Father; and as he is God, hath no mother; and as he is the eternal God, hath no beginning of days. Some think that this *Melchiſedec* was *Sem* the ſon of *Noah*, for he was living when *Iſaac* was 50. years old. He was without beginning in the new world, for he was born in the old; & without end in the old world, becauſe he continued in the new after the flood. *Leigh's* Annot. See Mr. *Broughtons* Treatiſe of *Melchiſedec*, proving him to be *Sem*, wherein divers opinions touching him, are mentioned and confuted: and he is found to have outlived *Abraham*, his Nephew in the 10. degree, thirty and five years. See alſo Mr. *Gregory* his *Notes* and *Obſervations* upon ſome paſſages of Scripture, Epiſtle to the Reader, where he quoteth an *Arabick* Author ſetting down his Genealogy thus, *Melchiſedec ſon of Heraclim, which was the ſon of Phaleg, which was the ſon of Eber*, which was *the ſon Arphaxat*, &c. and *Another* that maketh him directly ly to be the ſon of *Phaleg*, interpreting the ἀγενεαλόγητος in Heb. 7.3. not *without deſcent* or *pedegree*, as we. He is not therefore ſaid (ſaith he) to be without father or mother, as if he had none, or no known ones, but becauſe he *hath no father or mother put down among the reſt of the Genealogies*. If any alleadge that the Genealogy of *Sem* is deſcribed, as that he was the ſon of *Noah*, &c. it may be anſwered, that his Genealogy is not ſet down under the name of *Melchiſedec*.

Men juſt and perfect] True beleevers, and godly perſons, Heb. 12.23.

Without mercy] Without ſparing or pardon at mans hands, Heb. 10.28.

Meſſengers] Perſons ſent by Commiſſion to execute Gods Decrees in comforting the godly, and puniſhing the wicked, ſuch are the Angels, Heb. 1.7. The word is *Angels* in our laſt Tranſlation.

M I.

Midſt] Heb. 2.12. *In the midſt of the Church will I ſing praiſes unto thee*, that is, in the midſt of the Congregation of the Saints, as out of them, and by them as my members will I praiſe thee. *Titelman.*

Milk] Eaſie Doctrine, ſhortly and familiarly taught, Heb. 5.12.

Minde] Heb. 8.10. *I will put*, (Gr. *give*) *my laws into their minde*, &c.

1. The Law is not in any mans heart by nature; there is not a principle and rule of conformity within, Rom. 7.9.

2. The Spirit of God makes uſe of the Law, to put a ſutable diſpoſition into the heart, to what the Law requireth.

3. In converſion the Lord puts the whole Law into the heart: there is a conformity to the Law in all things.

4. The Lord ſo puts it there, that he writes it; by which expreſſion he ſignifies, that it ſhall for ever abide there. It is an alluſion (ſaith *Eſtius*) unto the two Tables of the Law. They were firſt written by the finger of God, and then put into the Ark; ſo God firſt writes the Law in our hearts, and then puts it in our mindes. *Leighs* Annot.

Miniſters] Servants which by their Miniſters doe help the elect, Heb. 1.7. 14.

M O.

Mount Sion] The Church of Chriſt, whereof Mount Sion was a figure, Heb. 12.22.

N A.

Naked] Open or plain to be perceived, Heb. 4.13. γυμνα, *naked*, as, when the skin is pulled off, τετραχηλισμενα, *opened* as the intralls of a Sacrifice cut down the back. Heuſeth a *Metaphor* taken from a ſheep, whoſe skin is taken off, and he hanged up by the neck with his

his back towards the wall, and all his entrails laid bare, and exposed to open view. He alludes to the *anatomizing* of a creature (say some) wherein men are curious to finde out every little vein or muscle, though they be never so close. They are *naked*, therefore God sees their outside; and *opened*, dissected, quartered, and cleft asunder through the back-bone, so that he sees their inside also, *opened* is more then *naked*: *naked* is that which is not cloathed or covered: *opened* is that whose inwards are discovered, and made conspicuous. A speech borrowed (saith Mr. *Weemes*) from the Priests under the Law, who when they killed the beast, all things that were within the beast were laid naked before the Priest, and he saw what was sound, and what corrupted. *Leighs* Annot.

Name] Such dignity and excellency as is set peculiar to God, Heb. 1.9.

To confesse his Name] To celebrate and set forth the praises of God, Heb. 13.15.

Declare his Name] To preach the Doctrine of grace, Heb. 2.12.

N E.

Necessity] Heb. 7.12. *for the Priesthood being changed*, (or *translated*, namely from the tribe of *Levi*, to *Judah*) *there is made of necessity a change* (or *Translation*) *also of the Law*. This place is much used and urged by them that hold against the payment of *Tithes*; but they must prove them to be of the *Levitical ceremonies*, which were abrogated by Christ, else this place makes nothing for them.

Need] Heb. 4.16. *to help in time of need*, Gr. *for seasonable help*, when God in his infinite wisdome shall see it most needful. *Annot.*

New] Heb. 10.20. *a new and living way*, *new* which the Apostle opposeth unto the *old* way, either by the bloud of beasts, wherewith the High-Priest entred into the Holy of Holiest once in the year, or by the material vail, or unto both. *Annot.*

O A.

Oath] Heb. 7.20. *and in as much as not without an oath* he was made Priest. It is as if the Apostle had said, It must needs be a great thing, and of singular weight and importance, which God Almighty ratifieth with an oath. *Annot.*

O B.

To learn Obedience] To prove and try indeed what it was to obey such a Father, as looked for and commanded obedience to the death of the Crosse, Heb. 2.8.

To obey] To believe the Word, yeelding unto the truth of the promises, and imbracing them by Faith, which is the principal obedience of a Christian, and a root of all other obedience, Heb. 5.9. Heb. 13.17. *Obey them that have the rule over you, and submit your selves.* The Apostle useth two words to set forth the duty of the people to their Pastors, *obey* and *submit*, there being two sorts of things, which they ought to come under, their *Sermons*, and their *censures*; obey them *preaching*, submit to them *punishing*. *Leighs* Annot.

O C.

Occupied] Heb. 13.9. exercised themselves *Hall.*

O F.

To offer] To shew himself, or to behave and carry himself as a father to his children. Thus God offereth him to his Saints. Heb.

2. To give and make himself willingly a slain Oblation and Sacrifice for satisfaction. Thus Christ offered himself, Heb. 9. 25, 26.

3. To slay and kill beasts for Sacrifices, to be figures of Christ his offering himself. Thus Priests under the Law offered, Heb. 10.11.

4. To render praise to God, for mercy and Alms to the poor which be needy and miserable. Thus Christians offer to God, Heb. 13.15.

Offering for sin] Sacrifice expiatory, as peace offerings signifie Sacrifices gratulatory, Heb. 10.5.

Oft-times] Something which for insufficiency, from the promise in Paradise, must be done again, Heb. 10.11.

O L.

Old] That which with time vanisheth, and doth not last ever, as the estate of this world, such as it is now, shall not, Heb. 1.11.

Old-time] The time which was till Christ, Heb. 1.1.

O N.

Once] At one time onely, and no more, not oftner, Heb. 9.27,28.

Once for all, and one sacrifice] That which being done, is so sufficient, that it needs no repetition or doing again, Heb. 10. 10. 12. 14.

Once more] One turn, or for one time, and then to cease, to note unto us the firm and stable condition of the Gospel, and such as beleeve it, Heb. 12. 26.

Of one] Of one Father, to wit, *Israel* or *Jacob*, of whom came Christ and the *Hebrews*, to whom this Epistle was sent: Or of one, that is, of one God, of whom is Christ, and all true Christians, Heb. 2. 11.

O P.

Open] Heb. 6. 6. *put him to an open shame*, To make him a mocking stock to all the word. *Jones.*

O R.

Ordained] Heb. 5. 1. *Ordained for men in things pertaining to God*, that is, for their good, that they might teach them, pray for and blesse them, and on their behalf offer gifts and Sacrifices. See chap. 2. 17. *Annot.* The Ministers of the Gospel have now some *Sacrifices* to offer up, being either *common* with all Christians; As

1. To offer up themselves, souls and bodies, an holy Sacrifice to God.

2. To be plentiful in the works of mercy to their power.

Or *proper* to their *Ministery*: As 1. To present the prayers of the people to God, the Minister being as the mouth of the Congregation.

2. By the Preaching of the Word to sacrifice the people to God; by the Sword of the Spirit cutting the throat of sin, and so offering up the people as a glorious sacrifice to the world, an odour that smelleth sweet. *Jones.*

Order of Melchisedec] The fashion, manner or likenesse and similitude, Heb. 5. 6. Also Heb. 7. 14.

Ordinances] Heb. 9. 1. *The first Covenant had Ordinances of Divine service.* The first Testament did not only consist of bare and naked words, but it *had*, (for the date of it is ours) certain *Ordinances*, or *Ceremonies*, to adorn it withall, λατρείας of service, wherewith God was served or worshipped, or *justifications*, the ceremonies being so called, not because they did justifie, but because they shadowed out our justification by Christ. *Jones.*

O V.

Over the house of God] One, that is Ruler and Governour of Gods Church, Heb. 10. 21.

To have oversight] To have the room and function of a Pastor and guide to Gods flock, Heb. 13. 7, 17.

To be out of the way] To take offence and stumble, putting his salvation in hazard, by back-sliding and declining, Heb. 12. 13.

O Y.

Oyl] Heb. 1. 9. *Hath anointed thee with the Oyl of gladnesse above thy fellows.* Hath anoynted thee from everlasting, as the King, Priest, and Prophet of thy Church, with that heavenly Oyl, whereby he hath gladded the hearts of all thy chosen people, and hath endowed thine assumed Humanity with all Divine graces, above all meer mankinde. *Hall.* Hath qualified thee for the administration of thy Kingdome with his Spirit, compared to *Oyl*, because as *Oyl* strengtheneth the body, so the Spirit of God strengtheneth and rejoyceth the soul, 1 Thes. 1. 6. This *anointing* was when the Son of God assumed our humane nature into the unity of his Person, whereby the Spirit of God, and all the graces of his Spirit were communicated unto his humane Nature, so far as it was capable of them. *Annot.* The *Oyl* wherewith Christ was anoynted, is called *the Oyl of gladnesse*, because the sweet savour of it gladdeth the heart of all his members, that is, all true Christians, who are his fellows, and partners in the *anointing*. He was *Christ*, as they *Christians*; but he more then they. His manhood was filled with the gifts and graces of God, both in measure, number, and degree, above all men and Angels. *Leighs* Annot. *Oyl* was a token of consecration in the time of the Law; so we by this heavenly *Oyl* of the Spirit are dedicated to God, as a royal Priesthood, &c. *Oyl* gives a sweet taste to the meat; so this spiritual *Oyl* of Gods graces makes us a sweet and pleasant meat to the Lord. *Oyl* supples the wounds that be in a mans body; so the *Oyl* of the Spirit supples us against the wounds of sin. *Oyl* makes a man nimble; so the graces of the Spirit makes us more lively in Gods service. *Oyl* keeps the body soluble, and is a means to purge it from many grosse humors; so the graces of the Spirit cleanse us from many sins, which are the corruptions of the soul. *Oyl* swims aloft above all other things; so the *Oyl* of the Spirit carries us aloft, makes us to have our conversation in heaven. *Oyl* makes the lamp to burn; so the *Oyl* of the Spirit makes us to continue burning in zeal and all

good

good works. *Oyl* makes a man cheerful, ſo the graces of the Spirit infuſe unſpeakable cheerfulneſſe into the faithful. *Jones.*

P A.

Part] Heb. 2. 14. *He alſo himſelf took part of the ſame*, that is, did aſſume into the unity of his perſon, humane nature, ſubject to the ſame common blameleſſe infirmities. *Annot.*

Paſt age] One which is unmeet through her great years to be a mother, Heb. 11. 11.

Pattern] Heb. 8. 5. *according to the pattern*, that is, copy, example, according to which a thing is done or built. *Annot.*

Heb. 9. 23. *patterns*, called figures, verſ. 24. and ſhadows, chap. 10. 1. See chap. 8. 2. *Annot.*

Patience] Power to endure grievous things, Heb. 10. 36.

Payed] Heb. 7. 9. *Levi payed Tithes in Abraham*, Then are not tithes of the *Levitical* ceremonies, as which were payed by *Levi*, before the inſtitution of his order.

P E.

Peace] Heb. 12. 14. *follow peace with all men*, He doth not ſay, *embrace peace when it comes to you*, and offers her ſelf to you: but though ſhe run away, *follow* her; lay hold on her; and bring her whether ſhe will or no: and that not with *ſome*, but *all*. But though we may be at a general peace, even with the enemies of God, yet we muſt not be familiar with them; and though we be at peace with their perſons, yet muſt we not with their vices. *Jones.* In Heb. 13. 20. God is called *the God of Peace*, and that in reſpect of the Goſpel of peace, whereby there is proclaimed peace between God and man, and the ſame alſo really communicated unto us, Rom. 5. 1. *Annot.*

People] Heb. 8. 10. *and they ſhall be to me a people*, that is, worſhip me, depend on me by a lively faith, live in obedience to me, ſerve me, and no other. *Jones.* Heb. 9. 7. *and for the errors of the people*, that is, all ſorts of ſins, (committed by the people) becauſe all ſorts of ſins ariſe from ſome errour in judgement; chap. 5. 3. & 7. 23. Luk. 16. 16. *Annot.*

Perdition] Heb. 10. 39. The deſtruction both of body and ſoul.

Perfect] Conſecrate to God, and ſanctified with the Fathers, who lived before Chriſt, were not by the *Levitical* rites ſevered from Chriſt, the ſubſtance of them, Heb. 11. verſe laſt. Alſo Heb. 7. 11, 19.

Perfection] Heb. 6. 1. Let us *go on unto perfection*. We muſt be as Travellers that are ever walking and going on and on, never reſting till we come to our journeys end, which will not be till death it ſelf ſhall come. *Jones.* Heb. 7. 11. *If perfection were by the Levitical Prieſthood*, that is, if the *Levitical* Prieſthood could have juſtified, ſanctified, and ſo conſequently brought unto ſalvation. *Annot.*

Perſwaded] Heb 6. 9. *We are perſwaded better things of you.* He doth not ſay, we *expect* better things from you, we are in good *hope* you will prove better then thus, and the like: but *we are perſwaded*, and nothing can remove us from this perſwaſion: we take you to be other manner of men, far different from the former. The things that be in them are ſtark naught, but we *perſwade* our ſelves moſt excellent things of you. They are Reprobates, but we are *perſwaded* that you are the elect children of God We muſt have a good and charitable opinion of them, that ſit in the lap of the Church, that ſubject themſelves to the Miniſtery of the Word, though there be ſome defects and blemiſhes in them. *Jones.*

Pertaining] Heb. 2. 17. *in things pertaining to God.* In divine not in humane matters. *Jones.*

P I.

Pilgrims] Heb. 11. 13. *confeſſed that they were ſtrangers and pilgrims on earth. Strangers* are a people abſent from their own country; *Pilgrims* are ſtrangers that have not any abiding where they are; *Paul* hath reference to the place, Gen. 23. 4. & 47. 9. *Leighs* Annot.

P L.

Holy place] Heaven, even the third heaven, called Paradiſe, Heb. 9. 12.

Pleaſe] Heb. 11. 6. *Without faith it is impoſſible to pleaſe God.* That God may be pleaſed, all duties muſt be done out of a principle of faith; and not of reaſon only, or an inlightned conſcience. There are three rules to know this.

1. Such a one hath alwayes an eye to the promiſe, as well as to the precept; he looks to the Law as his rule, and to the Goſpel for his power.

2. He looks not unto the duty, but on Chriſt for acceptation, Exod. 28. 38. Rev. 8. 3.

3. He is not diſcouraged for want of a preſent income in duty, 2 Cor. 5. 7. *Leighs*

Annot. Heb.11.5. *he pleased God*, εὐηρεστηκέναι is the word which signifieth, *he gave* God *content*, or *kept* Gods *favour* and *good will*. Id. ibid.

Pleased God] His person to be accepted into favour by faith, Heb.11.5.

Pleasure] Heb.10.38. *My soul shall have no pleasure in him*, more is meant then spoken, after an *Hebrew* manner of speech; as though he should say, *I abhor all those that fall away through unbelief*. The word is a *military* word, taken from souldiers who recoyl, and leave their standing, in whom the Captain delights not. Nor can we in our Christian fight by retyring and recoyling please our Captain; but the *Martial* law for such is in the Text, *they withdraw themselves to perdition*, Id. ibid. Heb. 11.25. *pleasures of sin*, or, *sinful pleasures*. *Annot.* Honours, pleasures, delights are called *the pleasures of sin*; not because they are so in themselves, but because they are occasions and instruments of sin; and are seldome had or held without some sin or other. *Leighs* Annot.

Pleasure] Allowance, approbation, (as satisfactory for sin) Heb.10.6.

2. Liking and will; yea sometime unreasonable and unjust, Heb.12.10.

P O.

Pot] Heb.9.4. *wherein was the golden pot*. He saith that there were three things laid up in the Ark, the pot of Manna, *Aarons* Rod, and the Tables of the Covenant. They conceit it well, that say, the *Ark* is the *Church*; the *Tables*, the *Word*; the *Manna*, the *Sacraments*; and the *Rod*, the *Discipline*. *Leighs* Annot.

Powers of the endlesse life] The strength and vertue of a life which knows no end, but is eternal, Heb.7.19. Heb.1.3. *by the Word of his power*, that is, by his powerful Word, or by his word of powers, by his mighty command, and according to his own will and pleasure, chap. 11.3. *Annot.* Heb.2.14. *that hath the power of death*, that is, through sin whereunto he had seduced man, and under which he kept him still, 1 Cor.15.56. *Annot.*

Powers] Heb.6.5. *and the powers of the world to come*. Some interpret it of the world under the dayes of the Gospel, they may have a taste of the Gospel Ordinances and priviledges. Some understand the gift of miracles in the Gospel time, which is the world to come, in respect of the *Jewish* pedagogie, rather the wonderful works of the life to come, as Glorification, and Salvation, whereunto most refer it. A hypocrite may apprehend some excellency of the Resurrection, conceive the manner of the day of judgment. God lets in a glimpse of heaven, (Numb.23.10.) or a flash of hell upon the conscience. *Leighs* Annot.

P R.

Praise] Heb.13.15. *By him therefore let us offer the sacrifice of praise*, &c. By the *sacrifice of praise* he means the *Eucharist*, as it is called usually in the antient *Liturgies*, and writings of the *Fathers*. For to this purpose is the whole dispute of the place, that in the Sacrament Christians communicate in the Sacrifices of Christ crucified (which the *Jewes* can have no right to) in stead of all the sacrifice of the Law. And therefore *by doing good and communicating*, he means the oblations of the faithful, out of which at the beginning the poor and the rich lived in common at the Assemblies of the Church. *Leighs* Annot. Out of *Thorndikes discourse* or the *Rights of the Church in a Christian State*. Others understand it of the duty of thankfulnesse, to the offering of which sacrifice infinite be the occasions which at all times may induce every one of us, as our creation, redemption, health, strength, peace, &c.

Preached] Heb.4.2. *The Word preached*, Gr. *the Word of hearing*, for faith cometh by hearing, Rom.10.17. *Annot.*

Prepared] Heb.10.5. *a body hast thou prepared me*, or *thou hast fitted* me. *Annot.* That in this body I might offer that expiatory sacrifice, of which all other were but shadows. *Leighs* Annot.

Presence] Heb.9.24. *To appear in the presence of God for us*. An expression borrowed from the custome of humane *Courts*: for in them when the *Plaintiffe* or *Defendant* is called, their *Atturney* appeareth in their behalf, 1 Joh.1.2. The *Levitical* Priest was wont to appear before God in the peoples name; he was but a figure; in Christ is the solid truth, and full effect of this figure. *Id. ibid.*

Thing pressing down] Whatsoever heavy weight or burthen which makes slow, and hinders us in the course of piety and sin, Heb. 12.1.

High Priest of our profession] The chief and only Priest, from whom we are to take, both the doctrine which we professe, and the religion too, Heb.3.1.

Principles of the world] The Catechising Doctrine, familiarly taught and in few words, tempered and fitted to the understanding of the weak in knowledge, Heb. 5. 12. It is an allusion unto Children, who are first taught their *letters*, before they can be taught

taught to ſpel, or to *read* perfectly; herein their great negligence is taxed, in as much as they were yet to *learn* their *Catechiſm*, the *A. B. C.* (as it were) of the Doctrine of Chriſt. *Annot.*

Prince of ſalvation] One which is Captain or Chieftain and guide to eternal life, Heb. 2. 10.

Profeſſion] The faith or religion which we profeſſe, Heb. 3. 1.

2. The publiſhing, or open and free acknowledgement of our faith, Heb. 10. 23. whom we beleeve with our hearts, and whom we confeſſe with our mouths, Rom. 10. 10. or, of the doctrine which we beleeve and ought to confeſſe, chap. 4 14. & 10. 13. 2 Cor. 9. 13. 1 Tim 6 12, 13. *Annot.*

Profit] Heb. 4. 2. *But the Word preached did not profit them, not being mixed with faith in them that heard it.* *Profiting* may be taken here for the *truth of grace*, or for *growth in grace*; men cannot grow in grace, that have no grace; but the Word worketh true faith on that perſon which came to it without any true grace or faith at all. *Leighs* Annot. *Not being mixed*, &c. Or, *becauſe it is not received by faith*, that is, not being joyned or accompanyed with faith. It is thought that herein the Apoſtle alludes unto a potion not well mingled, which rather hurts, then doth any good. *Annot.* An exceeding ſtrong drink not tempered and qualified profits not nature; ſo thoſe great promiſes ſo much exceeding opinion and expectation of reaſon, not being mixed with faith did not profit them. *Leighs* Annot.

Promiſe] The Word of God, touching the exhibiting and ſending Chriſt into the world, Heb. 11, 39. This is a general promiſe to all the faithful before Chriſt, Heb. 6. 17. & ch. 7. 6.

2. Things promiſed; as the Kingdom to *David*, &c. Heb. 11. 33. Theſe be ſpiritual promiſes.

3. The Word of God, touching the calling of *Abrahams* ſeed in *Iſaac*, and bleſſing all Nations in that ſeed, Heb. 11. 17, 18. Heb. 11. 13. *not having received the promiſes*, that is, the land of *Canaan* which was promiſed, and which was a type of heaven. *Annot.*

Prophane] Heb. 12. 16. or *prophane perſon as Eſau*, that is, impure perſon, or rather a deſpiſer of, or trampler upon holy things; as upon Chriſt, and thoſe benefits which are offered through him, chap. 10. 29. as *Eſau* who in deſpiſing his birth-right, which he ſold at ſo low a rate, became a type of ſuch who deſpiſed Chriſt, of whom the firſt-born were a type. *Annot.* This example may ſerve to expound what he means by *prophane*. The Lord had annexed to the *birth-right* the promiſe of the land of *Canaan* as a figure of heavenly felicity: wicked *Eſau* not conſidering this, deſpiſed it. So God hath appointed his Ordinances to be means of grace and life to men; when they doe not know and believe this, and receive it by them, they are *prophane*. *Prophaneneſſe* lies in two things:

1. In a low eſteem of ſpiritual ſervices, Amos 8. 5.

2. In a low eſteem of ſpiritual priviledges. *Leighs* Annot.

Proper] Heb. 11. 23. *becauſe they ſaw he was a proper childe*, or *goodly*, or *very fair* childe, or *comely*. *Annot.*

Prophets] Heb. 1. 1. *God ſpake by the Prophets*, or, *in them*. Both prepoſitions both in the *Hebrew* and in the *Greek*, are promiſcuouſly taken one for the other; yet this *latter* ſeems to be more emphatical in this place, intimating that *God moved their hearts and tongues*, Mat. 10. 20. 2 Cor. 13. 3. 1 Pet. 1. 10, 11. 2 Pet. 1. 21. A King ſpeaketh *by*; he doth not ſpeak *in* his Ambaſſadours; God doth both. *Annot.*

Proved] Heb. 3. 9. *When your Fathers proved me*, out of unbeliet, notwithſtanding they had experience of my power and preſence with them. *Annot.*

Provided] Heb. 11. 40. *God having provided ſome better thing for us, that they without us ſhould not be made perfect*, or, *having foreſeen*, or, *ordained*, a *better condition* and far greater *priviledges* for us under the *Goſpel*, (in that he hath now ſent his Son in the fleſh, and made him the Mediator of a better Covenant, chap. 7. 22. & 8. 6. under which the doctrine of ſalvation is more manifeſtly revealed, Col. 1. 16. 2 Tim. 1. 9, 10. and the gifts of the Spirit more plentifully poured out, Act. 2. 16.) that *they* (who were under the Law or firſt Covenant) *without us ſhould not be made perfect*, that is, be made partakers of that better condition without us, or before us. *Annot.* Not that they were not taken to heaven, but before Chriſt they had not that perfect ſtate in heaven, which now we and they are preſently poſſeſſed of, for they expected in heaven their redeemer, even as ſouls now expect the reſurrection of the body. *Leighs* Annot.

To provoke] To whet and quicken unto love, Heb. 10. 24. Thus we provoke one another.

2. To ſtir God unto wrath by tempting him, and ſtriving with the Miniſters, Heb. 3. 16. Thus men provoke God.

P U.

Pure water] Either the bloud of Christ; whereof the purifying water in the Law, was a Type and shadow; or the grace of Christ his Spirit, which is like water in operation, cleansing us; which because the Spirit doth by application of Christs bloud; therefore both significations may stand together, Heb. 10.23.

To purge with bloud] To ratifie, confirm, and dedicate things by the bloud of beasts. Thus the Old Testament was purged, Heb. 9.22.

To purge sins] To take away the guilt and punishment of sin, by making a ful satisfaction for them by his death, Heb. 1.3.

Purifie] To establish and consecrate, setting them apart to holy uses, by the bloud of Christ, Heb. 9.23. Thus the new Testament is purified.

Put away] Heb. 9.26. *to put away sin*, that is, to abolish or make void the guilt or obligation of sin, whereby it bindes over unbeleevers unto condemnation: so that unto beleevers, sin is of no force to accuse or condemn them, or to shut them out of heaven. *Annot.*

Q U.

To quench fire] To stay and hinder the operation and force of the fire, that it burn not, as the three children did in *Daniel*, Heb. 11.34.

Quick] Heb. 4.12. *the Word of God is quick.* Some by the *Word*, understand the Word written or spoken, and of the great power thereof, of which St. *Paul* speaks, 1 Cor. 14. 24. but with more probability, if we observe both the Antecedents and Consequents of the place, we may understand it of *Christ* who is called the *Word*, Joh. 1.1. Rev. 19.13. because he was to reveal the will and counsel of God his Father unto his people: (but it is likewise applyable unto the Word, written or preached,) here tearmed *quick*, *living*, whereby he is opposed to the Idols of the Heathen, who had eyes, and saw not; ears and heard not, &c. but Christ the Word of God is *living*, b holding all the thoughts and actions of men, that so he might give to every man according to his deeds, who is not only Omniscient, but full of power to execute his wrath upon those that are disobedient. *Annot.* *Quick* or *living*,

1. *Formally* in its own nature, in that it abides for ever, in regard of the sense or matter contained therein, not as it is written in paper.

2. *Essentially*, and that in these respects.

1. It giveth life at the first; it is appointed by God as the instrument to beget the new life of grace in us, Jam. 1.18. Joh. 17.17. the savour of life.

2. It increaseth spiritual life, 1 Pet. 2.

3. It directs and teacheth us the way to eternal life, Joh. 5. *Leighs* Annot.

Quiet fruit] Fruit ful of tranquillity and peace, Heb. 12.11.

R A.

Race] Heb. 12.1. *Let us run the race that is set before us.* This race is the course it self wherein we strive by running, for in the *Greek* it is ἀγὼν, a *strife-race*, whereby it signified all kinde of *strife* in this manner, whether it be by running, wrastling, hurling, or any other way, but here he speaks of running. To run the race, is to strive by running, he meanes especially the strife of our faith, 1 Tim. 6.12. see 2 Tim 4.7. *Leighs* Annot.

Rain] Heb. 6.7. *the earth which drinketh in the rain.* All is an Allegory. The *earth* is *man*, Jer. 22.29. The *rain* Gods *Word*, Deut. 32. 2. Amos 7.16. The *hearbs* are *graces*, and the *blessing* is a sweet *retribution* and *accumulation* of *mercy*, Id. ibid.

Raised] Heb. 11.35. *Women received their dead raised to life again*, see 1 King. 17. 22. & 2 King. 4.35. *Annot.*

R E.

Rebuke for Christ] Reprochful speeches from wicked men for the cause and Word of Christ, Heb. 11.26.

2. Correction and chastisement from a gracious God, for amendment of life, Heb. 12. 5.

To receive] To imbrace with love, as a Father his childe, Heb. 12.6.

2. Kindly to entertain or take into house, to harbour and comfort, Heb. 13.2.

3. To injoy and possesse a thing promised, Heb. 11.39. Heb. 10.36.

4. To understand and see by spiritual enlightning, Heb. 10.26, 32. In the former place is meant a slight enlightning, by receiving knowledge into the Brain, without change of

of the heart. In the latter an effectual enlightning by taking knowledge into the heart and affections, is meant.

5. To finde and obtain what we pray for, Heb. 4. 16.

Received] Heb. 6. 5. *Received Tithes of Abraham.* In the *Greek* it is δεδεκάτωκε τὸν Ἀβραάμ, which in plain *English* is, *he tithed Abraham*, and took them of him as his due. *Leighs* Annot.

Recompence] The rendring or giving of blessednesse in mercy, according to promise, Heb 11. 26. & 10. 35.

2. The revenging of sin in justice, Heb. 10. 30.

Reconciliation] Agreement and atonement with God, by dying to take away sin, or by remission of sins through his death, Heb. 2. 17.

Redemption of transgressions] The freedome and deliverance of transgressours from guilt and pain, Heb. 9. 15. It is not the meaning of the Apostle, that sins committed under the Old Testament were not pardoned before Christ dyed, but that they were pardoned only by vertue of Christs death, who was *the Lamb slain from the foundation of the world*, Rev. 13. 8. *Annot.*

Reformation] Direction, leading aright, (not by windings and turnings as under the Law) and directly to Christ the mark and scope of our faith, Heb. 9. 10. *until the time of Reformation*, that is, of Christs coming, who should and did reform the carnal Rites, or Ceremonies, and services of the Law by fulfilling them; exhibiting the truth and those spiritual blessings typified and signified by them; and by instituting a more simple and spiritual worship. This is that which is meant when God promises to *create new heavens, and a new earth*, Isai. 65. 17. and when St. *Paul* saith, *all things are made new*, 2 Cor. 5. 17. *Annot.* Greek, *the time of correction*; that is, the time of Christs revealing, who was the body of all those shadows. *Leighs* Annot. *Of correction*, not as if any thing were amisse, simply evil in the Ceremonial Law. A reformation, properly to speak, is of abuses: there was no fault, no abuses in the Law it self, it was a good and holy thing for the time: but it is said to be *reformed* by Christ, because he did perfect that which was wanting in the Ceremonial Law: he actually introduced the Justification and Sanctification of the faithful, which the Ceremonial Law could not effect, of and by it self. And it may be termed the *time of Reformation*, because Christ abolished those old Ceremonies and Sacrifices, and brought better in their room, namely the sacrifice of his own body once offered, which was a thousand times more effectual for the redemption of mankinde then all the Sacrifices of the Law. The Gospel is *a time of Reformation*; and shall we our selves remain unreformed? *Jones.*

Refuge] Heb. 6. 18. *Who have fled for refuge to lay hold of the hope set before us*, that is, who have in all our doubts and distresse, fled to him as our sure stay and refuge; laying hold upon that glory and happinesse which is set before us, by the hand of a lively and stedfast hope, and confident expectation thereof. *Hall.* The Greek word rendred *to lay hold*, doth not signifie to hold *any way*, but so to hold and imbrace a thing, that thou *suffer* it *not* to be *taken from thee*. *Leighs Annot.*

Refuse] Heb. 12. 25. *See that ye refuse not him that speaketh.* See that ye refuse not Christ, which speaketh unto you in his heavenly Gospel. *Hall.* See that ye shift not him off that speaketh. *Leighs* Annot. Look to it, that ye despise him not; the danger is great if ye doe. Christ is despised by some openly, by refusing to hear him at all, or hearing contemptuously; by others secretly, by careless and negligent hearers. *Jones.*

Regarded] Heb. 8. 9. *And I regarded them not saith the Lord*, or, *loathed* (Greek, I did not care for them. *Leighs* Annot). In the Prophet (Jer. 31. 32.) it is, *should I have continued a husband unto them? Annot.* They have played the harlot, and broken the Covenant on their part, and shall I stand to the Covenant, shall I be as an husband to them, when as they are no wife to me? Nay, I will set them as light as they doe me. I regard them not, I cast off the care of them. He was even with them; they cast off him, and he cast off them. *Jones.*

Rejected] Heb. 6. 8. *But that which beareth thorns and bryars is rejected.* As the earth painfully tilled, and plentifully watered with rain from heaven, is good for nothing but to be burnt, if in stead of good fruit, it bringeth forth thorns and thistles: so these who have been plentifully watered with many sweet showers of the Word of God, and inriched with divers excellent graces, are good for nothing but to burn in hell fire for evermore. See Isai. 55. 10, 11. *Annot.* Heb. 12. 17. *He was rejected, viz.* by

by his Father, Gen. 27. 35, 37, 40. he obtained not that which he would. *Leighs* Annot.

Rejoycing] Heb. 3. 6. *And the rejoycing of the hope firm unto the end*, that is, glorying in those things for which we hope, Col. 1.5. 1 Thes. 5.8. Tit. 1.2. or, our hope, which makes us to rejoyce, Rom. 5.2. *Annot.* The doctrine of the Gospel whereby these are dispensed and confirmed. *Leighs* Annot.

To remember] To call to minde and thinke upon with purpose to punish, Heb. 10.17.

2. To call to minde something done and past, to profit by it, by patience and thankfulnesse, Heb. 10.30.

Remission] Heb. 9.22. *And without shedding of bloud is no remission.* If Christs bloud had not been shed for us, we could never have had remission of sins. Then how are we beholding to the Lord Jesus? And as by Christ alone we have the forgiveneſſe of our sins, which all the Sacrifices in the Law could not purchase, nor any thing that we can doe under the Gospel: So let the love of Christ in dying for our sins, cause us to dye to sin dayly more and more: and as he in wonderful love offered up himself as a sacrifice for the putting away of our sins; so let us offer up our selves, our souls, and bodies, as a holy, living, and acceptable Sacrifice to him all the dayes of our lives; that the power of Christs passion appearing in us in this world, we may reign with him in the World to come. *Jones.*

Renew] Heb. 6. 6. *To renew them again to repentance.* If ever they come to repent, they must be reduced to that former estate, though that be not enough; that is, to have knowledge and light of minde only, it must be in a more powerful way. *Leighs* Annot.

Repentance] Penitency or remorse in *Isaac*, who would not with *Esau's* tears be moved to recall his blessing, Heb. 12.17.

2. True conversion or turning of a sinner to God, after a fall, Heb. 6.6.

Good report] Credit and estimation from good men upon good grounds, Heb. 12. 2.

Reproaches] Slanderous and disgraceful words, Heb. 10.33.

Rest] Ceasing from the works of sin, as mortified men doe from all sin and misery, as glorified persons do, Heb. 3.18. and 4.3,4.

Reverence] The holy fear and aw of Gods Majesty and Word, Heb. 11.7. & 12.28.

2. Submission and dutiful respect to our superiours, Heb. 12.9.

Reward] A good thing freely given after the labour and travel of this life ended, Heb. 10.35.

Rewarder] One who bountifully and freely blesseth his servants, Heb. 11.6.

Righteousnesse] Most just and upright, Heb. 1. 9. *wrought righteousnesse*, Heb. 11. 33. that is, that which was righteous in the sight of God. *Annot.* Heb. 12. 11. *It yeeldeth the peaceable fruit of righteousnesse, unto them that are exercised thereby*: that is, afflictions and chastisements which seise upon Gods children do leave after them amendment of life, as the needle passeth through the cloth, and leaveth the thread behinde it. And correction is called an *exercise*, because it makes the faithful as certain champions more strong and invincible in patience. *Leighs* Annot.

R V.

Rule] Heb. 13. 7. *Remember them which have the rule over you*, or, *are the guides*, marg.

Run] Heb. 12. 1. *Let us run with patience*, &c. We must not creep like Snails, but run like Roes. All must run, Ministers and people, let us run; and it must be the race of Christianity, and that unto the end, and with patience, *Jones.* Our race is long, and full of rubs and difficulties, and therefore there is great need of patience, lest we faint, and give over our course. *Annot.*

S A.

Sacrifice] Beasts slain and offered under the Law, to the honour of God, and for strengthening the faith of his people, in the *Messiah* to come, Heb. 10.3.5. also 5.1.

2. Christ Jesus, the substance and truth of all Legal Sacrifices, Heb. 9.26. & 10.26.

3. Prayer, alms, works of piety and mercy, which are as a pleasant Sacrifice to God, Heb. 13.15. See *Common Dictionary.*

Sacrifice greater] A Sacrifice of more price and value, Heb. 11.4.

Sal-

Salvation] Our glorification, begun by remiſſion of ſins and ſanctification, when we firſt beleeve in Chriſt, Heb. 2. 3. that is, *the means of it.* So he cals the doctrine of the Goſpel, metaphorically from the effect, (ſaith *Pareus*) becauſe faith in the Goſpel brings to us eternal ſalvation. For the *Goſpel is the power of God to ſalvation to every believer.* *Leighs* Annot.

2. Glorification, compleat and perfect, when the Saints, being raiſed again, doe poſſeſſe heavenly bleſſedneſſe, Heb. 9. 26.

Same] Heb. 1. 12. *Thou art the ſame*, that is, immutable, unchangeable. Chriſt remains ever without any change or alteration, either in reſpect of his promiſe or Eſſence, which may cauſe us both to put our truſt in him, to believe whatſoever he hath ſaid, and to depend on him, as a ſtrong and unmoveable pillar. *Jones.* Heb. 13. 8. *Jeſus Chriſt, the ſame yeſterday, and to day, and for ever; yeſterday*, that is, the time paſt before his coming in the fleſh; *To day*, while in the fleſh, and *for ever*, that is, after. The ſame afore time, in time, and after time. *Leighs* Annot. He was declared after one manner in the Law; in Types, Figures, Sacrifices; after another manner now; but alwayes *the ſame* Chriſt, the head and foundation of the Church, 1 Cor. 3. 11. He was the foundation of the Church in *Adams* time, in *Abrahams* time, in *Iſaiahs* time, in *Pauls* time, in the Law, in the Goſpel, and ſhall be to the end of the world, Chriſt is *ſemper idem.* *Jones.* See *To Day.*

Samſon] Heb. 11. 32. He is numbered in the *Catalogue* of the *faithful*, nor were the effects of *faith* wanting in him, as amongſt others, his deſiring a wife of the *Philiſtims.* Which was *of the Lord, that he ſought an occaſion againſt the Philiſtines*, Judg. 14. 2. 4. his killing a Lyon, verſ. 6. his ſlaying the *Philiſtines* at *Askelon*, verſ. 19. his breaking the cords that were upon his arms, Judg. 15. 15. in all which it is ſaid, *the Spirit of the Lord came upon him.* And for his death he had been a madde man ſo to have dyed if he had not had a warrant from God, which without doubt he had (though it be not expreſſed) as theſe circumſtances prove.

1. He doth it not raſhly, but with prayer, Judg. 16. 28. that prayer came from faith, and God heard it.

2. God himſelf did ſtrengthen him to that buſineſſe.

3. He did it in the execution of his calling, as who was ordained of God to avenge *Iſrael* on the *Philiſtines.* *Hyperius*, *Jones.* And herein he was a type of Chriſt, who by his death procured deliverance to his people, deſtroyed his and their enemies.

Sanctifie] Heb. 2. 11. *Both he that ſanctifieth, and they who are ſanctified, are all of one.* By *ſanctifie* here underſtand not only the renewing of our natures, but alſo our juſtification, chap. 9. 9. & 10. 10. Epheſ. 5. 26. by both which the Prince of our Salvation brings ſons unto glory; or, Chriſts *conſecrating* us unto his Father, Revel. 1. 6. both he and we being of *one* maſſe or lump, or of the ſame nature. It is conceived by ſome, that this rule is taken from the manner of ſanctifying under the Old Teſtament, under which the High Prieſt and thoſe whom he ſanctified were of one, and the ſame nature; and ſo the firſtlings and firſt fruits were of the ſame nature with the whole flock and crop which was ſanctified in them. *Annot.* Heb. 10. 10. *by the which will we are ſanctified*, that is, freed from the guilt of our ſins, and conſecrated to Gods ſervice. *Annot.*

Heb. 10. 29. *Wherewith he was ſanctified.*

1. Sacramentally.
2. Putatively.
3. Or at moſt, by way of Diſpoſition. *Leighs* Annot.

True Sanctuary and Tabernacle] The body of Chriſt, wherein the fulneſſe of the God-head dwels, as in a Sanctuary, and by offering whereof, Chriſt miniſtred both to God and to the elect, Heb. 8. 2. Alſo Heb. 9. 24.

To ſave] To deliver and free, either from ſpiritual or bodily enemies and evils, Heb. 3. 7. Heb. 11. 7.

S C.

Scepter] Adminiſtration or government, Heb. 1. 9. See *Common Dictionary.*

S E.

Season] Heb. 11. 25. *Then to injoy the pleaſures of ſin for a ſeaſon*, Gr. then to have the momentary fruition of ſin. *Leighs* Annot.

To ſee death] To dye or feel death, Heb. 11 5.

Seem] Heb. 4. 1. *Any of you ſhould ſeem to come ſhort of it*, that is, ſhould come ſhort. So Luk. 8. 18. compared with Luk. 19. 26. & 25. 29. 1 Cor. 11. 16. as thoſe who run in a race, and yet come not to the goal, and ſo receive not the prize, 1 Cor. 9. 24. or, come late, as the fooliſh Virgins, Matth. 23. 10. *Annot.*

Sepa-

Separate] Heb. 7. 26. *Separate from ſinners.* He converſed with ſinners for the reclaiming of them, as the Phyſitian keeps company with ſick perſons for the curing of them; but he neither gave allowance to their ſins, nor received any contagion from them, *Jones.*

Set by] Heb. 5. *Who ſerve unto the example and ſhadow of heavenly things.* The whole earthly Tabernacle, with the Prieſthood, Sacrifices, and Ceremonies, appertaining to it, were Types and Shadows of Chriſt, and of heavenly things to be obtained through him. Their ſervice as for the matter thereof, it conſiſted of corporal things, ſo for the manner, it was but a ſhadow of the true Sacrifice. *Annot.* Heb. 9. 14. *Purge your conſciences from dead workes to ſerve the living God.* Implying that no ſervice is acceptable to God unto ſalvation, unleſſe the conſcience be firſt purified by the bloud of Jeſus Chriſt, ſee 1 Pet. 2. 5. purged I ſay, 1 Joh. 1. 9. both in reſpect of juſtification and ſanctification. *Annot.* Heb. 13. 10. *which ſerve the Tabernacle.* Which ſtill ſtubbornly obſerve the Levitical Ceremonies. Such cut themſelves off, from the communion of Chriſt, Gal. 5. 3. *Annot.*

S H.

Shadow] Heb. 10. 1. *The Law having a ſhadow of good things to come.* Some are of opinion that here St. *Paul* alludes to the *cuſtome* of *Painters*, who firſt make a rude draught, and then out of it a perfect and lively picture. Theſe make the ſenſe this, *viz.* That *the Old Covenant did contain onely dark reſemblances and Types of heavenly things, no lively repreſentations of them; this being reſerved unto the time of the Goſpel, wherein Chriſt and all ſpiritual bleſſings in him are clearly and plainly manifeſted.* Others are of opinion that St. *Paul* alludes unto the *ſhadow* of a *body*, and theſe make this the ſenſe of the words, *viz.* That *the Old Covenant had only Types, wherein Chriſt and heavenly things through him, were darkly repreſented, not the ſubſtance and truth of the things themſelves.* This is the more probable opinion, ſee Col. 2. 17. *Annot.* Ye cannot perceive in a *ſhadow* the diſtinct parts and members of a body, the eyes, the face, hands, *&c.* Only the *ſhadow* tels you there is a *body*; but an *Image* hath the whole lineaments and proportion of the *body* in it. In it ye may behold the ſeveral parts and dimenſions of the body; ſo in the Law, they had a ſight of Chriſt, yet it was darkly in a ſhadow; we have the very expreſſe form and Image of Chriſt with all his benefits. *Jones.* It was not ſo much as an Image, a ſhadow is not ſo much as an Image, but the Image is not ſo much as the thing it ſelf; It was not an Image, but a ſhadow. *Leighs* Ann.

To ſhake Heaven and Earth] To ſtrike with admiration men and Angels, by a ſuddain and mighty abrogation of the Moſaical Ceremonies and Ethnical Idolatries through the power of the Goſpel, Heb. 12. 26. The *Civill* State and *Eccleſiaſtical* too, ſay ſome, the *frame* it ſelf of *Heaven* and *Earth*, and the Inhabitants of *both*, ſaith *Pareus. Leighs* Annot. This was fulfilled in thoſe *Prodigies* and *ſignes* which appeared upon the *Earth*, and in the *Heavens*, before, and at our Saviours coming in the fleſh, to proclaim and confirm the Goſpel. Some underſtand it of Chriſts ſecond coming, that is, of judgement, whereof St. *Peter* ſpeaks, 2 Pet. 3. 10. but it is plain, that the Prophet ſpeaks of *ſhaking the Earth and the Heavens*, which ſhould be while the ſecond Temple ſtood; for it is ſaid, *that the deſire of all Nations*, that is, the Meſſias *ſhould come*, and *fill the ſecond Temple with glory.* See Hag. 2. 7, 8. *Annot.*

Shepheard] Heb. 13. 20. *That great Shepheard of the Sheep.* Jeſus Chriſt ſo called, not only becauſe he delivered his *Sheep* in an an extraordinary manner; but becauſe he is the *Shepheard* of all other *Shepheards*, Joh. 10. 11. & 1 Pet. 5. 4. *Annot.* He is the *Great Shepheard.*

1. *Great* in the extent of the flock, the *Univerſal* Shepheard of the whole Church throughout the world: the Shepheard of *Jews* and *Gentiles.*

2. *Great* in authority, *The ſheep are his*, he owns them.

3. *Great* in the charge which he hath taken on him; he is the Shepheard *of Soul and Body* too.

4. *Great* in humility; *the King of Kings*; yet he abaſed himſelf to be a Shepheard.

5. *Great* in knowledge. *He calleth his own ſheep by name, and knoweth them*, Joh. 10. 3. 15.

6. *Great* in love and kindneſſe, *He gave his life for the ſheep*, Joh. 10. 11.

7. *Great* in power, *No man ſhall pluck them out of his hand*, Joh. 10. 28. He is the *Shepheard* of the *ſheep*, that is, the righteous who are moſt fitly reſembled to ſheep, as being 1. Humble 2. Harmleſſe. 3. Profitable. 4. Ruled by their Shepheard. 5. By him led into Paſtures and folds. 6. Ob-

6. Obnoxious to many dangers. *Jones.*

S I.

Signes] Heb. 2. 4. *God bearing them witnesse both with signes and wonders.* *Signes*, becauſe they ſignifie the Divine power and Majeſty of God. They are any miracles in general: as the fleece to *Gedeon*. *Hezekiahs* ſigns, &c. *Jones.* *Wonders*, things that happen contrary to the courſe of nature; and ſtrike fear into men. *Leigh. Crit. Sac.* in the word *τερας*. Some call them *prædicidia*, becauſe they doe *prædicere aliquid mali*; are terrible miracles of Gods wrath and judgement; as the ſtriking of *Ananias* and *Saphira* with ſudden death, the killing of *Herod* by the Angel, the blindneſſe of *Elymas* the Sorcerer: but they are ſometimes taken alſo for *Miracles* of *mercy*. *Jones.*

Similitude] Heb. 7. 15. *After the ſimilitude of Melchiſedec there ariſeth another Prieſt.* Wherein conſiſteth this *ſimilitude?* It muſt needs be in this, and nothing but this, (ſay the *Jeſuites*) that as *Melchiſedec* offered Bread and Wine, as a ſacrifice of praiſe to God after *Abrahams* victory: So our Saviour Chriſt offered his body and bloud under the ſhape of Bread and Wine in the Supper. But cannot Chriſt be a Prieſt after the ſimilitude of *Melchiſedec*, unleſſe it be in this? Surely then he is not a Prieſt at all after the ſimilitude of *Melchiſedec*, for *Melchiſedec* offered no Bread and Wine. The Hebrew is *Hotziah*, *protulit*, *non obtulit*, (Gen. 14. 18.) as their own *Vulgar* Interpreter doth tranſlate it, and the *Septuagint* expounds it ἐξενεγκε, that is a confirmation of *Melchiſedecs* Kingdome, not of his Prieſthood: as a King, of his Princ-like liberality he brought forth out of his ſtore-houſe plenty of Bread and Wine to refreſh *Abraham* and his men after the battel. But in ſundry other reſpects, he is a Prieſt after the ſimilitude of *Melchiſedec*.

1. As *Melchiſedec* being a Prieſt of the moſt high God bleſſed *Abraham*, and prayed to God for him: ſo Chriſt bleſſeth and prayeth for his Church, verſ. 25.

2. As *Melchiſedec* is ſaid to *live for ever*, becauſe there is no mention of his death in the Scripture; ſo Chriſt liveth for ever, and of his Prieſthood there is no end.

3. As *Melchiſedec* was a Prieſt, yet not made after the manner of other Prieſts, but had an extraordinary calling from God; ſo Chriſt is made a Prieſt, not after the manner of the Levitical Prieſthood, but after a more excellent ſort, as *Melchiſedec* was.

4. As *Melchiſedec* was a King and a Prieſt too, ſo was our Saviour Chriſt. *Jones.*

Sin] Sinners; to wit, perſecutors, Heb. 12. 4.

2. Tranſgreſſion of the Law, Heb. 9. Alſo 10. 4.

3. Blaſphemy againſt the Spirit, Heb. 10. 26.

4. Guilt and puniſhment of ſin, Heb. 10. 2.

5. Sacrifice for ſin, Heb. 9. 28.

6. Naughtineſſe and corruption of nature, Heb. 12. 1. See *Common Dictionary.*

S O.

Soul and Spirit] The will wherein the affections are ſeated, and the more noble part of man, called underſtanding or reaſon, Heb. 4. 12. *My Soul*, Heb. 10. 38. either it may be ſpoken in the perſon of the Apoſtle: or in the Perſon of God. Neither any good Chriſtian nor God himſelf will take any pleaſure in ſuch a one as draweth back, but he is rather deteſted of God and man. *Jones.*

S P.

Spake] Heb. 1. 1. *God ſpake unto the Fathers by the Prophets.* *God*, that is, the Father (for when the name *God* is mentioned in the Scriptures, with relation unto the Son (as here) thereby we are to underſtand God the Father). *Annot.* *Spake by the Prophets*, ſo in this the Old and New Teſtament are equal; God is the Author of them both. God ſpake by the Prophets *then*, and he ſpeaketh *now* by his Miniſters, Mat. 10. 20. 2 Cor. 5. 20. when we teach, God teacheth; when we exhort, God exhorteth; when we reprove ſin, God reproveth ſin. *Jones.*

To ſpeak from Earth, and Heaven] To ſpeak as a ſervant; as *Moſes* did: or as a Son, as Chriſt did, Heb. 12. 25. *Moſes* ſpake from the earth, *Chriſt* from heaven, who himſelf came from heaven, Joh. 3. 13. *Annot.*

Spirit] Heb. 9. 14. *Who through the eternall Spirit*, that is, God-head, Act. 20. 28. Rom. 1. 4. 1 Pet. 3. 18. Implying thereby that the Sacrifice of Chriſts death had its value and vertue both to ſatisfie and ſanctifie from his Deity. *Annot.* From this his

his infinite and unspeakable Deity the bloud of Christ received a power to make satisfaction for our sins, whereupon it is called *the bloud of God*, Act. 20. 28. The bloud of none that was meer man could doe it; If Christs bloud had not been offered up by his eternal Spirit, it could not have purchased our redemption. *Jones.*

Spirit of grace] The holy Spirit, which doth certifie the elect of the favour of God towards them, Heb 10.29.

Spirits] Heb. 1. 7. *Who maketh his Angels, Spirits, and his Ministers a flame of fire*, that is, as the *Windes*, as the *Lightnings*, by *both* which we are to understand their readineſſe to execute Gods will; for as the Windes and Lightnings, suddenly passe from the one end of the earth to the other, so the Angels presently fulfill Gods will; Matth. 6. 10. *Annot.* Heb. 12. 9. *the Father of Spirits*, Souls, Numb. 16. 22. & 27. 16. Eccles. 12. 9. Isai. 57. 16. Zech. 12. 1. 2 Cor. 7. 1. 1 Pet. 4. 6. God is more especially styled the *Father of our spirits*, because our souls are immediately created by him. *Annot.* Heb. 12. 23. *The spirits of just men made perfect.* The Elect here on earth may be said to be gathered to those departed, because they make but one Church, whereof one part is on earth, the other in heaven, made perfect according to their souls not bodies. *Annot.*

Spoken] Heb. 1. 2. *Spoken unto us by his Son, whom he hath appointed heir of all things. Spoken*, fully and plainly *by his Son*, that is, his natural Son, co-essential, or of the same Essence with the Father, called therefore *the only begotten*, Joh. 1. 14. & 3. 16. for others are called the sons of God by grace and adoption, Joh. 1. 12. Rom. 8. 14. Gal. 4. 6. *Whom he hath appointed Heir*, that is, ordained Lord, Possessour, and dispenser, which is not to be understood of that Essential Dominion or Lordship which he had common with the Father, and the holy Ghost, being God equal with them; but of that œconomical, dispensed or delegate Dominion, or Lordship, whereunto he was fore ordained before the foundation of the world, being appointed the Mediatour of the New Testament, and wherein he was actually constituted and placed, after he had finished the work of mans redemption, Psal. 89. 27. Matth. 28. 28. Luk. 24. 26. Joh. 5. 27. Act. 2. 36. Rom. 14. 9. Ephes. 2. 20. Phil. 2. 9, 10, &c. Revel. 4. 21. *all things*, whether they belong to this life or the life to come; so that whatsoever we want, wee must seek in and through him, Joh. 3. 35. & 13. 3. *Annot.*

Spot] Heb. 9. 14. *Offered himself without spot to God*, or *fault*. Typified by the spotlesse Sacrifices commanded to be offered under the Law, Exod. 12. 5. Numb. 19. 2. & 28. 3. Rom. 3. 25. 1 Pet. 1. 19. *Annot.*

Spoyles] Heb. 7. 4. *Abraham gave the tenth of the spoyles*; or, *of the best things*; not that *Abraham* made choyce of *the best things*, and of them gave the *tenth part* only: for it is said vers. 2. *that he gave a tenth of all*; but that he made choyce *of the best things* to pay the *tenth* part of the *whole*, as it was afterward ordained, Numb. 18. 12. *Annot.* ἀκροθινια properly signifieth the *chief parts*, or *top of the heap*. *Leighs Annot.* Ministers are Gods Embassadours, and workmen with him, and the *tithes* are a tribute which the people are bound to pay them for their work. The receiving of *Tithes* from the people, argues the greatnesse of the Ministers to whom *Tithes* are paid. *Jones.*

Sprinkled] Heb. 10. 20. *Having our hearts sprinkled from an evill conscience*, that is, being sprinkled in, or as touching our hearts (that is, our souls) the heart being the chief seat of the Soul) by the bloud of Christ, chap. 12. 24. 1 Pet. 1. 2. from the accusation of an evil conscience. So long as our consciences are under the guilt of sin, we cannot draw neer unto God with confidence of acceptation in any duty. See chap. 9. 14. *Annot.* Heb. 12. 24. *And to the bloud of Sprinkling*, that is, to the bloud of Jesus Christ sprinkled, as the *Word of hearing is* the *Word heard*; chap. 4. 2. see 1 Pet. 1. 2. and this is added because Christ, by his bloud confirmed the New Covenant, &c. *Annot.*

S.

Stableneſſe of his counsel] His unchangeable and firm purpose, Heb. 6. 17.

Stedfast] Heb. 3. 14. *If we hold the beginning of our confidence stedfast unto the end.* All Interpreters with one consent refer this to faith, and indeed it is called ὑποστασις, Heb. 11. 1. the beginning of that lively faith, hope, and confidence that we have in him, which is as a sure foundation that cannot be shaken. I do not deny but it is a good sense; yet without any circumloquution or violence offered to the words, it may fitly be translated,

If

If we hold fast the beginning of the subsistence, and being that we have in him. For *Hypostasis* most properly doth signifie a *Subsistence* according to the Etymologie of the Word. If as we have begun by faith to have a being in Christ, so we hold fast this our being to the end, growing up dayly in him, till we come to a perfect age in Christ Jesus. *Jones.*

Strange] Heb. 11. 9. *He sojourned as in a strange Countrey*, Gen. 17. 7. & 23. 4. for there he was constrained either to buy, or hire, or borrow both a place for his dwelling, Gen. 14. 13. as also for the burial of his dead *Annot.*

Strangers] Heb. 11. 13. *Confessed they were strangers on earth.* If we be *strangers* on the earth, as we must all confesse our selves to be, then let us carry our selves as *strangers.*

1. Let us meddle no more with the world then needs must.

2. We must not make account to domineer in it, to have all men at our controll; must be content to be underlings here.

3. We must be abstemious, 1 Pet. 2. 11. lead a sober life, take no more of the world then will serve us for our journey, we must reserve our feasting til we come to that place, where we shall eat bread with *Abraham, Isaac,* and *Jacob.*

4. We must look for no great love. Dogges will fawn on them that be in the house, but they will bark at strangers, fly on their faces, and be ready to pull them down.

5. We must have a longing desire to be at home.

6. Must not heartily love this world. It must be as Wormwood to us in respect of the joys of heaven.

7. What accommodations soever we have here, yet must not we conceive this to be the place of abode, but that we must forgot them all. *Jones.* Heb. 13. 2. *Be not forgetful to entertain strangers*, Rom. 1. 13. 1 Tim. 3. 2. & 5. 10. 1 Pet. 4. 9. The study of this vertue was then very necessary, when there were no publique Innes, and the godly were often banished, lest they should either want entertainment, or else goe to Infidels. *Leighs* Annot.

Strife] Heb. 6. 16. *an Oath of confirmation, is to them an end of all strife.* Here we see what a reverend estimation we are to have of an oath: it must be the end of contradiction: after men have sworn we should be as mute as Fishes, not have a word to say. An oath was sacred among the Heathen, 1 Sam. 30. 15. *Abimelech* and *Phicol* his Captain were satisfied when they had *Isaacs* Oath, Gen. 21. 22. But now a dayes such is the corruption among Christians, that small credit is to be given to many mens oaths. *Jones.*

Striving against sin] Heb. 12. 4. that is, as Interpreters of good note observe, either against the wickednesse of the enemies of the Gospel, which by cruel and bloudy courses, strive to force men from the faith; or *against sin*, that is, against sinners, vers. 3. or, against sin in your selves *Leighs* Annot. *Striving* with all your might and main, as combaters and wrastlers were wont to doe. *Annot.*

Strong consolation] Heb. 6. 18. against all crosses and and afflictions of this life; not weak, but *strong*, coming from a *strong* God, confirmed by two *strong* means, the promise and oath of God, and continuing *strongly* a great while, to the end of our lives. Many are our crosses in soul and body, in goods, name, children, and servants; against them all we have *strong consolation. Jones.*

To study] To muse or meditate earnestly upon a matter, Heb. 4. 11.

S V.

Subjection] Heb. 2. 5. *Unto the Angels hath he not put in subjection.* The word ὑπέταξε, doth signifie to *subject* in a *Military rank* or *order*, when as the whole Army is subjected to one Captain, Leader, or Governour, as the Church is to Christ. *Jones.* Heb. 2. 8. *Thou hast put all things in subjection under his feet.* All power was given unto Christ at his Resurrection, Matth. 28. 18. Joh. 5. 27. but yet he doth not fully exercise this power: this is left to the judgement of the great day, when all his enemies shall be put under his feet. See chap. 1 13. *Annot.*

Substance] A treasure, or a chief good thing, Heb. 10. 34. Heb. 11. 1. *Faith is the substance of things hoped for*, or *ground*, or *confidence*, or *expectation*, See chap. 3. 14. This verse some have translated thus. *Now Faith is the expectation of that which is hoped for, and the hope of things which are not seen. Annot.* The meaning is, that though there are many things promised by God, which men doe not presently enjoy, but only hope for, because as yet they are not: yet faith doth after a sort give a subsistence or being unto them. *Leighs* Annot.

Suffer the Word of exhortation] Heb. 13. 22. The Apoſtle ſpeaketh this to qualifie the ſeeming boldneſſe of ſome exhortations ſprinkled here and there in this Epiſtle; eſpecially in the ſixth and tenth chapters. *Annot.*

Sufferings] Heb. 2.10. *To make the Captain of their ſalvation perfect through ſufferings.* It was moſt comely, fit and convenient for God, which ſo graciouſly gave his Son for us, for the better illuſtration of his own glory, for a more lively demonſtration of his mercy and juſtice to the world, to conſecrate unto his everlaſting Kingdome and Prieſthood the Arch-duke, the Captain, the Leader, the Author of our Salvation, (for whom, and by whom are all things) through afflictions, in the whole courſe of his life, eſpecially at his death and paſſion. So that Chriſts afflictions are ſo far from being a ſhame or ignominy to him, that they be ſolemn Rites, or ſacred Ceremonies, whereby he was conſecrated Biſhop of the univerſal Church. If Chriſt had not become man, afflicted and put to death; he could not have carryed men into the Kingdome of heaven. If the Prince could not get to heaven without afflictions, ſhould the ſubjects imagine to goe thither without croſſes? *Jones. Annot.*

Sware] Heb.3. 11. *So I ſware in my wrath,* God ſwears ſeldom, Swears by himſelf, by no creature. And it's a matter of weight that makes him ſwear; Nor ſweareth he raſhly in heat and choler, but for the confirmation of his mercy and gracious promiſes to his children, chap.6.13. and the ſtrengthening of his juſtice, and threatnings againſt the wicked, as in this place. God, as ye ſee, ſwears, ſo may we doe; if we could keep our ſelves within thoſe limits, that he did. *Jones.*

T A.

Tabernacle] Heb.9.2. *There was a Tabernacle made,* &c. What the Apoſtle called *the wordly* or *earthly Tabernacle* or *Sanctuary,* here he further deſcribeth with the principal furniture thereof; dividing it into *two* parts, making as it were *two* Tabernacles of *one,* whereof the *firſt* was a *Type* of Chriſts *humane nature,* chap.8.2. The *ſecond* of *heaven,* v.12. *Annot.* Heb.8.2. *And of the true Tabernacle, which the Lord pitched, and not man,* chap.9.11. that is, of his own body or humane nature, whereof the corporal Tabernacle was a Type. Hence St. *John* ſaith, *that the Word Tabernacle with us,* Joh.1.14. ſpeaking of his being in our fleſh, or his taking upon him our humane nature, chap.7.27. & 9. 14. See Joh.2.19. Col. 2. 9. It being conceived of the holy Ghoſt, and was erected by the hand of man; or not conceived by concurrence of the man, ſee ch. 9.11. *Annot.*

To take away] Utterly to remove a thing, as if it had never been, Heb. 10. 4. 9, 11.

Take] Heb. 5. 4. *No man taketh this honour unto himſelf,* that is, ought to take. Verbs active in the phraſe of the Scripture, ſometimes import, not the act it ſelf, but duty, or office, as Gen.20. 9. Lev.4.2.13. Pſal.32. 8. *Uzziah* though a King muſt not take the Prieſts Office upon him, 2 Chron.26.16. *Annot.*

To taſte] To have a ſlight and ſlender belief in Chriſt and light feeling of heavenly bliſſe, Heb. 6.5. Heb. 2. 9. *that he ſhould taſte death for every man,* that is, dye, Mat.6.28. Mar. 9.1. Luk. 9. 27. or it may be underſtood of Chriſts dying without ſeeing corruption, Pſal.16.10. Act.2.17. & 13.35. or, Chriſt may be ſaid but *to taſte of death,* becauſe he continued but a ſhort time under the power thereof, it being impoſſible that he *ſhould be holden of it,* Act.2.24. *Annot.*

T E.

Teach] Heb. 8. 11. *And they ſhall not teach every man his neighbour,* &c. *for all ſhall know me.* The teaching of men ſhall not be laid aſide, but they muſt not depend on it; the teaching of God ſhall make it effectual to them. All Gods people, little and great, weak and ſtrong, ſhall *know* him; by *knowing* is not meant a bare apprehenſion and notion of his being and nature, but a *knowledge* of *acquaintance,* a knowing him to be ones God reconciled to him in Chriſt. So Hoſ. 2.20. *Leighs* Annot.

Tears] Heb. 12.17. *Though he ſought it carefully with tears.* All *tears* are not acceptable to God. There be *lachrymæ compunctionis,* ſuch as *Mary Magdalens* were, *lachrymæ compaſſionis,* ſuch as *Chriſts* were when he wept over *Jeruſalem, lachrymæ devotionis,* ſuch as the *Jews* tears were that wept becauſe the ſecond Temple was not ſo glorious as the firſt, Ezra 3.12. *lachrymæ deſperationis,* ſuch are tears of the damned in hell, *lachrymæ ſimulationis,* as Jer. 41. 6. *lachrymæ rancoris & indignationis,* ſuch were the tears of *Eſau,* he wept more upon ſtomach, being vexed in his minde, that he ſhould be thus defrauded by his brother, then for any grief for ſin, more for the

loſſe

losse, then the fault. It seems he never wept because he had displeased God in selling away his birth-right, but because he saw into what misery he had plunged himself. *Jones.*

Temptation] Heb. 3.8. *In the day of Temptation in the Wilderneſſe.* Hereby understand, not only that special time mentioned, Exod. 17.1. &c. Numb. 14. & 20.1, &c. & Deut. 6.16. But the whole space wherein they tempted God in the Wilderneſſe, see Psal. 78.1, &c. *Annot.* It were fittest to expound it generally of the stubborn and contumelious behaviour of the *Israelites* in the Wilderneſſe, then of any particular temptation.

1. Because he names no particular place, but the *Wilderneſſe* in general.

2. Because the *tempting* he speaks of here, lasted the whole forty yeats.

3. The word *day* is often taken in Scripture, not for any set and prescript time, but for an indefinite time, a continuance of time, Joh. 8.56. Psa. 25.5. all the time that the temptation lasteth, Psal. 50.15.

4. Numb. 14.22. It is apparent that they tempted him many times. *Jones.*

Tempted] Heb. 2.18. *Being tempted he is able to succour them that are tempted.* He was *tempted* both in body and soul, yet without sin: tempted of God in his agony: Luk. 22.44. Of the Devil, Mat. 4.1. and by his instruments through his whole life. *Annot.* As Christ was like to us in nature, so he was *tempted* as we are. Being clothed with our nature, he knows what belongs to pain, and will succour us in all our distresses. Being rich he would become poor: he would be a man, that he might the better pity us that be men; that he might be a merciful High Priest to us all. And shall we be unmerciful one to another? *Jones.* Heb. 11.37. *were tempted*: when their enemies saw, they could doe no good with violence, they made them great promises, and tryed whether they could prevail that way, as appears in the Martyrologie. *Leighs* Annot.

Tenth] Heb. 7.2. *To whom Abraham gave a tenth part of all.* Seeing our Lord remaineth for ever a Priest after the order of *Melchisedec*, why should not Tithes belong unto him, and in him unto those who in his stead exhort us to be reconciled unto his Father, 2 Cor. 5.20? *Annot.*

Testifying] Heb. 11.4. *God testifying of his (Abels) gifts*, that is, of the acceptance of his gifts, either by fire from heaven, Levit. 9.24. 1 King. 18.38. 1 Chron. 21.26. or by some like token. See Gen. 4.4. *Annot.*

Testimony] Heb. 11.5. *He had this testimony*, either in that it is said, that *he walked with God*, whence it may be inferred that he pleased God: or else because God did by some more then ordinary means testifie so much of him, as he did of *Abels* sacrifice, v. 4. *Annot.*

T H.

Thanks] Heb. 13.15. *Giving thanks to his Name.* Gr. *confessing to his Name.* marg.

Better things] Something more worthy and excellent, Heb. 11.40.

Things concerning God] Which concern the pleasing and worship of God, Heb. 5.1.

Things hoped for] The glory and blisse of heaven, Heb. 11.1.

Things not seen] Of nothing, Heb. 11.1.

Things shaken] Things of an unstable condition, as things not shaken, signifies things of a firm and constant nature, Heb. 12. 27,28.

Thoughts] Heb. 4.12. *A discerner of the thoughts and intents of the heart.* Ἐνθυμήσεις rendred *thoughts*, are properly the secret and inward workings of passions and affections: ἔννοια, *intents* are the secret and first workings of mens understandings and apprehensions. *Leighs* Annot.

Throne] Heb. 4.16. *come boldly unto the Throne of grace*, that is, God reconciled unto us in Christ, typified by Gods sitting between the Cherubims upon the Mercy-seat, Exod. 25.22. *Annot.*

T I.

Time past] Heb. 1.1. that is, both before and under the Law. *Annot.*

Tithes] Heb. 7.6. *received Tithes of Abraham*, &c. If *Abraham* by paying Tithes, acknowledged *Melchisedecs* superiority; much more should all *Abrahams* off-spring acknowledge Christs Superiority, whom *Melchisedec* typically represented, by paying what is due for the maintenance of his service, &c. As *receiving Tithes* proves Superiority in office; so *paying of Tithes*, or maintenance in room of Tithes, proveth subjection to that Office, and Office-bearers who receive the same; and so maintenance of Ministers should be a matter of honouring them; or rather of him that sent them, of its own proper institution; though men turn it into a beggerly stipend, and count the more basely of the Office, because of the manner of maintenance. *Dickson.* The ground for the payment of Tithes of old were,

1. Because they were holy unto the Lord, Levit. 27.30.

2. That the people might learn to fear the Lord their God alwayes, Deut. 14.22.23. and be bleſſed of him, Deut. 26. 12--15. Mal. 3. 10.

3. That the Prieſts and Levites might be maintained thereby, as is often expreſſed.

4. That the poor, ſtrangers, fatherleſſe, &c. might be relieved. Now (if in ſtead of the Prieſts and Levites which did ſerve at the Altar, we take in the Miniſters of the Goſpel, who preach the Goſpel, for whom the *Lord hath ordained, that they which Preach the Goſpel, ſhould live of the Goſpel*, 1 Cor. 9.14.) the ſame cauſes remaining, Tithes are even ſtill payable. *Hyperius*. Tithes are a tribute which people are bound to pay their Miniſters for their work. Tithes are due to the Miniſters of the Goſpel, not of alms or of benevolence, which the people may pay us if they will, but of juſtice, we have a right and intereſt to them; as the labourer hath to his hire, the ſouldier to his ſtipend, &c. 1 Cor. 9.7. &c. And Tithes are perpetual:

As 1. Which were paid to Chriſt before the Law.

2. Are the Lords, Levit. 27.30.

3. Were in the Law of Nature.

4. Were neither Judicial nor Ceremonial.

5. There is no proof in all the New Teſtament for any other ordinary maintenance of the Miniſtery.

6. After the times of perſecution, they were reſumed and eſtabliſhed again in the Church.

7. The cauſes remaining, (as hath been ſhewed they doe) the things themſelves (Tithes) do ſtill remain. *Jones*, who largely handleth this ſubject.

T O.

Tormented] Heb. 11. 37. κακουχούμενοι, *malè vexati, malè habiti; laborantes, qui malis premuntur: evilly intreated* (many kinde of ways) *they which ſuffer adverſity*, Heb. 13.3.

Tortured] Heb. 11. 35. ἐτυμπανίσθησαν. Their bodies were *racked* out as a *Drum*. The word implyes a torture of that kinde, that their bodies were extended, and rackt as upon a *Drum*, and then beaten with ſtaves. The *Septuagint* uſe it in 1 Sam. 29.13. *Leighs* Annot. *Tympanum* was an inſtrument like our rack, whereunto the parties were ſtraight tyed, the nerves of their hands and feet ſtretched out, their bodies alſo cruelly beaten, even to death; thus was *Eleazer* tormented, 2 Mac. 6. 30. *Jones*.

Touched] Heb. 4.15. *Which cannot be touched with the feeling of our infirmities*, that is, not able to ſympathize with, or pained with our infirmities. *Leighs* Annot.

T R.

Tranſlated] Heb. 11. 5. *By faith Enoch was tranſlated*, or, *taken away*. The manner how is not determinable by man. Thus *Elijah* was afterward *tranſlated*, 2 King. 2. 11. See 1 Cor. 15.51. & 1 Theſ. 4.17. *Annot.*

Trouble] Heb. 12.15. *leſt any root of bitterneſſe trouble you*, ἐνοχλῇ. The Greek word doth properly ſignifie to *trouble*, and *hinder a mans reſt*; it is uſed only here. *Leighs* Annot.

True] Heb. 10.22. *Let us draw neer with a true heart*, that is, with an upright and ſincere heart, without hypocriſie, Pſa. 51.6. and with a conſtant heart, without drawing back, verſ. 38. Luk. 16.11. Luk. 6.32. Hereunto is oppoſed an evill heart of unbelief, chap. 3.12. See Mat. 15.8. *Annot.* A *true* heart, He doth not ſay *ſinleſſe*, but a *true* heart, without guile, which is abſolutely neceſſary, in worſhip; not ſo abſolutely *the full aſſurance of faith*, here mentioned, that is, to be ſure of the acceptance of our perſons and ſervice, when we come into the ſervice of God. *Leighs* Annot.

T U.

Turn away] Heb 12.25. *If we turn away from him that* ſpeaketh *from heaven*. If they eſcaped not, who refuſed to hearken to the Law, which God by an Angel, (or by *Moſes*) delivered to man, here upon earth; how much leſſe ſhall we eſcape, if we deſpiſe the Goſpel, which is delivered unto us from heaven? *Hall*. As much as *Chriſts* perſon is more excellent then *Moſes*, and *his* authority above his; and the heavenly clearneſſe of Chriſts gracious offer, above his dark types: as much more heavy and certain wrath, ſhall overtake the deſpiſers of his doctrine, (the *refuſers*, or (as the word importeth) *ſhifters off* of Chriſt) then the deſpiſers of *Moſes* Law.

V A.

Vail] The fleſh or body of Chriſt, Heb. 10.20.

2. That hanging or cloth, which divided the holy place of the Temple, from the moſt holy, Heb. 9.3.

Valiant

Valiant] Heb. 11.34. *waxed valiant in fight*, as *Joshua*, the *Judges*, King *David*, *Asa*, *Jehoshaphat*, whose war-like successes are ascribed to faith, not arms. *Pareus.* Was it not valiantly done of *Abraham* with the servants of his own house to encounter with five Kings? Was it not valiantly done of little *David* a young stripling, never acquainted with war, to fight with that huge Giant *Goliah*, that had been a man of war from his youth up? *Jones.* Nothing is so terrible or difficult, but a man, who hath Gods Word to be a ground for his faith, may adventure upon it, with assurance of prevailing. If he be called, he may encounter, with the hardest party. *Dickson.*

V E.

Vengeance] Punishment for sin, Heb. 10. 30. May not the Magistrate revenge? His throne, is Gods Throne; his sword, Gods sword; his vengeance, Gods vengeance. No private man may revenge. The King of Kings saith, *Vengeance is mine*, and wilt thou wrest Gods sword out of his hand? Wilt thou intrude thy self into Gods Office? *Jones.*

Vesture] Heb. 1. 12. *And as a vesture shalt thou fold them up, and they shall be changed.* Or, we may read it thus. *As a garment doest thou shake them and they shall passe away:* or if we read *fold*, the words allude unto a tent, which when it is to be removed, is folded up. *Annot.*

V N.

Unbelief] An utter absence and want of lively faith, Heb. 3. 19. *Take heed lest there be in any of you an evill heart of unbelief, in departing from the living God.* Heb. 3.12. He shews five degrees of Apostasie.

The 1. is consenting unto sin, being deceived with the temptation of it.

The 2. hardnesse of heart upon many practises of sin.

The 3. the heart being hardened becomes unbelieving, and cals the truth of the Gospel into question.

The 4. by unbelief it becomes evill, having a base conceit of the Gospel.

The 5. this evill heart brings a man to apostasie, and falling from God, which is the extinguishing of the light of the Gospel. This evill heart is a great evill.

1. From the *Nature* of it. It is an inward evill, seiseth on the most principal part of man, the soul; is an inveterate evill, which we brought with us into the world; and an insensible evill.

2. In the *Effects*. It indispoſeth us to all good: is the root of other evils, Mat. 15.19. and maketh a man unfit to live or dye. *Leighs* Annot. Infidelity is the original and fountain of all disobedience. *Annot.* Our other backslidings and *variations* from God, how wide and distant so ever, yet may be thought to be but like those of the *Compasse*, more or lesse according to a lesse or greater interposition of *earthly mindednesse*, but this is like to that of the *Magnet* it self, which while it lyeth couched in the *Mineral*, and united to the *Rock*, it conformeth to the *nature* and *verticity* of the *earth*, but separate it from thence, and give it free scope to move in the *air*, and it will desperately forsake its former and more *publick instinct*, and turn to a quite contrary *point*. So as long as a man is *fastened* to the *rock Christ*, and keepeth but any *hold* there, he will still be looking lesse or more towards the *Author* and *finisher* of his *faith*, but broken off once from thence, and beginning to be in the open *air*, and under *the Prince of that*, he presently *turneth aside from the living God*, and *pointeth* to a *pole* of his own. *Gregories Notes.* p.163.

Unchangeable Priesthood] Heb.7.24. Or, *which passeth not from another. Annot.* Such a Priesthood which cannot passe from him to any other, as the Priesthood of *Aaron* did. *Leighs* Annot.

Undefiled] Heb.7.26. Christ was *undefiled*, actively, *of all things*; passively, *of any person.* The Priests might keep their bodies from being outwardly defiled, yet they were stained with sin in soul and body too; Christ had no defilement any kinde of way. *Jones.*

Understand] Heb. 11.3. *Through faith we understand*, &c. that is, according to the particular circumstances of the creation, though something thereof may be known by the light of reason, 2 Pet.3.5. Rom.1.20. *Annot.*

Unholy] Heb.10.29. *hath counted the bloud of the Covenant*--an *unholy thing.* Gr. *Common.* Mar.7.2. Act.10.15. They make no more account of the bloud of Christ, then of the bloud of some Malefactor, or of a brute beast. *Annot.*

Unpossible] Not that which absolutely can never be, but something which cannot be, because it is against Gods decree and counsel, Heb.6.5. & 11.6.

Unprofitable] Heb.13.17. *and not with grief, for that is unprofitable for you.*

1. *In this life*; And that two kinde of wayes.

1. Being grieved they cannot discharge their Ministery so well to your edification: they

they cannot ſtudy ſo well, preach ſo well, as otherwiſe they might do; and that makes againſt your profit.

2. The Preacher and Paſtour being grieved, muſt needs pour out his grief into the boſome of God Almighty, whoſe workman he is; he cannot but complain unto God of it; and doe ye not think that God will take his cauſe into his hand, look upon the grief of his Steward, and plague the people for it, that are the Authors thereof?

II. In *the life to come.* Will not Chriſt then ſay unto ſuch as have oppoſed his Miniſters, vexed his ſervants; *Depart from me*, &c? By grieving them, ye grieve the Spirit, grieve Chriſt. *Jones.*

Unrighteous] Heb.6.10. *God is not unrighteous to forget your work and labour of love*, that is, unfaithful or inconſtant, ſo as to forget his promiſes of rewarding. See 2 Theſ. 1. 6. 1 Joh.1.9. It is but fooliſh which Popiſh writers here conclude for the *merit* of *good workes*: It is juſt with God ſo to doe, not in regard of *mans merits*, but of his *own promiſe*. *Annot.*

Unskilful] Heb.5.13. *Unskilful in the Word of righteouſneſſe*, Gr. *hath no experience* in that righteous Word, or which teacheth the righteouſneſſe both of juſtificiation and ſanctification, Pſal.19.7. Prov.8.6. *&c. Annot.*

Upholding] Heb.1.3. *Upholding all things by the Word of his power.* Suſtaining and bearing them up, that they fall not and periſh; continuing their natures and governing them, (Numb.11.14. Deut.1.9.) by his powerful *Word*, or by his word of power, by his mighty command, and according to his own will and pleaſure, chap.11.3. *Annot.*

V S.

Uſe] Heb.5.14. *Who by reaſon of uſe have their ſenſes exerciſed*, &c. or, of an *habit*, or *perfection*, marg. or habit attained by hearing, reading, and meditating on the Word; by reaſon whereof their faculties of underſtanding and judgment (for words of *ſenſe* often import faculties of the underſtanding part, and that both in general, Luk 9. 45. compared with Luk.18.34. Phil.1.9. as alſo in particular, as Gen.42.1. & 2.31. and 11. 7. Pſal. 34.8. 1 Pet.2.3.) chooſe the good, and refuſe that which is evill, 1 Cor.2.13, 15. *Annot.*

V T.

Uttered] Heb.5.11. *hard to be uttered*, or, *to be expounded, interpreted*, to be fitted in the utterance or expreſſion of them to your capacities. *Leigh.* Annot.

Uttermoſt] Heb.7.25. *able to ſave them to the uttermoſt*, or *evermore*, that is, fully, perfectly, or to the end; ſo that no part of our ſalvation, muſt be ſought either in our ſelves, or in any other. The Original word ſignifieth *all manner of perfection.* *Annot.*

W A.

Waſhed] Heb.10.22. *and our bodies waſhed with pure water*, that is, That according to the ſignification of that legal rite, their outward converſation be blameleſſe and holy (for unto a ſprinkled conſcience within men muſt joyn an holy and blameleſſe converſation without) ſin being ſo curbed within, that it raign not in their mortal body; ſo ſoughten againſt within, as it break not forth in ſcandalous workes of darkneſſe in the actions of the body. *Dickſon.* He alludes to the old rites, in which the *Iſraelites* being to come to the Tabernacle and Worſhip of God, purged themſelves with many waſhings; or to the Sacrament of Baptiſm, in which there is an external waſhing of the body; but men are purged from all ſin inwardly by the bloud and Spirit of Chriſt. Some ſay he alludes to Numb. 9. 9. the ſprinkling water made of the aſhes of the red Cow, wherewith the people were ſprinkled. *Leigh.* Annot.

Watch] Heb.13.17. *for they watch for your ſouls.* They watch not over your goods and bodies, as the Magiſtrate; but over your ſouls, which are more precious; not as the Fowler watcheth for the Bird to catch it, and to call it, but they watch for the preſervation and eternal ſalvation of your ſouls. All Miniſters have *Curam animarum.* None can be a Miniſter without that charge. Your ſouls are ſubject to many enemies; there be innumerable devils that ſeek to carry away your ſouls: As the Hen watcheth for the Chickens againſt the Kite; ſo doe they for you againſt the Devil. There be ſundry Hereticks that goe about to infect your ſouls with the poyſon of falſe doctrine, Papiſts, Anabaptiſts, Schiſmaticks, Prieſts and Jeſuites, Arians, Neſtorians, *&c.* The Miniſters watch for you againſt them. There be Sectaries that for ſmall matters would draw you from the Church: there be many dangerous ſins, that are ready to cut the throat of your ſouls, covetouſneſſe, pride, ignorance, *&c.* They keep a watch over you, and labour to bring you out of thoſe

thoſe ſins. *Jones.* The charge of Church-Rulers, is the heavieſt of all charges, becauſe of *Souls*. And it is the moſt aſſiduous and painful, ſetting not the body only, but the Spirit on work, becauſe it is a charge of *watching*. *Dickſon.*

New and liuing way] Chriſt Jeſus crucified and dead by the merit of his bloud ſhed, quickning all the elect, Heb. 10.20.

Out of the way] Tranſgreſſors or ſinners, Heb. 5.2. He maketh *two* ſorts of ſinners, *Ignorants* and *Tranſgreſſors*. But, though there be difference of ſinners, yet no ſinner that ſeeketh to Chriſt, is ſecluded from his compaſſion. *Dickſon.*

Wayes] Either Gods works of mercy and juſtice, whereby God comes to us; or his Commandements, whereby we come to him, Heb 3.10.

W E.

Weakneſſe] Heb. 7.18. *For the weakneſſe, and unprofitableneſſe thereof*, Gal. 4.9. namely, of the Covenant to juſtifie, ſanctifie, and bring unto Salvation, by reaſon of the fleſh, Rom. 8.3. that is, of us men who are not able to fulfil the Law, by reaſon of that corruption which dwels in our fleſh, Act. 15.10. Gal. 3.21. and note, that here St. *Paul* ſpeaketh of the Old Covenant as underſtood by the *Jews*, *viz.* of fulfilling the Law; for otherwiſe the Covenant was a perfect Covenant, for thoſe times, or the nonage of Gods people, though not ſo perfectly revealed, as in the time of the Goſpel. *Annot.*

Wearyed] Heb. 12. 3. *Leſt ye be wearied and faint in your mindes*, or, *leſt fainting in your mindes ye be wearied, wearied*; Rev. 2.3. or remiſſe and ſlack in the Chriſtian race. *Annot.* If we be not armed againſt contradiction, by certain knowledg of the truth, and faith in Jeſus, we cannot hold out; but upon force, weary under the Croſſe, and be loſt or diſſolved like water, as the word imports. *Dickſon.*

Weight] Heb. 1.12. *Let us lay aſide every weight*, that is, all wordly contents, ſo far as they are a burthen to us, and hinder us in our journy to heaven, Mat. 5.29. Secondly, all manner of ſin, and eſpecially pride, and ſelf-ſufficiency, Rom. 10.3. *Annot. Every weight*, that preſſeth down, that is, all earthly affections, and what ever may hinder us in our ſpiritual courſe. *Leighs* Annot.

W I.

Will] Heb. 10.10. *By the which will we are ſanctified*, that is, of the Father, who appointed his Son to take our nature, and therein by death to make ſatisfaction for our ſins. Or, of the Son in his willing obedience unto the Father. *Annot.*

Wilfully] Heb. 10.26. *If we ſin wilfully*, ſee chap. 6.4. The Apoſtle doth not ſpeak here of all kinde of wilfull ſin, or falling away, but only of that which our Lord Chriſt calleth *blaſphemy againſt the holy Ghoſt*, Mat. 12. 3. and which St. *John* cals a *ſin unto death*, 1 Joh. 5.16. *Annot.*

To withdraw] To diſtruſt God in his Word, chap. 10.29.

Within the Vail] In heaven, Heb. 6.19. whereof the holy of holyeſt was a type or ſhadow, chap. 9.24. *Annot.*

Without the Camp and Gate] To be accounted and reckoned for unpure and wicked men, Heb. 13.2.

W O.

Wonders.] See *Signes.*

Word of the Oath] Heb. 7.28. that is, the propheſie, or promiſe of God by the Pſalmiſt, confirmed by an oath. *Annot.*

Word of righteouſneſſe] The Goſpel, which teacheth the righteouſneſſe of God, and the way to attain it, Heb. 5.13. which teacheth the righteouſneſſe both of juſtification and ſanctification. *Annot.*

Work] Heb. 6.10. *Your work and labour of love*, that is, thoſe duties, which out of love to him, we perform with labour and ſtriving. *Leighs* Annot.

Good works] Merciful and charitable actions, chap. 10.24.

2. Holy duties of all ſorts, towards God and man, chap. 13.21.

Our own works] Our corrupt nature and the evill fruits of it, chap. 4.10.

Working] Heb. 13.21. *Working in you that which is well-pleaſing in his ſight*, Gr. *making in you*, *viz.* by his holy Spirit, Phil. 2.13. *Annot.* It is not by any ſtrength of our own, whereby good works are wrought; but even by the power of God working in us gratiouſly. *Dickſon.*

World to come] Heb. 2.5. The Apoſtle following the Tranſlation of the *Septuagint*, Iſa. 9.6. cals the Church under the Goſpel, eſpecially after Chriſts Reſurrection and Aſcenſion, when he had entered upon his eternal Prieſthood, *the world to come*.

1. In relation of the Church before and under the Law.

2. Becauſe of the reſtauration of all things by Chriſt begun already, 2 Cor. 5.17. and ſhall be finiſhed hereafter at the general day of reſurrection, which is called *the time of the reſti-*

reſtitution of all things, Act. 3. 21. Epheſ. 1. 10. *Annot.*

Heb. 6.5. *And the powers of the world to come.* The joyes of heaven. *Annot.*

Condemned the World] Heb. 11.7. that is, by building of which Ark through faith and obedience unto God, he witneſſed againſt the diſobedient and ungodly (1 Pet. 3.20. 2 Pet. 2. 5.) of the old world, to the greater condemnation of their infidelity. *Annot.*

When he cometh into the world] Heb. 10 5. Joh. 16.28. & 18.37. 1 Tim. 1. 5. underſtand it of his being made fleſh, Joh. 1. 14. or being manifeſted in the fleſh, 1 Tim. 3. 16. *Annot.*

Worldly Sanctuary] Heb. 9. 1. that is, earthly and corporal, it being here oppoſed to the heavenly and ſpiritual Tabernacle. *Annot.* Hereby we are taught to think of all the external glory of Levitical ſervice, only as the earthly repreſentation of heavenly things: and under al theſe earthly ſhadows to ſeek into an heavenly ſignification. *Dickſon.*

Made the worlds] Heb. 1. 2. See *Made.* There is another world beſides this, Mat. 12.32. or elſe it is ſo called for the variety of times and ages, and ſorts of the creatures, one ſucceeding another. *Leighs* Annot.

Worſhip] Heb. 1. 6. *Let all the Angels of God Worſhip him.*

Whence 1. The Father communicateth to Chriſt, as his own Nature and Godhead by Generation; ſo alſo his own glory, by commanding the creatures to adore him.

2. What the creatures adore they acknowledge by adoration to be God; ſo God eſteemeth.

3. And Chriſt is the Angels God, becauſe they muſt adore him. *Dickſon.*

Heb. 11.21. *And worſhipped leaning upon the top of his ſtaffe.* Lifting up his body to doe reverence to God, thereby teſtifying his humility, faith, and hope. *Leighs* Annot. It is not ſaid, that *he worſhipped the top of his ſtaff,* but *upon the top of his ſtaff leaning,* for his weakneſſe cauſe, by approaching death: becauſe he would for this foreſeen bleſſing of God upon his poſterity teſtifie by ſigns of worſhip in his weak body, how he eſteemed of that favour. *Dickſon.*

Worthy] Heb. 11.38. *Of whom the world was not worthy.* Notwithſtanding they were hated and perſecuted of all, Mat. 24. 9. and accounted the filth and off-ſcouring of the world, 1 Cor. 4.13. *Annot.* They have that excellency that the world is not worthy to enjoy them, they are not worthy of their preſence, that they ſhould ſo much as live amongſt them; they are rather fit to be ſet as ſtars in heaven, and be before the Lord in his glory. *Leighs* Annot. One beleever is more worth in Gods eſtimation then all the world beſide, Nor doe any deſpiſe ſuch, but worthleſſe and deſpicable ſouls. *Dickſon.*

W R.

Wrath] Heb. 3.11. So *I ſware in my wrath,* Though it be here ſaid, *he ſware in his wrath,* yet it was a juſt and adviſed anger; not cholerick fury as ours is, *Jones.*

Written in heaven] Choſen of God to eternal life, by Chriſt Jeſus, Heb. 12.23.

Y E.

Years] The eternity or perpetuity of Gods being without end or limit of time, Heb. 1. 11. *Thy years ſhall not fail.*

Yeſterday and to day] At all times, both before and after the coming of Chriſt, Heb. 13.8. See *Same* and *To day.*

Z I.

Zion] Heb. 12. 22. *But ye are come unto Mount Zion,* Gal. 4.26. That is, To the Church under the Goſpel, whereof Mount *Zion* was a type, Pſal. 14. 7. & 50 20. and where the Goſpel was firſt proclaimed without that terrour wherewith the Law was delivered, Iſa. 2. 3. *Annot.*

A Dictionary for that Myſtical Book, called *The REVELATION of St. JOHN.*

¶ *Of this Book it hath been ſaid, that every word is a Myſtery, and ſurely not without cauſe: for not only is the truth of it hid from the naturall man (as all other Divine truths be, which concern our ſalvation by Chriſt) 1 Cor. 2. but being a Propheticall Book, of things long after to be done, and penned in dark phraſes, borrowed from the old Prophets, the underſtanding of it hath been found hard, even to the godly, and the learned. Whence it is that ſome eſchew the reading of it privately, others decline the publick reading, others forbear to Comment upon it, and ſome have refrained from Preaching out of it. Howbeit, it being a part of holy Scripture, penned by the Spirit, for the comfort and inſtruction of the Church, in theſe laſt and worſt dayes; there being a gracious promiſe of a precious bleſſing, made to the reading and hearing of it; and the event of the Propheſies therein, now for the moſt part fulfilled, (the beſt Commentary of Propheticall writings) giving great light to the true knowledge of things, therefore as their labour is much to be commended, who have by their Sermons and Interpretations (Preached and Printed) indevoured to make clear this obſcure Scripture: ſo let not me be thought to have taken in hand a bold or needleſſe enterpriſe, by adventuring to anatomize and unbowell this whole Book in a ſhort Dictionary, pulling the words in ſunder, and putting them in Alphabeticall order, for help of young Students in Divinity, and vulgar Chriſtians, which will more willingly aſſay to read and ſtudy this Book, when they ſhall have at hand a declaration of all myſticall words familiarly delivered. Howſoever I pleaſe or profit others by my endevour, yet I hope to offend the leſſe, becauſe I tread in the ſteps of our moſt learned and ſoundeſt Expoſitors, whoſe opinions with their reaſons, I do report, leaving it to the Reader to conſider.* Farewell.

A B. A C.

Abaddon and Apollyon] One that burneth with a deſire of hurting and deſtroying men; ſuch an one is the Devill principally, and his Vicar Antichriſt, or the Pope. Rev. 9. 11. *They have a King over them, whoſe name in Hebrew is Abaddon, and Apollyon.*

Abomination] That which deſerveth to be abhorred and held as loathſome, for ſome great ſpiritual filthineſſe. Rev. 21. 8. *Abominable, &c.*

Abundance of pleaſures] All kinde of earthly delights which the Church of *Rome* moſt rioteuſly and exceſſively being given unto, did by that means enrich the Merchants of the earth, which ſold ſuch wares. Rev. 18. 3. *And the Merchants of the earth have waxed rich of the abundance of her pleaſures*; that is, (ſaith *Brightman*) by the great plenty of all ſorts of delicacies, by immoderate luſt of enjoying them, entiſing men, like *Xerxes*, to deviſe and invent new kindes of pleaſures. This (upon the matter) is all one with the former ſignification.

A C.

According to their works] As the thoughts, words, and works of men, have been good or evill, ſo they ſhall receive at the hand of the Lord. Rev. 20. 12. *And they ſhall be judged according to their works.*

Accuſer of the Brethren] Satan, or the Devil, who (ever ſince the fall of our firſt parents, whom he deceived) doth inceſſantly day and night complain of the godly unto God, requiring him by his Juſtice to condemne them all. Rev. 12. 10. *The accuſer of our brethren is caſt down.*

Aire] That Element wherein we breath, called the Aire, which ſpreading it ſelf over the earth and water, doth compaſſe them in both on every ſide.

2. The dominion and power of Satan, (the Prince that rules in the air) upon the which, and namely upon that part of it which is the Kingdome of *Antichriſt*, Almighty God towards the end of the world will pour out a moſt grievous vengeance, and alſo an univerſal wrath, which ſhall moſt fearfully ſtrike the whole body of *Antichriſt*, ſo as he ſhall not have ſo much as the air for him to breath in, otherwiſe then as a creature armed againſt him for his deſtruction. Rev. 16. 17. *And the ſeventh Angel poured out his vial into the aire.*

A L.

Alas, Alas] A voyce of lamentation, and exceeding great grief of heart is ſignified thereby, in reſpect of greatloſſe unto Merchants by the fall of *Rome*. Rev.18.16. *Saying, Alas alas, the great City, &c.*

Almighty] One of infinite power, moſt able to defend his poor Church, and to break down and deſtroy the power of the Dragon, of Antichriſt, of Sin, of Death, even of all our enemies. Rev. 19. 6. *The Lord God Almighty hath reigned.*

Alpha] Chriſt that moſt mighty and eternall Son of God, who gave beginning to all things (for all things are of him) and at his pleaſure can put an end to all things. Rev.22.13. *I am Alpha and Omega, the firſt and laſt, the beginning and the end.* *Alpha*, one of the firſt Greek letters; and *Omega*, one of the laſt, be here expounded to be that firſt and laſt, beginning and end; that one eternall and Almighty God, which never changeth his minde, and is able to perform what he promiſeth. Such an one is Chriſt, therefore worthy to be beleeved when he ſpeaks of things paſt, or to come. See ch. 1.8.

Altar, golden Altar] Chriſt his Prieſthood and Mediation, which was ſhadowed under the figures of the Law, whereunto this Scripture alludeth. Therefore here is no ground for Popiſh Prieſthood, Sacrifice, and Altar; for the which, ſeeing there is no Scripture at all neither is there any alluſion in Scripture to ſuch things, as the *Rhemiſts* fooliſhly dream upon this place, Re.8.3. *Another Angel ſtood before the altar, and upon the golden Altar.* Other Divines underſtand by the Altar, and golden Altar, the ſelected company of Saints, or the company of moſt holy men. The former is the more received ſignification.

A M.

Amen] The conſtant truth, even Chriſt faithfully fulfilling his promiſes, which are all yea and Amen. Rev. 3.14. *Theſe things ſaith Amen.*

2. So be it, or, let it be ſo. Rev. 22. 21. *Amen.*

A N.

Angel] A created Spirit, or ſpirituall ſubſtance, which is called a man, becauſe it aſſumed and took the ſhape of a Man. Rev. 21. 17. *By the meaſure of man*; that is, *of the Angell.* This ſame is underſtood of the Miniſters of the Goſpel, which do nothing in their ſervice after their owne pleaſure, but (as Angels of God) in all things do reſpect the will of God.

4. The Miniſter of the Word, which is Gods Meſſenger, ſent to declare his Will to ſome Church, over which he is ſet by the holy Ghoſt. Rev. 2.1. *Unto the Angell of the Church of Epheſus, write.*

3. The Lord Jeſus Chriſt, our King and Saviour, who maketh interceſſion for the Saints, with God the Father, offering up their Prayers (as the Calves and Sacrifices of their lips) Rev. 8. 3. *Then another Angell came.* By the mediation of this Angel, the Church is kept ſafe amidſt great dangers, and receiveth many heavenly gifts. Some by this other Angel, underſtand a certain man, after the uſe of Scripture; to wit, *Conſtantine* the Great. Others take the word properly for a created Spirit: the firſt is the moſt received expoſition.

An Angel ſtanding in the Sun] An heavenly Spirit, Miniſter, and Proclaimer, even in the Sun; that is, openly, and in the ſight of all; (as Proclamations are wont to be made by one ſtanding in ſome high place, where he may be heard) of a glorious conqueſt and victory, which Chriſt and his Church ſhould have and get over the Beaſt, and the falſe Prophet, his ſtrong enemies. Rev.19.17. *And I ſaw an Angel ſtand in the Sun.* Yet ſome Divines interpret this of ſome particular man, which ſhould be a member of ſome particular Church, brightly ſhining above other Churches, in purity of heavenly doctrine, and light of the holy truth. By compariſon with Rev. 12.1. this rare Man ſhould ariſe out of the Weſtern Church, to call Chriſtians of the Weſt unto battel, or rather to take the ſpoyl of the Beaſt and the falſe Prophet, being ſubdued in war. The former expoſition is of Interpreters more commonly received, yet both may ſtand together; for Chriſt the author and giver of the victory over the Antichriſtian Army, and his inſtrument whoſoever, are not contrary.

Four Angels] Four unclean ſpirits, or devils of hell, as appears by this, that the plagues which theſe four Angels muſt execute, are ſpirituall, tending to the deſtruction of ſouls, ſuch as Devils do execute. Rev. 7. 1. *I ſaw four Angels ſtand upon the four corners of the earth.* Theſe foure Angels were four wicked ſpirits. 1 Of Contention. 2 Of Ambition. 3 Of Hereſie. 4 Of War. Alſo ch. 9.14. by four Angels is meant the four chief heads or authors of the Turkiſh government, ruled by Devils.

Seven

Seven Angels] So many created spirits, as Servants and Ministers of God, being always in readineſſe (which is meant by standing before God) to execute his heavy judgements upon the wicked, namely Antichriſt and his members. Revel. 8. 3. *I saw seven Angels which stood before God.* These Angels whether good or bad it appears not by the Text.

Another Angel] Christ Jesus, who is another, differing from the common Angels, not onely in Number, but in Eſſence, Office, and Operation, exceeding all Angels, being an eternall Angel or Word of God, Mediator of the covenant. Rev. 7. 2. *I saw another Angel come up from the East.* So is another Angel taken, ch. 8. 3. & 10. 1. But others do underſtand that other Angel, ch. 7. 1. of *Conſtantine* the Great, who came out of the East parts, and ſucceeded *Diocletian* in the Empire. Howbeit, ſithence it is Christ alone, who hath the ſeal to ſet upon all the elect; therefore the former ſignification is to be received in mine opinion.

2. A created ſpirit, throughly furniſhed with power, and with light of glory (as enſigne of power) deputed and appointed to this ſervice of ruinating *Babylon.* Rev. 18. 6. *I saw another Angel.* This is to be noted through this book, that the Angels, both holy and unclean ſpirits, according to the Nature of the work to be done, are the adminiſters and executioners of Gods decree and counſel, both for ſafety of his true flock, and for the overthrow of the falſe Antichriſtian Church and Turkiſh conventicles aſſembled againſt Christ.

3. The Miniſters of the truth, which lived in the ſucceeding age; whereof *John Huſſe* and *Hierome* of *Prague* were chief, mightily ſtriving againſt the Primacy of the Pope. Rev. 14. 8. *And there followed another Angel.*

Another Beaſt] The Eccleſiaſticall Dominion and Kingdome at *Rome*, exerciſed with tyrannous and beaſtly fury and fierceneſſe. It ſucceeded the politick power of the Emperors, being now to be found reſident in the corporation of the Pope and his falſe Prophets, and forgers of falſe doctrine. This dominion and power Eccleſiaſticall though it be the ſame with the former Politick power of Emperours, in nature and conſtitution both being bloody and beaſtly, yet it is called another beaſt, becauſe this power had another Originall and beginning. For the former Beaſt with ſeven heads came out of the ſea: this other beaſt came up out of the earth; that is, his *authority* was encreaſed and raiſed up even above Laymen, not exempting the Emperour himſelf, which became underling and Vaſſal to the Pope, having before great authority over the Clergy alone. This hapned in the time of *Gregory* the ſecond. Hence it is, that the Monarchy and Dominion of the Pope, was both the ſeventh head of the former Beaſt, deſcribed in the beginning of the 13. chap. And alſo a Beaſt of himſelf, even in reſpect of the double power, which this ſecond Beaſt did challenge; that is, the higheſt power Civill over all Emperors and Kings: alſo, the higheſt power ſpirituall over the Faith, over the conſciences and ſouls of men. Rev. 13. 11. *And I beheld another Beaſt coming up out of the earth, &c.* It is uſual in Scripture, by Beaſt, to underſtand Kingdomes and Dominions ruled in a beaſtly faſhion. As in *Daniel* often, and in the *Revelation.*

A P.

Apples deſired, *or* luſted] The fruits deſired and luſted after, by a *Synecdoche* of the part for the whole. When it is ſaid here theſe are departed, it ſignifieth, either that their deſired and longed for harveſt of all ripe and delicate fruits was periſhed, ſo as they had not their wonted ability; or elſe their wonted luſt after ſuch fruits (about which they ſpare no coſt to procure them) was now extinct and quenched, which cauſeth the friends of *Rome* to mourn. Rev. 18. 14. *And the apples which thy ſoul luſteth after, are departed from thee.*

A R.

Armageddon] The Mountain of *Megiddo*, where *Joſiah* was ſlain, 2 Chron. 35. 22. as ſome think, or the deſtruction of an Army, as others think; or as others think, a cutting down ſubtilty; or the Towne *Megiddo*, mentioned Judg. 5. 19. where *Debora* and *Baruch* with a ſmall number overthrew *Siſera.* Certain it is, that by this name is ſignified the place of that unrecoverable deſtruction, given to ſuch wicked Kings and their forces aſſembled in battle, for that great Whore of *Rome*, againſt the Lord and his people, which affords a ſpecial comfort to Gods Church. Rev. 16. 16. *And they gathered them together into a place, called in Hebrew, Armageddon.*

A S.

To aſcend into heaven] After much labour taken in preaching the Goſpel, and many reproaches ſuffered for it, to be raiſed up to ſo great dignity and honor here in the

Church (which is called Heaven in this Book of *Revelation*) and after this life ended, to be made partakers of heavenly glory. This is the portion and comfort of all the faithfull witneſſes of Chriſt, as experience of all times doth prove. It was fulfilled to *Luther, Calvin, Melanchthon, Peter Martyr, Bucer*, and many others. Rev. 11.12. *And they ſhall aſcend up to heaven in a cloud.*

A T.

Athirſt] One who feeling a great want of waters of life, (the graces of the Spirit) doth highly value them, and earneſtly covet and ſeek after them, never giving over till he be ſatisfied. Rev. 22. 17. *Let every one that is athirſt come.* Rev.21.6.

A V.

To avenge] To recompenſe unto the wicked after their merits, puniſhing juſtly the cruel injuries done by them to the Saints, for the Name of Chriſt. Rev.19.2. *And to avenge the blood of his ſervants.*

B A.

Babylon] The City of *Rome*, and the *Romane* power, exerciſed there by the Pope and his Clergy. For *Rome* the Weſtern Myſticall *Babylon*, was to the Chriſtians in reſpect of tyranny and cruell perſecution, what the Eaſtern *Babylon* was unto the *Jews*; being alſo like to that *Babylon* in *Aſſyria*, for idolatry, ſuperſtition, and worſhip of devils; as it muſt at laſt be like it for fearfull events, in a grievous ruine and downfall; and for this likeneſſe ſake, Popiſh *Rome* bears the name of *Babylon*. Rev. 14. 8. *Babylon that great City is fallen*; alſo ch. 17. 5, 9, 18. Where it is plain to him that will underſtand, that by *Babylon* is meant *Rome*; this being the onely City in the world, which in St. *John's* time was ſeated on ſeven hils, and which raigned over the Kings of the earth, and by a ſtrong hand, or cunning enticements, compelled Kings and Nations to admit her Idolatries and Hereſies, which is to commit fornication with her, as it is ſaid in ch. 17. verſ. 2.

Balaams doctrine] The doctrine taught by the *Nicolaitans*, touching the lawfulneſſe of Fornication, and of eating things offered to Idols, which doctrine to make it more odious, is here called the doctrine of *Balaam*, who gave counſell to *Balak*, to entice the *Iſraelites* to Fornication, ſo as afterwards they might more freely commit Idolatry. Rev. 2.14. *Thou haſt them which maintain the doctrine of Balaam.* Other Divines do diſtinguiſh between the doctrine of the *Nicolaitans*, which was touching bodily fornication, in the promiſcuous uſe of women; and the doctrine of *Balaam*, which beſide the defiling of the body, tended to the polluting of the minde by Idolatry. And thus it ſeemeth to me, the holy Ghoſt doth diſtinguiſh them in this Epiſtle to the Church at *Pergamus*, ſpeaking of them ſeverally; of the one, verſ. 14. of the other, verſ. 15. The Church of *Epheſus* was troubled with the error of the *Nicolaitans*, ch. 2.6. This Church of *Pergamus*, with the doctrine of *Balaam* that curſed Charmer.

Ballance] The tongue, beam, ſtalk, or handle of the Ballance, and by *Synecdoche* of the part, the whole Ballance: an inſtrument apt for weighing of victuals, as it is uſed to be done in time of great famine and dearth, repreſented here by the black Horſe, and the Ruler, with Ballances in his hand. Rev. 6. 5. *He that ſate on him had ballances in his hand.*

Battle in heaven] That great ſtriſe and combate, either which Chriſt in his owne perſon fought with the great Dragon the Devil, when Jeſus ſpoyled him, and triumphed over him on the Croſſe, Col. 2. 15. whereof the *Pſalmiſt* propheſied, Pſal. 68. 18. Or that which is in the militant Church fought continually between the godly and ungodly, elect and reprobate, under the conduct of thoſe two great Captains, *Chriſt* and the *Dragon*. Or finally, that war which *Conſtantine* the Great, as Chriſts champion, armed with his virtue, did make fiſt upon *Maxentius*, the wicked Emperor, and after upon two other Tyrants, perſecutors of the Chriſtian Church, *Maximius* and *Licinius*. And ſome Divines will have this battle in Heaven, to be that moſt dangerous endevor and attempt of Satan, when he firſt (in the very ſpring of the Church) labored to deſtroy the eternall ſalvation thereof, being founded in Chriſt. Rev. 12.7. *And there was a battle* (the laſt Tranſlation ſaith *war*) *in heaven.* Let the learned judge of theſe ſeveral ſignifications: whereof the two firſt (in mine opinion) cannot be meant, becauſe this part of the revelation is of things to come, and of particular events.

Foure

B E.

A Beast coming out of the bottomlesse pit] Antichristian Kingdome and power, which in the spirituall combate shall be inferiour to the witnesses or servants of Christ, but not so in the bodily and carnal war, wherein *Antichrist* shall prevail. He is said to come out of the bottomlesse pit, not to signifie (as some think) that the great *Antichrist* should be a *devil*, but because the beastly power of Antichrist should be given him of the *devil*; as chap. 13. 2. and exercised for the Devil, to establish his Kingdome of darknesse, by fighting against the true doctrine of Religion (with the faithfull followers of it) for the upholding of heresie and idolatry. Rev. 11. 7. *And the beast that came out of the bottomlesse pit, shall war against them, and kill them.* In ch. 9. 11. he is there called the Angel of the bottomlesse pit.

A Beast rising out of the Sea] The *Romane* Empire, or Civil Monarchy of *Rome*, which should be a main instrument of the Dragon, to make war against the Church. This Empire is likened unto a Beast, because it should in a furious brutish manner persecute Gods people. It is said to come up out of the Sea, to signifie, that at first it did arise out of the contentions and divisions of other Nations (which are as a raging Sea) and that the rule and Kingdome of the Emperours, should be turbulent, tempestuous, various, and unconstant. Of this Empire, the estate, acts, effects, and use, for instruction of the godly, are described in chap. 13. 10 where beginneth the History of another Beast, the Ecclesiasticall and Propheticall body, or corruption; to wit, the Pope of *Rome*, and his Clergy. Others expound this Beast of that *Antichrist*, and apply to him the things here spoken: but the former is plainest and soundest; for having in ch. 12. described the arch-enemy to the Christian Church, to wit, the Devil, good order required the two principal instruments, to wit, the Civill and Ecclesiasticall estate of *Rome*, should be opened, which is done in this 13. chap. Rev. 13. 1. *And I saw a Beast arise out of the Sea, having seuen heads, and ten horns.*

Foure Beasts] The Angels of God, those heavenly spirits, the chief and principall Ministers of Gods power, alwayes attending about the Throne of God, being most vigilant servants, full ready with all expedition, to serve God in the government of the world, and of all creatures; which are here expressed by foure most noble Creatures amongst others; to wit, a Lyon, Calf, Man, Eagle; to shew, that over those, and all other creatures (even to the least) God ruleth by the ministery of his Angels. Or else, as some will have it, the Lyon resembleth the noble courage of Angelicall spirits; a Calf, their strength; an Oxe being the strongest of beasts, as a Lyon is most couragious; a Man representeth their wisdome and great understanding, wherein Man excelleth all inferiour creatures; and an Eagle, which soareth aloft, signifieth their knowledge of high and great secrets. Howbeit, some there be, which think these foure beasts to be all such servants of God, as have employed their labour faithfully in delivering unto the Church the truth of Doctrine, and in administring other holy things. The first signification is most commonly embraced. Revel. 4. 7. *Round about the throne were foure beasts full of eyes before and behinde; the first beast was like a Lyon.* They do erre, which apply these four Beasts to the four Evangelists.

That Beast] All the Heathen Emperors of *Rome*, with all them that joyned with them in the persecution and murder of Gods servants. Rev. 20. 10. *Where that Beast and that false Prophet are.*

Here note, that false Prophet being distinguished from the Beast, signifies the Pope with his Clergy. All these shall suffer eternall pain, together with the Turk, for corrupting the Word with lies, errors, superstitions, and destroying the Saints.

Wed] Not for pleasure and delicacy, but affliction and calamity, as punishment of adulterous doctrine, Rev. 2. 22.

Beginning] Christ the eternall Son of God (in respect of his eternity) who himself is before all things created, and of whom all things which be made had their beginning, and without whose sustaining virtue, they all should quickly come to nothing. See Joh. 1. 1, 2. also Col. 1. 15, 16. Therefore such as covet to be blessed, must resolve to cleave to him out of whom there is nothing save corruption and destruction. Rev. 1. 8. *I am Alpha and Omega, the beginning and the end.*

2. Christ, in respect (not so much of eternity, as) of his preheminence and principality, which he holdeth over all things, even as Mediator, God and man, having all things subject unto him. See Ephes. 1. 22. *And hath made all things subject unto him, &c.* Therefore all creatures, reasonable and unreasonable, owe to him that whole entire obedience, as Phil. 2. 10. *That in the name of*

Jesus every knee shall bow. Rev. 3. 14. *That beginning of the creation of God.*

Be with you all] The continual presence of all spiritual blessings, even unto the salvation of the Church, and every member of it. Revel. 22. 20. *The grace of our Lord Jesus Christ be with you all.*

Bitter belly] The indignation and grief of godly Ministers, to see the doctrine of the Word despised, and errors preferred. Also the molestations which they are put to suffer for the publishing of it. Rev. 10. 9. *It shall make thy belly bitter.*

B L.

Black horse] Famine, dearth, which is full of sorrow, therefore resembled by a black colour, which is a sad and doleful colour, and well agreeth unto persons famished, whose bodies lacking juice and blood, are discoloured, and become blackish, Lam. 4. 7. Rev. 6. 5. *Loe, a black horse.*

To blaspheme] To utter reproachful and railing words against God, as the Papists do sundry wayes:

1. They ascribe the plagues wherewith God plagueth them, to his injustice, not to their owne iniquities.

2. They rail upon the holy Gospel, and charge it to be the cause of all evils in the world.

3. It is an usuall thing with *Italians* and *Spaniards* (the Popes creatures) in their rage and fury to utter blasphemous speeches against God. Rev. 16. 9. *They boyled in great heat, and blasphemed the Name of God.* Again, Vers. 11.

Names of blaspheme] Infinite blasphemies, and most plentiful reproaches, which in progresse of time the *Antichristian* Kingdome did abound in, being full of all kinde of impieties and injustices in the Pope their head, and in the whole body: in their Orders, Decrees, Doctrines, Worship, and Manners, nothing amongst them free from blasphemy. *Rome* now (especially since the Councel of *Trent*) being an heap of most execrable blasphemies, having many names, whereas at the first it had but a name of Blasphemy born in the head only. Rev. 17. 3. *Full of names of blasphemy.* Who so considereth with how many horrible errours (saith one) the three great Volumes of *Bellarmine* be stuffed, will say, There is not one leaf but is spotted with blasphemy.

To be blessed] To be endowed in this life with spirituall and heavenly blessings, and after a short life led in the favour of God, stored with graces and comforts of the Spirit, to be at last lifted up into blisse and glory in the Kingdome of God, first in soul, afterward in body. This is the fruit which is promised them, who in all ages since Christ, read and keep, know and doe, the words of this *Revelation.* See chap. 1. 3. *Blessed is he that readeth, and they which hear the words of this Prophesie.* (Also chap. 19. 9. & 22. 19.) Away then with that dotage of the Jesuites, who strain this prophesie, and the fruit of it, unto the three yeers next before the coming of Christ to judgement.

To be blessed fully, or to be henceforth blessed] To be perfectly happy, when the souls of the faithful after Martyrdome constantly suffered, shall enter into that celestial glory, which they had long looked for, and greatly longed after. Rev. 14. 13. *The dead which die in the Lord are fully blessed.* If it be translated [are *blessed from henceforth*] that is, presently, or forthwith; the Gr. word [ἀπάρτι] will bear it well, and the truth also. What then becomes of Popish Purgatory, wherein Souls departed are sore tormented with infernall pains (if we beleeve them) and do not rest from their labours?

Blood] Cruel slaughter and death, which should happen by the plague of war upon the *Antichristian* Armies or Souldiers which fight for the Pope, as a just and meet recompence of that cruel slaughtering and shedding the blood of Gods children. Rev. 16. 4. *The rivers and fountains of water became blood.* These Rivers and Fountains some expound of the Jesuites; whence other Papists draw instructions (as the Sea is nourished by fountains and rivers:) the turning of these into blood, is the putting of those to death, which were chief Masters in Popery; which was done in this our Kingdome and Dominion, 1581. when an Act was made to make their coming into the Realm (to dissuade Subjects from their Allegiance) to be Treason.

Blood of a dead man] The cruell wars which God would send upon the Popish Kingdomes, which should be as a Sea of blood, wherein men should dye by the sword as the fishes dyed in *Ægypt*, when the waters were turned into blood. Rev. 16. 3. *The Sea became as the blood of a dead man.*

Blood of the Lambe] The Sacrifice of Christ his death, together with his perfect justice and holinesse imputed: Rev. 7. 14. *They washed their robes in the blood of the Lamb;* Rev. 12. 11. The Saints overcame the Dragon and his Army, not by their constancy

to

to death, but by their faith in the blood and death of the Lamb Christ Jesus, 1 Joh. 5. 1, 5.

To drink blood] To take in blood as men take in other drink, as *Cyrus* did by the compulsion of *Tomyris*.

a To have their own blood abundantly shed, till they swim in it, and to drink (as it were) their owne blood. A fit punishment for Papish and all other cruel persecutors, that they should one slaughter another, till they be bathed in their own bloods: as it hapned to the *Midianites* in the *Judges*; and to Papists also as Stories witnesse. Rev. 16. 6. *Thou hast given them blood to drink.* This phrase seemeth to be fetched from Ezek. 16. 38. *I will give thee the blood of wrath*; that is, I wil cause thee to be cruelly slain, as they which are killed in fury and wrath.

To shed the blood of the Saints] To exercise cruelty upon the Saints and Prophets of God, even to death; yea, and to torment also, many times by the *Antichristian, Popish*, or other Tyrants, to satisfie their owne fierce and bloody disposition, and malice, conceived against them for Christ and his Gospels sake. Rev. 16. 6. *For they shed the blood of the Saints and the Prophets.* Rev. 6. 10.

To blow] To breath or inspire the heart with graces, as the holy Spirit useth to do by the Ministery of the Word, which is here threatned to be for a time removed and hindered. Rev. 7. 1. *That the winds should not blow.*

B O.

Book] This Propheſie or Book of *Revelation* (as appeareth by opening the seals of this Book here shewed *John* in a Vision) containing the decrees, counsels, and will of God the Father, touching the government of the world, namely, of his Church, till Christ come. Whereas these counsels are written in a Book, it signifieth the certainty of them, that they are surely determined. And whereas the Book was written within and without, (after the fashion of writing in Parchments, usuall in those times) it signifieth the largeness of this Prophetie, that there be many things to be revealed. And whereas it is sealed with seven seals, it signifies these decrees onely to be known to God, until he was pleased to manifest them: and whereas no creature was able to open the Book, or to look on it, this signifies both the difficulty and dignity of these secrets, that they must be with great honour reverenced. Rev. 5. 1. *I saw a Book written, &c.*

To eat this Book] To hide the knowledge of it in the heart, and to digest it by godly meditation. Rev. 10. 9. *Take it, and eat it up.* The effect of this Book should be sweetnesse (like the sweetnesse of honey) in the mouth, but bitternesse in the belly. To know and beleeve it, brings exceeding delight to the *Christian* minde; but the earnest desire to vent and publish it to others, the heavynesse and sorrow for the contemning of it, shall be as gall to Gods Servants. In this phrase there is allusion to that in Ezek. 3. 3. Jer. 15. 16. Job 32.

Book of life] Gods immutable and eternall Decree, wherein (as in a Book) the names of the Elect are written (as Souldiers names use to be written in a Muster-book.) Upon this most firm and mercifull decree of salvation to eternal life by Christ, doth depend the election of the godly, who otherwise are not without many blots, and very foul ones too, in their Consciences, which yet are wiped out by the blood of Christ, according to Gods everlasting love and purpose. Rev. 21. 27. *Written in the Lambs book of life.* Also Rev. 22. 19.

Little Book] The Scripture, containing the doctrines of grace, by the powerful preaching whereof, in the latter end of the world, *Antichrist* is to be overthrown, as hath been begun to be fulfilled through the publishing of the divine truth written in that Book, by *Luther*, *Wicliffe*, and *others*. Revel. 10. 8. *Go and take the little Book.* So Vers. 9, 10. Some expound the taking of this little Book to be the restoring of Propheſie, or preaching the truth unto the Church, which is all one with the former.

Books opened] Mens consciences, or records and testimonies of every mans conscience, being unfolded and manifested through the mighty power of God, wherein (as in books) are written all mens thoughts, words and works. Rev. 20. 12. *And the books were opened.*

Bottomlesse pit] Hell, where the devils be tormented, and whence cometh all tyrannicall and wicked beastly savage both power and practises of the cruel enemies of the Church. *Hell*, for the largeness of the place and deepnesse of the pain suffered there, is called [*Bottomlesse*;] and a [*Pit*] because it is below, in the nethermost parts of the world, a darkish uncomfortable place, like a pit or dungeon. Rev.

11. 7.

11. 7. *The beaſt that cometh out of the bottomleſſe pit.*

2. The company of reprobates and earthly minded men, among whom Satan reigneth as King. Rev. 20. 3. *And caſt him into the bottomleſſe pit.* Comparing this place with chap. 12. 13. it is plain that Bottomleſſe pit ſignifies the earth, that is, earthly minded men, which are but Chriſtians in ſhew onely, and name; for unto ſuch Satan is ſent.

Bought from the earth] The elect of God the Father, redeemed by Chriſt, ſealed up to the day of Redemption by the holy Spirit, by whoſe effectuall ſanctification they have eſcaped the fellowſhip of the falſe Church, ſignified by earth, as it were brands pulled out of the fire, and are made members of the true Church, even God his ſincere Worſhippers. Theſe alone can praiſe the Lamb with joyfull hearts. Rev. 14. 3. *Forty four thouſand which were bought (redeemed) from the earth.*

Bow] The tongues of Gods Miniſters, out of which wholſome words (as ſharp arrows) are ſent to pierce even the hearts of men. Rev. 6. 2. *Had a Bow.*

To burn in great heat] To feel great diſtemper, and torment in the body (upon the extreme heat of the Sun) ſcorching and drying the fruits of the earth, and all green things, whereof commonly follows grievous diſeaſes, as burning Peſtilences, hot Agues, with other noyſome pains, which cauſe Idolaters (though not openly and directly, yet obliquely and ſecretly) to blaſpheme God. Even as *Herodotus* reporteth of the people *Athlantici*, that they uſe to ban and curſe the Sun, becauſe it broyls them with the too much and immoderate heat thereof. Rev. 16. 9. *And men boyled (were ſcorched) in great heat, and blaſphemed God.*

B R.

Bright morning ſtar] Chriſt Jeſus, who to us (being covered with the night of ſpirituall darkneſſe) is the beginning of all light, both of holineſſe and happineſſe (even as the Morning ſtar is to the day) and at length, all darkneſſe both of ſin and miſery being utterly diſperſed, he ſhall bring us to the full brightneſſe of heavenly glory, where there ſhall be no night, but a perpetuall and moſt clear light of bleſſedneſſe. Rev. 22. 16. *I am that bright Morning-ſtar.* in the ſame ſenſe, he is called, John 1. *The light of the world*; and by the Prophet, *the Sun of righteouſneſſe.* See Rev. 2. 28.

Brimſtone] The extreme cruelty of the bloody enemies of Chriſt and his Church, in terrible manner deſtroying mens bodies with death, and their ſouls with falſe religion. Rev. 9. 17. *And of brimſtone.* Alſo verſ. 18.

2. The ſharp bitterneſſe of hell pains. Rev. 21. 8. *With fire and brimſtone.*

To bring forth] To beget children ſpiritually unto God, as the Church doth by the Miniſtery of the Goſpel, through the power of the Spirit. Rev. 12. 4. *To devour her childe, when ſhe had brought it forth.*

B U.

Burden] Affliction and tribulation, by exile, impriſonment, *&c.* for the Goſpel. Rev. 2. 3. *Thou waſt burdened (haſt born) and hadſt patience.*

2. Propheſie of calamity. Rev. 2. 24. *I will put upon you no other burden*; that is, I will ſpeak to you no worſe thing, but onely to require what to do; no calamity will I propheſie or denounce againſt you, as againſt other Churches. In this phraſe there is alluſion and reſpect unto the form of ſpeech, uſed by the old Prophets, who uſed to call the Prophetical predictions of publick calamities by the name of *burden*; as the burden of *Babel*, the burthen of *Moab*, of *Ægypt*, *&c.* Iſa. 13. 6. & 15. 1. & 19. 1.

To buy and ſell] To exerciſe Arts belonging to the ſuſtentation of this life, or to have traffick and entercourſe of Merchandiſe with men; which was denyed to all, ſave ſuch as were ſubject to the *Romane* Popiſh powers. Rev. 13. 17. *That no man may buy and ſell, &c.* whereof we read in their Decrees, that no man might have to do with him to whom the Pope was enemy.

To buy ware] To entertain the doctrine and ſuperſtition of *Rome*, and all means which ſerved outwardly and pompouſly to deck the Church of *Rome*, and to ſet forth her Idolatry, all theſe ſhall wax vile, no man ſhal give any more price for them, after the full fall of the *Romiſh* City, and Impiety. Rev. 18 11. *For no man buyeth their ware any more.*

C A.

Cage of unclean Birds] Not a place commonly called a Cage, wherein Birds are ſo kept, as they cannot fly out; but ſome hollow, vaſt, ruinous place, wherein ravenous and il-favoured Birds, as Vultures, Owles, Kites, Ravens, *&c.* uſe to neſtle and abide.

2. A ſeat of fierce, cruel, ſavage, and unclean men, which live by ſpoyl and violence; of which kind of men, *Rome* the Weſtern *Babel* is as full as Eaſtern *Babel* was of ugly horrible Birds, when it was deſolated; whereof we read in the Prophets, Iſa. 13. Jer. 51. Unto which places *John* alludeth, Rev. 18. 2. *Babylon is a cage of every unclean and hateſull bird.*

Calfe] Strength, becauſe among beaſts, Calves and Oxen be ſtrong; and becauſe the Oxe is profitable, therefore ſome Divines think, that under this one kind by a *Synecdoche* are meant, all beaſts which are for uſe and profit. Rev. 4. 7. *The ſecond beaſt like a Calfe.*

Carkaſſes, or Corps] The dead bodies of the Saints, but eſpecially of the Prophets of God, expoſed and laid forth to opprobry and the ſcorn of the world by the followers of Antichriſt. Rev. 11. 8. *And the carkaſſes (dead bodies) ſhall be in the ſtreets of the great City.* Verſ. 9. *And they ſhall not ſuffer their carkaſſes (dead bodies) to be buryed.* Hereby is expreſſed the great cruelty of the Papiſts, not content to kill the ſervants of God, and that with torment, but diſhonor their dead bodies, by caſting them in the ſtreets, and denying buryall to them. Alſo by a proportion, theſe carkaſſes may be expounded of the holy Scriptures; whereof the Papiſts have but (as it were) the bare and naked corps, having by their gloſſes and interpretations, of the (ſo falſly called) Apoſtolique Sea, corrupted the ſenſe and true meaning of them, which is the life and ſoul of the Scriptures, which conſiſteth in ſenſe, not onely in Letters and Syllables.

Carryed away of the flood] To be overcome and maſtered with grievous perſecution, as a houſe drowned and carryed away with a violent flood. Rev. 12. 15. *That he might cauſe her to be carryed away of the flood.*

To be carryed by the Spirit] To be raviſhed after a divine extraordinary ſort, as the Prophets were when viſions were ſhewed unto them. Thus was *John* raviſhed here, when he muſt ſee the viſion of the great Whore. Rev. 17. 3. *So he carryed me away in the Spirit.*

To be carryed into the wilderneſſe] Either the place where *John* muſt ſee this Viſion, to be ſolitary, as apteſt for contemplation; or that this great Whore was ſeated in the viſible Church, being now laid waſte and deſolate as a Wilderneſſe; or elſe that the manifeſtation and knowledge of this Whore and her Dominion, muſt be fetched from men living in ſome obſcure place (as it were in a Deſert) from whence there was no ſuch matter to be looked for, Rev. 17. 3. *He carryed me away into the Wilderneſſe.*

To be caſt into the earth] To be thrown out of the bounds of the true and holy Church, to exerciſe his rage amongſt the reprobates, both Heathen and all others ſeeming godly, yet ſtrangers from true godlineſſe. Rev. 12. 9. *He was even caſt into the earth.*

To be caſt into the lake of fire, *&c.*] To be tumbled and thrown down into hell, which is here called a lake of fire, and bottomleſſe pit, to ſignifie the horror and ſharpneſſe of infernal pain. Rev. 20. 14. *Death and hell were caſt into the lake of fire, &c.*

To caſt out] To be refuſed as profane. Rev. 11. 2. *The Court which is without the Temple, caſt out* (or *leave out*) *and meaſure it not.*

To caſt out water] To inflame the Nations, and put them into raging tumults againſt the Church of Chriſt. Thus Satan did, when he ſtirred up many people to perſecute the Chriſtian Church, even in her infancy and Cradle. Rev. 12. 15. *The Serpent caſt a water out of his mouth after the Woman.* Some, by theſe Waters underſtand, great ſtore of Hereſies, Lies, Slanders, Reproaches, wherewith the Serpent ſought to drown the poor Church.

C H.

Great chain] The doctrine of the Goſpel, and namely, that part of it which concerns Chriſtian liberty, whereby (as it were by a chain and faſt bond) Chriſt kept Satan faſt bound for a long time. Rev. 20. 1. *And a great chain in his hand.*

Chalcedone] A rich, precious, pure, and glorious ſtone and Pearl, repreſenting the ſpirituall purity of the holy Church on earth, and the celeſtial glory of the triumphant Church in heaven. So much is meant alſo by the *Jaſper, Chryſolite, &c.* Rev. 21. 19, 20.

Childe

Childe, or Manchilde] Either Christ alone, or joyned to the Church his body, to which he communicateth his owne power; according to his promise, Revel. 2.27. & 12. 5. *She bringeth forth a manchilde.*

Chrystall] A most cleer Glasse, through which our eye-sight may run to espy every the least spot.

2. Either the whole world, through which Gods sight pierceth, seeing every thing more cleerly then we see a spot in Chrystal; or, as some Divines think, the most holy and pure doctrine of the Gospel, in which, as in a Chrystal Glasse or Mirror, we see the glory of God with open face, and not darkly, as the *Jews* did before under shadows of the Law. Rev. 4. 6. *And before the throne was a Sea of glasse like to Chrystall.*

Clear as Chrystall] The water here spoken of, not to be foul and troubled, like muddy water, and puddle of mans inventions, but most pure, and of excellent cleernesse, Rev. 22. 1.

Church] A company of men called out of the world by the voyce of Christ, to know and worship one true God, according to his Word. Rev. 1. 20. *Seven Starr, are the Angels of the seven Churches.*

Church of Ephesus, Pergamus, &c.] That particular company gathered at *Ephesus, Pergamus, &c.* unto the Faith and Religion of Christ. Rev. 2. 1. *Unto the Angel of the Church of Ephesus.*

C I.

City beloved] The holy Church, here Militant upon earth, which because it is loved of God, through Christ, therefore neither the *Turk* from the East, nor *Antichrist* from the West, shall utterly destroy it, howsoever they fiercely assault it. Revel. 20. 9. *And they compassed the tents of the Saints about, and the beloved City.* Some Divines understand this, not of the whole Church, but by an excellency, of the company of beleeving *Jews*, which toward the end of the world shal be gathered and joyned unto the Church of beleeving *Gentiles.*

The great City] Not any one Town environed with walls, the people whereof are linked together by bonds of the same Laws, but the intire and full jurisdiction of some one Town (as namely of *Rome* the seat and place of Antichrist) together with the whole company of them that are subject to the proud power of Antichrist. Rev. 16. 19. *And the great City was divided into three parts.*

Holy City] *Jerusalem*, which is above, or the celestial Church, whereof *Jerusalem* that holy City in earth was a figure. Rev. 22. 19. *He shall have no part in the holy City.*

2. The Church of Christ here on earth, consisting of holy members, sanctified by the blood and Spirit of Christ, Rev. 21. 2.

Cities of Nations] The company of such people as joyn to Antichrist, and fight against Christ. Rev. 16. 19. *The Cities of the Nations fell.* These Cities some others expound to be the whole regiment of wicked men; as of *Turks, Jews, Barbarians*, and *others*, that embrace false and strange religions. All which it is certain that they must perish at the second coming of Christ, although all be not alike Christs adversaries.

C L.

Cloathed with a cloud] One full of Majesty. A cloud in Scripture being a visible signe, to represent divine Majesty. As Exod. 33. 9. 1 King. 8. Rev. 10. 1. *I saw another mighty Angel, cloathed with a cloud.* Some other Divines expound this cloathing with a *cloud*, to signifie the obscure knowledge of Christ, being yet not so fully known, as afterward. The former is the more received exposition.

Cloathed in Sackcloth] Men, full of grief and lamentation, as if they did alwayes fast and mourn. Also, stirring up others to repent and be sorrowful for their Idolatry, and other works of darknesse, whereof wearing sackcloth is a signe and token. Finally, this cloathing his Witnesses with Sack, admonisheth that Christ would call men to repentance, even by very mean and contemptible servants, covered not with Purple, but with a Sack. Revel. 11. 3. *They shall prophesie 1260. dayes, cloathed in sackcloth*: This alludeth to the fashion of the old Prophets, who were thus apparelled.

Clouds] Powers, Dignities, Honours, Principalities, in high place, yet not supreme; as clouds which be placed high, yet are under the heavens. Revel. 14. 15. *The Angel cryed to him that sate on the cloud.*

To come with clouds] To return as Christ shal do with great glory to judge the world, having ready before him, storm, tempest and thunder to revenge himself upon the wicked his enemies. Rev. 1. 7. *Behold he comes with clouds, and every eye shall see him.* In this speech there is an allusion unto the praise of the Prophets, who thus describe the notable judgements of God, using the Clouds and all other

all other creatures for the good of his own, and deſtruction of the ungodly. See Dan. 7. 17. Alſo Pſal. 18. 5, 6, 7, 8, 9, &c.

Sitting on a cloud] A glory peculiar to Chriſt, who as he aſcended ſitting on a Cloud; ſo at his ſecond coming, he ſhall return glorioufly, (a Cloud being to him in ſtead of a Chariot or Throne rather) as in Act. 1. & Rev. 1. 7. & 14. 15. *Crying to him that ſate on the cloud.* Some Divines (not without great ſhew of reaſon) interpret this cloud here ſpoken of, of Civil powers, lifted up as Clouds in the air; and him who ſate on it, to be ſuch Rulers and Princes as Chriſt did uſe for the furthering of his Church, and hindering the Kingdome of Antichriſt. The reaſon is, becauſe the Son of man who ſate upon this Cloud, doing all at the Commandement of the Angel, as appeareth in the words of this Text, cannot be Chriſt Jeſus, who is ſubject onely to his Father, and that as he is a Mediator. This latter expoſition ſeemeth for this reaſon to be the better.

White clouds] The uprightneſſe and integrity (repreſented by White) of Chriſt the Judge, not miſcarryed in his ſentence by ignorance or crooked affections (in their opinion, who underſtand this Text of the laſt Judgement.) But ſuch Divines as refer this Text to things done between the firſt and ſecond coming of Chriſt, do interpret this White cloud, of courteous, loving, beneficiall and healthful Princes and Eſtates; as, *Saxony, Haſſia, Pruſſia*, the free Cities of *Argentorate, Tiguris, Berne, &c.* with their good and religious Governours; as they expound the Angel coming out of the Temple, to be *Juſtus, Jonas, Philip, Melancton, Bucer, Zuinglius*, and others, which ſtirred up good Rulers to aboliſh Popery, and erect the faith and religion of the Goſpel, in their Juriſdictions and Dominions, Rev. 14. 14.

The cluſters of the vineyard] The wicked men of the world, which be compared to Cluſters, becauſe they grow ſo thick, even on heaps. Do but conſider how many renounce the name of Chriſt, how many are Idolaters amongſt ſuch as acknowledge his Name: how many hypocrites and wicked men, even where the Goſpel is maintained: and this wil appear a meet compariſon. Revel. 14. 18. *Thruſt in thy ſickle, and gather the cluſters of the vineyard.*

Some very learned reſtrain theſe Cluſters unto Popiſh religious buildings, and perſons which did abound and flouriſh, even as a Vine ſpread full of cluſters, and that in this our Kingdome, till the dayes of *Henry* the Eight, when through the zeal and courage of *Cranmer* and *Cromwell* (two great men) this Popiſh Vine was lopped and cut, yea and rooted out.

C O.

To come down from heaven] To have God for the Authour and founder (not men) of any thing, or to have a heavenly originall and beginning. Rev. 21. 2. *And I ſaw new Jeruſalem come down from heaven.*

2. To be deputed and aſſigned to ſome great ſervice and work, about the ruinating of *Babylon* by the appointment of God. Rev. 18. 1. *I ſaw an Angel come down from heaven.* Thus alſo is the Devil ſaid to come down into the earth, Rev. 12. 2. to ſignifie, that he was ſent among the reprobate, the children of this world. by the juſt judgement of God, to execute his vengeance on their ſouls and bodies.

To come] To invade and take upon him the Tyrannical government and power over Gods people, as Antichriſt ſhall doe. Rev. 17. 10. *Another is not yet come, but when he cometh, &c.* Some underſtand this of the Emperor *Nerva*, and his ſhort and cruell reign, but the former is better and fitter.

Secondly, To approach, draw neer, or be preſent; ſo do the whole Church preſent, and that which is to ſucceed, and every true member in whom Chriſt his Spirit dwelleth, all and every one, earneſtly deſire the full accompliſhment of good things, promiſed and propheſied of in this Revelation, to be preſent and to draw neer, eſpecially, the Marriage of the Lamb. Rev. 22. 17. *The Spirit and the Bride ſay, Come; and let him that heareth ſay, Come, &c.*

To come anon, *or* quickly] To follow or fall out ſhortly, within a ſmall time. Thus the Scripture uſeth to ſpeak of the laſt day, when eternall woe (here called the third woe) ſhall be executed upon reprobates; as, the end is at hand, the Judge is at the dore, theſe be the laſt dayes, *&c.* becauſe in Gods account, a thouſand yeers are but as a day. Rev. 11. 14. *The third woe ſhall come anon*, or *quickly*. Other learned men think the meaning to be that the calamities which ſhall happen to Gods enemies before the coming of Chriſt, ſhall be but ſhort, in compariſon of ſome miſeries which ſhall happen under the ſecond trumpet. Both expoſitions may ſtand well together.

To commit fornication] To partake with the *Romiſh* Church in her ſpiritual whoredome,

dome, namely, in the corruption of true Faith and Religion, by Herefie and Idolatry. This is one cauſe of *Babylons* downfall, that ſhe was not content onely to adulterate and deprave Gods worſhip, but drew people, yea Kings and Princes, into the ſociety of her errors and ſuperſtition. Rev. 18. 3. *The Kings of the earth have committed fornication with her.*

To compaſſe the Saints] To bring the Church into a narrow ſtraight, being beſet with the Devils Army on every ſide. Rev. 20. 9. *And they compaſſed the tents of the Saints about.*

To conquer] To overcome the enemies of God by arrows of Peſtilence (as ſome think) ſhot out of the Bow of Gods wrath, but (as it is moſt reaſonable to think) by the glad tydings and promiſes of the God, ſhot as arrows out of the tongues of the Apoſtles and other Miniſters of the Word, as out of a Bow, whereby the Nations were ſpeedily ſubdued under Chriſt. Rev. 6. 2. *He went forth conquering, that he might overcome.*

To corrupt the earth] To defile and pollute men of earthly mindes, both with bodily and ſpiritual adultery, whereinto the great Whore, to wit, the *Romiſh* Synagogue hath led Nations and Kingdomes. Rev. 19. 2. *He hath condemned the great Whore, which hath corrupted the earth with her fornication.* Of their bodily fornication, their Vaults and Privies were witneſſe, and their Temples of ſpirituall.

To count] To reckon, or to make a computation of a number. Rev. 13.18. *Let him that hath wit count the number of the beaſt.*

C R.

Crown] Victory, triumph, and heavenly glory, which ſhall be given to faithfull Miniſters at the end of their labours, as a crown or reward. Rev. 3.11. *Hold that which thou haſt, that no man take thy Crown.* Some do refer this Crown, not to the reward of eternall life, but to that honour mentioned in verſ. 9. It may be both: the one a forerunner and pledge of the other.

2. A ſigne or token of conqueſt and victory. Rev. 6. 2. *And a crown was given unto him.*

Crown of twelve ſtars upon her head] The bright ſhining, and glorious Miniſters of the Goſpel, to wit, the twelve Apoſtles chiefly, and other Apoſtolical men, which all received from that ſame moſt bright Sun, the Fountain of all divine wiſdome, the heavenly doctrine (as their chief ornament and crown) even as the Stars do borrow their light from the Sun. Rev. 12. 1. *And upon her head a crown of twelve ſtars.*

Crucified] Slain, and put cruelly to death, either by the death of the Croſſe, or any other kinde of violent death. Rev. 11. 8. *Where our Lord alſo was crucified.* Chriſt our Lord was not ſlain at *Rome* (whereof this Text ſpeaks, by the figure of *Sodom* and *Ægypt*) otherwiſe then in his Members, according to that which is ſaid, Act. 9. 5. *Saul, Saul, why perſecuteſt thou me?* Yet *Chriſt* was ſentenced to death by a *Romane* Governour, and to a kind of death peculiar to the *Romanes*.

C V.

Cup of gold] The Title of the Catholick Church, of *Peter's* Chair, of Chriſts Vicar, and the wole externall profeſſion of Chriſtian Religion; whereby, as by a fine goodly Cup, both people and Princes of the world have been enticed to drink up, and draw in, moſt abominable and filthy Superſtitions, Idolatry and Hereſies, which the *Romiſh* Church offered unto them, in that golden cup of fair goodly titles and ſhews. Revel. 17. 4. *And had a cup of gold in her hand full of abomination.* Or, to ſhew that golden means are uſed by the Popes to draw men to Idolatry. *Annot.*

D A.

Day and night] Continually, or time without any end, or any ceaſing, even for ever and ever. Rev. 20. 10. *And ſhall be tormented even day and night for evermore.*

Day nor night] Never, at no time ceaſing to praiſe God, but keeping on therein a perpetual tenor. Rev. 4. 8. *And they ceaſed not, day nor night, ſaying, Holy, holy, holy, &c.*

Day ſmitten, or ſhone not] The light of divine truth obſcured and darkened by a moſt thick cloud of filthy ignorance, ſent by the juſt judgement of God, to puniſh ſuch as were willingly blinde, at the ſhining forth of the Goſpel. Rev. 8. 12. *And the day was ſmitten,* or *ſhone not.* Some other by the [*Day-ſmitten, or ſhone not*] do underſtand the taking away of the gladneſſe and joy which men had in the fruition and injoying of the light of the Goſpel. Theſe two ſenſes, although

although they seem to differ, yet they doe after a sort meet in one: the latter, being as the effect; and the former, as the cause. For the darkening of the truth of God must needs diminish the joy of Gods people.

Dayes] A certain compasse and space of time, appointed of God for certain purposes. Rev. 10.7. *In the dayes of the voyce of the seventh Angell.*

D. E.

Dead bodies] See *Carkasses*, or *Corps*.

That first begotten of the dead] Christ, which title is given him in respect of his Priesthood, by which by his owne death he hath overcome death, and made a full expiation and satisfaction for all our sins. For this is to be the first begotten of the dead, death being vanquished and overcome, first to rise from the dead: now he is called the first begotten, for two causes: First, because he is the Prince and Head of those which rise, as the Apostle declares, Col. 1. 18. In which respect also he is called the first fruits of them which sleep, 1 Cor. 15. 20. Secondly, because all the faithfull and redeemed shall in their time through the vertue of his resurrection, and this his mighty conquest of hell, death, grave, and Satan, be raised up, and set free from the bondage of corruption.

Death] A most grievous plague, more speedily bringing death then the other plagues forementioned, and vexing by more sorts of feeling then one. Rev. 6.8. *And his name that sate thereon was Death.* A Metonymie of the effect for the cause. See the like, Rev. 18. 8. Death being put therefor the plague or Pestilence hapning in *Rome*, during the siege thereof, as the cause of ensuing death.

2. Persons, men and women, guilty of the second death, which is eternal torment in hell. Rev. 20. 14. *Death and hell shall be cast into the lake of fire.* Others, in a good sense do expound it thus: After the vocation of the *Jews*, there shall be torment of death and hell, saving in the burning lake, where Death shall for ever feed upon the reprobate. But the first exposition is best in my judgement.

3. Dissolution of the soul from the body, and separation of both from God for ever. Rev. 21. 4. *There shall be no more death, nor crying, nor pain.*

Second death] The eternall separation of soul and body, even of the whole man, from the glorious presence of God, to be delivered unto endlesse pain and torment in hell. Rev. 2.11. *He that overcometh shall not be hurt of the second death.* Rev. 20. 6. *On such the second death hath no power.*

To deceive] To lead into error, by making men beleeve they see true miracles and signes, when they see onely a shew and false appearance; or by some signes which be not fained and false, to establish men mindes in false Doctrine and Idolatry; therefore called by the Apostle, 2 Thess. 2. 9. *Lying wonders.* Such are all the wonders done in Popery. Rev. 13. 14. *And deceived them that dwell on the earth, by signes and wonders, which were permitted him to do.*

To deceive no more] Not to be able to seduce and mislead men so strongly and openly as had been suffered Satan to doe, by that we read, ch. 12. But now being fast chained up, and mightily by the power of Christ restrained, he had no might for a thousand yeers so to prevail. Rev. 20. 3. *He should deceive the people no more.*

Not to deny Christs name] Not to give place to the punishments and threatnings of Tyrants, as by the fear thereof, to be moved to forsake the truth. Rev. 3. 8. *Thou hast kept my word, and hast not denyed my name.*

Depths of Satan] Either the vain bragging, as of some which boasted, as of great and plentifull knowledge in the secrets and mysteries of God, which yet in truth, deserved to be called no better then the deepnesse of Satan; or else the sleights and subtilties of Satan, which certain men presumed alone to be privy to, and of the manner how they were to be resisted; under which pretence they permitted the promiscuous and common use of women in the Church of *Thyatira*; esteeming all other Teachers as simple fellows in comparison of themselves. This latter exposition is very probable, but the former is more received. Revel. 2. 24. *Neither have known the depths of Satan, as they speak.*

Devil] An egregious and notorious Calumniator, delighting exceedingly in accusing and detracting others. Thus hath Satan done from the beginning, accusing God to man, of envy, Gen. 3. 3, 4. and men to God, of hypocrisie, as Job 1. Hence he is called the Devil. Rev. 12. 9. *That old Serpent, called the Devil.* Rev. 20. 10.

To devour her childe] To take out of the way, and destroy, either by fraud or open force, all that should spiritually be begotten of the Church, especially such as should stand up to maintain the Religion of Christ. Thus hath Satan alwayes attempted to doe, but especially in the first age of the Church.

Rev. 12. 4. *The Dragon ſtood before the woman to devour the childe.*

To devour the enemy] By fervent prayer, and publiſhing the judgements of God, to threaten and procure Gods vengeance upon their heads, that maliciouſly reſiſt the truth, ſpoken by his witneſſes. Rev. 11. 5. *If any man will hurt them, fire proceeds out of their mouths to devour their enemies.* In this, there is an alluſion unto that which was done by *Moſes*, Numb. 16. and by *Elias*, 2 King. 1.

To devour by fire] By ſome extraordinary judgement to deſtroy, as God did the *Turkiſh* Armies, when he poured out his wrath from heaven upon them, according to that which is written. Rev. 16 21. Ezek. 39. 19. Rev. 20. 9. *Fire came down from heaven from God, and devoured them.*

D O.

To do his Commandements] To endevour obedience unto the voyce of Chriſt, by keeping his precepts, and beleeving his promiſes, according to the meaſure of grace received. Rev. 22. 14. *Bleſſed are they that do his Commandements.*

Doctrine of Balaam] That which the *Nicolaitans* taught (after the example of *Balaam*) touching the common uſe of Women, and that all things offered to Idols without difference, might lawfully be eaten. Rev. 2. 14. *That maintain the doctrine of Balaam.* See *Balaam.*

Doze] The conſcience and heart of ſinners, whereby Chriſt findes entrance into us. Rev. 3. 20. *He ſtands at the dore.* According to ſome, [*Dore*] ſignifies all hinderances, inward and outward, to keep Chriſt from entring. This is a good interpretation, becauſe our heart is the houſe, rather then the dore.

2. An open way, mean, and paſſage, given of God to *John* the Evangeliſt, that he might ſee and underſtand ſuch deep and hidden ſecrets, ſo ſhut up in heaven, as no humane capacity could ever have reached to perceive them. Rev. 4. 1. *Behold, a dore was open in heaven.*

D R.

Dragon] The Devil, for his terrible fierceneſſe likened to a Dragon, being the Prince of that Army, that maintaineth war againſt Chriſt. Rev. 12. 8. *Michael fought againſt the Dragon.* Some other, by the Dragon, underſtand unrighteous and cruell Princes, aſſiſted and ſtrengthned by falſe Teachers, Corrrupters of the truth, Hereticks, &c. All which joyn in battle together againſt the truth, and the ſincere maintainers of it: but in chap. 20. 2. the Dragon is there expounded to be the Devil and Satan, who yet muſt work by meet inſtruments. All which having one common work, and being but one corporation with the Devil their Captain, are therefore well comprehended under one name; as the whole company of the faithful bear the name of Chriſt their head, 1 Cor. 12. 12.

Drunk with the blood of the Saints] The blood of the Saints to be ſo abundantly ſhed by great *Babylon* (the Mother of whoredoms, the *Romiſh* Church) as ſhe was wholly imbrued and coloured in blood. Rev. 17. 6. *I ſaw the woman drunk with the blood of the ſaints.* The meaning is, that ſo great was her cruelty, as intemperate perſons do not more greedily draw in the moſt delicate wine, then ſhe ſhed the blood of Gods people.

Drunk with the wine of fornication] Such as are never ſatisfied with Idolatry, (ſpiritual fornication) which they drink in, as men do drink in wine. Rev. 17. 2. *The inhabitants of the earth are drunk with the wine of fornication.*

D W.

To dwell on the earth] To be a reprobate, not predeſtinated to life eternall, nor regenerate by the Spirit, whom Antichriſt ſhall have power to ſeduce and corrupt, and to lead to deſtruction. Rev. 17. 8. *They that dwel on the earth ſhall wonder.*

To dwell with the Saints] To have communion with the elect, and holy men and women, by a moſt perfect and immediate fellowſhip, ſuch as ſhall be in heaven between God and his people, after the laſt judgement; whereas they are knit together now imperfectly, and by means of the word and Sacraments. Rev. 21. 3. *And he will dwell with them.*

D Y.

To dye in the Lord] Either to ſuffer death, as the Martyrs do, for the Lords cauſe in defence of his truth, againſt Antichriſt; or to fall aſleep in Chriſt, dying in his faith, as all the Saints do. Rev. 14. 13. *The dead which dye in the Lord, are bleſſed henceforth.*

E A.

Eagle] Either all Fowles and Birds (by a *Synecdoche* of one principall Bird the Eagle, named in ſtead of all) as being all, both great and little, governed by the providence of God: or elſe the knowledge of great and high myſteries, repreſently fitly by the Eagles mounting aloft in the ayr. Others, by the Eagle underſtand *John* the Evangeliſt, who dived deepeſt into that high myſterie of the Divinity of Chriſt, and his Incarnation. The middle ſignification is beſt, the laſt is worſt; becauſe theſe words muſt be taken of Miniſters, which ſhould be after this Viſion, not of ſuch as had been before (as Apoſtles were:) as it is written in the firſt verſe of the fourth Chapter, *Come and I will ſhew thee things that muſt be done hereafter.* Secondly, ſuch as apply theſe foure Beaſts to the four Evangeliſts, do vary much. One ſaith, *Mark* is the Eagle, as *Aretas*: others ſay, the Eagle ſignifies *John*. Some ſay, *John* is figured by the Lyon, as *Aretas*: others ſay, *Mark*: and *Auguſtine* ſaith, *Matthew* is the Lion. Rev. 4. 7. *The fourth beaſt an Eagle.* See *Four Beaſts.*

Ear] The outward organ of the body, to wit, that ſenſe which is the inſtrument of underſtanding.

2. The minde, wherewith we underſtand things, and attend to get more underſtanding. Rev. 2. 7. *He that hath an ear, &c.*

To have ears] To have the minde prepared, or the underſtanding opened, obediently to hear and attend the things of God; ſuch are called upon to mark, in the concluſion of every Epiſtle. Others will but contemn the Word. Rev. 2. 11. *Let him that hath an ear to hear.*

Inhabitants, or dwellers on the Earth] Men and women, whoſe names are not written in heaven in the Book of life; reprobate perſons, which minde earthly things, and imbrace falſe Religion for filthy lucre ſake. Thus alſo the word [*Earth*] often ſignifies in this *Revelation*, men of Terrene and earthly mindes. Rev. 12. 9, 12, 13, 16. *Woe unto the inhabitants of the earth.* Alſo 8. 5. *Fire caſt into the earth.* Alſo verſ. 7. & ch. 13. 8. & 16. 2. In all which places, by the earth, and ſuch as dwell in it, is meant the wicked world, or the Church falſly (ſo called) conſiſting of earthly minded men, which are not choſen and ſanctified of God, to have their converſation in heaven.

Earthquake] A moſt vehement ſhaking of the Earth, with horrible trembling. Rev. 6. 12. *Lo, there was a great earthquake.* This is a fearfull judgement, whereof many examples in all ages, and a fore-runner of great mutations.

2. Great alterations and changes of Religion and Civill governments throughout the world, after the cuſtome of the Scriptures, which uſe to call ſome notable change, a ſhaking of the Earth, as Heb. 20. 26. & Pſal. 68. 9. The delivering the *Iſraelites* out of *Ægypt*, is called the moving of the Earth. Rev. 16. 18. *And there was a great earthquake, ſuch as was not ſince men were upon the earth.* Meaning hereby, ſome extrordinary puniſhment inflicted upon the ungodly world, by ſome great and unlooked for alteration of State.

To come up from the Eaſt] Chriſt Jeſus our Lord, the Sun of righteouſneſſe, to ariſe in the doctrine of the Word, and to ſhine upon the Chriſtian Churches, to expell from them ſpirituall darkneſſe, even when a whole rout of infernall ſpirits are let looſe to fill the world with the darkneſſe of hell, to wit, with ignorance, ſuperſtition, idolatry and hreeſie. Rev. 7. 2. *I ſaw another Angel came up from the Eaſt.* Thus the Scripture elſewhere ſpeaketh of Chriſt, as in the Song of *Zachary*, Luk. ch. 1. alluding unto the cuſtome and manner of the Sun, which from the Eaſt ſeemeth ſtill to ariſe and aſcend, till it come to the midſt of heaven, which ſome do interpret of *Conſtantine*, who aſcended out of the Eaſt parts of the world, as Stories ſhew, namely *Euſebius*; and by whom, as a main inſtrument of God, the light of the Goſpel did break forth, to the ſcattering of the miſts of errors, and the enlightening of the Church, after moſt darkſome times: This expoſition differs herein from the former (which is more commonly received) in pointing to the Miniſter, or inſtrument; whereas the former pointeth to the authour of ſuch a mercy. In which caſe, both ſignifications agree well; becauſe author and inſtrument be not contrary, but ſubordinate one to the other.

Eaſt, Weſt, North-gate] The commodious ſituation of the ſpirituall City, the Church (as ſome think) or the celeſtiall City, the Kingdome of heaven (as others think) by compariſon to the convenient

ſite of earthly *Jeruſalem*, where the entrance by gates, diſpoſed in all foure quarters of the wind, was very convenient for the comers unto it from all coaſts of the Countrey of *Judea*. See Ezek. 48.30. Rev.21.13. *On the Eaſt part there were three gates, &c.*

To eat the fleſh of the whore] To endevour (out of a deep deteſtation) the utter ruine of *Romiſh* Dominion and Popiſh Prelates; by cutting ſhort their revenues, refuſing their pardons, forbidding appeals to *Rome*, and go to *Rome* for conſecration of Biſhops, caſting down their ſuperſtitious buildings, and conferring their Demains and Livings to better uſes, denying *Peterpence*: which all and much more, hath already been done in our Realm of *England*, and in ſome other Nations and free Cities, which have called back the profits that went from amongſt them to feed and enrich *Rome*. This is here called the eating of her fleſh. Rev. 17.16. *They ſhall eat her fleſh.*

E G.

Egypt] *Rome*, together with *Romiſh* juriſdiction, which in St. *John's* time did reach unto *Jeruſalem*, where *Pontius Pilate* was Deputy to *Cæſar*, the Emperor of *Rome*; which is likened to *Ægypt*, in reſpect of Idolatry, and the bondage wherewith ſhe held Gods people, moſt cruelly enthralled. Rev. 11.8. *Which ſpiritually is called Egypt.*

E N.

Enemies] Wicked men, Pope, Popelings, and other ungodly perſons, which hated, afflicted, and killed Gods ſervants. Revel. 11.12. *And their enemies ſee it.*

To enter into the Temple] To be able to have acceſſe to the Majeſty of God, and to abide his glory. Others take it to mean thus much, to be kept from having approach unto the Church of Chriſt here on earth for a time, as yet the *Jews* are. Rev. 15.8. *No man was able to enter into the Temple.* Here is an alluſion to that which is written, 1 King. 8.10, 11. where it is ſaid, *The cloud filled the houſe of the Lord, ſo as the Prieſts could not ſtand to miniſter.*

E U.

Euphrates] A River called by that name, being both broad and deep, which did run along by the great City *Babel*, ſeated in *Aſſyria*, and was thereunto ſuch a great defence, as when *Cyrus* and *Darius*, Kings of the *Medes* and *Perſians*, would take *Babylon*, they had this device, to cut out great Ditches and Trenches, and ſo let out the river above, before it came to the City; by which means the waters being made ſhallow, and almoſt dryed up, the Souldiers waded over, entred the City, and ſurpriſed it.

2. All impediments, lets, and hindrances, whereby the paſſage unto *Rome*, the myſtical *Babylon*, and Seat of Antichriſt, was ſtopped up againſt the Kings of the *Eaſt*, that they could not come at it, to beſiege and ſubdue it; the removing of theſe impediments, to wit, (the great honor, glory, riches, and ſtrength of *Rome*) is here ſignified by the drying up of *Euphrates*. Rev. 16.12. *The ſixt Angel poured out his vial upon the great river Euphrates, and the waters thereof dryed up.*

E X.

Excellent, *or* **goodly**] That which in his kinde is beſt and moſt worthy, Rev. 18.14.

E Y.

Eye-ſalve] The Spirit of light and of true wiſdome, which doth open and illuminate the eyes of our ſoul, being before utterly blinde. Rev. 3.18. *And anoint thine eyes with eye-ſalve, that thou mayſt ſee.* It is a ſpeech borrowed from a medicine, proper and peculiar to the curing of the eyes, called of Phyſicians, *Collyrium.*

F A.

Face] The bright countenance of Chriſt ſhining upon the faithfull, to the exceeding comfort and rejoycing of their hearts, expelling and driving from them heavyneſſe and ſorrow. Rev. 10. 1. *And his face was as it were the Sun.* Some other Divines by the face of Chriſt, do underſtand the pure worſhip of Chriſt (as it is commanded in his Word) wherein he is to be ſeen and known of his, as clearly, and as plainly, as we may know any one by his face. And touching this interpretation, the very truth is, that the Scriptures, by the Face of God, do often ſignifie his worſhip; therefore *Cain* being ſeparate from Gods publick worſhip, is ſaid to be hid from Gods face, Gen. 4.14. *And to goe out from the preſence of the Lord.* Verſ. 16. Again, the imploying of our ſelves in Gods worſhip, is called in the Pſalms, the ſeeking of his face, Pſal. 27.8. & & 105.4.

2. The

2. The terrible and dreadfull presence of Christ, being through his might and majesty, very fearfull to all things and persons, save his own. Rev. 20. 11. *From whose face fled away the earth and heaven.*

Face as the Sun] The exceeding great glory of Jesus Christ, being to such as know him by faith, the same, for sweet and comfortable aspect, to cheer their hearts in tribulations, that the Sun is to the world, after clouds, mists, and darknesse. Rev. 10. 1. *His face was as the Sun.*

Pens faces] Dissembled humanity, counterfeit courtelie, when the countenance and behaviour is not terrible and fierce, nor words rough, but all in shew, amiable and fair, yet without all truth and sincerenesse, the sooner to allure and entice men to fall in and joyn unto them: The Ministers of Antichrist, religious men (as they are called) do excell in this kind of shadowish humanity, being most notorious flatterers for their own gain, and to draw mighty ones to their side. Rev. 9. 7. *Their faces were like the faces of men.*

To be faithfull unto death] Constantly to keep and hold the faith of the Gospel, not being driven from Christ for any fear, or persecution, or death it self; seeing such as are couragious should be richly rewarded, Rev. 2. 10.

To fall before ones feet] To prostrate the body before one, in signe of religious divine worship, which *John* of infirmity did to an Angel. Rev. 19. 10. *And I fell before his feet.* It is a signe of submission to the true God alone. Rev. 5. 8. *They fell downe before the Lamb.*

Is faln] *Rome*, and *Romish*, both City and Dominion, (as it standeth now under the Pope, and his Mitred Bishops and Clergy) not onely to be subject unto ruine and destruction, but that most certainly it is to be pulled down, losing by little and little their riches, glory, strength, credit of Religion and holinesse, which made them honored, followed, and feared of Kings and Nations. And for the undoubted truth hereof, therefore (as if it were down and fallen already) the holy Ghost in the present time, saith, *It is fallen*; yea, doubleth it, (to note the certainty and greatnesse of the fall) saying the second time, *It is faln.* And because all men should take knowledge, beleeve, and mark the better, Gods rare judgement upon *Romish Babylon*, therefore her fall is proclaimed by an Angel from heaven, and with a mighty loud voyce. The event of which prophesie, as in a good part, we have seen already fulfilled, in the decay of their Religious houses, of their revenues, and falling of many Kings and people from that whorish Synagogue, through the doctrine of the Gospel; so the full fall draweth on apace: God hasten it. Rev. 18. 2. *Babylon is faln, &c.*

Fat, or dainty things] Things of the best, most pleasurable and commodious to the flesh; as Monasteries, Abbies, goodly dignities and promotions, which raised much pomp, delight, and pleasure. Popery was full of such fat things, the losse whereof shall make them mourn. Revel. 18. 14. *All things which were fat* (or *dainty*) *are departed.*

F E.

Great fear] That terror and trembling of heart, which should possesse the enemies of Christ, upon the restoring to life of the two dead and slain Witnesses: which was fulfilled in the year of our Lord, 1550. when God marvellously revived the fainting Spirits of the professors of his name at *Maydenborow*, who so couragiously defended the doctrine of the former Prophets and Witnesses which were slain, as the King of the *Romans*, the Emperor also, and the Fathers of the Councel of *Trent*, through great fear conceived of their valour, and forces of the godly professors of Christ, were driven to their heels, as is to be seen in *Sleyden.* Rev. 11. 11. *And great fear shall come upon them who see them.* Others refer this to the dayes of *Calvin*, *Martyr*, *Bucer*, *Wycliffe*, *Husse*, *&c.* who so stoutly maintained the truth against Antichrist, which others before (guided by the same Spirit, and were now dead) had now done, as it caused the friends of Antichrist much to fear.

To fear his great name] To worship God by a true faith, serving him according to his Word, and studying to live godly. Revel. 11. 18. *To them that fear thy name, small and great.* Some do restrain those that fear Gods Name, more specially, to the *Jews* which should beleeve.

Fear of torments] The dread and horror which the friends of *Rome* shall conceive, for the horrible vengeance which God in his appointed time shall take upon her, for her idolatry, luxury, and cruelty, so as that they shall not dare come near to rescue her, but shall keep aloof. Rev. 18. 15. *They shall stand afar off, for fear of her torment.*

Fearfull] Such timorous faint-hearted men (Emperors or Subjects) who for fear

of them which can kill the body, denyed Christ before men. Rev. 21. 18. *But unbeleevers, fearfull, &c.*

Feet like Bears feet] Continuance and stableneſſe joyned with cruelty. For Bears feet being plain, flat, and long, with broad nails, do afford him more ſtrength, and enable him to more fierceneſſe. This is applyed to the *Romane* Empire, which exceeded the *Perſians*, *Medes*, *Aſſyrians*, and *Babylon*, in rapacity and ſtability. Rev. 13. 2. *His feet like Bears feet.*

Feet like fine braſſe] The conſtancy of Chriſt, in an unwearyed deſire of providing for the good of his Church: alſo, his firm power to tread down all the enemies thereof, together with the moſt excellent purity and brightneſſe of his wayes. All this is repreſented by the metal of braſſe, fine, burning, *&c.* Rev. 1. 14. *His feet is like to fine braſſe, burning as in a furnace, &c.* Other do interpret theſe feet of Braſſe, of the ſtableneſſe of the Churches, namely, of *Smyrna* and *Pergamus*, firmly, and with invincible conſtancy abiding afflictions for the name of Chriſt, when they were not onely not hurt, but did ſhine more brightly like fine braſſe; as if alluſion herein were made to thoſe viſions of Ezek. 1. 7. & Dan. 10. 6. Both theſe interpretations may well ſtand together, for the perſeverance of the Church in tribulations; and their being more purified by their afflictions, may and doth proceed from Chriſt his invincible power, ſupporting them; and exceeding purity communicated to them.

Fellow-ſervant] One, who in common with the Prophets, and Miniſters, ſerveth the ſame God, as Angels doe, eſpecially in reporting the ſecrets of God unto his Prophets, which might declare them unto the Church. Revel. 19. 10. *For I am thy fellow ſervant, &c.*

F I.

To fight, or make war] To proclaim and make war, in the behalf of Antichriſt, againſt Chriſt and his Church. Rev. 17. 14. *They ſhall fight* (or *make war*) *with the lamb.*

To fill double] To inflict and bring upon the great Whore, to wit, *Rome*, moſt grievous calamity, with extreme ſharpneſſe and rigor, in recompence of all her abominable wickedneſſes. This muſt be done to *Rome* in the laſt laying of it waſte; and it is to be done by thoſe which were ſometimes Citizens, and Subjects of *Rome*. Revel. 18. 6. *In the cup that ſhe hath filled to you, fill her double.*

To finiſh their teſtimony] To accompliſh and perform the charge and function, delivered unto them, by giving bold teſtimony unto Chriſt and his Goſpel. Rev. 11. 7. *And after they have finiſhed their teſtimony, &c.*

Fire of the Altar] A holy and conſtant profeſſion of the truth, proceeding from the Spirit of Chriſt, which is like a fire enflaming the hearts of the faithfull, and ſtirring up troubles among the wicked. Rev. 8. 5. *He filled it with fire from the Altar.*

Fire and brimſtone] The moſt extreme and ſharp torments wherewith the wicked, but eſpecially the *Turk*, the *Romane* Antichriſt, with their ſervants, ſhall be tormented in hell. Rev. 20. 10. *Was caſt into a lake of fire and brimſtone.*

Burnt with fire] Some extraordinary and fearfull judgement, which ſhall ſo deſtroy Romiſh *Babylon*, as things be burnt in a fire. Rev. 18. 8. *And ſhe ſhall be burnt with fire.*

Flame of fire] Moſt lightſome and piercing, entring into all things, even the moſt ſecret and hidden, bringing darkneſſe it ſelf into light. Of this property be the eyes of Chriſt. Rev. 19. 12. *And his eyes were as a flame of fire.* See Rev. 1. 14. or *Breaſt-plates of fire.*

Fiery habergions] The terrible cruelty and fierceneſſe, both of the Horſes, and ſuch as ſate upon them, fighting for the wicked Religion of *Mahomet* under the *Turk*. Rev. 9. 17. *Having fiery habergions*, or *breaſt-plates.*

Fire and hail mingled with blood] A ſpiritual tempeſt, and ſtorm of error, lies, and ſtrong deluſions, caſting down, overſpreading, and waſting grievouſly mens ſouls, even as if Fire, Blood, and Hayl, were all mingled together, and caſt down unto the earth, to beat down, corrupt, and waſte the fruit thereof. Rev. 8. 7. *There was hail and fire mingled with blood.*

Fire from heaven] Such lying ſignes and wonders, as Antichriſt and his Miniſters ſhould be ſuffered to do; thereby to deceive the world with errors. See Mat. 24. 2 Theſſ. 2. 12. Rev. 13. 13. *He made fire to come from heaven.*

Fire out of their mouth] The doctrine of the Goſpel, devouring and conſuming as fire, ſuch as reſiſt and fight againſt it; for that Word which is the ſavour of life to ſome, is the ſavour of death to others. Rev. 11. 5. *If any will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.*

Fire and ſmoak] The fowre bitterneſſe of Gods plagues, even unto choaking and ſtrangling

ſtrangling of men, which is the property of ſmoak. Rev. 9. 17. *Out of their mouths went forth fire and ſmoak.*

Firſt heaven] Heaven, as it is now under vanity; or, as ſome think, the former good and pure eſtate of the Church, giving place to a purer, or to the calling of the *Jews*. Rev. 21. 1. *Firſt heaven is paſſed away.*

Firſt love] Charity toward God, and toward our neighbours, which the Angel of the Church of *Epheſus* did ſhew forth at the beginning of his Miniſtery, very zealouſly performing all good means, and uſing all duties, for the furthering of Gods glory, and the good of his flock. Rev. 2. 4. *Becauſe thou haſt left thy firſt love.*

Firſt voyce] That revelation which from heaven *John* did firſt receive touching thoſe things which were to be done for the time to come. Rev. 4. 1. *And the firſt voyce which I heard, was like a trumpet.*

Firſt works] Great diligence in preaching the Word, and adminiſtring the cenſures of the Church, for the preventing of crimes, or recovery of ſuch as be faln. Rev. 2. 5. *And do thy firſt works.*

Five months] A ſhort ſpace of time, (as locuſts are bred in *April*, and die in *September*) a definite number put for an indefinite, for the comfort of the faithfull, leſt they ſhould imagine that this plague was to increaſe without meaſure. Rev. 9. 5. *That they ſhould be vexed five moneths.* Others by five moneths do underſtand 150. yeers, reckoning every day for a yeer. Others by five months, do think five ages to be finiſhed. But Mr. *Bullinger* doth interpret the five moneths wherein theſe Locuſts here ſpoken of, ſhould be ſuffered to rage and vex men, of that whole ſpace of time, whatſoever it was, wherein it ſhould continue, which yet is limited by a few moneths, for the conſolation of the Elect. This is the beſt expoſition, as I do judge.

F L.

Fleſh of the Kings, Captains, &c.] The great dainties wherewith God will feed ſuch as he calleth to this feaſt, even all ſorts of men which fight for Antichriſt. See ſuch a deſcription, Ezek. 39. 17, 18. Rev. 19. 18.

F O.

Forehead] Openly, before men, in profeſſion and practiſe. Rev. 17. 5. *And in her forehead was a name written.*

Form, or ſhape of the Locuſts] The figure, likeneſſe, and guiſe; to wit, ſuch as be ſtrong Horſes, prepared to battle. Such are the Popiſh Clergy, ſtrongly linked together with ready and prepared mindes, againſt all ſuch as ſhould any way mutter againſt the uſurped power of the Pope and Sea of *Rome*. This hath been, and is apparent enough, though the fierce inſurſions of the *Saracens*, have been more famous. Revel. 9. 7. *And the form (or ſhapes) of the locuſts, was like unto horſes prepared to battle.*

Fornication] All ſorts of bodily uncleanneſſe about generation, whether whoredome, adultery, rape, inceſt, buggery, or fornication. For all theſe (as it is too wel known) were rife, and ſtill be, in the Kingdome of Antichriſt. Revel. 9. 21. *They repented not of their fornication.*

Four Angels bound] Adminiſters of the wrath of God (in that number that is convenient) for the ſlaughtering of the foure quarters of the world: theſe Angels being reſtrained before by the power of God, were now to be ſtirred up, and have the bridle given them licentiouſly to practiſe tyranny, as God had ordained. Rev. 9. 14. *Looſe the four Angels which are bound.*

Foure corners of the earth] The chief quarters and coaſts of the world, which were occupyed and poſſeſt by the foure Angels ſent with commiſſion to ſtop the foure winds. Rev. 7. 1. *I ſaw four Angels ſtand on the four corners of the earth.*

Four horns of the Altar] The higheſt part or top of the golden Altar of Incenſe, which ſtood before the Vail, againſt the Ark of Covenant, where ſolemn prayers once a yeer were made by the High-prieſt unto God, who heard and accepted them through Chriſt, repreſented by the golden Altar; in whom, and by whom alone, the oblations of our prayers are pleaſing unto God. Rev. 9. 13. *I heard a voyce from the foure horns of the golden Altar.*

Foure-ſquare] That which is ſteddy, of continuance and profit, ſuch is the true Church, leaning upon Chriſt as a foundation. Revel. 21. 16. *And the City lay foure-ſquare.*

Foure and twenty Elders] The holy Catholick Church, even the whole company of Gods elect; eſpecially, ſuch as having now ended their warfare, do triumph in heaven gloriouſly, every one (as it were) ſitting upon a throne as a King; which honour the Elect do attain unto, by and through Chriſt, who hath made all the faithfull, Kings and Prieſts unto God. In the number of 24. there is an alluſion unto that diſtribution of

ſacred offices, and the ſervants of the King, mentioned in 1 Chr. 24. 25, 26, 27. Rev. 4. 4. *Upon the ſeats I ſaw four and twenty Elders ſitting.* Whereas ſome by 24 Elders, underſtand the 12 Prophets, and the 12 Apoſtles, it cannot ſtand with the ſcope of this Viſion here ſhewed to *John*, which reſpects not any number or company which were paſt and gone, but rather that which was to come, even the whole number of beleeving *Gentiles*, which as Kings and Princes ſhould miniſter to God their Soveraigne King.

Four winds] One and the ſelf-ſame wind in nature, being divers, according to the Regions and coaſts from whence they blow, as from Eaſt, Weſt, *&c.*

2. The efficacy and ſecret mighty force of the holy Spirit, which by Chriſt himſelf is compared unto wind. Joh. 3. 8. *The wind bloweth where it liſt, ſo is every one born of the Spirit.* Rev. 7. 1. *Holding the four winds of the earth.*

Fourth part of the earth] The fourth part of men, dwelling in earth, which by the juſt judgement of God, were to be puniſhed for the contempt of the Goſpel, with thoſe foure great plagues here ſpken of, Levit. 26. and here again diſtinctly mentioned; to wit, the ſword, famine, peſtilence, and wilde beaſts. Rev. 6. 8. *Power was given to them over the fourth part of the earth.*

Found no more] To be no more at all, to be utterly rooted out, as if it had never been. Rev. 18. 21, 22. *And ſhall be found no more.*

From the foundations of the world] Before the beginning of the world, even from all eternity, God choſe certain unto ſalvation, whoſe names are ſaid to be written in the book of life, and the other not written. Rev. 17. 8. *Whoſe names are not written in the book of life, from the foundation of the world.* Ye have the like phraſe, Rev. 13. 8. to note the eternall decree of God, touching the force and efficacy of his Sons death.

Fountain of waters] The ſprings from whence do flow and iſſue waters and rivers, for the uſe of men. This is the proper ſignification.

2. The Miniſters of the Goſpel, from whom (as Fountains and Springs) the doctrine of the life doth flow forth unto others, by a continuall flux or iſſue, which were to be depraved and corrupted by hereſie and impiety of ſome principall teachers. Rev. 8. 10. *And it fell into the third part of the rivers, and into the fountains of waters.*

F R.

Freely] By the meer mercy of God, without any of our merit, and deſert of our endevour, and working at all. Rev. 21. 6. *It ſhall be given him of the well of life freely.*

Fruit every moneth] Such fruit as ſhall be continually new and freſh. This tree here ſpoken of, being laden with fruit all the yeer long. Revel. 22. 2. *Bring fruit every moneth.*

F V.

Full of abomination] Abounding in abominable and moſt filthy errors, ſuperſtitions, idolatries. Rev. 17. 4. *A cup in her hand full of abominations.*

Full of eyes] One moſt watchfull, and quick-ſighted, beholding and knowing, not onely manifeſt and open things, but even inward and hidden things which be furtheſt off from our knowledge. Rev. 4. 8. *They were full of eyes within.* See verſ. 6. *Full of eyes before and behinde.*

Full of names, *&c.*] Moſt plentiful blaſphemies, all being repleniſhed with horrible impieties and iniquities, full of reproach unto God. Revel. 17. 3. *Full of Names of blaſphemy.* See *Blaſphemy.*

To fulfill the will and words of God] To exerciſe and accompliſh the Decrees and Propheſies of God, both touching the exalting of the great Whore, to wit, *Rome*; and touching her pulling down and deſtruction. Rev. 17. 17. *God hath put in their hearts to fulfill his will, and to do with one conſent, &c.*

To fulfill the wrath of God] In due time to execute the full puniſhment upon the great enemies of his Church; which for the certainty of it, *John* uttereth in the time paſt, though it were yet to come, when he wrote this Book of Apocalyps. Rev. 15. 1. *For by them is fulfilled the wrath of God.*

G A.

Garment dipt in blood] A warlike and fierce attire, ſuch as Warriours wear, which have overcome their enemies in battle, having their garments ſprinkled and ſtained with the blood of the ſlain.

2. The vengeance which Chriſt as King and conquerour will take upon the Beaſt, and

and upon the Kings of the earth which take his part. This is repreſented by this bloody garment, wherein there is an alluding to that ancient figure in Iſa. 63. where Chriſt is brought forth with his garments dipped in blood, having made ſlaughter of the enemies of the Church. Fearfull is the end of Chriſt his enemies. Rev. 19.13. *He was cloathed with a garment dipt in blood.* His garments are not *ſprinkled* with blood, as Iſa. 63.2. but *dipt* or *dyed* in it, Iſa. 9.5. What could his enemies look for from him now, ſeeing the marks of his former victories, but deſtruction? *Annot.*

Some expound this garment, of Chriſt his humane nature, wherein by his bloodſhed he reconciled the elect to God. But the former ſignificatton agreeth beſt with the Text.

Garment down to the feet] The perfect righteouſneſſe of Chriſt imputed, wherewith his Spouſe the Church (for whoſe covering the garment ſerveth) is cloathed from the crown of the head to the ſole of the feet. Rev. 1. 13. *He was cloathed with a garment down to his feet.* Some expound this of the purity and innocency of that Prieſthood, which Chriſt did exerciſe for his Church. Others of the venerable dignity and majeſty of Chriſt, as King of his Church: and indeed Kings did wear long robes in token of Majeſty. Alſo, Prieſts by Gods appointment. But the firſt expoſition I hold beſt. We often find Chriſt his imputed juſtice, compared to a garment. Pſal. 31. 1. Mat. 22. 12. & Rev. 16. 15.

To keep his garments] To hold faſt and preſerve without loſſe and ſpot (as much as may be) ſuch gifts and graces (of righteouſneſſe and forgiveneſſe of ſins by faith) as Chriſt giveth to cover and deck the ſoul withall. Rev. 16.15. *Bleſſed is he that watcheth and keepes his garments.*

To gather together] To bring ſuch as were far ſcattered aſunder into one place; either to make war, or arm them againſt the people of God, as Rev. 20.8. *Gather them together to battle*; or elſe to help to effect and work the worthy and moſt deſerved deſtruction of the enemies of Gods people which fight for the Beaſt, and to take their part in the prey. Rev. 19. 17. *Come and gather together your ſelves unto the ſupper.*

G E.

Gentiles, or Nations] The people and Nations ſubject unto *Romiſh* tyranny; and namely, ſuch as were out of all Regions gathered to the Councel of *Trent*, who triumphed over the Scriptures, being now ſmothered and ſtrangled (as it were) and the interpreters thereof alſo murthered. Rev. 11. 9. *And they of the Gentiles* (or *Nations*) *ſhall ſee their corps.*

G I.

To give] To recompenſe and reward good things to the godly, according to mercy: or out of juſtice, to render evill unto the ungodly. Rev. 22. 6. *I will give to, &c.* & 22. 12. *To give, &c.*

To give glory to God] To glorifie God, by renouncing Idols, ſuperſtitious vices and errors, and to turn to the Creator of the world, to confeſſe and worſhip him after his owne will. This fruit is known to have followed upon ſome great plague inflicted and ſent to the Antichriſtian rout. Re. 11.13. *The remnant were ſore feared, and gave glory to the God of heaven.* Rev. 16. 6. *And they repented not to give glory to God.*

G L.

To glorifie her ſelf] To exalt and lift up her ſelf, her doctrine and decrees, with great pride and inſolency, preferring her Traditions and Ordinances, above Gods written Word and his ſacred Ordinances, as Eccleſiaſticall *Rome* hath done. Rev. 18. 7. *In ſo much as ſhe glorified her ſelf, &c.*

To glorifie his name] To ſet forth the glory of Gods great name, by acknowledgement and praiſing his juſtice, in his vengeance on the wicked, and his exceeding love and benignity towards the Saints. Rev. 15. 4. *Who would not fear thee, nor glorifie thy great name?*

Glory of God] His glorious preſence, teſtified by ſome viſible ſigne, like unto that, Exod. 40. 34, 35. Rev. 15.8. *And the Temple was full of the ſmoak of the glory of God.* The preſence of God in and with his Church now under the Goſpel, though it be with more brightneſſe of knowledge, and more plentifull graces then it was under the Law, yet is it obſcure in reſpect of that revelation which the Saints ſhall enjoy in heaven. Withall, this ſmoak of Gods glory in the Temple, may import, that howſoever Gods glorious preſence with his Church, now be manifeſt enough, yet the wicked cannot ſee it, as if their eye-ſight were darkened with ſmoak, which laſtly, may ſhew forth his anger (uſually ſignified in Scripture by ſmoak) againſt ſuch enemies.

2. The brightneſſe of God (for divine brightneſſe)

brightneſſe) immediately communicated unto the Saints in heaven, who ſhall have ſo exceeding great light from the moſt perfect preſence of God, and Chriſt the Lamb, as they ſhall need neither Sun, Moon or Star. Rev. 21.23. *For the glory of God did light it.* Alſo verſ. 11. *Having the glory of God*; that is, moſt admirable, divine, and celeſtial glory. Some do underſtand this of a moſt glorious divine brightneſſe of Gods preſence, as withall they reſtrain it to the ages of the Church, which ſhall be next afore the end of the world. Both may be underſtood; the one, as a forerunner and preparation to the other.

Glory, honour, &c.) Praiſe increaſed, when the holineſſe, majeſty, and truth of God is acknowledged and much extolled. Revel. 4. 11. *To receive glory, honor, and power.*

Glory and honour of Kings and Gentiles] All that majeſty, with thoſe great and excellent things, which Kings and people had, ſhall be laid down, at what time the glory of the heavenly City is given them. Revel. 21. 24, 26. *Shall bring their glory and honour to it.*

G N.

To gnaw their tongues] To take moſt grievouſly the fall of their pomp, dignity, and authority; alſo furiouſly, for extreme ſorrow, to bite their own tongues. Rev. 16. 10. *And they gnawed their tongues for ſorrow.* Some do expound this, of renouncing their owne proud words and writings. But the former ſignification is better.

G O.

Before God] In the preſence of Chriſt, the Judge of the world, being God equall to his Father. Revel. 20. 12. *I ſaw the dead ſtand before God.* 2 Cor. 5. 10.

God of heaven] The true God, Creator of the whole world, whereof heaven is a chief and principall part. Rev. 11. 13. *And gave glory to the God of heaven.*

His God] A God favourable unto him in Chriſt, even ſo far as to make him everlaſtingly happy. Rev. 21. 7. *And I will be his God.*

To be their God] To be joyned unto God, by perfect and immediate fellowſhip, which ſhall be the portion of the faithfull in heaven. Rev. 21. 3. *And God himſelf ſhall be their God with them.*

To go out no more] To remain for ever in the Church triumphant, being moſt firmly joyned unto Chriſt, and immediately. Rev. 3. 12. *And he ſhall go no more out.* He alludeth unto 1 King. 7. 15. Some underſtand it of the ſtableneſſe of Gods children in the Church Militant; namely, of ſuch faithfull ones as were members of the Church at *Philadelphia*. But it may well bear both ſignifications, for Chriſt his true members ſhall continue ſtedfaſt in the Church Militant, till they be tranſlated into the Church Triumphant.

To go into deſtruction] To periſh finally, and utterly to be deſtroyed. Revel. 17. 11. *And ſhal go into deſtruction.*

To go, or come out of Babylon] To depart as far as may be from all ſociety and fellowſhip with the *Romiſh* Synagogue, in their hereſies and idolatries. Rev. 18. 4. *Go* (or *come*) *out of her my people, &c.* This exhortation and charge here in the Apocalyps, is like to that in *Jeremy*, ch. 51. 45. *My people, go out of the midſt of her.* This of *Jeremy* was ſpoken, touching departing from *Babylon* in the Eaſt, when it was to be deſtroyed, and that in the *Revelation*, concerneth the ruine of *Babylon* in the Weſt, to forewarn the godly to avoyd it, by departing away.

Gog and Magog] All the ſecret and open enemies of Chriſt and his Church, both Papiſts and Turks, banding themſelves againſt the Goſpel, in theſe laſt times, ſince the looſing of Satan. And thus much the very names themſelves import; for *Gog* ſignifieth one covered, and *Magog* ſignifieth one uncovered. Rev. 20. 8. *Even Gog and Magog, to gather them to battle.* For the better underſtanding of this place, we muſt have recourſe to Ezekiel, ch. 38, & 39. where under the names of *Gog* and *Magog*, are comprehended ſuch Princes as gathered great Armies to fight againſt *Iſrael*, after they came from the Captivity of *Babylon*. This ſtory is here in the *Revelation* applyed to thoſe enemies as Satan ſhould muſter together againſt the Church of Chriſt, a little before his coming to judgement. Other Authours refer *Gog* and *Magog* to the *Turks* and *Perſians*, and ſuch Regions as are at their command. Certain it is, that a mighty Army of ſuch Heatheniſh people, ſtirred up by the Devill (being now let looſe) is meant here.

Golden Altar] Chriſt Jeſus, who is both High-Prieſt, Sacrifice, and Altar. This place alludeth to Exod. 30. 3. *Unto the Altar of Incenſe which was before the veyl.* Some expound it of the ſelect company of Saints, the firſt fruits of the world. See *Altar*. Rev. 8. 3. *To offer upon the golden Altar.*

Golden cenſer] An inſtrument belonging to the holy of holies) wherein the Prieſt did

did burn ſweet Incenſe before the Lord; which did figure the Mediation of Chriſt, in which the prayers of the Saints were acceptable. Rev. 8. 3. *Having a golden cenſer.*

Golden crown] Kingly dignity and power, wherewith Chriſt himſelf, or the executioner of his judgements ſhall be endowed. Revel. 14. 14. *Having on his head a golden crown.*

Golden girdle] The diligence and readineſſe of Chriſt in governing his Church, whoſe work herein is precious and acceptable to God. Rev. 1. 13. *Girt with a golden girdle.*

Golden reed] An inſtrument to meaſure withall (which being of gold) doth ſignifie the Church meaſured, to be of a moſt excellent work, and of a worthy workmanſhip. Rev. 21. 15. *And he had a golden Reed, to meaſure the City with.*

Streets of pure gold] All, even the meaneſt parts (as ſtreets in a City) of the Church, to be moſt precious beautiful, and glorious. Rev. 21. 21. *And the ſtreet of the City is pure gold.* Some hereby underſtand, that the actions of Gods children, ſhall be pure, holy, and unblameable.

Everlaſting Goſpel] The gladſome tidings of everlaſting reconciliation with God, through faith in Chriſt alone, according to the eternall decree of God. Rev. 14. 6. *Having an everlaſting Goſpel.* This gives a ſore check to ſuch as charge the Doctrine of ſalvation by faith in Chriſt, with novelty, ſlanderouſly calling it a yeſterdayes bird, a ſtart-up doctrine.

G R.

Green graſſe] The fruits of the earth, of all ſorts, by a Synecdoche of the part for the whole. Rev. 8. 7. *And all green graſſe was burnt up.* Some do underſtand this ſpiritually, of the great famine and ſcarcity of the Word, and of Chriſtians in ſhew, which have taken no ſound root, but were (as green graſſe) ſoon ſcorched and ſindged with the heat of perſecution.

Great Babylon] *Rome*, as it is now governed by the Pope, being like unto *Babylon*, a great City (in *Chaldea*) for tyranny, pride, power, Idolatry, ſuperſtition, iniquity, Rev. 17. 5. *That great Babylon, mother of whoredome.* This cannot be meant of Heatheniſh *Rome*, under the Emperours, who did not thruſt their Idolatry upon other Nations and Kings, but left them every one to their Religion: neither had Heatheniſh impiety any ſuch myſtery in it, as with ſhew of piety it ſhould deceive numbers, ſeeing Heatheniſh ſuperſtition was palpable and execrable to all ſorts of Chriſtians; therefore, this muſt ſignifie Popiſh *Rome*, which with her great ſhew of religion and godly devotion, enticed Kings and people unto her way.

Great City] Some large Town inviroued with walls, and inhabited by Citizens, joyned together by the band of ſome Laws, *&c.*

2. The whole juriſdiction and regiment of Antichriſt ſitting at *Rome*, and reigning with great tyranny over mens conſciences, and raging cruelly againſt the body of the Saints. Rev. 11. 8. *Their corps ſhall lie in the ſtreets of the great City.*

3. Whatſoever dominion, power, and government, either of Pope or Turk, or which any enemy of the Church doth enjoy and exerciſe againſt Chriſt and his Church. Rev. 16. 19. *And that great City was rent into three parts.*

4. The Town and Juriſdiction of *Rome*, as it was governed by the Emperors, which had Empire and rule even in *John*'s time, over not people onely, but Kings alſo; *Rome* then being the Queen of Nations, and Miſtris of the world. Rev. 17. 18. *The woman is that great City.*

5. The holy Catholick Church, conſiſting of beleeving *Gentiles* and *Jews*, called and joyned unto the communion of Saints, in the latter end of the world. Others underſtand it of the Celeſtial Church. Rev. 21. 10. *And ſhewed me that great City.*

Great day] That time wherein Chriſt ſhal ſhew his terrible vengeance and power, for the deſtruction of ſuch as hurt his Church, and for the deliverance of his people. Rev. 6. 17. *The great day of his wrath is come.*

2. The time wherein the enemies of the Church ſhall aſſemble themſelves together, by the appointment of the mighty God, to endanger the ſafety of the Church by bloody and cruel war. Rev. 16. 13. *To gather them to the battle of the great day of God Almighty.*

Wings of a great Eagle] The ſwiftneſſe which the Church uſed, in avoyding the malice and tyranny of Satan, that old Serpent, furiouſly perſuing her, while ſhe was yet (as it were) in her ſwathing clouts. Rev. 12. 14. *To the woman were given the wings of a great Eagle.*

Great earthquake] See *Earthquake.*

Great hail] Stones of a marvellous greatneſſe, ſufficient not onely to kill, but even to cruſh and bruiſe men to pieces. Rev. 16. 21. *A great hail.*

Great

Great and marvellous] That which for the exceeding greatneſſe and grievouſneſſe of it, doth deſerve to be wondred at, and admired. Rev. 15. 1. *I ſaw another ſigne in heaven, great and marvellous.*

Great white throne] A ſeat royall, full of exceeding majeſty and greatneſſe, ſuch as Kings and Judges uſe to ſit in. Rev. 10. 11. *And I ſaw a great white throne.*

Great whore] The City of *Rome*, being become Eccleſiaſticall and Pontificall, by the government of the Popes and Cardinals. For ſhe it is, that ſits upon many waters, ruling over many Nations, Kingdomes, and Tongues, and hath committed ſpiritual fornication with the Kings of the earth, enticing by marvellous craft both Princes and people to her Idolatry. Rev. 17. 1. *Come and ſee the damnation of the great whore.*

Great wrath] Plentifull indignation, anger, and fury, which the Devil hath conceived againſt the Church of Chriſt. Revel. 12. 12. *The devill is come down unto you, full of great wrath.*

Great voyce] A voyce or ſpeech moſt plain, clear, and eaſie to be underſtood. Rev. 11. 12. *After this they heard a great voyce.* This was a commanding voyce from God to man.

2. A voyce of exceeding joy and gladneſſe, ariſing and ſpringing up in the faithfull, for the reformation of the Church, according to the Word of God. Rev. 11. 15. *There were great voyces in heaven, ſaying, &c.* This is a voyce of thankſgiving and praiſe from men to God.

G U.

No guile] Sincerity, truth, uprightneſſe in doctrine and converſation. Rev. 14 5. *In whoſe mouth is found no guile.* Some underſtand this of the moſt pure integrity which beleevers have, not by perfection of their owne virtues, but by imputation of Chriſts perfect holineſſe. Both theſe ſignifications may well ſtand together, for the Saints themſelves have an unperfect uprightneſſe, by infuſion of grace, and a perfect integrity from Chriſt, by imputation of his righteouſneſſe.

H A.

Habergions, or Breaſt-plates of Iron] The well fenced eſtate of Popiſh Clergy, Monks, Fryers, &c. who were as ſafe, as men armed with iron Habergions; and vain was all endevour againſt them, till the time of their Kingdome was expired. Rev. 9. 9. *And they had Habergions, like to Habergions of iron.*

Habitation of devils] A place or houſe haunted by devils, or wherein devils were ſhut up as in priſon. Rev. 18. 2. *And it became the habitation of devils.* Such a City now is *Rome*, where the doctrine is the doctrine of devils, being flat contrary to the written Word, their worſhip the worſhip of devils, being but idols and rotten bones; and their works, works of the devil.

Half an hour] A very ſhort ſpace of time, wherein the Church ſhould enjoy an happy reſt, after the open enemies thereof were bridled, and *Conſtantine* the Great aroſe out of the Eaſt. Rev. 8. 1. *There was ſilence in heaven about half an hour.*

Hallelujah] *Praiſe ye the Lord.* It is an Hebrew voyce or word, whereby the people of God were wont mutually to exhort and ſtir up one another joyfully to praiſe God, for his vengeance againſt his and their enemies, (as here againſt the great Whore) and for their merciſull deliverance. Revel. 19. 1. *Saying, Hallelujah.* The cauſe of receiving theſe Hebrew words, in Scripture, (as *Hoſanna, Abba, Amen, Hallelujah, &c.*) it is to be as ſignes and tokens of that conjunction which beleeving *Gentiles* have with the holy Nation of the *Jews*, to whom there is but one God, and one Religion. See *Allelujah* in the *Supplem.*

Harps] An inſtrument uſed in the Temple under the Law, whereon they praiſed God, according to thoſe times, when the Church was in her infancy.

2. Praiſe and thankſgiving offered up to God by the Church (repreſented by the 24 Elders) for the opening of the Book, and the Seals thereof. Rev. 5. 8. *Having every one of them harps.*

3. The ſweet conſent of godly Teachers in Churches, making a pleaſant harmony, Rev. 14. 2.

To hate the whore] To hate the Church of *Rome* degenerated, in execration, even with loathing; to abhor her as a Whore, a Mother of whoredome, which hath bewitched the Kings of the earth with her golden cup, the butchery of Gods Saints, like to *Sodome* and *Egypt*, therefore worthy to be hated. Revel. 17. 16. *They ſhall hate the whore.*

Hateful birds] Unclean and evill-favoured Fowls, ſuch as haunt and frequent forſaken and deſolate places, being odious to all other fowls for their ravening; ſuch be

the

the Vulture, the Crow, the Raven, the Owle, the Kite, &c.

2. Unclean and filthy men (ſuch as now the *Romiſh* Synagogue doth, and long hath abounded with) which live by rapine and iniquity; and in that regard are hatefull to all civil honeſt men, but moſt hateful to the Saints. Rev. 18. 2. *Unclean and hatefull birds.*

Ober, *or* upon his head] Above him, or upon his head. Rev. 10. 1. *The rainbow was over* (or *upon*) *his head.*

Heads] All Turkiſh Princes, Baſſaes and Begles, together with their Emperour the Grand Sultan, all alike inſtruments and miniſters of execrable cruelty and fury, exerciſed both by themſelves, and others under them. Rev. 9. 19. *Having heads wherewith they hurt.*

Heads of Lyons] Moſt notable cruelty and fierceneſſe, wherein the *Turks* do excell all other Nations and people, that ever were heard of, both *Saracens* and *Romans*. Revel. 9. 17. *The heads of the horſes were as heads of lyons.* Hereby is noted unto us, that to the ſternneſſe of their countenance, they added the ſtrength of their jaws, to expreſſe their ſingular inhumanity.

To heal the Nations] To preſerve in health, and keep from all diſeaſes, preventing them, and removing all cauſes of them. Revel. 22. 2. *And the leaves to heal the Nations with.* This health Chriſt doth afford the ſouls of beleevers, unperfectly here, and moſt perfectly in heaven.

To hear] To bend the mind inwardly, to heed well, and mark the admonitions of the Spirit in the Word. Rev. 2. 7. *Let him that hath an ear, hear.* Revel. 13. 9. *Let him hear*; that is, let him be attentive.

2. To receive a thing by the outward ſenſe of hearing. Rev. 22. 18. *I proteſt to every one that heareth the words of this propheſie.*

Heat of the fire] Inward indignation, blinde zeal, and bitterneſſe of minde, together with outward ſtrife, contention and debate, wherewith not onely open enemies, but Hypocrites ſhould be vexed, for ſtriving againſt the Sun and light of the Goſpel, ſhining upon their conſciences, and checking them. Rev. 16. 8. *It was given him to torment men with heat of fire*, or *to ſcorch men with fire.*

Heaven] The Church on earth, and the godly, which be the true members of it. Rev. 12. 12. *Rejoyce ye heavens, and ye that dwel therein.* Alſo Rev. 13. 6. *And them that dwell in heaven.* Rev. 6. 13. *Stars of heaven*; that is, the Miniſters of the Church. The reaſon why the Church reformed here on earth, is called *heaven*, is becauſe of that heaven (which is the ſeat and habitation of the Saints) there is no more lively image and picture here in earth, then the univerſall company of Saints, which is the true Militant Church of Chriſt.

Heaven departed] The whole face of the Church (and not the Miniſters alone) to be covered with that black darkneſſe of calamity which is here threatned. Rev. 6. 14. *And the heaven departed.*

Midſt of heaven] The middle place, or diſtance between heaven and earth.

2. An eſtate of a Church, ſomewhat purged from filthy corruption, yet not ſo purified as it ought. Rev. 8. 13. *Heard an Angell flying from the midſt of heaven.*

Heaven to rejoyce] The company of the godly, to leap for joy and gladneſſe, becauſe of the victory and ſalvation which Chriſt giveth them over their ſpirituall enemies, delivering and ſaving them from their fury. Rev. 18. 20. *O heaven rejoyce over her.*

New heavens] The heavens which are now under vanity and corruption, reſtored into a perfect eſtate and liberty. Rev. 21. 1. *I ſaw new heavens.* Some Interpreters, which think this Chapter to give, not a deſcription of heaven, the ſeat of the bleſſed, (ſhewing what ſhall be the happineſſe of the Saints, after the reſurrection and judgement,) but of the Church which ſhall be on earth, a little afore the judgement, when the *Jews* ſhal be reſtored to the Communion of Saints, do interpret [*new heavens*] of the moſt pure way of worſhipping God; and the [*new earth*] to ſignifie a new people, in whoſe aſſemblies God will be honoured. Let the learned judge which ſignification is fitteſt, for both are true.

Heavens open] The great glory of Chriſt his holy Church, manifeſted, and apparently ſhewed to the eyes of all. Rev. 19. 11. *After I ſaw the heavens opened.*

Hell] The grave, which is the companion of death, or the eſtate which follows after death; both the Greek words ſignifie *grave*, and the matter requires this ſenſe. For many Saints were to die amongſt others; but it were wickedneſſe to think the Saints to be devoured of the Hell of the damned. Rev. 6. 8. *And hell followed after him.* Rev. 20. 13. *Death and hell delivered up her dead.* Alſo v. 14. If here we ſhould underſtand *hell* for the place of the damned, it would be abſurd to ſay, That hell was caſt into the burning lake, that were to ſay, Hell was caſt into Hell.

H I.

High Mountain] The eminencie of the Chriſtian Church (as it ſhall be reſtored before the coming of Chriſt) excelling whatſoever dignity is in earth; or the place and ſtately ſeat of the Church (more purely reformed) ſhadowed out by a Mountain. Rev. 21.10. *And carried me to a great and high mountain.* Herein there is an alluſion unto that which is written, Iſa. 2. 2. *In the laſt dayes, the mountain of the houſe of the Lord, &c.* The meaning of both places is, that the glory of the Spouſe of Chriſt, ſhall be revealed in the ſight and face of all the world, ſo as no high mountain ſhall be more eminent and conſpicuous, or eaſier to be ſeen and beheld.

H O.

An hold of foul Spirits] A priſon or ſtraight place, faſt kept, where the devils are penn'd and ſhut up; at the pleaſure of the ſoveraign Judge of the world. Such a place ſhall *Rome* (now fallen) be unto the Devils which reigned once there; but now, that they have none ſo to abuſe and deceive as before, it ſhall be as a priſon, hell, or place of torment to them. Rev.18.2. *An hold* (or *cage*) *of foul ſpirits.*

To hold the Stars] To defend and uphold the Miniſters of the Church, with ſpecial care of them, and mighty power. Rev. 2.1. *Theſe things ſaith he which holdeth the ſeven ſtars.*

To hold the foure Winds] To ſtop the courſe of the Goſpel, and keeping back of the heavenly inſpiration of the holy Ghoſt, which goeth with it. Rev.7. 1. *Holding the foure winds of the earth.*

Holy] A true beleever, or godly Chriſtian, who is partaker of Chriſt his holineſſe by imputation, and hath holineſſe begun in his own ſoul, by the Spirit of ſanctification, ſeparating him from the world, and ſtudy of worldly things, that he may be dedicate unto God, both in body and ſoul to ſerve him. Rev. 20. 6. *Bleſſed and holy is he which hath part in the firſt reſurrection.*

Holy Apoſtles] Not thoſe twelve, which in an excellent degree were holy, and laid the foundation of the Chriſtian Church after Chriſt his Aſcenſion, but ſuch godly men as ſhall execute the function of teaching in the latter ages of the world, who becauſe they are as dear and precious in Gods ſight, as the old Apoſtles and Prophets (though they be inferiour in gifts) they are therefore called here Holy Apoſtles and Prophets, by the Spirit who provoketh them by name to rejoyce, becauſe the great Whore had more ſpecially hated and moleſted them. Rev.18. 20. *Rejoice ye holy Apoſtles and Prophets.*

Holy City] The Church, in ſingular manner renewed and purged in earth, a little before the laſt day, as a type and ſigne of that moſt holy and glorious Church, which ſhall be in heaven after the laſt judgement. Revel. 21.2. *And I ſaw that holy City.* The ſame is meant by holy *Jeruſalem.* Verſ. 10.

Holy Jeruſalem] The univerſall Church then being on earth, far more excellent and glorious, by a more illuſtrious preſence of God, then before was wont, as an Image of the Celeſtial Church. Rev.20.10. *That holy Jeruſalem.*

To be holy ſtill] To increaſe, proceed, and perſevere in a godly life. Rev.20.10. *Let him be holy ſtill.*

Honey in the mouth] The ſweetneſſe of Divine truth, which in the ſtudy, finding out, and knowledge of it, is delightful and joyous. Rev.10.9. *But it ſhall be in thy mouth ſweet as honey.*

Horſes] The *Saracens* likened to horſes, for their ſwiftneſſe and promptneſſe to battle. See Job 39. 25. Rev. 9.7. *The form of the locuſts was like unto horſes.*

To the horſes bridles] Very deep, very far and wide: It is an exceſſive ſpeech, noting the greatneſſe of the ſlaughter: as alſo the greatneſſe of ſpoyl, like unto the overflowing of grapes preſſed in a Wine-preſſe, wherein horſes may ſwim even to the necks. Such abundance of ſpoyl ſhould ariſe by the fall of the Clergy, and ſuperſtition of *Rome.* Rev. 14. 16. *Blood came out of the Wine-preſſes unto the horſes bridles.*

White horſe] Chriſt, ſubduing and triumphing ſwiftly and mightily by his word, not over the profane *Gentiles* (as was figured in the Viſion, ch. 6. 2.) but over the obſtinate *Jews*, being now converted to God. Rev. 19. 11. *And behold a white horſe.*

Hoſts, or Armies] Armies, or companies of Warriors and Souldiers, prepared unto battle under Antichriſts Banner. Rev.19.19. *I ſaw their hoſts* (or *Armies*) *gathered together to make battle.*

Hoſts, or Armies in heaven] Chriſts retinue or company of Saints, Citizens of his Church here, being holy, innumerable, royall and pure. Rev. 19.14. *The hoſts* (or *Armies*) *which are in heaven.*

Hot] One truly zealous, who with right affection doth vehemently love God and godlineſſe, abhorring, and not being able

to

to abide impiety, idolatry, and ſuperſtition; his fervent minde being like to hot water, boyling, and ready to bubble and play over. Rev. 3.15. *I would thou wert either cold or hot.* Such be cold, as be ſecure, and without care or feeling of godlineſſe.

Houre] Any moment of time, which cometh ſuddenly upon men, when they look not for it. Rev. 3. 3. *Thou ſhalt not know what hour I will come.*

At, or for an hour, at a day, &c.] In a ſhort time, and with ſpeed, being ready to do miſchief when the determined time is come, and ſo to continue without wearineſſe, till their appointed time is expired; which is thought will be when the yeer of our Lord ſhall be 1696. for ſo long the name and tyranny of the *Turks* ſhall endure. Rev. 9.15. *Which were prepared at an hour, at a day, at a moneth, at a year.*

Hour of judgement] The certain time appointed of God, to bring ſome grievous vengeance on the followers and friends of Antichriſt, for their horrible impiety and unrighteouſneſſe. This is called Rev. 10.7. *The finiſhing of the myſtery of God.* Rev. 14. 7. *For now cometh the hour of his judgement.*

Hour of temptation] A time of tryall, by great calamities, but very ſhort, being to laſt but an hour (as it were) Rev. 3 10. *I will keep thee in the hour of temptation.* What is a great time in reſpect of eternity?

H V.

An hundred forty four thouſand] A certain number, which doth ariſe juſt of twelve times twelve thouſand, to note unto us, not that the twelve Apoſtles did multiply their talents, every one twelve times: but that the number of the elect and faithfull amongſt the *Jews*, in the dayes of the Goſpel, ſhould be not onely certain to God, but ſuch as may be meaſured and told of men; whereas the number of the elect *Gentiles*, (howſoever certain to God, yet unpoſſible to be numbred of us) See verſ. 9. of this chap. Rev. 7.4. *And there were ſealed an hundred forty and four thouſand.*

Husband] Chriſt Jeſus, which hath by faith eſpouſed the Church unto himſelf, who decketh and ſpiritually trimmeth her ſelf in this her Pilgrimage, that ſhe may be ready and prepared at that great and ſolemne Marriage day. Rev. 21. 2. *As a Bride trimmed for her Husband.*

H T.

Hyacinth, or Jacinth] Smoak, which is of colour like to a Hyacinth, to wit, blew and red; one of the inſtruments of Turkiſh tyranny and cruelty in killing men, which they ſhall do by fire, ſmoak, and brimſtone. Rev. 9.17. *Having fiery Habergions of Hyacinth* (or *Jacinth*) *and brimſtone.*

J A.

Jacinth] A precious ſtone, called a *Jacinth.* One of thoſe ſtones whereof is made the gate, which ſignifies Chriſt, the onely way and dore unto life, by whom if any enter, he ſhall be ſafe. Rev. 21.20. *The eleventh a Jacinth.*

Jaſper ſtone] A moſt renowned and noble Jewel, (being the Mother-pearl) both for antiquity and variety. For there be divers ſorts; one kinde is here mentioned like unto Cryſtall, moſt cleer, and of a through and moſt pure light, which cannot be darkned and bſcured by any other colour.

2. The bright glory of God ſhining in his Church, being now more exactly purged from all filth of mans inventions, than ever before. Rev. 21. 11. *Her ſhining was like a ſtone moſt precious, as a Jaſper ſtone, cleer as Cryſtall.*

3. The exceeding glory and majeſty which God hath himſelfe, and in himſelfe incommunicable to any creature. Rev. 4. 3. *And he that ſate, was to look upon like a Jaſper ſtone.* Some Interpreters think by theſe three precious ſtones, *Jaſper, Sardine,* and *Emerald,* the myſterie of three Perſons in one glorious Godhead to be reſembled, and in ſome ſort opened. The Father, fountain of Deity, ſhadowed by *Jaſper,* (which is *Mater Gemmarum*) moſt ancient, and of greateſt variety. The Son (who was made fleſh for us) ſignified by the *Sardine,* which is of a fleſhy colour; therefore called *Carneoll.* The Spirit, by the *Rain-bow,* or *Emerald,* which is for beauty and pleaſure, moſt delightfull; to note the unexpreſſible ſweetneſſe of the holy Spirit; ſuch then is God; one in Eſſence, three in perſons.

Idolater] One who maketh Images for religious uſe, or worſhippeth the Image of the true God, or of the falſe. Rev. 21.8. *And Idolaters.*

J E.

Jezabel] A woman of that name, wife of *Ahab* King of *Iſrael,* whom ſhe drew on to moſt horrible idolatry, being one alſo, which

withstood and persecuted the Lords holy Prophets, and kept a Table for foure hundred false Prophets; whereof she was a King-leader and a Captain, bearing her self as an open professed enemy of God and his truth.

2. A certain notorious evill woman, not named *Jezabel*, yet bearing her name for likenesse in qualities; being a Whore, a Witch, and Idolatrous faigning her self to utter doctrine from the holy Ghost (as a Propheteſſe) yet she had it from the Devill himself. Her doctrine was the same which before is called *Balaam's* doctrine. See there Rev. 2. 20. *Thou suffereſt the woman Jezabel, which calleth her self a Propheteſſe.* What she was it is not known, but some notable filthy woman, which seduced and poysoned many.

I M.

Image of the beast] Not a picture set up to represent one (such as Painters make for their gain sake.) Neither any bodily Image, made to be worshipped and honoured (as corporall Images set up in the Churches for religious worship be.) But the expresse and lively portraiture and representation of the Honour, Kingdome, Power, and Soveraignty, which the first Beast (to wit, the *Romane* Heathenish Empire) had; and the second Beast (to wit, Ecclesiasticall *Rome*) sought to revive. Rev. 13. 14. *That they should make an Image of the Beast.*

Images, or Idols of silver, gold, &c.] Pictures made of gold and silver, for religious use, and divine adoration, whereof Papistry is full. Rev. 9. 20. *That they should not worship Images* (or *Idols*) *of silver, gold, &c.*

To worship the Image of the Beast] To adore and give divine honour unto the Pope, (who bears the Image of the Heathenish Emperour) by acknowledging a divinity in him; which whosoever refused to doe, though they were Kings and Emperours, they lost not onely their living and dignity, but their head and life too; whereof the Ecclesiasticall Stories give plentifull proof. Rev. 13. 15. *As many as would not worship the Beast, should be killed.* Rev. 16. 2.

I N.

Inchantment, or Sorceries] Spirituall Witch-craft, whereby Papists bewitched both Kings, and People, that they should be deceived with such grosse trumpery, and dote upon such a foul strumpet as *Rome* is. Rev. 18. 23. *And with thine inchantments* (or *sorceries*) *were deceived all Nations.* Yet even the other kind of Witchcraft, condemned in *Mos.* Law, was much practised in *Rome*, not by Monks and Friers onely, but even by some Popes, who were known Sorcerers and Inchanters. Howsoever this is not meant here.

Inhabitants of the earth] Not such as do dwel and abide here on earth, for so the faithfull do; but such as minde earthly things, being reprobate and unregenerate men. Rev. 12. 12. *Woe be unto the inhabitants of the earth.*

None in heaven, earth, &c.] Neither Angel nor man, good nor evill. Rev. 5. 3. *But none in heaven nor in earth was able to open the Book.*

In heaven] In the Church of Christ and company of the Saints, with exceeding great harmony and concent praising Christ. Rev. 19. 1. *I heard a great voyce in heaven.*

In the Spirit] One ravished by the Spirit, as the old Prophets were, Rev. 17. 3.

J V.

To judge] To be revenged, to punish, or to take punishment, according to the use of the Hebr. tongue. See Gen. 15. 14 Deu. 23. 36. Rev. 18. 5. *Because thou hast judged these things.*

2. To give an upright sentence upon our persons and works, being first laid open. Rev. 20. 12. *And the dead were judged according to the things which were written in the Books.*

3. To moderate and governe his owne, by framing and ordering their lives unto justice and righteousnesse. Rev. 19. 11. *He judgeth righteously.* These words are drawn from Ps. 96. 10, 13. *He shall judge the people in righteousnesse.*

Judgement in one hour] A great and sudden vengeance, even the fall and ruine of *Rome*, which shall come in a moment, when it is not looked for. Rev. 18. 10. *For in one hour is thy judgement come.*

To manifest his judgements] To open and make known the arguments and sure tokens of divine justice, which may declare God unto the whole world, to be a most just Judge. Rev. 15. 4. *For thy judgements, &c.*

Judgements true and righteous] Gods deliverances of his Saints; which are true, because they are performed according to his promises; and being fulfilled, by destroying his and their enemies, according to their merits. Hence they become righteous. Rev. 19. 2. *For true and righteous are his judgements.*

Just, or righteous] One extremely hating bloody cruell men, and punishing *Romish* murtherers, with due punishment of death. Rev. 16. 5. *Lord, thou art just* (or *righteous*) *&c.*

To

K E.

To keep his Word] To abide in that duty which the Word commandeth, and to beleeve that doctrine which it teacheth. Rev. 3. 10. *Because thou hast kept the Word of my patience.*

To keep, or deliver out of temptation] Not wholly to free from tryall by affliction, but to bestow strength to abide the combate and get the victory. Rev. 3. 10. *I will keep thee out of temptation.*

Key of David] All power and rule, in commanding, forbidding, delivering, and punishing, loosing, and binding, (by a Metaphor of Keys which were a signe of government) to represent the Regall power of Christ, whereby he casteth out of his Church or receiveth into it, as he thinks good. Rev. 3 7. *Which hath the Key of David, &c.* These words are taken out of Isa. 22. 22. This power of opening and shutting, he bestoweth on his sincere Ministers who execute it; especially in that part of Church government, whereby obstinate sinners are delivered to Satan, and truly repentant ones are restored to the Church.

Keys of hell and death] The power of Christ, in delivering unto death and hell, such as have sinned. Rev. 1. 18. *I have the Key of death and hell.* Fearfull is this power, whereby Christ is able to shut the gate of glory upon such wicked men, as are thrust into hell, and to open the gate to the godly, whereby they may enter into life.

Key of the bottomlesse pit] Power over the darkenesse of hell, which is shut up in the deepest and innermost part or gulf of hell. Rev. 9. 1. *To that Angel was given the Key of the bottomlesse pit.*

K I.

To kill with the sword] To put to any violent death; one kinde of violent death being named, to signifie the rest. Revel. 13. 9, 15. *If any kill with the Sword, he shall be killed with the Sword.* v. 15. *Should be killed.*

King] Principally Satan (that great destroyer, who driveth the whole world, both unbeleeving *Jews* and *Gentiles*, into destruction) and under him *Mahumet*, whom the *Saracens* obey as their King. Also the Pope, (namely *Boniface* the fift, and *Hildebrand*) whom religious Locusts, to wit, Monks and Friers, acknowledge as their King and Founder, from whom they receive (as from their King) institution and orders. Revel. 9. 11. *Now they had a King set over them.*

2. Such as rule as Princes over their Subjects here in earth, under whom (by a Synecdoche) comprehend Emperours, Dukes, and all earthly principalities. Rev. 10. 11. *Over Nations, and Tongues, and many Kings.* Rev. 16. 18. *The flesh of Kings.*

3. Elect partakers of Christ his Kingdome, in whom they conquer sin, the world, and Satan. Rev. 1. 6. *Made us Kings to God.*

Kings of the earth] The mighty men, which have greatest power here in earth, being themselves wicked and earthly minded men, vassals unto their owne lusts, and unto the lusts and will of the Devil, Pope, or the false Prophet *Mahumet*. Rev. 16. 14. *And go to the Kings of the earth.* Rev. 18. 3. *The Kings of the earth, &c.* Also vers. 9. & 23. *The great men of the earth.* Rev. 19. 19. & 6. 15.

2. Chief Christian Rulers, and godly Princes of the *Gentiles*, who shall bring their whole power and riches, and whatsoever glorious thing they have to amplifie and beautifie Gods Church, collected now out of *Jews* as well as *Gentiles*. Revel. 21. 29. *The Kings of the earth shall bring their honour and glory to it.*

King of Kings] Christ Jesus, a Soveraign King, to whom all other Kings are but Subjects, receiving their Kingdoms from him. Rev. 19. 16. *King of Kings.* This is a name of supreme majesty and government, written in Christ his garment, to manifest unto all, that he is above all: and in his Thigh, to signifie, that which may be thought lowest, least, and meanest in Christ (this most mighty King) to be higher then the greatest height and dignity which is in earth. This Soveraign Empire of Christ (whereof we read, Dan. 2. 44, 45.) shall appear far more gloriously in the latter ages of the Church, by subduing his enemies, and protecting and purging his Church, then ever it did in former ages.

King of Saints] God himself, to whom all the Saints yeeld obedience (as to their Soveraigne King) Rev. 15. 3. *Just and true are thy wayes, O King of Saints.* The Saints having the Almighty God for their King and Protector, and living according to his most pure Laws, they need not fear what devils or men do against them.

Seven Kings] Seven sorts, degrees, or orders of government and rule, which are the speciall marks to discern what City

that is, which is the ſeat of that Antichriſt; namely, that which together with ſeven hills (a permanent mark, which even in St. *John's* time was to be ſeen) hath alſo for a fitting mark, ſeven forms and ſorts of Regiments and Dominions; whereof ſix had been whileſt *John* was alive; to wit: 1 of Kings, 2 of Conſuls, 3 of Dictators, 4 of *Decemviri*, 5 of *Triumviri*, or *Tribuni militum*. Theſe five were now already paſt and aboliſhed, before the time that St. *John* lived: as it is written, *Five are fallen*, chap. 17. 10. The ſixt was of *Cæſars*, or Emperors, who governed *Rome* when *John* wrote the *Apocalyps*; therefore he ſaith, *One is*, verſ. 10. The ſeventh was of the Pope, of which he ſaith in the ſame verſ. *Another which is not come*, &c. becauſe the Pope reigned not in *Rome*, till a good while after the death of St. *John*. Here then is a plain deſcription of *Rome* to be the ſeat of the Beaſt, even of that great Antichriſt; no other City in the world having ſeven hils, and ſeven kinds of government ſucceſſively, ſaving the City of *Rome*. Rev. 17. 10. *They are alſo ſeven Kings*. Such then are deceived, as do think by theſe ſeven Kings to be meant, either the firſt ſeven Kings, who in the beginning did ſway the Scepter in *Rome*, or the ſeven Electors of the Empire; the former were paſt, and the latter remain all ſtill. Or, they who reſtrain it to ſeven ſeverall and ſingular perſons, which ſhould be *Galba*, *Otho*, *Vitellius*, *Veſpaſianus*, *Titus*, *Domitianus*, and *Nerva*: All which were Emperors of *Rome*, between *Nero* and *Trajanus*. But of all other, they moſt erre, who interpret theſe ſeven Kings (as *Ribera* the Jeſuite, and *Claudius*, a Fryer Carmelite of *Paris* do) of ſeven ages of the world, whereof five ſhould be expired at the firſt coming of our Lord, the ſixt ſhould laſt from thence to the coming of Antichriſt, and the ſeventh from thence to the end of the world. This is to be rejected as a Popiſh dream, fitting theſe ſeven heads to any City in the world: whereas the holy Ghoſt purpoſed here to give an evident note to know where the throne of the Beaſt (that is Antichriſt) ſhould be.

Kingdome of our God] The royall adminiſtration of God in the Church, (the tyrannical enemies thereof being extinct, which delighted to glut themſelves with the blood of the Saints) and godly Kings ſet up to govern his people in his wayes. Rev. 12. 10. *Now is come the Kingdome of our God.*

Not to receive a kingdome] To want, and to be without that Regall and Princely power, which enableth men to rule over Kingdomes and people. Rev. 17. 12. *Which yet have not received the Kingdome.*

Kingdomes of the world are Chriſts] Heatheniſh Kings, converted to Chriſt, who after a ſort maketh his royall Majeſty viſible in ſuch godly Kings, framing their hearts ſo, as to cauſe them to caſt down their Crowns and Scepters at Chriſts feet; and both in themſelves and their Subjects, to ſtudy chiefly how to promote his glory. Thus Chriſt reigned by *Conſtantine* the Great, and other godly Emperors of old time, and of late, by ſundry worthy and religious Princes, in *Germany*, *England*, *Scotland*, *Poland* and *Denmark*. Rev. 11. 15. *The Kingdomes of this world are our Lords, and his Chriſts, who ſhall reign for evermore.*

L A.

Lake of fire burning] The extreme torments of hell, called before, the ſecond death; alſo deſtruction, ch. 17. 8. To be caſt into this Lake, is to be adjudged to moſt grievous damnation and pain there, by an unrecoverable ſentence. This ſhall be done as a moſt juſt reward to Antichriſtian doctrine and tyranny, which ſhall be moſt ſeverely puniſhed without any hope of recovery, either for the Papacy it ſelf, or the men which imbraced it, and fought ſo fiercely for it; for out of hell no redemption. Rev. 19. 20. *Theſe both were alive caſt into a lake of fire burning*, &c.

Lamb] Chriſt and his Church, humble, mean, and meek as a Lamb. Rev. 17. 14. *They ſhall fight againſt the Lamb.*

Lambs Marriage-ſupper] The participation and fellowſhip with Chriſt, in his heavenly joyes and bliſſe, when the Church (his Spouſe) ſhall be fully bleſſed. Revel. 19. 9. *Called to the Supper of the marriage of the Lamb.* Some underſtand this to belong to the time of the calling of the *Jews*, which ſhall be afore Chriſt his coming to judgement; in which calling they ſhall not refuſe upon vain excuſes, as at firſt, Matth. 22. But at the firſt hearing (through the moſt effectuall grace of Chriſt) they ſhal very readily obey the doctrine of faith, wherein they ſhal joyntly delight themſelves, as men which ſit together at a great Supper, which being in the

the evening and end of the day, doth ſignifie, that this calling of the *Jews*, ſhall be in the evening and end of the world, as a forerunner and repreſentation of the great Supper which the Church and Chriſt ſhall have together in heaven. This expoſition is not raſhly to be rejected.

L E.

To lead into captibity] To expell or drive out of ones Countrey, and to make them bond men and ſlaves. Rev. 13. 10. *If any lead into captivity.*

Leaves of the tree] The moſt certain hope which the faithfull now have by Chriſt of the glory to come, which follows after a Chriſtian hope, as fruit in the ſeaſon doth accompany and follow leaves and flowers. Rev. 22. 2. *And the leaves of the tree healed the Gentiles.* Some underſtand this of the graces and merits of Chriſt, fully enjoyed in heaven; where ſeeing there ſhall be no difference between *Jew* and *Gentile*, nor any ſorts to be healed, therefore the former ſignification is better.

Length as large as the breadth] The durable continuance of the Church of Chriſt (meant by length:) Alſo the comely beauty and form which it ſhall ſhew (meant by the breadth:) and the one being as large as the other, ſignifies a wonderfull proportion in the durance and comelineſſe of the Church. Rev. 21. 16. *The length was as large as the breadth.*

Leopard] A certain beaſt (which ſome call the Cat of the Mount, others a Libbard) very full of ſpots, diverſly coloured, alſo, exceeding ſwift, ſubtle, and fierce, being moſt furiouſly inraged againſt men, ſo as if it ſee but the picture of a man on a Table or paper, it will moſt fiercely run againſt it to tear it. Laſtly, it is of ſuch a ſweet ſavour, as alloureth all other beaſts unto it, by which means they are caught and devoured.

2. The *Romiſh* Biſhop with his aſſiſtants, his Popiſh Clergy, even that Antichriſt conſiſting of that Corporation, which very fitly is likened to a Leopard, whoſe ſpots repreſent the horrible filthyneſſe which ſticketh in that *Romiſh* beaſt ſo faſt, as there is no more hope they will change, then that a Leopard will forſake his ſpots. Alſo that Romiſh rabble be moſt hatefull to true Chriſtian men, not being able to endure the Image of ſuch (being adorers of all other Images:) they are ſwift to miſchief, uſing not more celerity in effecting cruelty, then they do ſubtilty in contriving it, enticing many thouſands into their ſnares, by a kind of venerable majeſty, and counterfeit piety. Finally, they be ravenous as Bears, proud, ſtout, and intolerably inſolent and ſavage withall as Lions, having (to be ſhort) all ſuch immanities and deformities in them alone, as Dan. 7. 4, 5, 6. under ſeveral beaſts, ſeverally applyed to thoſe three great Monarchies, to wit, *Aſſyrians* or *Chaldees*, *Perſians* or *Medes*, and *Greeks*. Rev. 13. 2. *This Beaſt was like a Leopard, his feet like a Bear, and his mouth was like the mouth of a Lion.* Whereas ſome Interpreters underſtand this Leopard of the *Romane* Empire, civill, or become Chriſtian, but tainted with corrupt error, it doth not ſo well agree as to that Antichriſt, to the corporation of the Papacy, whereof the Biſhop of *Rome* is head and chief, who hath exerciſed and doth practiſe cruelties of all ſorts, wanting no kinde of ſpirituall nor bodily ſpots and filthineſſe.

L I.

Lies] Error in doctrine, hereſies, diſſimulation in Religion, and counterfeit manners. Rev. 22. 15. *And ſuch as love and make lies.*

Liers] Hypocrites, diſſemblers, and all which delight in errour and falſe doctrine. Rev. 21. 8. *And liers.*

To lift up the hand to heaven] To ſwear, or by oath to confirm a thing. It was a geſture of old, uſed by ſuch as did ſwear, and at this day is in uſe with the *Ethiopian*. Rev. 10. 5. *He lift up his hand to heaven.* Very often in the Old Teſtament, lifting up his hand is put to ſignifie ſwearing, Gen. 14. 22. Numb. 14. 30. Ezek. 20. 5. To theſe texts doth *John* allude.

Light of a candle] The very leaſt commodity of this life, (as a candle lighted in the night) which the pooreſt will not be without. So great ſhall be the fall of that City, wherein the leaſt good thing ſhall be wanting, and cannot be had. Revel. 18. 23. *And the light of a candle ſhall ſhine no more in it.*

To lighten the earth with his glory] To illuminate mens mindes by the brightneſſe of the pure Word of God, expelling darkneſſe of ignorance, and damnable hereſies, which had long covered the face of the world. Rev. 18. 1. *And he lightned the earth with his glory.*

Lightnings] The terrible and unavoydable puniſhments, which God from heaven ſhall ſend upon the perſecutors of his Church. Rev. 4. 5. *Out of the throne come lightnings.*

Linnen

Linnen pure and bright, or white] Angelicall purity, by the alone imputation of Christ his holineſſe to the Saints, who be all Prieſts to God, all now entring into Gods Temple, whereinto the Levitical Prieſts onely were wont to come. Rev. 15. 6. *Cloathed in pure and bright* (or *white*) *linnen.* He aludeth herein to the cloathing of the Prieſts under the Law, Exod. 28. 42. Some underſtand by this pure linnen, the equity and integrity of Gods judgements upon his enemies; *Junius* writeth, that this kinde of cloathing with fine pure linnen, it was of old time a ſigne of royall and Princely dignity.

Little book] A ſpeciall book concerning the affairs of Gods Church, which is kept with Chriſt the Redeemer, out of which he took this *Apocalyps:* thus Mr. *Junius.* Rev. 10. 2. *And he had in his hand a little book open.*

2. The holy Bible, which though a large Book conſidered by it ſelfe, yet if it be compared with the huge Volumes of Popiſh Ordinances and Decrees, it is but little. Mr. *Gifford* takes it thus.

3. All divine myſteries, which to reveal is in Chriſts power. *Claudius* doth thus interpret it.

4. All conſolatory Scripture, of Evangelical promiſes, which are written in a book, that they might be extant to comfort Chriſtians in all ages; and becauſe they lead directly as a ready way to the throne of grace, (through one Mediator) and not by long windlaſſes and circuits; therefore it is ſaid to be a little book. Mr. *Fulke* expounds it thus.

5. An uncertain work or book, written very anciently, touching the eſtate of latter times; affirming, that as the doctrine of grace was preached firſt to the *Jews*, then to the *Greeks*, and laſtly to the *Latines*; ſo contrariwiſe, it ſhould return from *Latines* to the *Greeks*, and ſo back again to the *Hebrews*, whence it firſt came; ſaith an unknown Author.

6. The ſlender, mean, and weak knowledge of divine truth, given to ſome one certain age, whereof *John* ſpeaks. M. *Brightman* takes it thus. Let godly Readers take what ſenſe of theſe they ſhall think meeteſt; I moſt encline to Mr. *Gifford's* expoſition: That the holy Bible, which long had been ſhut up from the people by the craft and malice of Antichriſt, ſhould at length be clearly known unto the people.

Little ſeaſon] A ſhort ſpace of time, wherein the tyranny of Antichriſt ſhould laſt, which of the learned is accounted to be about 390 yeers, or 4000. In which time the Devil let looſe, did deceive the world with abominable ſuperſtition, idolatry, wicked errors, and ſuch ſtrong deluſions, as was wonderfull. Revel. 20. 3. *And afterward he muſt be looſed a little ſeaſon.*

Lively, or living fountains] All good things, (which the memory of former evils cannot diminiſh) and to be led to theſe Fountains, ſignifies to be partakers of all thoſe good things; and that by the Lambe Chriſt his mediation onely. Rev. 7. 17. *And ſhall lead them to the lively* (or *living*) *fountains.* Theſe words contain the cauſe of the felicity deſcribed in the former verſes. See Joh. 7. 33, 39. what is meant by the waters of life. All ſpirituall good or graces of the Spirit, abundantly ſhed upon the thirſty ſouls which deſire them, and feel an extreme need of them.

Every living thing, or ſoul] All the worſhippers of the Beaſt, as well the Clergy and Popiſh Teachers (ſignified by the Seas) as the Laical Papiſts (ſignified by the earth) one and other ſhall be horribly ſlaughtered in the great day of Gods vengeance upon them (for which, God is praiſed in the next verſe:) even as Fiſhes died in the Sea, turned into blood in *Ægypt*, and men were driven to drink blood when the freſh waters were ſmitten. Rev. 16. 3. *And every living thing* (or *ſoul*) *dyed in the Sea.*

L O.

Locuſts] The falſe Prophets, and all the worſhippers of *Mahomet* in the Eaſt, ariſing out of groſſe errors and ignorance, flying (as it were) by companies, and feeding, not upon their owne, but the things of others, like locuſts, till they had in a manner devoured and miſerably waſted both the Eaſt Regions of the world, and the Weſt Countreys of *Europe.* Alſo, by theſe locuſts are meant eſpecially the great ſwarms of Popiſh Prieſts, Fryers, Monks, and Cardinalls, even the whole Popiſh Hierarchy, and Pontificall Clergy in the Weſt. Theſe are fitly likened unto Locuſts, which are a little and vile vermine, ſpringing (as ſome ſay) out of ſmoak; flying together by great heaps and ſwarms, eating up and deſtroying green things and fruits of the earth, being a very ſlothfull and idle creature; even ſuch for all the world as the Popiſh Clergy men. They are bred out of the ſmoak and darkneſſe of helliſh ignorance; they are ſlow-bellies, living upon the ſweat of other mens browes:

whatſo-

whatsoever in any Region or Countrey is most pleasant, they draw it unto them, and eat it up, laying waste all the green things in the Church, overspreading the earth in great heaps and rabblements, stinging thousand thousands with their damnable devices, and devillish inventions. Rev. 9.3. *And there came out of the smoak, locusts upon the earth, which have power as the scorpions of the earth have power.* The Popish Writers themselves doe acknowledge by these Locusts to be meant the Masters of errors, hereticall Teachers, such as should give heed to Spirits of error, and doctrine of devils, bringing in dangerous errors, and denying the Lord; as *Franciscus Chaudius* a Carmelite Fryer hath expounded this place. The *Rhemists* also upon this Text, confesse thus much in their marginall notes.

Long white robes] See *Robes*.

To loose] To give liberty and power more fully to execute his rage and cruelty against the truth, and professors of it, to vex them by all the means he can. Rev. 20.3. *He must be loosed.*

Lord of Lords] A Soveraign Lord, to whom belongs all power and dominion, over all Emperours and Kings of the earth. Rev. 17.14. *For he is the Lord of Lords, and King of Kings.*

Strong Lord] Christ Jesus, Infinite in power, which no earthly or hellish power is able to resist; therefore howsoever it seem unpossible that *Rome* being propped up with the might and riches of many great friends and confederates, should be destroyed, yet it must be so, sithence he that executeth the judgement is so strong a Lord. Rev. 18. 8. *For he that condemneth* (or *judgeth*) *her is a strong Lord.*

Not to love their lives] To preferre the truth of the Gospel, and faith in Christ, before their owne lives, being prodigall to spend even their blood, rather then by any torments to be removed from the Gospell. Rev. 12. 11. *And they loved not their lives unto death*; that is, not their lives more then Christ. A comparative speech, like that in 1 Cor. 1.17. *Christ sent me not to baptize, but to preach*; that is, rather, and more sent to preach then to baptize.

L V.

Lukewarm] One which is neither hot nor cold, being indifferent, ready for all companies and religions, without love or zeal to God: such are loathsome to the stomach of Christ, and shall be spewed forth of his mouth, as vomit is offensive to the stomach, mouth, and man that speweth it Rev. 3. 16. *Because thou art lukewarm, and neither hot nor cold.* It is an Allegorical speech, borrowed from lukewarm things, which provoke the stomach to vomit, and signifies that Neuters and Time-servers shall at last be cast out with loathing and detestation.

To lust after] Wantonly to desire things delicate and pleasant. Rev. 18 14. *That thy soul lusted after.*

M A.

To make all] To compell and enforce every person, one and other, of what sex or condition soever. Rev. 13. 16. *He made all, both great and small.*

2. To create things of nothing; as where it is said, *Thou O God, madest heaven and earth.*

3. To restore and renew things decayed and corrupt. Rev. 21.5. *I will make all things new.* Some understand this of restoring the doctrine, worship, and people of God, to more purity here on earth, before Christ his second coming. Others, of the renovation of the world, at the last judgement. Both me thinks, may well be comprehended in these words, of *making all new.*

To make the Image of the Beast] To have any Image in honour and great price, giving to it great glory and respect. Revel. 13.14. *That they should make the Image of the Beast.* What this Image signifies, see before, *Image.*

Measure of man] A description which shall be made by godly Ministers, doing in all things (which concern the administration of the Church) after the will of God, even as the Angels doe continually respect Gods pleasure. Rev. 21. 17. *By the measure of a man*, that is, of an Angel.

Number of a man] Not any particular individuall Man, living at such time as *John* wrote (as *Peter*, *Thomas*, *James*) but a Kingdome, whose name may be sought out by a Man; and being found out of the Letters numerall of that name, there will arise just the number of six hundred sixty six. This name is *Lateinos*, as shall be shewed in the word [*Number*] Rev. 13. 18. *It is the number of a man.*

Many waters] Many people, Nations, Languages, over which the great Whore reigneth. Rev. 17. 1. *The great Whore sitteth*

upon

upon many waters. Theſe waters are expounded Verſ. 15. *The waters are peoples, multitudes, nations and tongues.* This proves *Rome* to be the great Whore, and throne of the Beaſt; for doth not that City ſit upon many waters? Are not now many Countreys and Kingdomes ſubject to the Biſhop of *Rome?* And many more have been ſubject to him heretofore.

Mark of the Beaſt] Some publick ſigne or token, whereby men were known to others, and did profeſſe themſelves to be the ſervants of the Beaſt; as the *Jews* were ſevered from other people, by the mark of Circumciſion, and Chriſtians are marked by the ſigne of Baptiſme, whereby they are ſealed to Chriſt. So the followers of Antichriſt are markable and known by ſome externall ſigne and ceremony: but what this mark is, Divines doe not all agree. Some will have the Mark to be, the profeſſion to be a member of the *Latine* Church, or *Romane* Church. Some, the Chriſme in their Sacrament of Confirmation. Some ſay the Mark to be all one with the Name of the Beaſt. But I like beſt of them which think that the Beaſt had ſundry marks, wherewith he branded his worſhippers, becauſe we ſee in the Text, the Mark, the Name of the Beaſt, and the Number of his Name, diſtinguiſhed by the holy Ghoſt. And it is known by experience, that ſome were more neerly marked to the Pope, and with a more ſpeciall brand then other were. For Emperors, Kings, and other great men of the earth were obliged to the Pope, by the mark of a ſolemn oath, promiſing and binding themſelves to be Defenders and Protectors of the chief Biſhop and holy Church of *Rome*: as did the Emperor *Otho*, the firſt of that name, in the year of our Lord, 1442. ſwear to Pope *John* the twelfth, that to his utmoſt power he would extoll him and the holy Church. Now, the Popes Clergy of all ſorts, as Cardinals, Fryers, Monks, Nuns, &c. they had their peculiar mark, even the ceremony of Popiſh Orders, called amongſt themſelves, an *Indeleble character*. Furthermore, the Laypapiſts profeſſe themſelves to be the Popes vaſſals, worſhippers of him, as of their ſpirituall Lord, by calling themſelves after his name [*Catholick Papiſts*] as their High-prieſt, the Biſhop of *Rome* doth intitle himſelf [*the Catholick Biſhop.*] Finally, the *Greek* Church, which a great while withſtood the power of the Pope, at the length took upon them the number of his Name, when *Michael Paleologus* the *Grecian* Emperor, promiſed for himſelf and all his Subjects, to ſubmit himſelf, and yeeld the Primacy to the *Latine* Biſhop, to be ſubject unto the Mother Church of *Rome*. Thus of theſe 3 ſignes, the Character or Mark of the Beaſt, belongs to the Princes and Clergy, as unto Sons; his name unto the people and vulgar ſort, as unto his Slaves; and the number of his name unto the *Grecians*, as unto Strangers. Rev. 13. 17. *That no man might buy or ſell, ſave he that had the mark, or the name of the Beaſt, or the number of his name.*

To receive a mark in the right hand, and in the forehead] To witneſſe the ſubmiſſion unto Antichriſt, the *Romiſh* Beaſt, by reſerving unto him and his Sea (the Church of *Rome*) the Prerogative in all their actions, advancing and preferring it with their beſt might and force; which is to receive the mark in the hand (the inſtrument of ſtrength and action.) Alſo, publickly every where, profeſſing their homage and ſubjection unto the holy Apoſtolick Catholick Sea of *Rome* (as they call it) which is to have the mark of the Beaſt imprinted in the forehead. Rev. 13. 16. *And he made all to receive a mark in the right hand, and in the forehead.* Some underſtand this of having their forehead and hand ſigned with Chriſme in Confirmation, or with their greaſie oyntment. Others interpret it of maintaining Papiſme, both ſecretly and openly. But the firſt interpretation is beſt.

Marriage of the Lamb] Moſt neer and ſtraight conjunction between Chriſt and his Church, to be gathered out of beleeving *Jews* and *Gentiles*; not *Gentiles* alone. Rev. 19. 7. *The marriage of the Lamb is come.*

Marriage-ſupper] See *Supper.*

Martyr faithfull] A conſtant witneſſe-bearer to the truth of God, which he is ready to give teſtimony unto, with loſſe of his life, and doth it indeed when need is. Rev. 2. 13. *Antipas my faithfull Martyr was ſlain.*

M E.

Meaſure of a man] See *Man.*

To meaſure the City] To deſcribe accurately the Church of Chriſt. Rev. 21. 15. *He had a golden reed to meaſure the City withall.*

A meaſure of wheat] Such a portion of bread as would ſerve a man for a day, if he eat Wheat; and three Meaſures of Barley, ſignifies three mens Breadcorn, if they would eat Barley bread. This great ſcarcity of victuals, is threatned as a plague for contempt of the world. Rev. 6. 6. *A meaſure of wheat for a penny.*

Merchants

Merchants of the earth] Such as transport and import for money, wares, and commodities by Shipping, thereby to enrich themselves.

2. Such as make merchandise and sale (for filthy gain) of mens souls, through false Doctrine and Idolatry, and by this kind of ware, gain great glory and wealth to themselves, therefore are called the great men of the earth, vers. 23. See vers. 13. Such were the rich Cardinals, and other Popish Prelates. Rev. 18. 3. *And the Merchants of the earth waxed rich by the abundance of her pleasures.*

M I.

Michael with his Angels] Christ Jesus that great and strong Prince and Captain of the hoste of God, head of the Angels, and of his Church. Rev. 12. 7. *Michael and his Angels fought, &c.* Some by *Michael*, understand the faithfull, who professe the mighty God, and are assisted with the Angels in the battle against Satan. Others think *Constantine* the Great to be noted out by *Michael*, because of the great strength wherewith he was endowed of Christ (who therefore lent his owne name) to fight his battles against *Maxentius* and other cruel enemies of the Christian Church. We may well understand both him as instrument, and Christ as Captain and chief Commander, in this battle.

Midst of the four Beasts] The company of the Saints, the Church of Christ, which onely knoweth the counsell of God in his plagues, which he sendeth upon the unfaithfull world, for what causes they are sent, and what use to be made of them. Rev. 6. 6. *And I heard a voyce in the midst of the foure Beasts, say.*

Midst of heaven] See *Heaven.* Rev. 8. 13. & 14. 6. & 19. 17. All these places have one meaning, to wit, of such as have avoyded grosse superstition, but not attained such purity as is meet, and therefore hang in the middle, as ye would say, between heaven and earth, purity and impurity.

To be in the midst of the throne of foure Beasts and the Elders] The equality of Jesus Christ (that Lamb) with the Father, in the essence and glory of the Godhead. Also his special and gracious presence in the Assembly of faithfull ones in the midst of his Church. Rev. 5. 6. *And loe, in the midst of the throne, and of the foure Beasts, &c. stood a Lamb.*

Mightily] Forcibly, with a strong voyce, and great vehemency of speech, to stir up attention, and to note the efficacy and unchangeable certainty of the things denounced by this one Angel. Rev. 18. 2. *And he cryed out mightily, &c.*

Minde having wisdome] The most wise interpretation of that secret, touching the seven heads here mentioned; or a mind indued with understanding from God, wisely to know and mark this secret. Rev. 17. 19. *Here is the mind that hath wisdome.* It is a preface to prepare attention, like to that, Rev. ch. 2. *He that hath ears to hear, &c.* So here, Attend to the interpretation of these things, in the understanding whereof there is wisdome.

Mingled with fire] The doctrine of heavenly Truth, clear as Crystall, coloured with hot contentions and strife, (as it were with fire:) or as others expound it, accompanyed with bitter persecutions, as sharp as fire. For it is usual in Scripture, by the tearm of *fire*, to understand both fervent contention, as Matth. 10. Luke 12. and also fierce tribulation, as in Job 1. 1 Pet. 4. 12. Rev. 15. 2. *I saw a Sea of glasse mingled with fire. Junius* by mingling of fire, understands the treasures of Gods judgements to be dispensed at his pleasure.

M O.

Moon] That creature or great light, which gives shine by night. Revel. 21. 23. *Neither of the Moon to shine in it.*

2. The vanity of all earthly things, subject to changeablenesse, as riches, honors, *&c.* which the members of the Primitive Apostolicall Church despised, being far from that ambition and lust after honours and wealth, which hath since entred in, and raged. Rev. 12. 2. *And the Moon was under her feet.* It is a godly and learned exposition, by the Moon to understand that light and truth of doctrine, concerning manners, received from the Word (as the Moon borroweth her light of the Sun) after which the members of the first Apostolicall Churches directed their feet and steps; being for worship, government, life, and manners, both uniform, and as yet) undefiled with humane inventions. But the first signification is godly, and also more usuall.

Song of Moses the servant of God] Such a song of rejoycing and triumph, for delivery out of the cruel jaws of Antichrist; as *Moses* (who for honour sake, by an excellency is called the servant of God, Deut. 34. 10.) did sing with the *Israelites* after their deliverance

deliverance from the *Ægyptians*, Exod. 15 there being no leſſe power and goodneſſe of God, ſhewed forth in ſaving from Antichriſt, than from *Pharaoh*. Rev. 15. 3. *And they ſing the Song of Moſes the Servant of God.*

Mother of whoredomes, or Harlots, &c.] One that is the Miſtris and Teacher of Idolatry, (which is ſpirituall fornication.) As alſo the Mother and the Nurſe of wickedneſſe of all ſorts and kinds. Such an one is *Rome*, the Synagogue of Antichriſt, boaſting her ſelf to be the Mother Church, the pillar of truth, out of which there is no ſalvation; yet indeed approves her ſelf to be that ſtepmother of all thoſe ſuperſtitions and impieties, which ſo long time have been derived and ſpread abroad into the Weſtern and Eaſtern Churches, under the appearance of piety, and the title of the holy Church. Rev. 17. 5. *That great Babylon, the Mother of whoredomes, and the abominations of the earth.* This is that myſticall name, which *John* in a Viſion ſaw written in the forehead of the great Whore: and it is of great force, to ſerve us how to finde out who that Antichriſt is, even ſuch an one as doth not openly and profeſſedly, but ſecretly and in a myſtery fight againſt Chriſt, his truth, all Religion and honeſty: which how it doth fit Baptiſme, one with half an eye may eaſily ſee. For Heatheniſh *Rome*, which Papiſts would have to be this Mother, did not put her ſuperſtitions upon other Cities and Countreys which they conquered, but left them to their owne Religion, neither were their ſuperſtitions any myſteries.

Mount Sion] The true Church of Chriſt in this world prefigured by Mount *Sion*, and like to it by firm ſtableneſſe, being unremoveable and invincible by any aſſaults of afflictions. Revel. 14. 1. *A Lamb ſtood upon Mount Sion.*

Mountain burning with fire] Proud Tyrants, and arrogant Princes, ſwolne with ambition and luſt of honour, like Mountains; alſo eagerly and fervently ſtudying and ſtriving (as men ſet on fire with deſire of dignities) for getting and maintaining their pomp and promotion. Rev. 8. 8. *A great mountain burning with fire was caſt into the Sea.* It is very uſuall in Scripture by Mountains to deſcribe mighty Kingdomes, Empires and Principalities; alſo haughty and high minded Princes, as in Iſa. 2. 14, 15. Unto what Kingdome doth this ſo fitly agree, as to that proud Kingdome of Antichriſt, advancing it ſelfe not onely over earthly Emperors, Kings, and their Empires and Kingdomes, but even above heaven?

2. Great and ſtrong hils, which by Gods horrible judgement ſhall be ſo ſwallowed up as they ſhall be ſeen no more, or be any more extant. Rev. 16. 20. *And the mountains were not found.*

To ſee no mourning, or ſorrow] To taſte or feel any want or calamity, which may cauſe men to mourn and grieve. Rev. 18. 7. *I ſhall ſee no mourning, or ſorrow.*

Mouth of the Dragon] The Commiſſion, authority, and commandements of the Devill and his adminiſters (called here the Beaſt and the falſe Prophet) Rev. 16. 13. *I ſaw three unclean ſpirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet.*

2. Rayling ſlanderous ſpeeches, and wicked blaſphemous calumniations and reproaches, wherewith the Devill endevoured to bring the Chriſtian Church into great hatred and danger among worldly men. Rev. 12. 16. *Which the Dragon had caſt out of his mouth.*

A mouth was given him] Power of blaſpheming, with reproachfull words, was by Gods juſt judgement permitted unto him, for the juſt puniſhment of the wicked world. Rev. 13. 5. *A mouth was given to him to ſpeak great things and blaſphemies.*

To open his mouth to blaſpheme] To ſpread abroad and caſt out by ſpeeches, execrable contumelies and reproaches againſt the Divine Majeſty, his Religion, his true Church in which he dwels by his Spirit, and againſt all the true members of his Church, the Saints of God. Rev. 13. 6. *And he opened his mouth againſt God, to blaſpheme his Name, his Tabernacle, and them that dwell in heaven.* How juſtly may this be verified upon the Pope and his Creatures, boaſting himſelf as God, reproaching the Chriſtian Church as a conventicle of Hereticks, and with their unpure mouths, traducing all for Heretical, Schiſmaticall, and moſt wicked men, which ſeparate themſelves from their Synagogue. A plentifull proof of theſe Blaſphemies, is extant in one Bull of *Leo* the tenth, againſt *Luther*.

Out of his mouth went there a ſharp ſword] The doctrine of the Word of God (which is a ſpirituall ſword) and proceeds from the mouth of Chriſt the Son of God, ſubduing all people unto the obedience of his Ordinances and Laws. As in Rev. 19. 15. *And out of his mouth went there a ſharp ſword, that with it he might ſmite the Heathen.*

M Y.

Mystery] A mysticall name, which is discerned and known onely by wisdome. Thus *Beda* saith of it. Or a name which is otherwise to be interpreted, then the shew and appearance of it is, deceiving men under the title of Religion, being most abominable indeed Rev. 17. 5. *And in her forehead a name written, a mystery.* Some Interpreters think, that the name of the woman is called a Mystery, because her description is set down in a figurative speech, and not in plain tearms: and this doth well agree with the former significations: they are deceived therefore, which read mysterie with a great character, as if [Mystery] were the name of a woman; whereas it shews out the condition of her name, that it is secret, and removed from common understanding, needing interpretation.

The mysterie of the woman] That which is secret or hid from our understanding (through our negligence and unskilfulnesse) concerning the Woman and the Beast, that is, *Rome*, which God promised here to open and declare unto *John*, and by him unto the Church. Rev. 17. 7. *I will shew thee the mystery of the woman, and of the beast that beareth her.* No marvell then, if so many be ignorant still of the Woman and the Beast, seeing her name is Mysticall; and what thanks owe the faithfull to God, for declaring this mysterie of the name unto them, to keep them from being deluded to their destructions, as a thousand thousands be?

The mysterie of God] The restoring of the *Jews* by their calling to Christ, which being a thing far from all thought and hope of men, is therefore called a Mysterie. Rev. 10. 7. *The mysterie of God shall be finished.* Some by this Mysterie, understand the doctrine of the last judgement, touching the rewarding of good and evill: Others, the whole doctrine of thglorious redemption of the Church of Christ; which things, because none comprehend so as they shall be, are therefore called Mysteries. But I prefer the first signification.

N A.

Naked] One exposed and laid open to shame, reproach, and contempt. For garments are used to hide shame. Revel. 3. 17. *Poor and naked.*

Name] Opinion, report, or account of men. Rev. 3. 1. *Thou hast a name to live*; that is, thou art thought to live unto God in the opinion and account of men, but art not indeed what thou seemest to be.

2. The truth of the Gospel, or faith of Christ. Rev. 3. 8. *Thou hast not denyed my name.*

3. God himself, who is become (through Christ) a Father of the faithful. Rev. 14. 1. *Having his Fathers name written in their forehead.* Rev. 22. 4.

4. Persons of the Elect and Reprobates, men and women, so perfectly known to God, as Souldiers to their Captain, who hath mustered their names in a book. Rev. 13. 8. *Whose names are not written in the book of life.* Also the elect and godly alone. Rev. 3. 4.

Name of blasphemy] The arrogant boasting, and titles full of reproach, to God, to Christ, and the Christian Church. For example, in that the Pope is intituled to be neither God nor man, but one between both. Also our Lord God, the Vicar of Christ upon earth, the universall Bishop, the head of the universall Church. Also the particular Church of *Rome*, which vaunteth her self to be the foundation and form of other Churches, the Mother-Church, from whence *Peter's* chair cannot be sundred, that she cannot erre; and all to be Hereticks, who in Articles of the Faith and Sacraments, thinketh otherwise than she doth: besides innumerable more blasphemous Names which that Beast bears in his forehead. Rev. 13. 1. *And upon his head the name of blasphemy.*

Name of my God] A manifestation to the world, that God will take his chosen ones under his speciall protection. Rev. 3. 12. *I will write upon him the name of my God.*

N E.

New name] The title and name of the children of God, by grace of Adoption. Rev. 2. 17. *In the stone a new name written.*

2. The society of that glorious Kingdome which Christ shall in this world communicate to his, as far as they be capable of it.

it. Rev. 3.12. *I will put upon him my new name.*

New Jeruſalem] That City wherein the Saints ſhall live bleſſedly after this life. Rev. 3. 12. & 21. 2. Some by (*new Jeruſalem*) under a Church in earth, towards the end, which for purity of doctrine and manners, ſhall exceed all Churches that ever were, being a lively Image of a Celeſtial purity.

N O.

Noyſe of thunder] A mighty and glorious voyce, like to the noyſe of thunder. Rev. 6. 1. *As it had been the noyſe of thunder.*

N V.

Number of a man] Such a number as a man may be able to finde out, not infinite and unſearchable, but which the wit of a man endowed with wiſdome, may finde. Rev. 13. 18. *For it is the number of a man.* Others interpret the number of a man, to be ſuch a name of a man (as by the Numerall Letters, whereof this number of ſix hundred ſixty ſix will ariſe,) yet meaning not the proper name of any particular perſon, but *Nomen Gentile* (as it is called of *Grammarians*) the Name of Nation or Countrey paſſing from the head to the reſt of the people.

Number is ſix hundred ſixty ſix] A name conſiſting of ſo many and ſuch Numerall letters, as being counted ſummed and up, do make the number of *666.* which is the number of the Beaſt; both the firſt Beaſt, (to wit, the *Romane* Emperor, and Empire) and the ſecond Beaſt; (to wit, the *Romane* Pope and Papacy) for under the Beaſt is comprehended no one particular man, but an order and ſucceſſion of men, even a Kingdome. *Irenæus*, who lived neer the Apoſtles time, having ſeen and heard *Polycarpus*, who was one of the Diſciples of St. *Iohn*, the Pen-man of the *Apocalyps*) doth report, that before this time, this name (out of whoſe Numerall letters ſhould ariſe *666.*) was [*Lateinos*] and he himſelf judged it likely to be ſo indeed; becauſe (ſaith he) the moſt true Kingdome hath that name. For they be *Latines* which now do reign, as he writeth, *lib.* 5. *c.* 29. *Adverſus Hæreſes* [*Lateinos*] *nomen ſexcentorum ſexaginta ſex numerum continet* Now the Pope is head of the *Latine* Church, as the Emperour was of the *Latine* Empire. Therefore if the Emperor with his Empire (by *Irenæus* judgement) might be called *Latinos*, much more Popedome, and the Pope; who is ſo much a *Latine* as he will allow no exerciſe of Religion, but in *Latine*. He compels all to pray in *Latine*, h.. eth the Bible of the *Latine* Tranſlation, which he prefers before the Bible written in the *Hebrew* and *Greek* Tongues by the Prophets and Apoſtles. His Laws, Decrees and People are all *Latine*. His Church *Latine*, and all condemned as Schiſmaticks, which will not be ſubject to his *Latine* Law, and his *Latine* Faith. The *Greeks* being odious to Papiſts, untill they conſented to ſubmit themſelves to the *Latine* Biſhop, as Primate and chief, and the *Latine* ſervice. May not then the name *Latinos*, well agree to the Popiſh Hierarchy, and better than to the Heatheniſh Empire? And that this ſhould be the very Name (howſoever the judgements of men much differ, and the name may be fitted to other words) which hath the number of a man, containing *666.* is apparent by theſe preſumptions. Firſt, becauſe the name here ſpoken of, was ſuch, as wiſe men might finde, and it was a name which then might be found, when St. *Iohn* wrote (elſe in vain had an exhortation been to ſtudy and ſearch it, had there been no hope to finde it.) Alſo by *Irenæus* himſelf, and afore him, it was received by common conſent. Laſtly, the *Greek* letters of the name being numbred amounteth to *666.* as may be perceived in this which followeth.

His number is ſix hundreth, threeſcore and ſix, Re. 13. 18.

Λ	30
α	1
τ	300
ε	5
ι	10
ν	50
ο	70
ς	200

666. Doth not this direct us by the finger to the ſeat of Antichriſt?

O D.

Odours, or Incenſe] The merits of Chriſt our Mediator, which (as ſweet odors) make the prayers of the Saints pleaſing to God. Rev. 8. 3. *Much odours* (or *incenſe*) *was given him.*

O L.

Old Serpent] The Devill, or Satan, which through long experience (ever ſince the Creation of man) is wonderfull deep in manifold crafts and ſubtilties. Rev. 12. 9. *The devil, that old Serpent.*

D Y.

One of the Angels] That Angel or Meſſenger of God, which was laſt of the ſeven Angels that had the ſeven Vials, mentioned before,

before, ch. 15. Revel. 21. 9. *And there came unto me one of the seven Angels.*

One consent] The agreement of minde, and of affections, which shall be (by Gods Spirit) wrought in such Kings as shall execute his deep decreed judgement upon the Whore (the *Romish* Hierarchy) for her utter ruine and wasting. The Kings did at first no more certainly consent for the exalting, then at length their Successors shall agree to pull her down. Revel. 17. 17. *To doe with one consent, &c.*

At one day] Suddenly, in short space, at an instant (as ye would say) after the Whore hath long flourished and tyrannized, she shal be by a strange and sudden calamity destroyed, both the people by death, sorrow, and famine; and the City of *Rome* it self by fire, being burnt up by the besiegers, and turn'd into ashes. This shall be the perfect fall of *Babylon*, which is already much decayed, and hastening to ruine. Rev. 18: 18. *Her plagues shall come at one day.*

One hour] The suddenness of the judgement, which should crush *Rome*, and make her Favourites mourn and die for sorrow. Rev. 18. 18. *In one hour that judgement shall come.*

2. Either a short time, or at and about the same time. Rev. 17. 12. *Shall receive power as Kings at one hour with the beast.*

One minde] One counsell, consent, or purpose, which all the ten Kings had with their united forces and power to defend the tyranny of that Beast, the *Romane* Bishop. Rev. 17. 13. *These have one minde.*

O P.

To open the Book] To unseal the Book, by declaring and revealing unto *John*, and by him to the Church, such secret mysteries as were before hidden in Gods counsel. This no creature could do: Christ the Mediatour he was onely able; for he came out of the bosome of the Father, to declare him to us, having all power. Rev. 5. 2, 3, 5. *Who is worthy to open the Book.* Such a treasure is this book of Revelation, which is not otherwise communicated to the Church, but by the mediation of Christ, who is the only Interpreter of his Fathers will, and Doctor of his Church.

To open the bottomlesse pit] To set abroach, publish, and manifest such devillish errors and heresies as came from the deep pit of hell, which was done, when Antichrist got power and strength to obscure the truth of heavenly doctrine, and to deceive the world with strong delusions. Rev. 9. 2. *And he opened the bottomlesse pit.*

An open doze] The liberty and faculty which is given to the Church for preaching pure doctrine, exercising sound worship, and an holy discipline, with great readinesse and joy, both of Ministers and People. Revel. 3. 8. *I have set before thee an open dore.* Some do too narrowly restrain this to the preaching of the Gospel onely, which indeed is a dore, whereby an entrance is given into heaven. It is better more largely to take it, for the joyning together of word, worship, discipline, zeal of Ministers, Magistrates, and people. When all this meets (as in the Church of *Philadelphia* it did) there is a large and ready way for piercing into mens consciences.

To open the doze, *or* the gate] To receive and admit into the heart, the grace and power of Christ. Rev. 3. 20. *If any man hear and open the dore.* See *Dore.* Some understand this, of admitting and receiving all such ordinances of Christ, whereby the dore of our hearts may be most speedily and forcibly cast open.

To open the mouth to blasphemies] To utter and belch forth reproachfull and contumelious words (as Antichrist doth, boasting that he is God above all Kings and Emrors.) Rev. 13. 6. *He opened his mouth to blaspheme.*

Temple opened in heaben] The triumphant celestiall Church opened by the death of Christ to all which beleeve in him, before he came in the flesh; and to all, who since his coming are reconciled to God, through faith in his blood. Revel. 11. 19. *Then the Temple of God was opened in heaven.* Some understand this Temple opened (not of heaven) but to receive a multitude of Saints, through Gods good providence, scattering persecution raised by Satan against the Church, being by his fury shut up for a time, none or few entring.

O V.

To obercome] To persevere in the faith and obedience of the Gospel, unto the end of our life, without fainting because of tribulations. Revel. 2. 7. *To him that overcometh*; that is, to him who hy his faith gets the victory, as a good Souldier over the devil, sin and the world. Thus understand [*Overcome*] throughout this Book.

To ascend, *or* coming up out of the earth] To have an originall and beginning from earth, breeding and springing from the se-

ſuality of men, and increaſed by earthly power, Rev. 13. 11.

O Y.

Oyle and Wine] Two creatures (the fruits of Vine and Olive) of ſpeciall uſe for neceſſity and comfort of mans life. Of theſe God would have plenty remain when there was a famine and ſcarcity of other things. Rev. 6. 6. *Oyle and Wine hurt thou not.*

P A.

Pale horſe] Plague, or peſtilent diſeaſes (which make them pale and wan) as a juſt ſcourge from God, for deſpiſing the truth of the Goſpel. Rev. 6. 8. *And loe a pale horſe.*

Palmes] Teſtimonies and Enſignes of victory over ſpirituall enemies; namely, over Antichriſt. Revel. 7. 9. *And palmes in their hands.*

Paradiſe of God] Heaven, the ſeat of Glory, whereof the earthly Paradiſe (in which *Adam* was placed at his Creation) was a figure or Type (as the Tree of life, was a Sacrament of eternall life.) Rev. 5. 7. *I will give him to eat of the Tree of life, in the midſt of the Paradiſe.*

Part in the firſt reſurrection] Portion, ſhare, and intereſt, in the regeneration of the ſoul from the death of ſin (as ſome expound) or in the reſtitution of the truth unto the world, after long ſuppreſſing of it (as others think:) both expoſitions may well ſtand. Rev. 20. 6. *Bleſſed and holy is he which hath part in the firſt reſurrection.*

His part] His portion, which he thought he had in Gods election, but he ſhall feel that he had none. Rev. 22. 19. *God ſhall take away his part.*

To be partakers of ſins] To have fellowſhip with others; namely, with *Romiſh* Idolaters, in their hereſie and Idolatry, by committing, conſenting, defending, &c. Rev. 18. 4. *That ye be not partakers of her ſins.*

To paſſe away] To vaniſh, or be aboliſhed, in reſpect of the former vain condition whereunto the world was ſubject, for ſin. Rev. 21. 1. *For the firſt heaven and firſt earth are paſſed away.* Or if we underſtand by *firſt heaven*, and *firſt earth*, the Churches on earth, (as ſome do interpret it) then by *paſſing away*, is meant, the darkening of the glory of the preſent Churches, in compariſon of the brightneſſe which ſhall be in future Churches, being reſtored to excellent purity in doctrine and manners.

Patience of Jeſus Chriſt] A toleration or ſuffering of tribulations for the glory of Chriſt, and promoting his Goſpel, with a patient and conſtant minde. Rev. 1. 9. *Your companion in the patience of Jeſus Chriſt.*

Patience of the Saints] The tryall and proof of their patience, which ſhould be known to be true and ſound, if no threatnings nor cruelty of Antichriſt ſhould drive them from Chriſt. Rev. 14. 12. *Here is patience of the Saints.*

P E.

Peace] Love, concord, and good agreement among men; whileſt they lived without hatred, bloody wars, ſlaughters, tumults and ſeditions, which the devill had power to raiſe and to make; that is, to take away peace and quietneſſe. Rev. 6. 4. *Power was given him to take peace from the earth.*

Pearle] Chriſt Jeſus, conceived in celeſtiall ſort by the holy Ghoſt, in the wombe of a Virgin, as the Pearle (here mentioned) is begotten, not after an ordinary faſhion, but by a dew falling from heaven. Rev. 21. 21. *Every gate of one pearle.*

Pearle and precious ſtone] The ornaments and moſt coſtly deckings of the Whore or Beaſt by the parts, as gold, precious ſtone, pearle, &c. all outwardly glorious, not ſpiritually, that ſhe may be thereby known not to be the chaſte Spouſe of *Chriſt*. Rev. 17. 4. *And the woman was arrayed with purple, gold, and pearle.*

His people] A people which ſhall willingly ſubmit to be governed of God, who ſhall for ever protect them according to his covenant. Rev. 21. 3. *And they ſhall be his people.*

People, or Nations out of four quarters] A company of men gathered out of many ſundry Nations and Regions. Rev. 20. 8. *He ſhall deceive the people* (or *Nations*) *of all quarters, &c.*

People, or Nations ſaved] Elect people of all Nations, preſerved from the curſe and tyranny of ſin, by Chriſt: all theſe ſhould be helpfull and favourable to the reſtored Church of the *Jews*. Revel. 21. 24. *And the people* (or *nations*) *that are ſaved.*

To permit, or to have power] To give power and liberty to work ſtrange things, as ſaith *Paul*, 2 Theſſ. 2. 9. Rev. 13. 15. *And it was permitted to him to give a ſpirit, &c.* or, *he hath power to give life, &c.*

To

To perſecute] To offer violence and injury to ſuch as cannot repell it. Rev. 12. 13. *He perſecuted the woman which had brought forth the Man-childe.*

P I.

Pillar] One which is firm, and doth ſteddily abide in the Church, being rooted and ſurely built on Chriſt the foundation. Rev. 3. 12. *I will make him a pillar in the Temple of God.* Some think that this place hath alluſion and reſpect unto thoſe two Pillars placed by *Solomon* in the Temple, to repreſent the ſtability of the Sons of God. Others do judge that here is an alluſion unto the faſhion of ſuch Countreys, where Pillars and Statues with inſcriptions upon them, were erected by way of gratefulneſſe, to the honour of ſuch as were Captains in war, and returned home Conquerors, as uſed to be done at *Rome*, *in foro & campo Martis*. Howſoever this be, the meaning comes all to one paſſe, to note the great ſolidity and unmoveable eſtate of Gods children.

P L.

Place in heaben no moze] Want of power and hope in Satan and his Inſtruments, ſo to aſſault the Church any more, as to diſpoſſeſſe her of her bleſſed eſtate in heaven. Rev. 12. 8. *Neither was there place found any more in heaven.* Some refer this victory over Satan, to the time of Chriſt his paſſion, whereupon it did depend. Others to the time of *Conſtantine* the Great, whom Chriſt uſed as an Inſtrument, to procure a victory over the enemies of his Church, which upon the gate of his Palace, he repreſented by the picture of a Dragon lying under his feet, with a Dart thruſt through him. *Euſeb. in vita Conſtantini Oratione 3. fol. 137. A.* This latter, more agreeing to the truth of this text.

Place prepared of God] A place, to wit, a Wilderneſſe, or the Church (like to a Wilderneſſe) for the ſmall number which did there abide, being aſſigned by the wiſdome of God for defence of the woman, and her Man-childe. Rev. 12. 6. *The woman hath a place prepared of God in the wilderneſſe, whither ſhe fled.*

Plague of the haile] An extraordinary, and ſome horrible judgement, ſuch as never before was heard of, (as if ſtones of a rare weight and bigneſſe ſhould fall downe upon them to cruſh in pieces) ſent upon the wicked enemies of his Goſpel; namely, the Turk, and their Metropolitan City, *Conſtantinople*, for her pride, cruelty, and idolatry, (called the great *Babylon.*) Revel. 16. 21. *Men blaſphemed God becauſe of the plague of the haile.*

Plagues] Torments and pains to be inflicted on ſuch as ſhall have ſociety with the ſins of Weſtern *Babylon.* Rev. 18. 4. *Leſt ye receive of her plagues.* This alludes unto the threatning of God, touching Eaſtern *Babylon.* Jer. 51. 45. *My people go out of her, and every man deliver his ſoul.*

Plagues coming] The ſending and inflicting of heavy calamities upon *Romiſh Babylon*, for the puniſhment of her ryot, ſecurity and pride; like as God had before threatned to do to *Babylon* in *Aſſyria*, for the like ſins. See Iſa. 47. Rev. 18. 8. *Her plagues ſhall come upon her.*

Laſt plagues] Such torments, pains, and dreadfull judgement as ſhould be executed at length after others, upon cruell Antichriſtian perſecutors. Rev. 21. 9. *Which had the ſeven laſt plagues.*

Plaine, or breadth of the earth] The large and ſpacious compaſſe of ground, which the Turkiſh army ſhould by their huge multitude ſubdue to their power and poſſeſſion. Rev. 20. 9. *They went up into the plaine* (or *on the breadth*) *of the earth.*

To live in pleaſure, or deliciouſly] To paſſe over and lead her dayes in great delicacie, eaſe, and ſolace. Rev. 18. 7. *In ſo much as ſhe lived in pleaſure*, or *deliciouſly.* And doth not, I pray you, the *Romane* Clergy overflow with great abundance of moſt dainty and delicate pleaſures? Her pain muſt be proportionable.

P O.

Power] Might, ſtrength, and ability to hurt and annoy either bodies (as Scorpions do by a naturall ſtrength) or ſouls and bodies both; as Turks, Saracens, Popiſh Monks and Fryers, by their Civil and Spirituall ſtrength, enabling them to put forth the ſting of their tyranny & idolatry, to the wounding and deſtroying of innumerable perſons. Revel 9. 4. *And power was given to them, as the Scorpions of the earth have power.* Rev. 17. 13. *They ſhall give their power to the beaſt.*

2. Rule and dominion. Rev. 20. 6. *On him the ſecond death hath no power.*

3. Praiſe and confeſſion of power and divine might and ſtrength, to belong of right to Chriſt. Rev. 5. 12, 13. *Power.*

Power of his Chriſt] The unconquerable might, whereby Chriſt protecteth his members againſt all the powers of devils and hell. Rev. 12. 10. *Now is the power of his Chriſt.*

Power over the fire] The rule and authority which by Gods diſpenſation, is given to ſome Angel, over the Element of fire, for the ordering of it; as to ſome other Angel is like power given over the Waters, as Rev. 11. 6. & 16. 5. *The Angell of the waters.* Angels being for this purpoſe tearmed principalities, powers, and dominions; becauſe to them is committed of God the ordering and conſervation of the creatures. Rev. 14. 18. *An Angel which hath power over the fire.* Some expound this of Chriſt, who is ſaid to come, to ſend Fire into the Earth. Some, that the Angel ſhould execute Gods vengeance upon the bloody Kingdome of Antichriſt, with fiery and fervent affection. But others more probably, yet underſtand this of the ability and ſtrength whereby ſome Martyr ſhould bear and overcome the violence of the fire (which is to have power over the fire) applying it to *Thomas Cranmer*, ſometimes Archbiſhop of *Canterbury*, who not onely gave his body to be burned of the fire for the truth, but alſo ſuffered his right hand to be firſt devoured, by which he had ſubſcribed againſt the truth: and thus had he power over the fire.

Power over kindreds, and tongues, and nations] The largeneſſe of Antichriſts juriſdiction, that he ſhould ſtretch his throne far and wide, even into all the world, as ver. 3. Alſo the univerſality of his tyranny, which ſhould kill and deſtroy not a few people (as all Hiſtories and lamentable experience witneſs) ſo as the title of Catholick which he aſſumeth, doth well agree to him; to wit, a *Catholick Tyrant*, and a man of Catholick cruelty. Rev. 13. 9. *And power was given him over every kindred, and tongue, and nation.*

Power over nations] Victory and dominion over all the enemies of the Church, whether open contemners (as then was *Jezabel*, *Nicolaitans*, and ſince *Turks*; chiefly the Biſhop of *Rome*, and his Clergy) or ſuch as were members of the Church in name onely, and profeſſion. Theſe are here called *Nations* and *Gentiles*, (all *Gentiles* ſincerely profeſſing Chriſt, being reckoned for *Iſraelites*.) Rev. 2. 16. *I will give them power over the Nations.* Theſe are here threatned to be broken in pieces as an earthen veſſel, (which is eaſily cruſhed, and cannot be repaired) by the power given to the Church.

Power over waters] See *Power over fire.* Howbeit, ſome expound theſe words more myſtically, not unprobably, (this book being ſo myſticall) for power, to turn the truth into lies and errors, as *Ægyptian* waters were changed into blood. Rev. 11. 6. *And have power over waters, &c.* See Rev. 8. 8. *The third part of water turned to blood*; that is, the ſound doctrine corrupted, being turned into a degenerate nature.

P R.

Praiſe] Confeſſion of ſuch perfections and excellencies as be in God, or in Chriſt, *&c.* and to acknowledge theſe excellencies, is to praiſe. Rev. 5. 13. *Praiſe and honour.* & 19. 5. *Praiſe our God.*

To prepare a way] To make an eaſie and ready paſſage unto *Rome*, the Weſtern *Babel*, to ranſack it, to rouſe Antichriſt out of his Palace, when the hour of his downfall comes; even as God by the drying up the great river *Euphrates*, made an entrance into Eaſtern *Babylon*, when he would deſtroy it. See Iſa. 44. 22. & 51. 10. & 63. 11. Revel. 16. 12. *That the way of the Kings of the earth ſhould be prepared.*

Preſence, or face of the Serpent] The power of the Devil, and his murthering perſecutors; for howſoever, the Church can be no where, but Devils and perſecutors are at hand, preſent to do miſchief; yet the power to hurt, is not ever preſent, being reſtrained by the providence of God. Rev. 12. 14. *From the preſence* (or *face*) *of the Serpent.*

Prieſts to God, and of God] The elect beleevers made partakers of the dignity of Chriſt his Prieſt-hood, having God propitious to them by his death, and allowed to have acceſſe to God by prayer, through his interceſſion: Theſe elect, to ſignifie that they are moſt excellent Prieſts, are therefore called Prieſts of God, Rev. 20. 6. according to the Hebrew phraſe; and Rev. 1. 6. they are tearmed Prieſts to God, to ſhew that this honour is given them, not to diſturb States and policies of the earth.

Priſon] The reſtraint which divine power for a time, (as bands and impriſonment) had curbed Satan withall, leſt he ſhould rage againſt the Church. Rev. 20. 7. *Satan ſhall be looſed out of his priſon.*

To propheſie] To preach the Word, opening and applying it to the Church, for comfort, exhortation, and conviction of hereſies. Revel. 10. 11. *Thou muſt propheſie again, &c.* that is, the preaching of wholeſome doctrine, ſhould after hinderances be reſtored to the Church.

Propheſie] The particular Scripture of the *Revelation* of St. *John*, foreſhewing things which were afterward to be done. Rev. 22. 7.

Bleſſed

Bleſſed is he that keeps the word of the Propheſie of this book. Alſo verſ. 10. & 18. Rev. 11. 3, 6.

That falſe Prophet] That Antichriſt; to wit, the Biſhop of *Rome*, with the whole pontificall order, and *Romane* Prelacy, worthily comprehended under theſe two names, Beaſt, and falſe Prophet, in regard of their double power, politicall and ſpiritual. Rev. 16. 13. *Out of the mouth of the Beaſt, and that falſe Prophet.* Alſo Rev. 19. 20. & 20. 10.

Prophets] The Miniſters of the Old Teſtament, ſuch as were *Moſes, David, Iſaiah, &c.* which inſtructed the people, and foretold things to come. Rev. 10. 7. *As he hath declared to his Servants the Prophets.*

2. All godly Miniſters, who execute now ſince Chriſt, the function of Miniſters in the Chriſtian Church. Rev. 18. 20. *Rejoyce ye holy Apoſtles and Prophets.*

To proteſt, *or* **teſtifie**] To teſtifie a thing together with another, as we ſee the authority of this Book of *Revelation*, ratified by ſundry witneſſes. Revel. 22. 18. *I proteſt* (or *teſtifie*) *to every one that heareth, &c.*

P V.

Pure fine linnen, and ſhining, *or* **in fine linnen clean and white**] The righteouſneſſe of Chriſt imputed to the Saints, which is called Pure, becauſe it preſents them to God without ſpot or wrinkle; and ſhining, in reſpect of that glory which they have with God and Men, by the fruits of a lively faith. Rev. 19. 8. *That ſhe ſhould be arayed with pure fine linnen,* or *fine linnen clean and white, and ſhining.* And verſ. 14. *Fine linnen white and clean.* See ch. 15. 6.

To put into the hearts] To inſpire the minds of Kings and Emperours with firm thoughts and purpoſes, to execute Gods judgements on Antichriſt, to whom before they had ſubmitted themſelves and their whole power by Gods diſpoſition. Rev. 17. 17. *For God hath put into their hearts to fulfill his will, &c.*

Never to put, *or* **blot out ones name**] To preſerve and keep for ever in the number of the elect, and in a ſincere profeſſion of his truth (from falling away into errors) ſuch as be once choſen and called. Rev. 3. 5. *And I will never put* (or *blot*) *his name out of the Book of life.*

To put, *or* **ſet his right foot on the Sea,** *&c.*] Generally, to rule (as King and Lord) over Sea and Land, ſtanding firmly upon both (as a man ſtands on the ground:) more particularly, to raiſe up ſome even out of the Eccleſiaſtical State (noted by Sea) to be as feet and members. And others out of the Laypeople (meant by the earth) which likewiſe ſhould be his true members, though not ſo excellent and ſtrong as the former. Revel. 10. 2. *And he ſet his right foot ont he Sea, and his left upon the earth.*

Q U.

Queen] One full of outward pomp and earthly glory and magnificence, challenging to her ſelf power and authority (as a Queen) Thus doth the Church of *Rome*, proudly boaſting her ſelf to be the Mother Church, the head of Chriſtianity, and to have primacy over all other Churches, and many other like Thraſonicall blaſphemies. Rev. 18. 7. *I ſit a Queen.*

R A.

Rain-bow upon his head] That Teſtimony or Sacrament which was between God and Man, of his Covenant touching the deſtroying of the world by water. Whereas Chriſt had his Rain-bow about his head, it ſerveth to teſtifie not onely his fidelity in keeping promiſe, but his mercy alſo toward his faithfull Servants, in chaſing away ſtorms, and clearing the boyſterous ſky, making calme, and giving reſt after heavy times, and tempeſtuous. Rev. 10. 1. *And a rain-bow upon his head.*

To be raviſhed in the Spirit] To be moved and led by a ſweet holy motion of the Spirit, to ſee and underſtand hidden things, far exceeding humane capacity and wit. Rev. 1. 10. *I was raviſhed in the Spirit on the Lords day.* Thus the ancient Prophets, thus *Paul*, 2 Cor. 12. were made fit and capable of heavenly viſions, even as *John* is here, having the Spirit for his guide and teacher.

R E.

Ready to be delivered] One being in travell neer unto childe-birth. Rev. 12. 1. *And was pained, ready to be delivered.* Some expound this both of the Virgin *Mary* (that bleſſed woman, the mother of Chriſt:) and alſo of the Church of the *Jews*, who by their vehement

vehement and fervent deſire and expectation of the Meſſiah, were after a ſort in pain and travell to bring him forth. This is a godly ſenſe; but becauſe in ch. 4. 1. *John* ſhews, that not things paſt before, but things to be done after, were the ſubject of this Propheſie, from ch. 3. forward: therefore their expoſition is more fit, who interpret it of the Chriſtian Church, labouring and groaning under the cruelty of Heatheniſh perſecutors, being pained with grief, to ſee ſome one of her children, which might be a defender of her againſt ſuch injuries. And this hapned when *Conſtantine* the Great reigned and put an end (at leaſt a great ſtop) to the bloody proceeding of the *Romane* Emperors.

Ready to die] Such as through weakneſſe and ſinfull infirmities, are likely and neer (without timely and diligent looking to) to fall into the deſtruction of death. Revel. 3.2. *Strengthen the things that are ready to die.*

To reap] To cut down Corn at the time of ripeneſſe, which we commonly call *harveſt.*

2. To abrogate and aboliſh the wicked idolatrous worſhip in this world, by ſuch inſtruments as God ordained to do it in his due time; and by his Son Chriſt to judge and deſtroy the ungodly at his ſecond coming to judgement, when the wickedneſſe of the world will be fully ripe. Rev. 14 15. *Thruſt in thy ſickle and reap, for the time is come to reap.*

To receive the Beaſts mark in the forehead and hand] To conſent to the authority of Antichriſt, and to Antichriſtian worſhip, either ſecretly in heart, or by outward profeſſion of mouth, and by participation in externall ceremonies; whether it be by vulgar perſons of the commonalty, barely profeſſing it, or by Princes or Prelates, with their hand and power maintaining it alſo. Rev. 14.9. *If any man worſhip the Beaſt and his Image, receiving his mark in his forehead, or hand, &c.*

To receive the print, or mark of his name] To yeeld ſubjection to Antichriſt, and to teſtifie it by any note. Rev. 14.11. *And whoſoever receives the print* (or *mark*) *of his name.*

Red horſe] Cruell and bloody wars for contempt of the Goſpel. Rev. 6. 4. *Another horſe that was red.*

Reed and Rod] An inſtrument wherewith to mete and meaſure a thing withall; and becauſe things are not meaſured but for repairing and building up, and not to throw them down; therefore the further reſtoring of the Church, is ſignified by meaſuring the Temple with a Reed. Rev. 11. 1. *Then was was given me a Reed like a Rod, &c.* This place hath reſpect to Ezek. 40. Zech. 1. where the building and reſtoring of the Church, is ſignified by meaſuring.

To reign for ever] To rule not for a ſmal time, but for ever, in thoſe Kingdomes which in theſe latter dayes, afore Chriſts coming, ſhall receive the ſincere profeſſion of his truth. Rev. 11.15. *Who ſhall reign for evermore.* And Revel. 22. 5. Theſe words teach, that the Kingdome of Saints begun in the earth, ſhall never be broken off, but continue ſtill in heaven.

To reign a thouſand yeers] To rule by the Scepter of the word among the *Gentiles*, for a great continuance of time, according as we have ſeen it come to paſſe in theſe our Regions and Countreys. Rev. 20. 6. *And ſhall reign with him a thouſand yeers.* Theſe words muſt not be underſtood of the eternall bliſſe wherein the Saints ſhall reign in heaven, but of the reign of the faithfull here in earth, for the ſpace of thoſe thouſand yeers in which Satan ſhould be bound, that the Goſpel might flouriſh. Some Interpreters will have this thouſand yeers of Satans binding, to begin when Chriſt firſt preached the Goſpel. Others at the death of Chriſt: others at the time when the Apoſtles were diſperſed, and gathered Churches to Chriſt in all parts of the world. But all theſe conjectures are croſſed by chap. 4. 1. which teacheth, that the whole propheſie (from the fourth chap. forward) doth reſpect the years which followed the age and time of *John* the Evangeliſt, which wrote this propheſie: But hereof more in the word [*A thouſand yeers.*]

To reign upon earth] To be made Lords and Kings over earth and heaven (as all the faithfull are by Chriſt) through whom they ſhall reign in heavenly glory at laſt, and in mean while they are in earth, though they be in warfare, yet they are Kings, having Hell, Sin, Satan, and Death ſubdued to them; and all things in this world ſubject and put under. See Col. 2. 8. Pſal. 8. Rev. 5. 10. *And we ſhall reign on the earth.*

To reign ober the Kings of the earth] To rule and exerciſe Dominion and Empire, above and over the chiefeſt of mortall men, over earthly Kings and Monarchs. Now becauſe *Rome* onely at that time when *John* wrote, had power over the great Kings of the earth, and the great Antichriſt muſt ſit and reign in that City where the Heathen perſecuting Emperors were: Hence it clearly appeareth, that *Rome* is the gorgious and filthy Whore ſpoken of in Rev. 17.18. *The woman*

woman which thou ſaweſt, is that great City, which reigneth over the Kings of the earth. Papiſts are deceived, which interpret this City of the univerſality of the wicked in the world.

To rejoyce and be glad] To conceive ſweet comfort and gladneſſe for the acceſſe of the *Jews* (ſo long divorced) unto the body of the Church, and for the near approach of Chriſt to judgement, when he will take his Spouſe (conſiſting of beleeving *Gentiles* and *Jews*) into a moſt neer ſociety in heaven. Rev. 19. 7. *Let us rejoyce.*

To rejoyce ober them] To make common mirth and joy among themſelves, becauſe the true Prophets of God being ſlain (which were wont to vex and trouble the members of the falſe Church, with their wholeſome interpretations of Scriptures, and ſound reproof of errors and vices) the wicked Antichriſtian crew might now make merry, being eaſed of that yoke, and depending only upon the Popes pleaſure for ſenſe of Scripture. Rev. 11. 10. *And they that dwell on the earth ſhall rejoyce over them, and be glad.*

Things which remain] That little portion of graces which was left in the Paſtor of *Sardis*, and in his flock. Rev. 3. 2. *Strengthen the things which remain.*

To come in remembrance before God] To either execute ſome promiſed mercy, or ſome decreed and threatned judgement, as here. For as God ſeemeth forgetfull whileſt he defers the puniſhment of wicked men, ſo his taking revenge (as here he threatned to doe upon *Conſtantinople* the Turkiſh *Babylon*) is called his remembrance. Rev. 16. 19. *And that great Babylon came in remembrance afore God.* Alſo ch. 18. 5. *And God hath remembred her iniquities.*

Remnant of men] So many men as were left alive, and not ſlain by the former calamities mentioned in verſ. 16, 17, 18, 19. Rev. 9. 20. *And the remnant of men.* Alſo Rev. 19. 21. *The remnant was ſlain with the ſword.*

Remnant of her ſeed] The reſt of the faithfull, which being ſcattered abroad by the iniquity of the time, cannot publickly aſſemble to worſhip God, but privately (as they can) do exerciſe piety. Rev. 12. 17. *And made war with the remnant of her ſeed.*

To repent] To be truly touched with godly grief for ſins, and to turn unto God to do his will. Rev. 9. 20. *And they repented not of the works of their hands.* Alſo Revel. 16. 9. *They repented not to give him glory:* that is, howſoever they made a ſhew of repentance, whileſt God ſcourged them, yet they did not leave their ſin, and amend their lives.

Reſt of the dead men] Such as for the thouſand years wherein Satan lay bound, were drowned in ignorance and ſuperſtition, being faln deadly aſleep in their ſins. Revel. 20. 5. *The reſt of the dead ſhall not live again till the thouſand yeers be finiſhed.*

No reſt] Eternall torment, without any the leaſt intermiſſion or hope of any eaſe and mitigation. Rev. 14. 11. *And they ſhall have no reſt, day nor night.*

Revelation] The uncovering of ſomething which is hid, as removing a vail or curtain which hindereth our eye-ſight. This is the proper ſignification.

2. A manifeſtation and diſcovery of divine things, ſecret in reſpect of men, for the common good of the Church. Revel. 1. 1. *The revelation of Jeſus Chriſt.* This title of [*Revelation*] being given unto this Book of *John*, and to the whole Goſpel of God, Matth. 11. 25. teacheth us, that the ſearch and underſtanding of them, doth as far exceed all mortall wit, as the knowledge of things to come till they be opened; or things hidden, till they be uncovered; or dark Riddles, till they be declared. But if this Book be a Revelation, how do they well which terrifie Chriſtians from reading and ſtudying it?

To revenge, or avenge] To take puniſhment at laſt upon the great Whore the *Romiſh* Church, which had ſo long with impunity vexed the Saints, to whom this ſhould be a great matter and occaſion of joy. Rev. 18. 20. *Rejoyce, for God hath puniſhed her to be revenged* (or *avenged*) *on her for your ſake.*

To reward] To return and repay extreme ignominy and pain, or vexation unto the Antichriſtian crew and Popiſh *Babyloniſh* rout, in lieu and recompenſe of all that vexation and injury which either by intiſement to their ſins; or by inflicting torment upon ſuch as refuſed to ſubmit to them, they had moſt wickedly offered to the Saints. Rev. 18. 6. *Reward her as ſhe hath rewarded you.* It is worth our noting that this charge is given to ſuch as before were bid come out of *Babylon*, verſ. 4. even to ſuch as had been the Citizens of *Rome*, member of the Papacy, that they ſhould be the Miniſters of this puniſhment and revenge, being likely to do that more thoroughly, through the freſh remembrance of their late oppreſſions: what may we think of them who are ſo favourable and indulgent to this City, that great Whore, as to wink at her

ſins,

ſins, not to execute ſharp wrath againſt them, not to think of ruining, but to attempt the reforming of that deſperate ſtrumpet?

R I.

Rich] One who indeed is indued with ſpirituall ſtore, and plenty of heavenly things. Rev. 2.9. *I know thy poverty, but thou art rich.* This riches is in two things. Firſt, in aſſurance of pardon of ſins, reconciliation with God, and eternall life. 2 Cor. 8.9. Secondly, in having grace to do good works, 1 Tim. 6.18.

2. One preſuming of abundance of ſpiritual graces, which in truth they have not at all, or not in ſuch meaſure as they ſuppoſe. Rev. 13.17. *Thou ſayeſt, I am rich.* This was a preſumption in the heart of the *Laodiceans*, of ſpirituall riches, upon occaſion of their great earthly wealth, wherein they did overflow.

Right hand] The powerfull regiment and government, which Chriſt hath and exerciſeth in matters of the Church; to hold the ſtars in his hand, ſignifies to give the Miniſters of the Word protection and defence, while they be faithfull. Rev. 1.16. *And he had in his right hand ſeven ſtars.*

2. Confirmation, ſtrength, and comfort of minde and body, coming to *John* (being caſt down) from the power of Chriſt. Rev. 1.17. *And he laid his right hand upon me.*

Right to the tree of life] Portion, part, fruit, and fruition of and in Chriſt Jeſus, who (as a tree of life in Paradiſe) ſhall ſatisfie all the faithfull with his fulneſſe of gifts, and moſt excellent beauty. Rev. 22.14. *That their right might be to the tree of life.*

Righteous] One made righteous by imputation of Chriſt his Juſtice, and endevouring to approve himſelf to be ſo to himſelf and others, by leading conſtantly a righteous life. Rev. 22.12. *He that is righteous, let him be righteous ſtill.*

Righteouſneſſe of the Saints] The waſhing away of ſins by the blood of Chriſt, with the imputation of his perfect obedience, to be our righteouſneſſe; whereof ſeeing we give declaration to the world, by ſuch good works as come from Sanctification, as we have an inward teſtimony of it before God by faith; therefore it is in the plurall number ſaid, righteouſneſſes or juſtifications of the Saints. Rev. 19.8. *For the fine linnen is the righteouſneſſes of the Saints.* See Revel. 7.13. Theſe places evidently ſhew, that the juſtification of the elect is not from within themſelves, but ſticketh without in that externall garment, Chriſt Jeſus, whom they put on by faith, whereof their good works be fruits.

To judge righteouſly, or in righteouſneſſe] To govern in righteouſneſſe, when God frameth his owne to a rightneſſe in all their life, as it is written, Pſal. 96.10, 13. whereunto this text alludeth, Rev. 19.11. *And he judgeth righteouſly*, or *in righteouſneſſe.*

To riſe out of the Sea] To take beginning out of the tempeſtuous and troubleſome eſtate of the Nations; out of which (as it were out of a Sea) did ſpring at the firſt the *Romane* Empire, which ſtories prove to have grown from the diviſions of Kingdomes. Revel. 13.1. *I ſaw a beaſt ariſe out of the Sea.* Note, that out of the Sea of corrupt doctrine, and the Clergy, which at that time taught it, did ſpring the other beaſt, the *Romiſh* Biſhop and his Hierarchy, which for cruelty and violence is likened to a Beaſt, as the *Romane* Heatheniſh Empire for like reſpect is compared to a Beaſt.

River Euphrates] The power and force wherewith *Rome* (which is *Babylon* myſtically, and in a figure) doth defend it ſelf. Rev. 9.14. *Which are bound in the great river Euphrates.* Some do underſtand this *Euphrates*, of a famous river in *Armenia*, and will have the binding of the four Angels there, to be meant (not of Popiſh force) where the Devill lay bound, waiting by the power of that City to do much miſchief; but of the Turkiſh Army, driven through fear to reſide neer that flood of *Armenia* (called *Euphrates*) and for a time ſhut up in priſon (as it were) and kept in fetters. Of this let the learned judge; the former I have allowed as the more received expoſition.

Pure rivers] Thoſe moſt pleaſant good things, and full of joyes, which the faithful ſhall enjoy in the Kingdome of heaven, whereunto men are brought by receiving that plentifully flowing doctrine of Chriſt, with the which, Chriſtians hearts are refreſhed (as a Citizen is refreſhed with a ſtream of pure and clear water, running through the City.) Rev. 22.1. *And he ſhewed me a pure river of the water of life.*

R O.

Rod of Iron] A mighty over-ruling power, ſubduing & compelling to obedience, or cruſhing them in pieces (as a veſſell of earth is broken) which obſtinately rebell. Rev. 2.27. *And he ſhall rule them with a rod of Iron.*

To rule with a rod of Iron] To bridle and

and beat down with ſtrong unreſiſtible power, ſuch as ſhall ſtubbornly ſtrive againſt Chriſt and his Church, being now in earth gloriouſly reſtored. Rev. 19. 15. *He ſhall rule with a rod of Iron.*

Root of David] Chriſt, who came of *David* (as he was man) and is the root, ſpring, and fountain of all life and ſalvation to *David*, and all the Elect. Rev. 5. 5. *The root of David.*

S A.

Salbation] Safety of the people of God, by their deliverance from cruell Tyrants, who ſought to deſtroy their bodies, and from Satans malicious power, who would kill their ſouls. Revel. 12. 10. *Now is come ſalvation, &c.* This is the ſong of victory, which the Church, and multitude of Saints on earth, ſing to Gods praiſe, like to that in Exod. 15. 1, 2, *&c.* Jude v. 5. 1 Sam. 2. 6, 7.

2. The praiſe due to God, for ſalvation given unto his Church. Revel. 19. *Salvation, and honour, and glory to our God.*

Sanctuary, *or* **Altar**] The Altar (placed in the Sanctuary) upon which, Sacrifices were ſlain. This ſpeech agreeth to ſuch as were ſlain for Chriſt, to whom a place is alotted under the Altar, as before, ch. 6. 9. Rev. 16. 7. *And I heard another Angell out of the Sanctuary*, or *Altar.*

Sand of the Sea] A convenient or commodious place, whereon *John* ſhould ſtand to ſee the ariſing or beginning of the Beaſt, or whereon Satan ſhould ſtand, to work and frame that Beaſt out of the Sea, that is, the contentions amongſt Nations. Rev. 13. 1. *And I ſtood on the Sea ſand.* Some Interpreters ſuppoſe they have eſpyed a farther myſtery in this *ſea ſand*, which ſignifies (as they deem) the truth of Doctrine, which is as a ſhore or ſand, whence to behold the ariſing and offſpring of that Beaſt after ſpoken of, being like to that. See ch. 15. 2. *They which got the victory of the Beaſt, ſtood at the glaſſie Sea.*

Satan] One which is an adverſary, burning with hatred of God and man. Rev. 12. 9. *Called the Devill and Satan.*

Synagogue of Satan] A company and aſſembly of men which ſeemed to ſerve God, but they worſhipped the Devill. Rev. 2. 9. *But are the Synagogue of Satan*; that is, a company gathered not for God, but for the Devil.

Satans throne, *or* **ſeat**] Any place where ſuperſtition, idolatry, and wickedneſſe is practiſed without controlment: and from whence wickedneſſe is conveyed to other places. Such a place was *Pergamus*, and now *Rome* is. Revel. 2. 13. *Where Satan hath his throne*, or *ſeat.*

S C.

Scarlet coloured beaſt] The malignant Church, the *Romane* Synagogue, the Kingdome of Antichriſt, perſecuting with bloody cruelty (repreſented by Scarlet colour) the Saints of God. Rev. 17. 3. *A woman ſat upon a Scarlet coloured beaſt.*

S E.

Sea of glaſſe] The world fitly compared to a Sea, for the ſtorms and tempeſts of troubles raiſed up therein, and becauſe all things in the world be cleer and open to him that made it (howſoever ſecret to us:) therefore it is likened to a Sea of Cryſtall glaſſe. Rev. 4. 6. *Before the throne was a Sea of glaſſe like to cryſtall.* Others by the *Sea of glaſſe* in this place, underſtand the fulneſſe of all giſts which the Church draweth from *Chriſt*, by an alluſion to that large ſpacious veſſell called the Sea, 1 King. 7. 23. But that was of Braſſe, this of Glaſſe: to ſignifie the difference between the Goſpel, and the Legall Rites and Ceremonies, under which there was great obſcurity, in compariſon of that cleerneſſe which is under the Goſpel, 2 Cor. 3 13, 18.

2. The whole worſhip of God; namely, thankſgiving. Apoc. 15. 2. *They that had gotten victory of the Beaſt, they ſtood at the glaſſie Sea, having the Harps of God.* Or it ſignifies the Doctrine of godlineſſe, through which as a cleer Cryſtall, the faithfull may and do behold the mercifull and loving countenance of God the Father, reconciled in Chriſt, not altogether pure and bright as Cryſtall, but ſomewhat coloured and obſcured with the fire of contention, as foretold. Luk. 12. 49. *I come to ſend fire into the earth*; and as the godly have found by experience. Rev. 15. 2. *I ſaw as it were a glaſſie Sea mingled with fire.*

Sea] The huge multitude of people, like to a Sea, (which is a collection of many waters) fit to repreſent an infinite company of people, diſtinguiſhed into kindreds, tongues, and nations. Rev. 8. 8. *A great mountain of fire was caſt into the Sea.* Others by Sea in this place, and Rev. 4. 1. do underſtand the Doctrine

Doctrine of the falſe Church, being corrupt and troubled: this is ſaid here to be turned into blood, being pure and ſound (ſuch as the doctrine of the true Church is;) it is by falſe Prophets changed into a quite other nature, as a thing degenerate. In this ſenſe alſo, ſome expound the word [Sea] in ch. 21.1. for degenerate and corrupt doctrine, which in that renued age there propheſied of, ſhall have no place.

2. The gathering of waters, wherein innumerable are drowned, Rev. 20.13.

To ſtand upon Sea and Earth] To have dominion, rule, and power over the world, ſuch as Chriſt Jeſus hath, as himſelf ſaith, *All power is given me in heaven and in earth.* Rev. 10.8. *Which ſtandeth upon the Sea, and upon the earth.*

To ſeal] To hide or keep back from others the knowledge of ſome things, till there come due and convenient time of revealing them. Rev.10.4. *Seale up theſe things.*

Not to ſeal] Not to hide and conceal, but to offer to free examination this book of propheſie. Rev. 22.10. *Seal not the words of this propheſie.*

Seal of the living God] The holy Spirit of Promiſe, even the Spirit of adoption, wherewith all the Saints are ſealed and ſet in ſafety in the midſt of Antichriſts tyranny. Rev. 7.2. *Having the ſeal of the living God.* Alſo Rev. 9.4.

Sealed with ſeven ſeals] That which is moſt perfectly cloſed, and exceeding ſecret, that it may be had in more reverence and honour. Rev. 5.7. *Sealed with ſeven ſeals.*

To ſee his face] To have and enjoy a more cleer viſion, and ſight of God, then before, by ſuch a ſingle and pure worſhip of God, as if he were familiarly beheld face to face. Rev. 22.4. *See his face.*

To ſeek death] With great deſire to be carried after death, rather then to live in ſuch fear, pain, and torment. Revel. 9.6. *Men ſhall ſeek death.*

Servants] Such as earneſtly and conſtantly obey God. Rev. 22.3. *And his ſervants ſhall ſerve him.*

Service] Offices and duties of Charity, performed indeed towards the Saints, and not only promiſed. Rev.2.29. *I know thy ſervice.*

Seven Churches] The whole Church militant on earth, the eſtate thereof is ſet forth of *John*, by the conditlon of the ſeven Churches in *Aſia*, in his time. Rev.1.20. *Seven Candleſticks are the ſeven Churches.*

Seven crowns] The ſupreme majeſty of the *Romiſh* Emperor, ſubduing other Provinces and Nations unto him, by innumerable and great victories. Rev. 12.3. *Having ſeven crowns upon his head.*

Seven eyes] The ſeven Spirits of God, or the manifold gifts of the Spirit, wherewith Chriſt endoweth the faithfull. Rev. 5.6. *Seven eyes, which are the ſeven ſpirits of God.*

Seven heads] Seven hils, and ſeven Kings, or that City which ſhould be famous through ſeven Hils, and ſeven Kings, to wit, *Rome*, the ſeat, firſt, of the Empire; ſecondly, of the Papacy. Rev.12.3. *Having ſeven heads.* Some expound theſe ſeven heads of the manifold ſubtilties and crafty devices of the devill and his inſtruments. The former expoſition is better.

Seven horns] The moſt perfect power, whereby the man Chriſt, ſitting at the right hand of his Father, ruling and governing all things, is become able to deſtroy his enemies, and defend his members. Rev. 5.6. *Which had ſeven horns.* It is a Metaphor drawn from beaſts, whoſe ſtrength and might is in their horns.

Seven Lamps] The manifold gifts of Sanctification, flowing from the holy Spirit of Chriſt. Rev.4.5. *And there were ſeven lamps.*

Seven laſt plagues] The fulneſſe (for Seven is a number of perfection) of Gods judgements, which being poured out upon *Rome*, there ſhall follow happy dayes. Rev. 15.1.

Seven Spirits] The holy Spirit of God, plentifully enriching the Church with all kinde of ſpirituall gifts. It muſt be thus interpreted in this place, becauſe the Spirit is made Authour and giver of grace and peace, together with the Father and the Son. Rev. 1.4. *And from the ſeven Spirits.*

2. The ſeverall gifts which are derived from the third Perſon in Trinity, the holy Spirit of God. Rev. 4.5. *Which are the ſeven Spirits of God.*

Seven thunders] Moſt grievous judgements of all ſorts, which God ſhal proclaim and inflict moſt ſeverely, upon all wicked contemners of his majeſty; namely, the Antichriſtian rabble. Rev. 10.3. *And when he had cryed, ſeven thunders uttered their voyces.* Some expound theſe ſeven Thunders, not of ſeverall judgements of God, but of ſeverall zealous Inſtruments ordained of God to reſtore his Religion, and to terrifie the wicked enemies thereof.

One of the ſeven] The *Romiſh* Biſhop or Pope, exerciſing civil authority in temporall things, like as the former ſeven heads or rulers

rulers did, and yet said to be the eighth; either because of his spirituall jurisdiction, or else because he did surpasse all the former sorts of Governors, in impiety or tyranny. Rev. 17.11. *It even the eight, and is one of the seven.*

S H.

Shine no more] That it, never to give more light, but to be a place desolate. Rev. 18.23. *Shall shine no more in thee.* This foretels such horror and darkneſſe to be in *Rome*, at her ruine, as none shall be there to light a Candle.

The third part of ships] Towns and Cities bordering upon the Seas; or as others do judge, the Ministers of the word (which preached in *Europe*, the third part of the world) were corrupted with hereſie, and swollen with ambition, having more care of worldly dignity, then of their offices. Rev. 8.9. *And the third part of the ships were destroyed.*

Short space] A small space of time (as it were for an hundred years, or thereabout) which howsoever seemeth long to us, yet short in Gods account. Rev. 17.10. *He must continue a short space.*

Shortly] Quickly, speedily, without delay, in due convenient time, which is not far off. Rev. 22.6. *The things which must shortly be done.*

To shut heaven] To do that spiritually, by a drought of the Word, for withering of piety; as *Elias* did by his sensible miracle of staying the rain from the earth, and to cause the grasse to wither. Rev. 11.6. *Have power to shut the heaven.* See *Heaven.*

Sharp sickle] Either the severe sentence of the Judge, cutting down the wicked in the end of the world, (as Corn is cut down with a Sickle) or power and ability to gather the elect unto God out of the Kingdome of Antichrist, by the preaching of the Word, according to that of Christ, Matt. 9.3, 7. Rev. 14.14. *He had in his hand a sharp sickle.* Also in ver. 18. it signifies power to cut down the wicked.

S I.

Signe in heaven] Some token or wonderous testimony, afforded the holy and purer Church, (meant by Heaven) out of which should come the Word (as before out of *Sion* and *Jerusalem*, Amos 1.2.) which should denounce and threaten vengeance, that should vex and destroy the members of Antichrist. Rev. 15.1. *I saw another signe in heaven.*

Silence in heaven] Rest and peace granted to the Church in earth for a short time, after that the open enemies of Gods truth were bridled by *Constantine* the Great. Rev. 8.1. *There was silence in heaven about half an hour.* Others say, this silence signifies consolation or astonishment. Others refer it not to Gods consulting, or celestiall creatures astonished, but to *John* preparing himself in this great quietneſſe to more attention. The first agreeth best with the place.

To sit upon the throne] To be endowed with spirituall majesty, such as belongs to him, who is King and Judge of the world. Rev. 4.2. *A throne was set in heaven, and one sate upon it.* This is spoken for our understanding, after the custome of worldly Kings, who by sitting in thrones, declare their majesty to the people.

Six hundred threescore and six] That number which shall arise from the letters of the name of the Beast being numbred. Rev. 13.18. *And his number is six hundred threescore and six.* The reason why the name of the Beast is set down mystically, and not plainly (yet so plainly as the wisdome of man may count it) was, because it had been dangerous at that time (when the *Romane* Empire, which was this Beast, flourished) to have published it, and openly laid it forth. Therefore to avoyd unnecessary offence, as also, that worldlings which must fulfill this prophesie, might not see it; for these causes the name is obscurely put down. See the word *Number.*

S M

Small and great] Persons of all ages, stature and degree. Rev. 20.21. *And I saw the dead, great and small, &c.*

To smite the earth] To inflict plagues, both spirituall and visible, on men which dwel in the earth, for the corruption of his doctrine and worship. Rev. 11.6. *To smite the earth, with all manner of plagues.* Thus do Gods true Ministers, as his Instruments. Therefore let all reverence them greatly.

Smoak of her burning] The destruction of *Rome* (that great City) by fire, sending forth a Smoak, which shall astonish her friends standing afar off, and looking upon him with sorrowfull hearts. Revel. 18.18. *When they shall see that smoak of her burning.*

Smoak of odours, or of the Incense] Prayers of the godly ascending toward heaven (as Smoak) and having pierced the heavens, prevail with God (through the intercession of Christ, sweetning them as Odours) to obtain things asked. Rev. 8.3. *The smoak of the odours (or of the incense) with the prayers of the Saints went up, &c.*

Smoak out of the pit] The darkneſſe of Satans Kingdome, ignorance of the Ministers

ſters of Chriſt his Goſpel, hereſies and ſuperſtitions ariſing from blinde errors. Rev. 9. 2. *There aroſe a ſmoak out of the pit, as the ſmoak of a great furnace.* How fitly doth this agree to Popery, where many and manifold traditions, errors, lies, ſuperſtitions, idolatries, darkened the Sun and light of the Goſpel many years? ſhew if they can, any Kingdome that did the like; or, that this can be meant of any other darkning, then of the Goſpel.

Smoak of their torment] That the torments and pain of the Servants and followers of Antichriſt ſhall be perpetuall, as men know the fire never to be quenched, ſo long as the ſmoak aſcends. Rev. 14. 11. *And the ſmoak of their torment aſcendeth up for ever and ever.*

S O.

Song of the Lamb] That joy and gladneſſe of minde, which the faithful expreſſe, in celebrating God the Father, for the grace of Adoption in Chriſt, who becauſe he teacheth them to praiſe God, and ſtirreth up this joy, and is the Authour and finiſher of their faith and ſalvation, therefore it is called, *The ſong of the Lamb*; that is, of Chriſt, and a new Song, Revel. 14. 3. Becauſe the grace of adoption by Chriſt is communicated to far more now ſince his death, and the praiſe for this grace remaineth freſh, continuing without decay. Revel. 15. 3. *And the Song of the Lamb.*

New Song] Spirituall joy, which alwayes remaineth freſh in the faithful; for the Redemption by Chriſt, is this new Song. Rev. 5. 9. *And they ſang a new Song.* See *Song of the Lamb.*

Sore] Some loathſome diſeaſe, as the diſeaſe of *Naples*, which began there, commonly called, the French pox, riſe among Papiſts, or ſome plague ſore. Or as ſome underſtand it, of ſome ſpirituall figurative ſore (vexing the Papiſts no leſſe then a plague ſore, or the botch of *Ægypt*) as the pulling down of Abbeys, *&c.* by *Henry* the 8. and depriving Popiſh Biſhops and Prelates of their dignities and livings by *Elizabeth* his daughter of famous memory. Rev. 16. 2. *And there fel a noyſome and grievous ſore on men.*

Sorrow] Grief and heavineſſe, and all cauſes of it. Rev. 21. 4. *Neither ſorrow.*

Sound of charets] A huge, mighty, and terrible noyſe, ſuch as many Charets of horſes make in time of war. Rev. 9. 6. *The ſound of their wings, was like the ſound of many charets.*

Sound (or voyces) of many Waters and of thunder, *&c.*] Undiſtinct and confuſed noyſe, whence profitable notions hardly could be gathered; ſuch was the ſtate of the Church in the Fathers time. As the ſound of Thunder, ſignifies a noyſe more diſtinct and dreadfull, which yet laſted not long; and the voyce of Harpers ſignifies the ſweet voyce of truth fully reſtored; and in the Harmony of Confeſſions, by ſeverall Churches ſung to the world. Thus was the progreſſe of the Church of Chriſt. Rev. 14. 2. *As the ſound* (or *voyce*) *of many waters.*

S P.

To give a ſpirit (*or* life) to the Image] To give life, as *Jannes* and *Jambres* imitated the wonders that *Moſes* wrought. Rev. 13. 15. *It was permitted him* (or *he had power*) *to give ſpirit* (or *life*) *to the Image.* It is an alluſion to the diabolicall practiſes of Idolaters, whereby they cauſed their Idols for to ſpeak diſtinctly, (as if they had been alive) the more eaſily to bring men to admire their ſuperſtition. So the Pope having now raiſed himſelfe to the eſtimation (welnigh) of a God, was no more as a dead perſon, but began to ſpeak, to command, to forbid, to bleſſe, to curſe, to boaſt and brag himſelf, Lord of Kings and Emperors, as Pope *Adrian* did, when he ſaid, *By Us the Emperor reigneth.*

Spirit of life] That Spirit of fortitude and courage, which God gave to his Miniſters and children, whom he raiſed up, as new witneſſes of his truth, after other witneſſes had been ſlain by Antichriſt. This was fulfilled about the time of the *Tridentine* Councel: and a little after in *Luther*, *Melanchon*, *Calvin*, *Martyr*, and *Bucer*. Revel. 11. 11. *The Spirit of life coming from God, ſhall enter into them.* See *Life.*

Spirit of propheſie] All which ſpeak by the ſpirit of propheſie. Theſe ſhoot at Jeſus as at a common mark, to ſet forth him as onely Redeemer and perfect Saviour. Rev. 19. 10. *The teſtimony of Jeſus is the Spirit of propheſie*; that is, ſuch as teſtifie of Chriſt, by propheſying of him, or preaching him, their function is equal to the office of Angels revealing him. Therefore *John* may not worſhip the Angel, being a fellow-ſervant.

Spirit of devils] The very members and inſtruments of the Devils, inſpiring Princes and great perſonages with devilliſh counſel and advice. Rev. 16. 14. *For they are the ſpirits of devils.*

Three unclean ſpirits] Moſt wicked men, carried and led by the devill, and being his Miniſters

Ministers to doe his will, as Jesuites, &c. Rev. 16. 13. *Three unclean spirits.*

Spiritually] After a more secret kinde of meaning and understanding, and not in proper speech. Thus is *Rome Sodome*, by resemblance (being like it, for spirituall and bodily uncleanesse and filthinesse) Rev. 11. 8. *Which spiritually is called Sodome.*

Without spot, or fault] Pure, and without blame, even before God, by the imputation of Christ his perfect righteousnesse to them, wiping away all spots of sin, and cloathing them with innocency. Rev. 14. 5. *They are without spot (or fault) before the throne of God.* See *Without fault.*

S T.

To stand afar off] To refuse and be afraid to approach to rescue *Rome* and *Romish* Hierarchy and Monarchy in the day of Gods horrible vengeance upon her. Rev. 18. 15. *The Merchants shall stand afar off.*

To stand before the God of the earth] To minister (as instruments) unto him, who as God, ruleth not in heaven onely, but also in earth, even when Satan and wicked men seem to have their full swing, and to put all out of order. Rev. 11. 4. *Standing before the God of the earth.* It is a speech borrowed from Servants, and such as attend upon Princes, and Rulers, to minister to them, and execute their commandement. Thus also Rev. 8. 2. *Seven Angels* are said *to stand before God*, because they appear before him, to minister to him.

To stand before the woman] To be ready at hand, watching narrowly to destroy the blessed seed of the woman. Rev. 12. 4. *And the Dragon stood before the woman.*

To stand upon their feet] To revive after one is dead, as the two witnesses did after a sort, when God raised up others in their room, mightily to defend their doctrine and cause by the Word of God, and by giving their lives to death for that truth. Such were *Luther*, &c. Also *Wickliffe*, *Hieronym of Prague*, *Husse*, &c. Rev. 11. 11. *And they stood upon their feet.*

Star] A Minister of the Word, which giveth light to the flock, by doctrine and good example. Rev. 1. 20. *The seven starrs are the Angels of the seven Churches.*

Star fell] Many Pastors of the Church declining together, but amongst them some one Minister of special account and authority, drawing down others by his corrupt teaching. Rev. 8. 10. *And there fell a great star from heaven.* This great star, some do understand of degenerating Bishops, who through pride and ambition, fell into heresie and impiety. Others doe interpret it of *Constantius*, *Valens*, and other wicked Emperors, which favoured the *Arrians* heresie, and molested orthodox Christians. And surely, the word [Star] though it often signifie Teachers, yet sometime it noteth such as shine aloft in high places (as it were in the air) as *Nebuchadnezzar* is compared by the Prophet, Isa. 14. 12. See *Great.*

Morning star] Christ Jesus, who is himself the bright Morning star, having received fulnesse of true glorious light, to communicate it to all the faithfull. Rev. 2. 28. *As I received of my Father, so will I give him the Morning star.*

Stars fallen from heaven] Ministers and Pastors of the Church, who as Stars did shine by sincere doctrine, and now through tentation and force of persecution, declined and turned from the truth to errours and lies, which is meant by falling from heaven. Rev. 6. 13. *And the stars fell from heaven to earth.*

Twelve stars] The doctrine of the twelve Apostles (as the crown and glory of the Church) which they borrowed from the most bright Sun, that fountain of heavenly wisdome, and preached to the world, afterward writing it in books called [Scriptures] Rev. 21. 1. *Upon her head a crown of twelve starrs.*

Stings] Power to hurt, vex, and annoy others: bodily, as *Saracens*; spiritually, as Popish Monkes and Friers (which are the tails here spoken of) Rev. 9. 10. *And there were stings in their tails.*

Stones precious] The excellent and rare gifts, wherein namely the Pastors of the Church shal shine before others. Rev. 21. 19. *With all manner of precious stones.*

Streets] Some part of the *Romish* jurisdiction, wherein this cruel spectacle was exhibited to be seen. Rev. 11. 8. *And their corps shall lie in the streets of the great City.*

viz. A place where the multitude of Citizens do dwell, properly; and figuratively, a library which all the Citizens of heaven doe enjoy. Rev. 22. 2. *In the midst of the street of it.*

S U.

Sun] The light of truth, obscured or extinct rather, by heresie in doctrine, and by superstition in the worship of God. Rev. 9. 2. *And the Sun and the air were darkened.*

2. Christ Jesus, the Sun of righteousnesse. Rev. 12. 1. *Cloathed with the Sun.*

Sun black] The prosperity and peace of the Christian Church eclipsed and taken

away (for a time by most cruel persecutions, and bloody extremities, exercised as at other times, yet specially in the dayes of *Diocletianus*, and *Maximinianus*, Emperors. Rev. 6. 12. *And the Sun was black as sackcloth.* Here is an allusion to the Prophets, Jer. 4. 23, 28. & 2. 7, 8. Isa. 50. 3.

S W.

To swallow] To sink in, and cause to vanish, as the earth or land doth to the floods of water which it drinketh in: so did the earth, (that is, men of earthly religion and affections) swallow and drink in (as it were) the rage and persecution intended by the Devil and his instruments, against the Church of Christ in earth. Rev. 12. 16. *The earth opened her mouth, and swallowed up the flood.* This was verified in the *Vandals*, *Gothes* and other barbarous people, who coming to dwell in civilized Countreys; and being turn'd (in shew at least) to Christian religion, did much help the true Church by stopping and allaying the furious mindes of her adversaries. See *Flood.*

Sword sharp, and sword of his mouth] The Word of God, the force whereof is mighty, for the cutting down of sin in the repentant, and for cutting a pieces, spiritually, and destroying the impenitent. Rev. 2. 12. *Which hath a sharp sword with two edges.* Rev. 2. 16. *With the sword of my mouth.* This signifies the same thing with [*sharp sword*] unlesse haply, some grievous judgement of War be meant, which being pronounced by the Word, is therefore called the Sword of his mouth.

2. War and battel, or slaughter of men in war, executed by the Sword. Rev. 6. 8. *Power was given to kill with the sword.*

S Y.

Synagogue of Satan] A company or assembly of men indeed worshipping and serving the Devill by errors and profanenesse, yet pretending themselves to be the holy people of God. Rev. 2. 9. *Which are not Jews, but are the Synagogue of Satan.* And ch. 3. vers. 9.

T A.

Tabernacle] The dwelling of God, or (as some other learned Divines judge) the whole worship of God, which under the Law was exercised in the Tabernacle. Rev. 21. 3. *Behold the Tabernacle of God is with men.*

2. The Church of God, in her pilgrimage or wayfaring here in earth; especially, when it is most obscure, and least known of the world. Rev. 13. 6. *To blaspheme the Tabernacle of God.*

Tail] Temptation, by ambition, vainglory, covetousnesse, or by fear of persecution, whereby (as by a Tail) the Stars or Pastors of the Church, were stricken and pulled down from their brightnesse of doctrine and life, into errors and profanenesse, Rev. 12. 4. *And his tail drew down the third part of the stars of heaven.* For the fulfilling hereof, see *Eusb. lib. 6. c. 41.*

2. The baset of any society, as begging Friers in Popery, *&c.* Amongst the *Turks*, the dregs of the *Saracens*, instruments of cruelty, Rev. 9. 19.

To be taken up unto God] To be miraculously protected of God (as Christ the Son of *Mary* was) by warning given to the wise men, and willing *Joseph* to fly, when Satan by *Herod* would have destroyed him, Mat. 2. and afterwards strangely kept against the subtle and cruell practises of the *Herodians*, *Pharises*, *Jews* and *Gentiles*. If this text be meant of *Constantine* the Great because the Revelation speaks not of things past, but forespeaks things to come, Rev. 4. 1.) then to be taken up, signifies to be placed in height of earthly honour and majesty, being made Emperor when he lookt not for it, and with more large power and dominion, upon earnest request of the *Romans* (burthened and wearied with the tyranny of *Maxentius*) being assured of victory against his enemies, by voyce and token from heaven (as stories report. Rev. 12. 5. *And he was taken up* (or *caught up*) *unto God, and to his throne.*

Talent] A stone or other thing of very great weight, such as we read of, Josh. 10. 11. to have been cast upon the accursed *Canaanites*; and such as here are threatned to be cast upon the Antichristian rout, to break them in pieces withall. Rev. 16. 21. *There fell a great hail about the weight of a Talent.*

T E.

Teare] Calamity and sorrow, the cause of tears. As Is. 25. 8. Rev. 21. 4. *And God will wipe away all teares.*

Temple] The worship of God, freed from Legall or Mosaicall rites, and all humane inventions. Rev. 21. 22. *No Temple there.*

2. The Holy of Holyes, or most holy place, where the Mercy seat and Cherubims and the Ark kept in the time of the Law, as

a figure and signe of Gods presence. Rev. 15. 5. *And I saw the Temple open, &c.* And afterward in vers. 8. the Temple is said to be filled with smoak, to signifie a manifest token of Gods presence, such as was in the Tabernacle, Exod. 40. 34, 35.

3. Heavenly Kingdome of glory. Rev. 11. 19. *And the Temple of God was open in heaven.*

Ten crowns] Great and many victories got by mighty force and power. Rev. 13. 1. *And upon his horns ten crowns.*

Ten horns] Great strength, power, and might, to do much hurt. Rev. 12. 3. *He hath ten horns.*

2. The first ten Christian Emperors, in whose dayes and reign, the beast increased in dignity and power greatly. Rev. 13. 1. *I saw a beast rise out of the Sea, having ten horns.*

3. Ten Kings, which had not begun to reign, when *John* wrote the Book of *Revelation.* Rev. 17. 3, 12. *Seven heads and ten horns, the ten horns are ten Kings.*

Ten thousand thousand] An innumerable company, or infinite multitude of Angels. Revel. 5. 11. *There were ten thousand times ten thousand, &c.*

Tenth part] A very great portion of the Popish Kingdome, and superstition also, diminished by the falling away of sundry Nations, especially of the *Germans.* Rev. 11. 13. *The tenth part of the City fell.*

To testifie] To bear witnesse, as Christ did, both in respect of the whole Gospel generally, and of this Prophesie particularly. Rev. 22. 20. *He which testifieth these things.*

Testimony of Jesus] The faith and doctrine concerning salvation by Jesus Christ. Revel. 12. 17. *And have the testimony of Jesus Christ.*

2. The preaching of Christ, and salvation by him. Rev. 19. 10. *The testimony of Jesus, is the spirit of prophesie*; that is, they which have the function to teach Christ, are equall to such as have the gift to reveal things to come. By which reason the Angel disswades *John* from worshipping him.

T H.

As a theef] Suddenly, when he is not looked for: for besides all mens expectation, will Christ come to be revenged on the ungodly, for the wrongs done to his Church. Rev. 16. 15. *Behold, I come as a theef.*

Thigh] Properly, the inferiour part of the body, from the belly down to the feet.

2. Mystically and figuratively, the meanest and lowest things in Christ our King, which shall be (in the glorious restoring of religion, to be performed toward the end of the world) superiour and more excellent then that which is highest and most supreme in the Monarchies of the earth. Rev. 19. 16. *Upon his thigh a name written, King of Kings, &c.*

Third part] The greatest part, or a very great part. Rev. 8. 7. *And the third part of trees was burnt up.*

Third part of creatures] All that live in *Europe*, the third part of the world; so understand vers. 12. Also Rev. 8. 9. *The third part of creatures dyed.*

Third part of stars] Very many Pastors of the Church, sometime shining like stars. Rev. 12. 4. *Strike down the third part of the stars.*

To thirst, or be athirst] To desire earnestly the graces of Christ, out of a feeling of our wants. Rev. 22. 17. *Let every one that thirsteth* (or *is a thirst*) *come.*

Throne] The glorious majesty of God, whereof the visible thrones of Kings and earthly Judges, bears a certain representation, Rev. 4. 2.

2. Dominion and glory of Christ, and his members in heaven, Rev. 3. 21.

T I.

Time is come] The fit season and opportunity, wherein God according to his decree, will prosper the endevours of his servants labouring in the word. Rev. 14. 15. *For the time is come.*

Time of the death] The time when the *Jews*, strangers from Christ, without his salvation, (and therefore truly dead) shall be brought to the knowledge of the truth, according to the Prophesies of Scripture. Rev. 11. 18. *And the time of the dead to be judged.* Some refer this to the last judgement, when every one shall be rewarded according to his works.

Time, and Times, and half a Time] See in *Two and forty moneths*, Revel. 12. 14. and 1260 *dayes.*

Time no more, or no longer] Time shall be utterly abolished, the naturall course of Sun and Stars ceasing, whereby years, weeks, moneths, and dayes were distinguished. Rev. 10. 6. *He swore that time should be no more*, or *no longer.* Some translate for *time, delay*; and will have the meaning to be that there should be a small delay, no long space of time, till the consummation of the mystery; and then it doth not signifie the abolition of time, after the consummation & end of all; but brevity or short space of time, untill the consummation come. This latter seemeth better to agree with the circumstances of the text.

T. O.

Torch, or lamp] A lamp or great light, which giveth forth apparently a very cleer and shining fiery brightnesse, which yet lasteth no longer then it hath nourishment, which once failing, the lamp is extinguished. Such were certain Pastors of the Church, which fell from the doctrine of Faith, through ambition or fear. Rev. 8. 10. *A great star burning like a torch, or as it were a lamp.*

To be tormented] To be most extremely pained and vexed with most horrible and never ending pain. Rev. 14. 10. *They shall be tormented in fire and brimstone.*

T. R.

To travail in birth] To covet and long to be eased of that most heavy and grievous condition wherein the Church should continue under Heathenish Emperors; even as a woman that is in travel desireth to be eased of her pain. Rev. 12. 2. *And cryed travelling in birth.* Some refer this to the longing and expectation of the Church of the *Jews*, vehemently desiring and expecting to see the promised *Messiah*: but St. *John* here prophesied of things to come, as ch. 4. 1. is signified to us plainly. Therefore the former interpretation seemeth to be better.

To tread under feet the holy City] To lay waste (as some think) the pure worship and true worshippers; or (as others judge) to frequent the Assemblies daily, under the pretence of worshipping God, as false Christians doe, which are here noted with the name of *Gentiles*: But both significations well agree together (as I take it) namely, that such as in words professe Christ, yet for life and manners were as the profane *Gentiles*, should both much haunt the place of Divine worship, and yet as false hearted hypocrites, tread down the truth and true servants of God.

Tree of life] Christ Jesus, who shall be to all his Members as a Tree of eternal life, more plentifull then to-fore, satisfying and refreshing them with the fellowship of himself, which is here meant by eating of this Tree. Rev. 2. 7. *He that overcometh shall eat of the Tree of life.*

Trees] The company of reprobates and ungodly men in the Kingdome of this world. Rev. 8. 7. *The third part of the Trees were burnt.*

2. The number of the elect, which are excepted from the hurt which the Locusts should do. Rev. 9. 4. *Neither any tree.*

True] One which knoweth all things as they be, without error or ignorance, which also willeth and decreeth whatsoever he willeth, seriously, without fraud, and performeth all his promises without inconstancy or unfaithfulnesse. Such an one is Christ. Rev. 3. 7. *These things saith he which is holy and true.*

2. One which fulfilleth his punishments which he hath threatned. Rev. 16. 7. *True and righteous are thy judgements.*

Trumpets seven] The revelations of Gods judgements by Angels or Teachers of the Church, who are likened to Trumpets; and the manifest and famous events which follow such revelations, in all manner and kinds of punishments. Revel. 8. 2. *And to them were given seven trumpets.*

T. W.

Twelve Angels] The Keepers which watch to open the gates of the new *Jerusalem*, and to receive the Citizens quickly, without delay. Revel. 21. 12. *At the gates twelve Angels.*

Twelve foundations] The doctrine of grace, taught the Church first by the twelve Apostles, which were instrumentall and ministerial foundations (Christ alone being the principall Foundation and Head corner-stone, on which, even the Apostles themselves as living stones are laid) and afterward preached by all faithfull Pastors in all ages. Rev. 21. 14. *And the wall of the City had twelve foundations.*

Twelve gates] The ready entrance and easie accesse (as by gates into an house) which the Children of God, the true *Israelites*, shall find into the new *Jerusalem* from above. Rev. 21. 12. *And the wall had twelve gates.* Here is an allusion to the earthly *Jerusalem* in *Jewry*, where the *Jews* had free ingresse from all quarters, by twelve gates. See Ezek. 48. 30, 31.

Twelve fruits] Variety of fruit, not one kind, but sundry, yet without satiety. Rev. 22. 2. *Bearing twelve fruits.*

Twelve thousand furlongs] The unmeasurable greatnesse and largeneſſe of new *Jerusalem*, being for multitude of Citizens without number, very spacious and capacious. Rev. 21. 16. *And he measured the City twelve thousand furlongs.*

Twelve Tribes] The whole number of the faithfull, both *Jews* or *Gentiles*, which walked in the steps of their Father *Abraham*. Rev. 21. 12. *Which are the twelve Tribes of the Children of Israel.*

Two Candlesticks] All the faithfull Pastors of the Church, from whom the light of Gods word shineth upon men, as Candle-

sticks

ſticks bear out the light which be put on them. Rev. 11.4. *Theſe are two candleſticks.*

Two powres] The powres Regal and Pontifical, Civil and Eccleſiaſtical, which the Pope and Papal Clergy challenge to themſelves, over the Emperors and Kings of the earth; alſo over mens ſoules and conſciences; and becauſe they pretend this double power to be derived and received from *Chriſt* (though indeed it be from the Dragon, even from the Devill of hell) therefore be they called, *the Horns of a Lamb*, Rev. 13.11. *The beaſt had two horns like a Lamb.* Some underſtand theſe two horns, of two French Kings, *Pipinus* and *Carolus Magnus*, who ſuccoured the two Popes, *Stephanus* the ſecond, and *Adrian* (whom they took to be innocents and harmleſſe as Lambs) againſt the Kings of the *Lombards*, *Ariſtulphus* and *Deſiderius*.

Two and forty moneths] Three years and a half, which is half a Propheticall week, according to Dan. 9. and jumpeth with the other numbers; of a time, two times, and half a time: alſo, a thouſand, two hundred, threeſcore dayes. Which ſeveral numbers do note and point out one thing, to wit, that the time of the tyranny of Antichriſt, perſecuring the Saints, is certain, fixed and determined, which he cannot paſſe, and that it ſhall not be very long; which greatly maketh for the conſolation of the Saints. Rev. 11.2. *The holy City they ſhall tread under foot two and forty months.* Where theſe months took their beginning, and where they are determined, I take not on me to judge; certain it is, that in theſe 42. moneths, every day is put for a yeer (as in the propheſie of Weeks by *Daniel*) and every week for ſeven yeers, and every moneth to conſiſt of thirty dayes, according to the *Egyptian* account: and finally, that it is the whole ſpace of time, wherein Antichriſt ſhall ariſe, increaſe, or wax; be wounded, revive, and take heart again, to execute his cruelty in that City wch was the Queen of the World (as it were) where he and his Favourites ſhould bathe themſelves in pleaſures. Therefore, they do erre, which do preciſely underſtand theſe moneths of three yeers and a half, where by this number myſtically is ſignified the whole time of Antichriſts reign, which is by the former computation, twelve hundred and threeſcore yeers.

Two witneſſes] A competent number of faithfull preachers, which teſtifie againſt the errors of Antichriſt, and for the doctrine of Chriſt, Rev. 11.3. *I will give the power to my two witneſſes.* Theſe witneſſes, though few, weak, and contemptible, yet ſhall be a ſufficient number to help and confirm one another.

VI.

Vials golden] The hearts of the faithful, filled by the Spirit with fervent prayers, which are pleaſing to God through Chriſt (as ſweet odours be to our ſenſe) Rev. 5.8. *They had golden vials, full of ſweet odors, which are the prayers of the Saints.* Theſe words teach how precious veſſels the hearts of true beleevers are, & how ſweet the prayers be which come from them, by alluſion to the manner of the Temple at *Jeruſalem*. See Zac. 14.20. Pſ. 141.2.

2. The holy minds, not of all the faithfull, but of the true Servants and Miniſters of Chriſt, filled not with fervent pure prayers onely, but with the ſevere judgements of God, which they are ready to denounce by threatning with integrity againſt and upon the Kingdome of Antichriſt, and Popiſh worſhippers: and becauſe God is pure and holy, even in his judgements threatned and executed on the wicked, therefore thoſe Vials are ſaid to be of gold; and becauſe God will be throughly avenged on his enemies, therefore the Vials are ſaid to be full of wrath, which being the wrath of him who liveth for ever, amplifieth the grievouſneſſe of it. Rev. 15.7. *Seven golden vials, full of the wrath of God, which liveth for evermore.* If the ſeven Angels ſpoken of in the former part of this verſe, be properly taken, not for the Miniſters of the Word, but for celeſtiall Spirits, yet the matter is all one, that God is decreed to execute his vengeance ſilently and fully, as one would pour water out of Vials. Note, that the firſt events of Gods judgements in this Book, were called Seals, becauſe they were for confirmation of the future: then trumpets ſucceeded, to ſhew that the judgements following were not onely denounced with great noiſe, but grievouſly executed. Thirdly, Vials, which being capacious veſſels of divine judgements, did ſerve as fit inſtruments to conſummate the deſtruction of Antichriſtian enemies, on whom they ſhould ſuddenly, raſhly, and inſenſibly fall, to their utter confuſion. Rev. 16.1. alſo 21.9. A Viall is a veſſel greater then a Cup, and containeth ſo much liquor as a man can at a draught drink in.

Victory

Victory of the Beast] A prevailing over Antichriſt, even by a full and abſolute victory; for which cauſe here be reckoned up with the Beaſt, his Image, Mark, and Number of his name. All which theſe Conquerors ſhall abhor, and have in utter execration. Rev. 15. 2. *And them that had gotten victory of the Beaſt, and of his Image, Mark, and Name.*

Vines (of the vineyards) of the earth] The whole number of the Reprobate, whether Heathen, Jews, Turks, or heaps of Hypocrites and wicked within the Church; or Idolaters and Hereticks, which renounce the Church and name of Chriſt, though not in profeſſion, yet in truth. Rev. 14. 19. *And cut down (gathered) the vines (of the vineyards) of the earth.* Some judgeth this propheſie not to be of the laſt judgement, when all the wicked ſhall be caſt into the large Winepreſſe of the pit of hell, to be tormented (as cluſters of grapes cut off, are caſt into a Fat or Preſſe, where they be preſſed) but to have been fulfilled in the yeer of our Lord, 1539. here in *England*, when Monaſteries, Abbies, Fryeries, Nunneries, and other houſes, (then falſly called religious) were pulled downe, their lands and revenues, converted to other moſt honeſt and publick uſes, by the advice and ſervice of the Lord *Cromwell*, (who as a ſharp ſickle) ſerved the providence of God, not to lop and prune, but to cut down the Vines, even the ſhining fat glory of the Pontificall Church, which had taken deep root, and ſpread it ſelf far and neer in this rich and fruitfull Iſland; ſuch a cropping of the Vines happened in *Germany*, much about the ſame time. Let the learned judge which ſenſe beſt agreeth.

Virgins] Such as are purged from the corruptions of the world, but chiefly from Idolatry, which is ſpirituall whoredome. Rev. 14. 4. *For they be Virgins.*

V N.

Unbeleeving] Such perſons as will not embrace the doctrine of Chriſt, but openly refuſe it. Rev. 21. 8. *Fearfull, unbeleeving.*

Unclean thing] Such as being themſelves unpure and filthy, are apt by contagion to infect and pollute others whom they touch. Rev. 21. 27. *No unclean thing.*

Unjuſt] One which is injurious, offering wrong and violence to the Saints, whom they ſhall exerciſe for a time with their wicked dealing, and afterward be recompenſed at Chriſts coming. Rev. 22. 11. *Let him that is unjuſt, be unjuſt ſtill.*

V O.

Voyces] Strange ſtings and pricks of conſcience, vexing men with continuall expectation of ſome evill to come. Rev. 4. 5. *Out of the throne proceeded lightenings, thunderings, and voyces.* Some by theſe words underſtand no other thing, but the fearfull judgements of God, threatned in moſt horrible manner to the wicked, alluding to the terrible manner of delivering the Law by thundring, lightening, and ſounding of a trumpet, Exod. 19.

2. The glorious Goſpel of Jeſus Chriſt, ſounded forth by the operation of the holy Ghoſt, to reprove the world, and to terrifie tyrants and worldlings, who thereupon raiſe up all manner of tumults and uprores, perſecutions and ſlanders, repreſented by thundering, lightening, and earthquake. Rev. 8. 5. *And there were voyces, and thundrings, and lightenings, and earthquakes.*

3. A word or ſentence uttered miraculouſly from heaven. Rev. 10. 8. *And the voyce which I heard from heaven, ſpake to me again.*

Voyce of the Bridegroom] The mirth and gladneſſe, ſuch as uſeth to be expreſſed and exerciſed at marriages. Rev. 18. 23. *The voyce of the Bridegroom ſhall be heard no more.* In theſe words he alludeth to Jer. 52. 10.

A voyce of Harpers, and Muſicians, &c.] All manner of mirth and joy, expreſſed by any manner of inſtruments, whether toucht by the finger, or made to ſound by the force of the breath. Rev. 18. 22. *And the voyce of Harpers, Muſicians, and Trumpeters, ſhall be heard no more.*

Great voyce of a great multitude] A moſt great and cheerfull noyſe of innumerable Citizens of the Church-Militant, cheering and rejoycing themſelves with the ruine and fall of *Babylon*. Revel. 19. 1. *I heard a great voyce of a great multitude in heaven.*

Voyce out of the Temple] The faithfull prayers of the Saints prevailing with God, for the execution of his judgements upon his, and their accurſed enemies in Antichriſts Kingdome. Rev. 16. 1. *And I heard a great voyce out of the Temple.* Others underſtand this of Gods own voyce, immediately thundring out of heaven, the Temple of his holineſſe: which cannot agree, ſeeing the Temple ſignifieth the Militant Church in earth, as ch. 11. 1.

A voyce out of the throne] A moſt ſweet exhortation uttered by ſome of thoſe Angels which are ſaid to be amidſt the throne, and about the throne of God, ſtirring up the Servants of God to praiſe him. Rev. 19. 5.

Then

Then a voyce came out of the throne, saying, Praise the Lord.

Voyce of many waters, and of strong thunders] An effectuall voyce, very terrible, piercing and striking (like thunder) and making great noyse (like many waters together) strongly provoking both the *Jews* restored, and the beleeving *Gentiles*, to sound forth the praises of God, for his infinite mercies in Christ, and his great judgements against the great Whore. Rev. 16.9. *I heard a voyce as the voyce of many waters, and as the voyce of strong thunders.*

W A.

To walk] To be alwayes present in the midst of the Church, to blesse, enrich, guide, and protect the Ministers and members thereof. Rev. 2, 1. *And walked in the midst of the golden Candlesticks.* If Christ be alwayes resident with his Church himself, to look into every thing, what need a Vicar? what use of the Pope?

2. To live, or to order our life according to the direction of the Word, which is a light to our steps. Rev. 21. 24. *And the people shall walk in the light of it.*

Wall] The strength, defence, and safety of the Church, which is as a City that hath walls for defence. Rev. 21. 12. *And had a great wall on high.*

Wares, *or* merchandise] Not onely outward merchandise and stuffs; as Silks, Linnen, precious Stones, Pearls, Purple, Scarlet, *&c.* the value whereof shall much abate at the fall of *Rome*; but spiritual merchandise, as Masses, Dirges, and such trash, which shall wax vile, and nothing worth, Revel. 18. 11.

War] Battle, hostility, or enmity against the true preachers and professors of the Word, stirred up against them by *Romish* Antichrist, who is therefore said to be the Beast that cometh out of the bottomlesse pit, because his beastly and savage power and tyranny is from hell, which he shall exercise with bloody cruelty. Rev. 11. 7. *The beast that cometh out of the bottomlesse pit shall make war against them.* Rev. 13. 7. *Make war against the Saints.* This war is that hot opposition, and bitter enmity, which the *Tridentine* Councel, with the Popes and Emperors forces, made against the Protestants in *Germany*, as the learned collect, by comparing events with prophesies. There is another battle mentioned, ch. 19. 19, 20, *&c.* wherein the Beast shall be overcome, and taken.

Was, and is not, *&c.*] The divers condition of the *Romane* Empire, according to the change of foure severall times. 1. Flourishing in majesty and power, under the reign of the first Emperors, *Julius*, *Augustus*, *Tiberius*, *Claudius*, *&c.* 2. Eclipsed and diminished in glory and power, under the succeeding Emperors, *Nero*, *Galba*, *Domitian*, *&c.* 3. But revived and raised up again in the Popes. 4. And finally in Gods just judgement to be thrust down into utter destruction. Rev. 17. 8. *The Beast which thou hast seen, was, and is not, and shall ascend out of the bottomlesse pit, and shall go to perdition.* Some other Divines understand this wholly of Antichrist, that Popish Empire, which began after St. *John's* time, in the end of the reign of *Constantine* the Great; 2 And afterward by an incursion of *Barbarians*, *Rome* and *Italy* being miserably wasted, the Pontificall authority and Sea seemed as it were not to be. 3, But this hurt and wound was afterward cured by *Justinian* and *Phocas*, in the time of Pope *Gregory* the second, which exercised a greater power (both Ecclesiastical and temporal) then any of his predecessors had done. 4. Yet this newly recovered dignity, was not alwaies to last, but to be diminished by little and little (as we see at this day) till it wholly be extinct, which posterity must see. That this is the truest interpretation, may appear by verses 10, & 12. of this chapter, which make it manifest, this Beast here spoken of, not to have been then when *John* wrote this prophesie, nor had not then received his Kingdome and power. Therefore they are utterly deceived, which expound this verse of the Devil; (as *Ribera* the Jesuite doth) or which do seek for the beginning or Seat of Antichrist any where but at *Rome*, where all the 4 former mutations and changes are evidently known to have happned, whether we understand these changes joyntly of the Heathenish and Popish Monarchy, or of Ecclesiasticall Empire alone, as it seems that it ought to be for the former reason.

To wash long robes] To have (being converted to Christ by faith) the holinesse and righteousnesse of Christ alone imputed to them. Revel. 7. 14. *And have washed their long robes.*

To watch] To shake off security and sluggishnesse, and with great care to preserve our garments of faith and innocency. Rev. 16. 15,

16.15. *Bleſſed is he that watcheth, and keeps his garments.*

Waters] Peoples, multitudes, nations, and tongues; at a word Countreys of every language, obeying *Rome* as their Queen or Miſtris. Rev. 17.15. *The waters which thou ſaweſt, are peoples and multitudes, &c.*

2. All impediments and lets which hinder paſſage and acceſſe to a Region. Rev.16. 12. *And the waters thereof was dryed up.*

3. The doctrine of Gods Word, which is like ſweet and wholeſome waters, but being infected by corrupt Teachers, they become bitter as wormwood. Revel. 8.11. *Many dyed of the waters, becauſe they were bitter.* See Rev. 22.1, 17.

4. Superſtitions, errors, hereſies, as a flood of water to drown the Church, Rev.12.15.

Way] Commodity or opportunity of doing ſomething. Rev.16.22. *That way might be prepared for the Kings.*

W E.

Well, or fountain of the water of life] The ſweetneſſe of Chriſt, and his abundant graces, overflowing, to the ſatisfying of every thirſty ſoul, earneſtly deſiring to communicate with the good things of Chriſt. Rev. 21.6. *I will give to the thirſty of the Well* (or *fountain*) *of the water of life freely.*

Weeping] Shedding of tears, together with ſorrows and calamities the cauſe of tears. Rev. 18.19. *And cry, weeping and wailing.*

W H.

What City like?] No City at all to be compared with *Rome*, being moſt ancient, flouriſhing in wealth and friends from many generations, accounted firſt the Queen of Nations, and afterward the chair of *Peter*, the terror of the world, who would not have thought this City far enough and free enough from all deſtruction? Rev. 18.18. *What City was like to this great City*

White] Pure from all ſpot, by imputation of Chriſts righteouſneſſe, and ſhining in glory, both in themſelves, by ſenſe of Gods love; and with others, by praiſes rendred to God for his grace toward them. Rev. 3.4. *And ſhall walk with me in white.*

White array, or rayment] Eternal glory, happineſſe and life, by a perfect participation with Chriſt. Rev. 3.5. *He that overcometh ſhall be clothed in white array, or rayment.*

White horſe] The gladſome tydings of the Goſpel, by the Miniſtry of the Teachers and Paſtors, ſpread abroad with great celerity and power, conquering and ſubduing many people far and neer unto Chriſt, and his bleſſed truth. Rev. 6.2. *Loe, there was a white horſe, and he that ſate on him had a bow.* They ſeem then to be wide, which underſtand this of the arrows of Peſtilence, mightily and ſpeedily ſtriking men: but the Scripture never uſeth to repreſent any doleſull thing by the White colour, which figureth purity, joy, and gladneſſe. Other far more probably, refer this to the victory which the truth had under the Emperor *Adrian*, who by mediation of certain Philoſophers, pleading the cauſe of Chriſtians before him, was moved to make a joyfull decree, that no Chriſtian ſhould be condemned, but for civill crimes puniſhable by Law. *Euſeb. lib.* 5. *c.* 3. as afterward by Edict of the next Emperor, *Antonius Pius*, at the motion of *Juſtinus Martyr*, it was proclaimed, that no Chriſtian ſhould be troubled, becauſe he was a Chriſtian, and their accuſers ſhould be judged to puniſhment. *Euſeb. lib.* 5.11.

White robe] The holineſſe, purity, and innocency of Chriſt, put upon the elect by faith. Rev. 7.13. *Arrayed in long white robes.* See *Robes.*

White throne] A Tribunall ſeat, moſt Princely and glorious, as full of mercy, as of majeſty. Rev. 20.11. *I ſaw a great white throne.*

Whore great] A notable Harlot, her ſelf committing whoredome ſpiritually, and inticing others, high and low, Princes and people, to partake with her in Idolatry. This plainly is Popiſh *Rome*, for Heatheniſh *Rome* left every people to their owne Religion. Rev.17.1. *I will ſhew thee the damnation of that great Whore.* Rev. 19.2. *He hath condemned the great Whore.*

W I.

Widow] One bereft of her dignity, as a Wife of her Husband. Rev.18.7. *No Widow.*

Wife] The Church, collected of *Gentiles* and *Jews*, which being two Siſters, do both make but one Wife, as *Leah* and *Rachel* were to *Jacob*. Rev. 19.7. *And his Wife had prepared her ſelf.*

Wilderneſſe] A ſolitary and ſecret place, fit for one to hide himſelf in, aloofe from the pomp and glory of the world. Rev.12. 6. *And the woman fled into the Wilderneſſe.*

Wine of wrath] Idolatry, which is ſpirituall fornication, and kindleth Gods indignation and anger: yea ſuperſtitious perſons drink it in, as drunkards do draw in ſweet wine. Rev. 14.8. *To drink of the wine of the wrath of her fornication.*

2. The

2. The moſt ſevere pain, even fire and brimſtone, due to Idolatry, wherein ſuperſtitious perſons took not ſo great delight to practiſe it, but the righteous God will take as much pleaſure in puniſhing it. Rev. 14. 10. *He alſo ſhall drink of the wine of the wrath of God, &c. and ſhall be tormented with fire and brimſtone.*

Wine-preſſe] Hell, whereinto the wicked enemies of the Church ſhall be caſt to be tormented, as cluſters of grapes be there preſſed. Rev. 14. 19. *Were caſt into that great Wine preſſe of Gods wrath.* How ſome underſtand this not of the laſt and great judgement in the end of the world, but refer it to that ſharp judgment executed upon Popery, in the dayes of King *Henry* the Eight, King of *England*, by the downfall of their religious houſes in this our, and other Countreys of *Europe*, ye may read in the words *Vine* and *Vineyard*.

Two wings] Means of flight and ſwift eſcape: the two wings of Gods providence protecting, and his Oracles directing, the Church in her ſpeedy flight. Rev. 12. 14. *To the woman were given two wings of a great Eagle.*

To wipe all tears] To deliver and ſet free from tears, and from ſorrows and calamities, the cauſes of tears, and withall to reſtore unto a more joyful eſtate. Rev. 7. 17. *He ſhall wipe away all tears from their eyes.*

Wiſdome] Underſtanding, learning, and skill to ſearch, and by ſearching to find the number of the name of the Beaſt. Rev. 13. 18 *Here is wiſdome. Let him that hath underſtanding, &c.* The learned *Junius* gives this interpretation of this verſe. The name and mark of the Beaſt (ſaith he) do eaſily happen to any; but it is wiſdome to have the number of the Beaſt; that is, only the wiſe, and ſuch as have underſtanding can come by that number: for they muſt be moſt illuminated Doctors which attain thereto. But I like the former better.

Witneſſe] A Miniſter of the Word, which by doctrine and good life, and martyrdome (if need be) doth give teſtimony to the Word of God. Rev. 11. 3. *I will give the ſame to my two witneſſes.* See *Two Witneſſes*.

Faithfull witneſſe] Jeſus Chriſt, who is ſo called, becauſe he hath witneſſed and taught the whole and complete will of God, as much as belongs to the ſalvation of man, faithfully, truly, plainly, and fully. For the whole doctrine of the Goſpel uſeth to be called, *Martyria*, witneſſe; as Joh. 3. verſ. 11. & 5. 31, 32. & 18. 37. 1 Tim. 6. 13. Alſo, becauſe he bare witneſſe and record to the truth before *Pontius Pilate*, when he asked him, *Art thou the King of the Jews?* Joh. 18. 37. wherefore *Paul* ſaith, he witneſſed a good confeſſion under *Pontius Pilate*, 1 Tim. 6. 13. And becauſe as he taught and revealed all truth, and before *Pilate*, in word, and by mouth bare teſtimony and record to the truth; ſo alſo becauſe he ſealed it up with his blood; he dyed, and was a Martyr, for bearing witneſſe to the truth, which indeed proves him to be a faithfull conſtant witneſſe. In theſe three reſpects he hath this title given him.

W O.

Woe, woe, woe] Three exceeding grievous plagues and evils to be ſent upon the wicked world, more fearfull then any former calamities. The firſt woe was the ſending or ſtirring up of Antichriſt, or the Kingdome of Popery, whereof chap. 9. 2, 3. The ſecond, Turkiſme, ch. 9. 13, 14, 15, *&c.* The third is that moſt dreadfull vengeance, both here and eternally executed on the wicked, whereof we may read, chap. 11. 14, 15, 16, 17, *&c.* Rev. 8. 13. *Saying with a loud voyce, Woe, woe, woe.*

Woman] The true Church of Chriſt, often in the Scripture called his Wife and his Spouſe. Rev. 12. 1. *A woman cloathed with the Sun.*

2. Idols. Rev. 14. 4. *Theſe are they which are not defiled with women.* This text no whit ſpeaks againſt Marriage, in any kinde or degree of perſons, but as the Scriptures uſually call [*Idolatry*] Fornication and Whoredome; ſo after the ſame form of ſpeaking, Idols are in this verſe called [*Women.*]

3. The City of *Rome*, as it is become the ſeat of Antichriſt. Rev. 17. 3. *And I ſaw a woman ſit on a Scarlet coloured beaſt.* This woman being all glorious (not within, but) outwardly, cannot be that true Spouſe of Chriſt, whoſe rare beauty is ſpirituall and inward.

Wonder] Some ſtrange and marvellous thing, worthy to be wondred at, for the greatneſſe and rareneſſe of it. Rev. 12. 1. *I ſaw a great number in heaven.* Alſo ch. 12. 3.

Word] The whole will of God, revealed in the Law and Goſpel. Rev. 3. 8. *Thou haſt kept my Word.*

2. That part of Gods will contained in this Book of the Revelation, chap. 22. 7. *Which obſerve the words of this propheſie.*

3. The eternall and infallible Decree of the moſt high God, concerning the conver-

fion of the Jews, unto the faith of Chriſt, Rev. 19. 9. *Theſe are the true words of God himſelf.*

4. Chriſt Jeſus, the Son of God, the ſecond Perſon in Trinity, the eternall wiſdome of his Father, that word which was from the beginning. Rev. 19. 13. *The Word of God.*

A particular propheſie touching the making of all things new; to wit, in the reſtitution of the *Jews*, and after that of the whole world. Rev. 21. 5. *Write, for theſe words are faithfull and true.*

Works] The dealings and practiſes of Miniſters and people in their callings and affairs, wherein whatſoever is done well, is both ſeen and approved of Chriſt. Rev. 2. 2. *I know thy works.*

2. A moſt large and bleſſed reward by Gods free mercy, given to good works after this life. Revel. 14. 13. *And their works do follow them.* Not their merits, but a free reward to their works.

3. The merit and deſert of wickedneſſe and cruelty. Rev. 18. 6. *Give her double, according to her works.* Let ſuch then ſee, what they will anſwer to God, who would have *Babylon* to be favourably thought of, and dealt gently withall.

4. Deeds and actions, evill or good. Rev. 20. 12. *According to their works.*

World] The whole company of the reprobates, even whoſoever are eſtranged from Chriſt, whether within or without the Church. Rev. 12. 9. *Who hath deceived all the world.*

Wormwood] Properly an Herb (commonly known by this name) of quality very bitter, making the liquor into which it is poured, more bitter then that it can be drunk.

2. Figuratively, falſe doctrine, errors, lies, and hereſies, which (like bitter wormwood) corrupt and poyſon the ſweet and wholeſome waters of the Word. Rev. 8. 11. *The name of the ſtar is called Wormwood.*

To worſhip the Angel] To offer divine worſhip to the Angel, which was but a creature, being too much raviſhed with the moſt glorious brightneſſe, and with the joy of his gladſome meſſage. Rev. 19. 10. *And I fell before his feet to worſhip him.*

To worſhip the Beaſt] To acknowledge and reverence Antichriſt, and by ſome outward token or pledge to profeſſe ſubjection to him. Finally, to maintain him with mind and might. Rev. 14. 9. *If any ſhall worſhip the beaſt, or his image.*

To worſhip Devils] To yeeld Religious or Divine honour to Idols, which is a kinde of ſerving of Devils. Rev. 9. 20. *That they ſhould not worſhip Devils and Idols of gold and ſilver.* Mark that Popiſh Idolatry as well as Heatheniſh, is a worſhip of devils, and no better, for all pretences.

To worſhip the Dragon] To attribute ſupreme dignity and power unto Antichriſt the Pope of *Rome*, in this regard, that he ſucceeded the Heathenish Emperors in that City, which was the Metropolis of the Empire. Revel. 13. 4. *And they worſhipped the Dragon, which gave power to the beaſt.*

To worſhip God] To yeeld unto God alone, Religious Adoration, and Divine honour. Rev. 19. 10. *Worſhip God.* Religious worſhip due to God alone.

Worthy] One who by the righteouſneſſe of Chriſt imputed (and not by holineſſe inherent) is worthy of eternal glory. Rev. 3. 4. *For they be worthy.*

Wounded to death] Greatly hurt and diminiſhed by a grievous calamity, which both *Rome* and the Pope ſitting there, received by the ſpace of one hundred thirty and two yeers, by the violence of the [illegible] *Vandals*, Hunnes and other barbarous people, which had ſurpriſed *Rome*, and taken it. Revel. 13. 3. *And I ſaw one of his heads as it were wounded to death.*

W

To write] To regiſter or record a thing in a Book, that poſterity may know it. Rev. 14. 13. *Saying unto me, Write.*

Not to write] To keep and hold a thing for a while, ſecret and private to himſelfe, reſerving it to a fit place. Rev. 10. 4. *Seal up, Write them not.*

Written in the Book of life] The Elect, whom God out of his everlaſting decree, hath choſen to everlaſting life by Chriſt, being every one in their time called, juſtified, and ſanctified. Rev. 21. 27. *But they which are written in the Lambs Book of life.*

Written within and without] A large writing, and copious, fully foreſhowing the things that ſhould befall the Church even unto the laſt moment. Rev. 5. 1. *I ſaw a Book written within and without.*